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D. M. ROGERS

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JOHN CLARE
The Converted Jew
1630
NOTE

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References: Allison and Rogers 239; STC 5351.
THE CONVERTED IEW
OR
CERTAINE DIALOGVES BETWEEENE
MICHAES
A LEARNED IEW,

And others, touching divers points of Religion, controverted betwene the Catholicks and Protestants.

Written by M. JOHN CLARE a Catholicke Priest, of the Society of IESVS.

Dedicated to the two Universities of OXFORD and CAMBRIDGE

The lease following sheweth the Interlocutors of every Dialogue.

PERMISSV SUPERIORVM. Anno. M. DC. XXX.
The Interlocutors of every Dialogue.

1. In the first Dialogue is disputed: whether the Church of Rome hath made any change in faith and religion, since the first plantation of it by the Apostles? It is proved, that it hath not.

Ad Romans paсидiam non potest habere accessum.
Cyprian. lib. 1. epist. 3.

The Interlocutors are.
- Cardinal Bellarmine of worthy memory.
- M. Michael a learned Jewish Rabbi.
- Dr. John Whetstone of Cambridge.

2. In the second Dialogue, entituled: The second part of the Converted Jew, is discussed; whether in every age since the Apostles; or rather whether in any one Age since that time, till Luther's days, there can be given any Instances of Professors of Protestantism? It is proved, that no such Instances can be given.

Michtaus, the foresaid Jew.
Oebinus, who first planted Protestantism in England, in King Edward the first his reign.
Debort Reynolds of Oxford.
Neues Cliese, Pastor of Heidelberg, in the Palatin.

Math. 24.

3. In the third and last Dialogue, styled: The arrangement of the Converted Jew. It is discussed: Whether the Protestants or the Catholikes, do stand more chargeable, with disloyalty to their lawfull Princes? It is proved, that the Protestants stand more chargeable. In this last dialogue are divers other points of Catholike Religion breifly handled.

The Interlocutors are.
- The right Honourable the Lord Chief Justice of England.
- Michtaus the former Jew.
- M. Vicechanceller of Oxford.

Vidi multa crebris, de Sanguine Sanctarum. Apocalypse 17.
THE ARGUMENT OF THE FIRST DIALOGUE.

MICHEAS (a learned Jewish Rabbi) by his diligent comparing of the Prophecies of the Old Testament, touching IESVS CHRIST, with the exact accomplishment of them, recorded in the New Testament; forsaketh his former Judaism, and imbraceth the Christian Religion. But in observing divers differences touching faith among Christians (and particularly among the Catholicks and Protestants) knoweth not to whether side to range himselfe. At this tyme it came forth, that there is a generall meeting of many famous learned Men of all Religions, in the greate City of Cosmopolis in Vespas; among whom Cardinal Bellarmine and Doctor Witsakys are thither come. Micheas hathent thither, and imparteth to the said Cardinal and Doctor his present state, & openeth to them his uncertainty, whether to embrace the Catholike fayth, or Protestantye. The Cardinal and the Doctor according to the different Principles of each others religion, propound to him different meane of settling his judgement in points of fayth. Micheas (for some peculiar reasons) forbeareth both their directions: He reduceth the tryall of all to this one head: to wit, that whereas he fyndeth in the New (1) Testament, that the true fayth was once planted by the Apostles in Rome; He faileth, that if it can be proved, that this fayth ever altered since the Apostles tymes, he will become a Protestant.
THE ARGUMENT.

stant; if not, he meaneth to be a Roman Catholike. Hereup-
pon he earnestly entreateth the Cardinal and the Doctor, that
they would enter into dispute, touching the change of sayth in
the Church of Rome. They both accord to his request, and in-
stantly begin a serious & grave discourse touching this sub-
ject. Cardinal Bellarmyne so presseth Doctor Whitaker
with weight of arguments, & by discovering the weakness of the
Doctors answers and Objections, as that in the end the Doc-
tor (entering into great intemperance of words, against the
Church of Rome) abruptly breaketh off his discourse, and sud-
denly departeth. Michael, as convinced with the force of
the Cardinals disputation, is resolved to become a Roman Ca-
tholike; and so accordingly receaueth in the end in the Cathed-
tral Church of Cosmopolis, his Baptism, by the hands of the
Cardinal, by whom also in some short tyme after, he is made
Priest. Thus far concerning the fiction of this first Dialogue.
To the Two Most Fayre Sisters
The Two Most Illustrious Universities of Oxford and Cambridge.

OST remarkable and learned Academians, in whose due praises I could willingly here insist, were it not, that I loath all show of ostentation. You may be here advertized, touching the ensuing Treatises, that I have made choice to set them downe rather in method of Dialogues, then in any other forme of style: Because in this our delicate & fastidious age (which is quickly cloyed with any thing, not accompanied with Variety) it is observed, that interlocutory Periods, and vicissitude or alternation of turns in Speech, are more grateful and pleasing, then any long, wearisome, continued, and uninterrupted discourse.

Though the Subject of these Treatises be several many points and Controversies in faith (and consequentely, Points of Religion and Divinity) yet I presume, none of you is either so forward, or
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so ignorant, as to deprave and cancelate the M ethode here used; by saying, that we are not to inquire the Mysteries of sacred Divinity by way of Poeticall fiction of Dialogues, in forging that to be, which indeed is not. Which assertion of any such critic is easily wiped away, by the warrantable examples in this kind of St. Jerome, Theodore, S. Gregory the Great, and others: who were not afraid to treat of the highest matters of faith, in forme of Dialogues. Again, such an inconsiderate assertion must needs condemne Poetry in general (seeing Dialogues are a kind of Poetry) which how great an error it were, might easily appeare, in that Poetry is masked Philosophy; Philosophy Natures true Historie; Nature Gods servicable Agent or Handmaid. Besides, I am of judgment that the Body of any long Discourse (like an unformed Chaos) is best brought into an Orbe of forme and Order, by help of Interlocutions. And lastly, admit this kind of writing were strange and unusual, and chiefly forging to subjects of lesser importance; (as indeed, it is not) yet here we must remember, that a Phamastike often begins a fashion, which grows. Men (not to be thought Phamasticks) are in the end content to follow.

Now to approach nearer the several subjects; handled in all these Dialogues. In the first is disputed a Controversie, much agitated and tossed between the Catholicks and the Protestants; to wit, touching the change of faith in the Church of Rome.

The Interlocutors are Cardinall Bellarmyne (that Heresiarch) Michaelis, a learned Jewish Rabbin, and Doctour Whitakers of Cambridge. The place of this conference I have made to be the great city Cosmopolis in Utopia; since an imaginary place best sitteth to an imaginary discussion; in respect of the persons seigned. The Cardinall sustaineth the Catholicks position; vis-dicet, that no change in faith and Religion hath beene made in the Church of Rome since the Apostles days: Which Position is indeed the suittore, without which the whole frame almost of all oother Controversies hang loose. Doctour Whitakers undertakes to prove the Contrary; In whom rather, then in any other Protestant, I have peculiarly (and ex professo) made choice to perswade all the
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The speeches and arguments, used to prove this supposed change in
the Church of Rome; principally, because there is no Protestant
writer (that I know) who hath so much prosecuted this presumed
change, as Doctour Whitakers hath done; as appeareth in his
Bookes against the Cardinall himselfe, against Father Campion
(that blessed Saint) and chiefly against Duxius, where the Do-
cour undertaketh to instance divers examples of this imaginary
Remed. Yet here you are to concean, that I have not so dwelled in
the only writings of Doctour Whitakers, as that I neglect what
other Protestants have also written in maintenance of this change:
for I assure you, I have omitted nothing of Moment, which I could
synd in their Bookes, to be obellet in prose thereof; though Do-
cour Whitakers is introduced to deliver or speake it. And with all
I have made speciall references to their Bookes, where such their
sentences or authorities are to be found; And yet (learned Men)
notwithstanding all that, which can be urged by any of them in
this behalf; sooner shall they proue, that the fixed stairs have
changed their postures & situations in their Orbe, then that Rome
hath changed it faith: So true are those words of an auncient Fa-
ter: (') Vetus Roma ab antiquis temporibus habere rectam
fidellem: & semper can retinet. What sentences, authorities, or
instances of change Doctour Whitakers hath used in any of his
Bookes by me allledged, the same I have set downe with citation
of the Bookes, and in a generall Character from that, which be
speake d at large, in the person of a Protestant; and this to the
end, that the Reader may seere the Doctours owne words, from the
words of a Protestant in general: In like sort, what intemperate
speeches (even loaded with malice and rancour) the Doctour useth
against the Church of Rome, are not by me forged and fathered
upon him; But are (especially, those which are most virulent) his
owne words, yet extant in his Bookes: and accordingly they are
printed in a different letter, with the Latin words set in the mar-
gent: So carefull I am not to wrong the Doctour, by univestely ob-
truding upon him, any scurrilous and undesent Insults, or

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The Conclusion consists in resting that upon our Adversaries, whereby they here charge the Church of Rome; I mean, in demonstrating, that it is the Protestant, who hath made this change and innovation, from the ancient faith of the Apostles; and thus by comparing these two contrary faiths and doctrines together, and the antiquity of the one, and innovation of the other, you shall find, that error is best known by truth, as death is known by life.

Now here your ingenuities are to suppose for the tyme, that Cardinal Bellarmine and Doctor Whitaker are at this present issuing; In like sort, that the Cardinal hath read all books written either in Latin or English, which are in this Dialogue alluded: Which like suppositions you are also to make in the other subsequent Dialogues, touching the Persons in them produced; as that they are now living, and that they all lived at one tyme &c.

All which imaginations are fully justifiable in the true method of Dialogues; since in this kind of writing, the Persons (you know) are forged for the matter, and not the matter for the Persons: And thus much touching the first Dialogue.

Now to descend to the second Dialogue; The subject whereof is to demonstrate, that the visibility of the Protestant Church cannot be satisfied from the Primitive Church, (much less from the Apostles days) till Luther's revolt: And which is more, that not any one Man, during all that long period of tyme (nor Luther himself) can be truly insisted upon, for a perfect & absolute Protestant; and such as the present Church of England can, or will acknowledge to be a member of it. Which point being once entered, How deadly it wounds the Protestants, may easily appear; in regard of the ever necessary and undeniable visibility of Christ's true Church; whose expansion, enlargement, and unceysed radiancy at all tymes, is much celebrated in Holy writ: (a) (Her sunne shall not be set, nor her Moone hid) as will more fully appear hereafter in its due place.

The interlocutors are the foresaid Michæas, the Jew; O-\[\text{\textemdash}\]chimus, who first (in King Edward the sixt his days) did discem-
DEDICATORY.

minrane Protestant at least, several points of Protestant, have in England, Doctor Reynolds of Oxford, and Neufus, chiefest Part of Heidelberg in the Palatinate. Why Ochimus & Neufus are brought in, as speakers in this Dialogue, the Argument prefixed thereto will show.

I have presumed to incorporate most of what can be urged for the visibility of the Protestant Church, in Doctor Reynolds; as a Man, who was best able in his days to support his own Church from myne; And suitably herto the supposed place of this disputation is Oxford. I have in no sort wronged the Doctor, whom I well know to have been a blazing Comet in your Evangelical Skie, & rowbom (as being of good temperance in his writings, in respect of his brother Doctor Whitakers) I am unwilling to ascribe too little; only I wish, his favorites had not ascrib'd too him too much.

If my of you shall muse, why in these Dialogues all the Protestants (being otherwise presumed to be most learned) do reply so sparingly either to Cardinall Bellarmyne or to Michias their answers and arguments, as here you shall find them to do: you are to conceive, that it is agreed in the beginning of the two first Dialogues among all the Interlocutors, to shew indissolubly to the frequent Confessions of the learned Protestants, urged in behalf of any points controverted. Now both the Cardinall and Michias (for the most part) do away the other Interlocutors reasons and instances, by the contrary acknowledgments of divers eminent Protestants, as also do produce their own arguments in defence of their Catholicke Articles, from the like acknowledgments of the learned Protestants, speaking in these points against themselves, and in behalf of the Catholicke. Which method being chiefly holden throughout these Dialogues, how then can the Protestant Interlocutors continue any new reply, against the Cardinall, or against Michias?

Let to reflect upon the subject of this second Dialogue, And here I do shew, that to maintaine, that Protestantism was ever before the breaking out of Luther (though even then it was not in
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is perfection) is no lesse absurd in reason; then to maintayne, that
the birth of any thing can precede it conception; and the effect the
cause.

True it is, that in divers former ages there have bene some se-
cret (and indeed blind) Moultes, who working under the founda-
tion of the Roman Church, have labored to cast up some earth of
innovations and nonelves, comparing per'apps in some one or two
points with the sectaries of these days : But to insist in those men
the visibility of the Protestant Church, or that they were Protes-
stants) which is at this present the poynet only issuable) I bodde
impossible; Except we will dreame, that those persons did partake
of the nature of the planet Mercury, which ever participieth (as
the Astrologers teach) of all the influences of that other starre or
planets, with which it is in any sort in conjunction.

Be it then, that some Innovators in several Centuries have
sommaciously defended some one or other Theoreme or princi
ple, without which the entire frame of Protestantry cannot subsist; Will
any of you from hence conclude (and yet many Protestants do so
conclude) that such Men Religion was perfect Protestantry? By
the like reason you may inferre (to insist in similitudes within your
owne shewe) that Vnty is a Number, a Poynte, Quantitie; &
an Intant, Tyne: Wheras you know well, that these are only be
ginnings or Elements of Number, Quantitie, and Tyne; and
without which these latter can have no being. In regard then of
such war of visible Protestants, in former times, It is lesse won-
der, that some Protestant wrightes have thought good to Ideate &
frame in their mynds a certaine mathematicall and airy Church,
within which a number only of supposed invisibilities are compre
hended. Thus much touching this second Dialogue; to the which I
have thought good to submitt (as an Appendix) a short view taken
of an Anonymous and froathy Pamphlet entituled: A Treatise
of the perpetuall visibility and succession of the true Church, in
al Ages; writen some few yeares since and set forth (as is suppo-
sed) by Doctor Fearly.

Now in this last place, to come to the third and last Dialogue;
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The subject whereof is so manifest, that the Protestants (by many degrees) stand more justly chargeable, both with the doctrine and practice of disloyalty, against their lawfull Princes, than the Catholike do. And that the Protestants have therefore small reason (and less policy) to upbrayde in their pulpit, and writings (as it is their accustomed scene to doe) the Catholicks with any such hatefull cryme. In this last Dialogue are also several insertions of some small Treatises, in defence of divers Catholike doctrines.

The Interlocutors in this Dialogue are the right Honorabe the Lord Cheife Iustice of England (to whom all dutifull comportsment is borne throughout this Discourse) Michæas, the former Jew, and M. Vice-Chancelour of Oxford. That the Vice-Chancelour is here introduced to be partly maligne against Michæas (as charged by him besides with other offenss for being a Catholike Priest) is not strange; considering how plentiful some Vice-Chancelours of that University have borne themselves, towards certaine Priests, heretofore apprehended.

Thus fare particularly of the different subiects of these ensuing Dialogues; which point is more largely set downe in the Arguments of everyone of them.

Now (most illustrious Men) I have presumed (and I hope this my presumption will in your favourabe consideration be warrantable) to dedicate this whole worke to your selves; not for your patronage thereof, for that only it owne worth (If any be in it) must effect; but partly because you are best able to judge of the arguments produced on either side; and partly, in regard I have selected out of either of your Universities, one of the most pryme and choisest men in their dayes to be speakers in these Dialogues; I meane (as above is sayd) Doctor Whitakers and Doctor Reynolds. I could wish, you would not slight it, through a cold severitie, proceeding from a foresaid judgment against the Catholike faith in generall; but pruse it indifferently, and weigh the authorities and reasons withall Caudour and impartiality. Touching my owne sinceritie, used throughout this labour, know you, that if I have purposely and deliberatly distorted from its true meaning, but any
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one authority here produced by me; then let my forehead be publicly
scarred with an indeleble Stigma or print of Shame and Confusion.
No. He is not Religious, who handleth Religion with fraud and
impostures. And I am so free and guileles herein, as that I dare
b) a dye
or any
tetragonl

Do not expect any Oratory here, but what the force of unamolv-
dable Demonstrations can persuade; And in this sense (I trust, I
may, without vanity say) you shall find Oratory; Since Truth is
cuer eloquent.

But now (most celebrious Academians) give me leave to
turne my pen more particularly to your selves, and pardon this my
(c) sec 3.
boldness, it proceeding soley out of my charitable affection, and out of
my desire of advancing your spiritual Good: for you are (c) Our
Epistle, written in our hearts. Well then, you are learned, and
therefore (if grace assist) the more able to transpare through any
difficulties of Faith, now questioned. Suffer not then your judg-
ments to be estralled to the judgments of some few men among
you, more eminent then the rest; they being Birds, whose Aery is
but in the high Cedars of the pretended reveling Spirit; since
through their assumed prudelie and bribery, they are not ashamed
to reduce the construction of Scripture, and the weight of all autho-
rityes whatsoever, to the Tribunall of their owne Censure; scornful-
ly contemning whatsoever piste is not under the syle of their owne ap-
probation.

But to proceed forward. It is a thing wondrefull (and indeed
deplorable) to observe the the exorbitancy of most Schollers proce-
dings, and perhaps of divers of you in these points; I mean, to see,
what labour and toyle they bestowed in humane studies, and how
remisly they are in search of true faith. I assure my selfe, that ma-
ny of you have indefatigably spent much time in seeking to know:
Whether the Opinion of Copernicus touching the Motion of the Earth and standing still of the Sunne and Primum
Mobile, can be made probable? Whether a Concentric orbe
with
DEDICATION.

with an Epicycle, or an Excentrike Orbe alone, can better staye the Phaynonema and irregular Apparences of the Planetts? Whether oboe Orbe be mov'd a Propria Intelligientia, or ab interna forma? Whether, supposing Infinitum to be in Rerum natura, One Infinitum can be greater, then an other? Which pointe some Philosophers exemplify in the infinit resolutions of the Sunne and the Moone; the Moone performing her course twelve or tye tyme in that place, in which the Sunne doth but once: And yet both their resolutions must be infinit in Numer; if one will grant with Aristote, that the world was ab æterno: Whether Corpus Sphericum tangit planum, only in puncto? What is the cause, why the Sea keepeth a different course in it ebbing & flowing in different Courtyes; though to these severall Courtyes the Moone beareth one and the same aspect of it light? Whether, when the loadstone draweth iron unto it, this be effected through a natural Sympathy of these two Bodyes, or only through the proper forme of the loadstone? And Whether the turning of the irons point to the North (being touched with the loadstone) is to be referred to some huge supposed mountayne of loadstone in the utmost Northpole; or to any one place of the Heauens neere to the Northpole; or to the intrinsicall forme of the loadstone it selfe? Whether Algebra be a distinct Art from Arithmethyke; or but the same, advanced to it height and perfection? Whether in the miracles of Christ and S. Peter, exhibited in curing of corporall diseases (and the like may be demanded of all true miracles of this nature) God did for the tyme infuse a Physicall quality (for example) in the skirt of our Saujours garment, & in the shadow of S. Peter, which per potentiam obedientiam (as the Scholemen speake) did worke upon the diseases, and so cure them; Or els God himselfe did immediately worke these supernaturall effects, ad præsentiam illorum, at the presence of the skirt and shadow, which in their absence otherwise he would not worke? And finally (to omit divers others such yce and absurduse speculations, and but to touch a little upon Divinitey)
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Whether Communication Idiomatum, flowing from the Hypostaticall union in Christ, is real in respect of the different natures in Christ; or with reference only to the Hypostasis of both the Natures?

In these (I say) and many such like curiosities (for so I may ream me; this last only excepted) divers of you have no doubt spent (and perhaps with great commendation) many hours by perusing with your owne eyes severall Authours; & by discussing the arguments brought on all sides to fortify their different opinions: And yet it mattereth little, on which side the Truth lieth in most of these speculations; But whereas it is found in them, we may equally and indifferently break forth with the three Children in praying of God, for his Omnipotence and Wisdom, discovered in them; saying, (d) Benedictioe Omnia opera Domini Domino.

If then you have bene so industrious and breathes herein, and so absorbed in the delight of these less necessary studies, O with what a spiritual Leiturgery are such of you possessed, who in matters of Religion (the truth or falsehood whereof concerns your soules interminable and endless happiness or misery) shall rise up on headlong, till you come to your graves in an unexamined and yet resolutely opinion against the Catholike faith; with a supine resignation of your judgments in all points of Religion (without further tyranny) to the writings (for example) of Calum and Beza; whose pellitorious Scrips in make their Catechismes? Men charged (even by their owne (e) brethren) with the execrable crime of Sodom: And remember you not, that we (f) gather not grapes of thorns, nor figs of thistles?

But hencewith (most excellent Academians) I will end; and crave pardon for this my fulnes of speech, extrening you to call to mynd these words: michora (g) hurt vulnera diligentis, quam hau-

fame cryme, by the foresaid Stoffenber, zbi supra, and L. 50. 93. By Titilmanus Heusius (a Protestant) in his booke intitled: Veta & sine confession. And the name is coinced of Beza by D. Motto, though not tally excused in his Apologetica, part. 1. 2. c. 21. (f) Mat. 7. (g) Prover. 27.
DEDICATORY.

fraudulenta oscula odientis. And thus remitting you to the perils
fall of these following Dialogues, I will with my incessant prayers
sollicit the Highest, (who is (h) Pater luminum; and from whom, (h) Is.
Omne datum optimum, & omne bonum perfectum descendit)
so to enlighten your judgements in your studies and courses; that
after this life, you may be as truly beautified with the Intuitive
knowledge of all things, in the most happy vision of God; As
now here upon earb, you labour to enrich your mynds, with all
commendable Discursive knowledge.

Yours in Christ Iesus.
I. C.
THE
CONVERTED
JEW.
OR A
DIALOGUE
WHEREIN IS PROOVED,
That the Church of Rome hath made no change in Faith;
and Religion, since the first Plantation of it
by the Apostles.

INTERLOCUTORS;
MICHAEL A JEWISH RABBIN,
CARDINAL BELLARMINE
DOCTOR WHITAKERS,
MICHEAS.

MOST ILLUSTRIOUS CARDINAL, and most reverend and
learned Doctor. Such is the spreading fame of both your
perfections in the sacred knowledge of Deity, as that
the report thereof hath (I confess) even
given wings to my old age, to hasten
my flight to this noble City of Cosmo-
polis in Utopia; which, as being hono-
red through both your presence, is for the time become the
Renown of all good literature.

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Touching
THE FIRST PART OF

Touching my selfe, know you both, that I am by birth, and (till this present) also in Religion, a Jew; by name Micheas, who ever haue bennowed the Lord (a) of Hostis, the God (b) of Abraham, the God of Isaac, the God of Jacob, and the Lord God of the Hebrews; beleeuing with your Apostle Paul, God grant with the like happy successe to him in change of my Religion, who by his ryting saule, as I may terme it, was no sooner strucken downe to the ground, then he began to ascended towards Heauen, all (c) things, that are written in the Law, and the Prophets, and (d) instructed according to the verity of the Law, of the Fathers.

Of late I haue diligently perused, the writings of your Evangelists (the foure Historigraphers of that Holy Man, whom you Christians call Iesus: I also haue exactly red the Acts of your Apostles; these faithfull servants of the said Iesus, who first sowed the seeds of their Masters heavenly doctrine, and after did watter them with their owne bloud: To be short, I haue bene much conuerant in these Letters Missives (if so they may be called) I meane, in the Epistles of the said Apostles, written to divers Nations, for their better instruction in the Christian Faith; as also in that most abstrue worke of your Saviour Beloved, commonly called the Apocalypse.

I haue made most particular reference of all those writings, to the Prophesies recorded in our owne Law: and I do freely confesse (and indeede with an inesfable griefe) that, that Holy One, whom my Fore-Fathers (and in them my selfe) did put to the most opprobrious death of the Cross, was, and is the Sonne of the Highest, and the true Saviour of the World; and therefore I thinke it the lesse wounder, that the fliny harts of vs Iewes (best discovered by such our cruell proceedings) were configured by the Tables of Stones, wherein the Law was first giuen to vs. Yea I am so inalterably persuaded herein, that I do auouch, that all the chesse Particularities concerning him, were most punctually prophesied by the Ancient Fathers of the Jewish Law: Thus (for example) was his
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his Precursor foretold in Esay. cap. 40. That he should be
born of a Virgin Esay. 7. The place of his birth, Micheas, 5.
The death of the Children at his birth, Jerom. 31. His pre-
aching, Esay. 61. His more Evangelists, Ezekiel. 1. The chro-
fing of his Apostles, Psalm. 8. His riding upon an Asse into Is-
rael, Esay. 62. and Zachary. 9, The betraying of him
by him, who dipped his hand in the dish, Psalm. 41. The
Jewes sitting in his Face, and buffeting of him, Esay. 50. The
Jewes mocking of him, Psalm. 22. The desertion of his garmets,
Psalm. 22. Their giving to him gruel and Vinc. 3o to drinke,
Psalm. 69. The manner of his death, by piercing his hands and
feete, Psalm. 22. His lying in the grave three days, Ionas. 2.
His Resurrection, Psalm. 15. and 132. His Ascension, Psalm.
109. Finally, (to omit divers other letters passages) The de-
scending of the Holy Ghost, Joel. 2. Thus in regard of their
Preliminaries, I do fully acknowledge, that in him, and by him,
our Law, (which did serue, but to shadow this time of Grace)
is now abrogated; and therfore myself, as convinced with
so many incontestable demonstrations of the truth of your Chi-
ristian Religion, do hereby submit my selfe to the sweeter yoake
of Christ; do confess my selfe to be in Judgment and beleefe,
a Christian (though as yet, but an analogically, and halfe
Christian) and with reference to the time of the Law, and
the time of Grace, and the adumbration of the one in the oth-
er, I think, I may not wisely style the different state of
them two ways: The Angelical Law, and the Lemical
Ghoost; since the Law is but the Ghostral Prephesied; the
Gospel, the Law complect, and actually performed.

CARDINALL BELLARMINE

I learned Rabbi. I much rejoyce at your charge in Reli-
gion; and indeed, that precise correspondence, which
your selfe have obstained; between the Old Testament and the
New (whence you may se, the Apostle had just reason to say:
('Omnia in figura contingerant ilius) is of force to cor-

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rate, and strengthen you in our Christian Faith, against all
those (f) spirituals nequeuse, or any other contrary affaults.
For now you see, that the Maske or vayle of all your legall
Sacrifices, and Ceremonies is taken away, through the per-
fected commutation of them in our Lord, and Saviour. There-
fore give thanks to God for this your illumination, and con-
verse with the chiefe Apostle, That (g) there is no other name
under Heaven (then that of Iesu) given unto Men, wherein we
may be saved.

D. WHITAKER.

It is most true, which my Lord Cardinall hath said;
for Iesus Christ is the second perion in the most blessed, and
indivisible Trinity; who was made Man to repaire the losse of
the first Man; who died, to the end, we should not dye:

(b)Hebr. 9. Christus (b) semel oblatos est ad multorum exhaudiendo pecata,
haundi humbld se being made obedien unto death, even
the death of the Crosse; for (i) which thing God hath exalted him,
and hath given him a name, which is above all Names; that in the
name of Iesu every knee should bow of things in Heaven, in Earth,
and under the earth: Therefore he is to be your cornerstone,
whereupon you are to build all the spiritual edifice of your
Soules Salvation. And comfort your selves (Micheas) with
this: that though only the Iraelits did put Christ to death, yet
only a true Iraelite is a true Christian.

MICHEAS

All this I constantly beleue. But now at my first em-
bracing of Christian Religion, one maine difficulty doth
mighently affinit me. I se you Christians, though you do all
militate under on supreme Captaine; yet through your many
Controuerfies in Religion, do rest deuided amongst your selves
(like to many distracted, and disordered troups, or sqadrôs)
not affording Salvation on to an other: see as from whence I
am departed, I do well know, but what part to follow, I am
most uncertaine. And though I firmly beleue, that without
faith in Christ a man cannot be saved; yet withall I as unfortu-
ately beleue, that only in grosse in Christ, shall
not
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not be faued.

Now here I se the Catholike to confemne the Protestant, for his destroying, and taking away many Articles of Christian Religion, to wit, the Doctrine of Free-will, of Purgatory, of Praying to Saints, of Merit of works, and ( to omit many other controuerd points ) the Real Presence in the Eucharist, and Sacrifice of the Alter; and for such proceeding doth anathimatize him for an Heretick. The Protestant ( on the other side ) for the Catholike his maintaineing, and beleuing the said points, doth style him Superstitions, Idolatrous, and, as on wholy exempt from all hope of Salvation. And in these matters the judgments of the Protestant, and the Catholike are so merelie contrary ( the one constantly affirming, the other peremptorily denying ( as that their discords beleeves can never be wound vp in any one publick profession or Creed.

Here now my deuided Soule ( like the distressed prisoner, who hauing broken the Iaile, knoweth not what way to flie, for his best refuge ) tossed in the waves of such contrary Doctrines, is ignorant towards what shoore to flie, if I be a Protestant, I can be no Catholike; If a Catholike, I am no Protestant; The one I can but be, both I cannot be. That threateneth to me the brand of, Herefy; this of Superstition, and Idolatry: O God, that the fragrant rose of Christian Religion should be thus beiet on all sides, with the sharpe pricks of these unpleasing disagreements. But this forceth me to remember those words of an ancient doctour: *Vt in* pessimis (**) Tertull. aliquid boni, sic in optimis non nihil mai.

CARDINAL BELLARMIN.

True it is, that there are many differences in Christian Religion; and each good mans greife is hereby the greater: for wheras contention in other things raieth the estimation, and valew of them; contention about Faith ( in a vulgar eye ) leaseth it. But these ( you are to conceiue, Micheas ) take their course not from the Faith of Christ, ( for it is but one: **una (k) fides, unum baptisma**) but from the Elation and height

A 3 **of**
of priuate Judgments, which blush not to advance themselves above all Authorities, both Divine, and Humane.

Therefore (Micheas) the better to free you from all those laborious of opinion, which otherwise may more easily illaqueate, and intangle you, build your Faith in all inferior points of Christian Religion, principally upon God's Sacred Word, as it is propounded, and interpreted by Christ his Church; and to her repair in all your doubts, since Christ himself hath vouchsafed to warrant this proceeding in these words: dicere Ecclesia, et Ecclesiam non audiere, sed ubicumque Ethicos, et Publicanos. Reuerence Eclesiastical Traditions, which are derived through a continued hand of time, even from the Apostles: Idem ab initio, quod ab Apostolis: for it is true, that we Catholicks do believe some things without Scripture; but it is as true, that all Sectaries believe their Errors, against Scripture. Read the Generall Councils, with whom Christ is ever present, for he hath promised, when but two or three are gathered together in his name (much more when severall hundreds) be well be in the midst with them; and observe the Heresies condemned in them; Peruse the writings of the Primitive Fathers; and remember that sentence: Interrogas (q) de diebus aut quibus, assuring your selfe, that the Doctrine joyntly taught by them, is agreeable to the Faith, first taught by Christ, and his Apostles.

Finally square your Religion according to the unimpeached practice of God's Church, which the Apostle himselfe: (for our greater security) hath honored with the title of Columna.(p) e Firmamentum veritatis: And thus you shall forbear to imitate those men, who thinke to shew their love to the Truth, by their hate to this Pillar, and Foundation of Truth. Besides, this deportment disculpes great Humility; a Character even of Christ himselfe: dicit eum, qui humilissimum corde. If true it is, that an humble man is like to a lowly vally, sweetly seated. Thus doing (Micheas) no doubt you will embrace our Catholike Faith; of which point I am in greater hope; in that it is observed, that whereas many Protestants
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Protestants have become Jews, yet not any Jew a Protestant.

D. WHITAKER.

The Cartnell here hath given you to large a scope; since most of these are but humane, and morall inducements, which stand subject to errour, and falshood, and you are to call to minde, that to run well out of the right way, is noe better, then to stand still: (s) Pálin dromésan, è dramén in casís.

Therefore let your groundworke be next under Christ, only the Holy Scriptures. These are the only Judges of all Controversies: These are of that worth, as that they are profitable (as the Apostle (t) speaketh) To Doctrine, to reproome, to correction, to instruction, which is in righteousness, that the man of God may be perfect, instructed in all good workes: of that Careness, as that infly they may be called: lucerna (u) pedibus meis: (u)Psal. 1. Of that fulnes, and amplitude, as we are threatened vnder paine of having our names blotted (x) out of the booke of life if we either add, or detract from thence: finally of that easines, (x) Apocal. viii. and facility, as that for picking out the true fence, we are to receive it by the benefit of our owne spirit, instructed by the (y)Isan. 3. Holy Ghost: (y) spiritus ubi vult, spatat.

MICHEVS.

Yon both speake learnedly. And first touching your directions ( my L. Card. ) I hold them most graue & weighty. Yet being I have spent all my time chiefly in studying the Law, and the Prophets ( being heretofore a Rabbin in our Jewish Synagoge ) and feign that multiplicity of reading, which your method exacts, ( to wit of the Auntient Fathers, the Generall Councils, Ecclesiastical Histories ) is to great a burden to be impleaded now vpon the shoulders of my old age ( my selfe not likely to live so many years, as will be answerable to so infinit a labour ) Therefore I must bethinke my selfe of some other more short, and abreviared course, for the perfect setting of my judgment in the Christian Religion.

Touching your graine advice ( M. Doctour ) of relying only upon
THE FIRST PART OF

upon the written word. Grant, that the Scripture alone were of it selfe sufficient to define, and determine all Controversies in Religion; yet I am so conscious of my owne weakness herein, as that considering the several fences usually given upon one, and the same text, I should ever rest doubtfull (once abando-

ing the fence, given by the joint consent of all Ancient Do-

cetours of what construction to make choice; and the rather

being the Scripture witnesseth of it selfe. That no Prophecy

(r) of the Scripture is made, by private Interpretation. And sure I

am, that if we Iewills Rabbins should take liberty to interpret

the olde Testament, according to every particular conceipte of
each of vs, we longe since should have begotten many dissen-

tions in Faith amonges vs.

I may add hereto, that I am the more easily thus per-

swaded, even by both your speach at this present; seeing both

of you do strengthen, and fortifie your different judgments

(touching the finall determining of Controversies) even from

the Scripture it selfe. But what? doth the Scripture speake
different (or rather contrary things?) Noe. The Scripture is

like to the Author of Scripture; even the same, and unchange-
able: Ego (a) sum dominius, a non mutor. And indeede to speake
plainly, when you urge those words: spiritus ubi volit, spirat.

whereby you intituate the guist of the Prius spiritus; interpre-
ting the Scripture, I ever disliked this Principle (even before I

belieueth in Christ) as ready to create indifferent any one Re-

ligion as well as an other: so that, that man, who for his

Faith, and Religion groundes himselfe uppon this Revealing Spi-

rit, and consequently is ready to stamp any Religion, which

himselfe best pleaseth, is like (in my judgment) to one that

should be immediately made rather of the first Matter, then of

the Elements well tempered togethers; since he is in possibility,

Anything. But to proclare: being the directions of neither

of you (in regard of some difficult circumstances accompanying

them) can at this present force unto my case, I must make e-

lection of some other method, for the settling of my fluctua-
ting Conscience in matter of Faith. And (under both your fa-

vours)
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us) it shall be this,

wheras by seriously perusing the New Testament (as you Christians call it) I am become with infinite thanks to the Lord of Hostes, a Christian, though as yet, but a Christian imperfect, and scarcely initiated: So out of the same divine Records, I am instructed, that the Church of Rome in those primitive times receaved the true Christian Faith, incontaminate and free from all errour. Now if those sacred writings be of sufficient force with me, for my relinquishing of my anciet Jewish faith; then ought they as securely to warrant my Judgment, that the true Faith of Christ was planted in the Apostles time in Rome.

This last point is confirmed to me by your great Apostle Paul, who in his Epistle to the Romans, much celebrateth the Faith of Rome, saying: (b) To all, that be at Rome the beloved of God, called to be Saints, Grace to you. And againe (c) I thank my God for you, &c. because your Faith is renowned throughout the world. And yet more: your (d) obdience is published in every place. Finally, the Apostle is so full in advacing the Faith of the Romans, as that he particularly euin in words, ascribs one, and the same Faith to himselfe, and them saying: That, (e) which is common to us both, your Faith, and mine. From all which texts it is euinct, that Rome in those first times enjoyed a true and perfect Faith. Now here it comes to be examined, whether Rome, since her first embracing of it, hath changed her Faith; or otherwise she retaines without any alteration the same doctrine, which first the Apostles did plant in her.

This point (most excellent Men) deserves an exact disscussing, and may well seeme to be worthy your serious dispute: My owne want in your Ecclesiasticall Histories (from whence chiefly this question is to receive it triall) doth plead for my ignorance herein, and makes my humble request (for the better establishment of my yet unsettled judgment) to you both, to enter into a graine skimmish, and figne of disputation herein. Both of you are learned, and therefore (by viging what can be said on either side) able to accomplish this
my desire, both of you are charitable, (as I must suppose) and therefore (no doubt) willing (for my confirmation in the Christian Faith) to undertake this my wished task: for Charity (as euer dehroous to do good) omnia (1) sperat, sustinet, & a charitable man partakes of the nature of a glasse, which is as ready to give, as to receave ons faouer. My foundation is here the words of your owne Apostle; I humbly entreate, that your learned discourses would raise the wailes, and I shall attend your speeches with a greedy, and lusting eare. Then in the close of all I may be better affured, whether for my Soules eternall felicity, I should subject my selfe, as a member to the present Church of Rome; or otherwise consociate my selfe with the Protestants; the presuned Reformers of the said Church.

CARD. BELLARM.

Michaels, your judgment hath made choice of most important subject, and Christian Religion reacheth vs to be beneficall to all, maxime (g) domesticii fidei, within which number, I hope thordly, I may place you. And therefore my paines (according to my smale ability) shall not be wanting to accomplish your request; and I much commend your desire herein; for who neglecteth his owne Soule, is not present to himselfe.

D. WITAKERS.

The Groundworke (Michaels) of this your desired disputacion I acknowledg most fine; and I shall be ready to afford my best furtherance thereunto, though in regard of my owne smale mite of learning, I shall be like, perchance to the widdow in the Chiselp, who gav hift, then any other, and yet was more charitable, then any other.

Boutou hig the facts, and foundation of this sub-
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... the Church of Rome was a famous Church of Christ, when Clemence did sit in that state, and when the prophane Roman Caesar did put to death the Bishops of Rome. But since those times, that most remarkable change of Faith have violently invaded, and possessed that Church, I will undertake to prooue, neither will I draw backe herein, but shalbe prepared to manifest to you, how since the Apostles times, the Roman (m) Wolves have invaded the Church, and ceas-ed not to denoure the flocke; for the badges of the Roman Church are Superstition, Infidelity, Antichrist, and Epicureisme.

C A R D. B E L L A R M.

How now M. Doctor? Such passion in the beginning? what Philippicks, and inuective declamations are these; the accustomed language of most of our new illuminated Brethren, not sporting to your presumed gravity? Therefore either forbear the like hereafter, or let vs forbear to enter into any dispute: for I do not loue to converse with those Men, whose tongues are full to speake nothing but Sayrs.

D. W H I T A K E R S.

My Lord, my seruour to the Gospel hath thus transported me: The zeal of thy house hath eaten me up: But pardon (for cuel) this my holy impatience, and I will promise you to procee a hereafter in all serenity, and mildnes; and will prooue the change of Religion in the Church of Rome, not by conuing it with intemperate language, but with weight of argument.

C A R D. B E L L A R M.

You say well. And therefore In the name of the Father, the Sonne, and the Holy Ghost, let vs beginne.

And here first M. Doctor, you are to remember, that seing you affirme, that Religion is changed in the Church of Rome, since that Church was first (as it were) cultivated, & tilled therewith by the labour of the Apostles; you are thereby obliged to prooue this your assertion; And I (as houlding the Negative) am bound only to answere, and to repell your arguments.
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arguments. Neuerthelesse I will supererogate with you in methode herein, and will undertake to prooue positively, that Rome since it first being Christian, did never speake of so much, as any on materiall, and dogmaticall Article, (which is the point in question) of her primatique Faith.

Now for the greter convinceing of your contrary po-
sition, I mean to strengthen and fortifie the truth herein, euen from the testimonies of your owne learned Men: and thus the Protestants pens shall deadly wound the Protestants Faith. Therefore tell me (M. Doctor) if you will quietly subscribe in this time of disputation, to the ingiuous, and plaine Confession of your owne learned, and judicious Brethren.

D. WHITAKERS

Most willingly: for (o) the argument must needs be strong, and efficacious, which is taken from the confession of the Adversaries, and I doe freely acknowledge, that the Truth is able to extorte testimonies even from Enemies. And this point is further warranted with all force of reason: for why should learned men confess against themselves, and in behalf of their Adversaries, were it not that the racke of an undeniable Truth forceth them theireto?

CARD. BELLARM.

It is most true, and the matter so standeth indeede; and your speech well forthew to that sentence of S. Augustine; to wit, That (p) truth is more forcible to wringe out Confession, then any racke or torment. well then to proceede to the matter. And because things contradicted in method, enter more easily (after a piramidal manner, as I may say) into the eye of the understanding; Therefore for the more facilitating of this point here handled, you are to conceive (M. Doctor) that in any notable change of Religion, these things following can be demonstrated and pointed out. (q) First, the Author of such a Change. Secondly, the new opinion or doctrine. Thirdly, the time, in which this new doctrine was first broached, or preached. Fourthly, the place, in which it was taught. Fifthly, and lastly, the persons, who did oppugne, and resist it at the first: All
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which are found even in the Church of Christ, which
were a new Church, but only a certain motion or change of the
state of the Church, according to the predictions of the Prophets.
For first we know, the anbour thereof was Christ; The new Ar-
ticles of beleefe were principally, the Articles of the Trinity, and
Incarnation; the time, when this doctrine was first preached,
was in the fifteenth yeare of Tyberius Caesar; The place Judea;
finally the opposers of it were the Scribes, and Pharisees. Now
whereas we are able to demonstrate all these points in the be-
ginning of every particular sect, or Heresie, our Adversaries not-
withstanding cannot set downe any one of these circumstances
concerning our Church or Faith, euer since the Apostles times.

But because of all these Circumstances, the Time of
this supposed change is chiefly to be weighed, I will begin there-
with, remitting divers of the other Circumstances to be here-
after discussed by vs; and leaving the rest for greater breuitie to
some other fitting opertunity. And as touching the Circum-
stances of Time, I will first discourse thereof by means of a dis-
tribution of three distinct times since Rome first receaued the
Gospel of Christ.

Firstly then, we will take into our consideration, how
longe it is granted by your Protestants, that Rome did persuer
without any alteration in her prematiue Faith. Secondly we
will enquire, and set downe the acknowledged continuance of
that time, during all which season the now present Faith of
Rome hath continued; That is, how longe Papistry (as you
commonly tearme it) hath bene publikly professed, and taught
throughout all Christendome. Thirdly and lastly, we will then
take a view of the times, betwene these two former severall
times: for these two times being once acknowledged on all sides
(to wit, the time, during which the Church of Rome confes-
sedly kept her first Faith taught by the Apostles, and the time,
during which the present Roman Faith hath continued from
this day upward) it ineuitably followeth, that this supposed
change of Religion did either happen in the interstition, and
meane time betwene the two former Pehods of times, or els,
that there happened no such change in Religion in the Church of Rome at all. Now concerning the first of these times, how long (in the Protestants' judgments) M. Doctour did the Church of Rome retain her purity of Faith without any alteration by you intimated, till after the deaths of Optatus, Epiphanius, and Augustine, which is during the space of four hundred and forty years after Christ.

CARD. BELLARMINE

You say most truly, and I do like your plausibility herein, since he is truly a politician (especially in matters of Religion, which require all candour in their managing) who is not politician. For whereas our Catholicke writers have much insisted, that Tertullian prouok'd the Hereticks of his days to the Succession of the Bishops of Rome, your owne D. Fulke giueth this reason touching such his pronuciation, in these words: The argument he did drawe from Succession was good, because the Church of Rome retained (by Succession untill Tertullian's days) that Faith, which it did first receive from the Apostles. To whose judgment in this particular reason your selfe (M. Doctour) in your book written against me subscribes, thus saying: from hence we do understand why Tertullia did appeare to these Churches, to wit; because the Churches did then have the Apostolical Doctrime by a perpetual Succession.

But to defend further in time, touching the granted preservation of the Faith of Rome whereas in like manner some Catholicke Authors have alleged the same argument, drewne from the Succession of Bishops by the example of Irenaus, Cyprian, Optatus, Hierome, Vincentius Lyrincinius, and Augustine, (all which Fathers most rested in the Succession of the Bishops of Rome, still continued till their daies) your foresaid D. Fulke answereth in behalf of the said Fathers in this sort: That
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these (t) Fathers especially named the Church of Rome, it was,
because the Church of Rome at that time, as it was founded by the
Apostles: so is contained in the Doctrine of the Apostles. With
whom accordeth D. Iewell, saying: Aswell Augustine, as also
other godly Fathers, right neatly ad um reverence to the Sea of Rome
&c., for the purity of Religion, which was there preserved a long time
without spot.

To conclude, Caline himselfe (even in the same manner) enweth the forefayed argument of Succession of Bishops
in the Church of Rome, instift upon by Irenaeus, Tertullian,
Origen, (v) Augustine, Cipanus, Epiphanius, and others; for (v) in
his thus Caline speaketh: Cum extra (:) controversiam effet, nihil
\[\text{\textit{Reply to D.}}\]
\[\text{\textit{Harding,}}\]
pag. 246.

Sic it was a Point out of Conscience, that nothing in doctrine, (x) instigt.
for the beginning to: at every age was changed; these holy Fathers (v) taught
aid take that, which they thought sufficient, for the destroying of
all new Errors; (to wit,) the doctrine constantly and with an
unanimous consent, recived even from the Apostles days, till
their time. Thus Caline.

To these former I may allledge that Sentence out of D.
Fulk, saying: The (y) Papist Church &c. departed from the Vni-
\[\text{\textit{suites pag. 85.}}\]
\[\text{\textit{ius}}\]

Thus farre (M. Doctor) concerning the duration of the
tymes (even by the Protestant sects) that no
change of faith was made in the Church of Rome; Teaching
which point I referre you (for greater instruction) to certain
places of the afore said Father: to wit, of (x) Hierome,
\[\text{(a) 1.3. adus. Hier. c. 3. (b) Ten. 7.17. Psa. cont. for. 1. c. c. 2.}
\[\text{ep. 169. at Liv. vit. divin. circid.] 17. (c) Arch. Hier. Penda. pos. in. (d) Dubit.}\
\[\text{\textit{Rome,}}\]
pag. 57. at
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broth & c. All which Fathers in their writings do constantly
aure, that the Faith preached in their dayes in the Church of
Rome was the true Fayth; and consequently, was neither then
nor aforesubiectto changeor alteration.

Now all this being made thus evident, it followeth ac-

tording to our designed Method, that we consider the num-
ber of those ages, during the length of all which from this day

wards, the present Roman Fayth hath (by the lyke Confession
of the Learned Protestants) bene generally taught: Seing how
long the Protestants do grant, that the Church of Rome hath
from this day contined in her present Faith; so long it followeth,
by their owne implicit censures, and most necessary inferences,
that the Church of Rome neuer altered her Fayth: Therfore
(M. Doctour) I would know of you, what your learned
Men do generally teach about the continuance, and antiquity
of our present Roman, and Catholick Religion.

D. WHITAKERS

I will not deny but that our Doctours do ascribe an antiquity
to your Popish Fayth, for a thousand yares at least; For

first D. Humfry (my worthy (c) Symachos ca[ in)
shewing what Religion Augustine planted in England, being
sent by Gregory the Great, then Pope of Rome (who liued in
the yeare 590) thus instanced in the particular points of the
then Roman Religion; In (c) Ecclesiam vero quid inmexerunt
Gregorius et Augustinus? Omnem ceremoniaram & c. what did
Gregory and Augustine bring into the Church? They did bring
a burden of Ceremonies; They did bring in the Archipiscopal
Pall, for the solemnization of the Mass; They did bring in Pur-
gatory & c. the oblation of the Heathens Oath, and prayer for
the dead & c. Relicks, Transsubstantiation & c. a new consecration
of Temples &c. from all which what other thing is effectad then
the introducing of Indulgences, Monachisme, Papsme, and the
rest of the Chaos of Popish Superstition? all this did Augustine
the great Monke (being instructed herein by Gregory the Monke)
bring to the English men. Thus farre D. Humfry.
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CARD. BELLARM.

Well then, M. Doctor, it clearly appears by this, that at St. Gregory his sending of Augustine into England (which was about a thousand years since) our present Roman Religion was then wholly, and publickly practised in Rome; & that if the Church of Rome had suffered any change of Faith from that first taught by the Apostles, that this change should have been made, not since, but before Gregory, and before he had sent Augustine to plant in England the Faith of Christ. I may add, M. Doctor, in further confirmation of D. Humphrey's judgment herein, the judgment of your owne Centurists, who in their Index, or Alphabetical table of the sixth Century, at the word: Gregory, set downe, with particular figures of references, where every such mentioned opinion may be found as followeth: in bonis operibus, de Cessione, de coingine, de Ecclesia, de sanctorum Inoculatione, de Inferno, de Libero arbitrio, de justificatione, de Purgatorio, de (g) Al-Penitensia, de satisfactione &c. And which is more, your sayd Centurists (b) do further accuse Gregory, out of his owne writings, with contrariation of Alars, Chalices, & Corporals, with Oblation of sacrifice for the dead, with translation of Reliques, with Monachisme, with Pilgrimages, with consecration of Churches, with weeds Gregorian, & stricking of holy-water, with consecration of the font of Baptisme of Christ, & Oyle, with celebratio of Mess, & finally with claim of sovereignty over all Churches: All which places of the Centurists, charging him, are to be found in the sixth Century after the first edition thereof.

To these former acknowledgments, we may adjoin the words of Luke Osiander (your famous Professor) which are these: 

Augustinus (1) Romanios Ritos et consuetudines, Anglicanis Ecclesiis obstat: And then immediately after be particularly set downe severall rites, & doctrines, justly, and beleuied at this present by the Church of Rome: which (as he confesseth) Augustine did plant, & the Church in England: and so evident, that even your owne selfe, M. Doctor, sees, (1) that Boniface the third, (who lived anno 605, and pre-

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sently after the foresaid Gregory) and all his successors were

Antichrists. Yea you speaking of the conversion of England,

(k) D. whit. (made by this Gregory) and of other conversions of Countries

ubi supra p. by other Popes after, thus conclude. The Conversions (k) of

so many countries were not pure, but corrupt. With you herein

Danaus (that remarkable Protestant) conspireth, who thus

balely consereth of Gregories conerting of England; purgatio

illa, quam Gregorius primus fecit &c. fuit in e loco meretricis

mundo falla, de quae est Apocalips. 17. et 18. Thus referring

our Conversion to Christianity, to the worke of Antichrist.

And thus, M. Doctor, you here may see, how the Church

of God (through an ouer vnkind perverting, and misconstruing

her most motherly, and charitable endeavours) hath reason

even to complaine, and grieve at those, who vaunt them-

selves for her owne Children: so the Vine being vntimely cut,

weeps out its mishap, through out it owne wound.

Now from all these former testimonies of your selfe,

M. Doctor, & other Protestant writers, we may infallibly

conclude, that from this day till we arrive, at least to the age

of the fore-said S. Gregory, the present Roman, & Catholike

Religion was taught in divers Countries; & consequently (see-

ing those Countries received their instruction in Faith from

Rome) that it was not during all this time introduced into the

Church of Rome, as an Innovation, and change of the Faith,

afore protestted by the said Church.

Now it being made eviident; first, that the Church

of Rome did retain her purity of Faith, the first foure hundred

and forty yeares after Christ; and also, that for this last thou-

sand yeares, the present Romæ, & Catholike Faith, hath not

(at any time thereof) bin brought into the world; but during

the said thousand yeares it hath bin continually the gene-

erall taught doctrine of the Church of Rome. It now followeth,

that we take into our consideration the number of yeares which

palled betwene the first foure hundred, and forty from

Christ, and those last thousand yeares from vs. Which number

(seeing it is sixtene hundred yeares, & foure more from Christ)
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...to vs) amounteth to about one hundred, and sixty yeares.

Well then if here we can proove that no change of Fayth in the Church of Rome, within the compass of this 160. yeares; then followeth it vnaoidably, that the Church of Rome, never to this day, hath suffered any alteration in Fayth, and Religion, since its first embracing of the Christian Fayth.

That no Change of Faith did happen within the compass of the sayd 160. yeares, I proove severall wais, yet all conducing to erect this one maine truth; like as divers letter numbers (though counted after different wais) make vp but one, and the same great number. And first, this assertion of mine is prooved from the doctrine, which was beleued, and generally taught at such tyme, as Constantine (who was our first Christian Emperour) was converted to Christianty, which was about the yeare 320. after Christ, and therefore before the foresayd 160. yeares.

That the Faith in his time, was the same, that the Church of Rome professeth at this present, appeareth from the frequent testimonies of your former Centurists; who most elaborately, & punctually do record all the particular Articles of the present Roman Fayth, to be beleued most constandy by the said Constantine; and that he did cause to be put in prati-se all the Ceremonies, now vied in the Church of Rome. And the same Centurists are so exact, and diligent in their enumeration of all the Catholike Doctrines beleued by Constantine, and of the Catholike Rites, and Ceremonies obserued in his time; as they spend severall Columnes of the fourth Century touching this point; to wit, from Column. 452. to Column. 497. or thereabout.

Now that not only Constantine himselfe, but also the whole fourth Age did generally beleue, and professe the now profess'd Doctrine of the Roman Church, is in like sort abundantly confessed, & registred by the said Centurists, they spending most of the leaues of the said Century, in particularizing the now Catholike Doctrines, and the doctours of that age...
THE FIRST PART OF
beleewing, & teaching them:—Therefore for the greater man-
ifestation of this point, I request you, M. Doctor, to the dis-
gent perusal herein of their fourth Century; touching which
particular subject, I am so confident that I dare aforesay, that
by the industry of the said Centurists, the true state of the
Church in that age is so painfully, & articulately (according to
my former speeches respectful) as the perfect memory thereof
(as being exempt from all oblivion in future days) is able to
turne the lyth of time; so certaine it is that even in your owne
Histories (so long as they shalbe extant) the Catholics shalbe
ever able to glasse the true face of their times.

But, M. Doctor, for the greater evidency of this
point, I pray you tell me, whether it is your judgment, that
the Fathers living in the fourth Age; but especially those who
lived before the fourth Age, and consequently, before the
above mentioned 160. years) were Professours of your Pro-
testant, or our Roman Faith.

D. WHITAKER.

I make no doubt, but all of them professed with a
generall consent our Protestant Faith, & knew not the pre-
tent Doctrine, and Faith of Rome.

CARD. BELLARM.

See how fowly you are mistaken, M. Doctor, And
therefore seeing the discovery of errors is an estabishment of
the Truth: for the fuller manifesting of your ouer sight herein, I
will omit (for greater brevity) only in six chief Articles of
the Catholicke Faith, for a tatt of the rest; which even by your
owne Brethren Confessions, were maintaine by the Fathers
living in the fourth age; from whence we may necessarly inferre
that not any change touching those points was, brought into
the Church of Rome, within the compass of the said 160. years.

And first I will beginne with the doctrine of the Sacrifice
of the Mass: where (as also in other Articles following I will
discrepe) I never, out of the great abundance thereof, some
few acknowledge not of the Protestants. Now here you can-
not deny, M. Doctor, but that touching Cyprian (who lued

Anno
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Anno 240. your Censurists thus affirm: Sacerdotii (1) Cyprian
was inquit vice Christi surg; et Deo Pari Sacrificium offerre; &c
for this very point they condemn him of Superstition. In like
doctrine, they thus reprehend Ambrose: (who liued anno. 370.) (u)
In his
(2) Ambrose did use certaine preachs &c. as to say M. He, Conscii-
to offer &p. Sacrifice. Yea D. Fulke contemneth openly with the
former Protestants that speaking of thee Fathers following:
Tertullian, (3) Cyprian, Augustine, Piocone, (of which
some liued within the said 160. yeares, others long after them) (4) Epistola do
witness, that Sacrifice for the dead is a Tradition of the A-
postles. To be short, Sebastians Francus (to obtuse Protest-
Lant among you, thus writeth: a sinistr post Apostolorum omnia ista.
superstitiones. &c. Cara Domeni in Sacrificio transformata est. (5)
(6) Cent. 4.

Touching the Primacy of the Bishop of Rome, your col. 558.
Censurists do reprehend (1) Nazianzen (3) Cyprian (1) Origa-
(8) Tertullian (for their teaching of Peteris Primacy. (9) Cent. 3.
In like sort Pope Victor (who liued in the yeare 160. after (1) Cent. 3.
Christ) did actually challenge, and practise this kind of Supre-
macy, as (1) D. Fulke acknowledgeth.

Concerning prayer for the dead, D. (u) Fulke thus
write: D. Fulke thus
writeth: The Prayer for the dead pretended within three hundred years
after Christ: And another of your owne B. In. thus: On-
Fulke, in his discourses to a Countryman, Ca-
(5) Cent. 3.
bolick p. 36
(6) D. Fulke, and (2) Kempe in his discourse, that Prayer
(7) Cent. 3.
for the dead is taught in the writings of Dionysius Areopagita;
who is (a) mentioned in the Acts of the Apostles; whose
writing (in which Prayer for the dead is taught) are acknow-
ledged by D. Fulke (b) supposing them not to be written by
the said Dionysius, as some Protestants are attensted to
aurea); to be written about thirteenth hundred years since.

Touching "oration of Saints D. (u) Fulke conside-
sereth, that in F. fill. Nazianzen, &c. Christophe is inno-
tiation of Saints. The Censurists, (u) thus write: Cyprian, Cyprian.

C 3

f. 353 (2) In his exposition; p. 3. p. 130 (a). All (b) against the Rhemish Tes. 2. Thess. 2.
THE FIRST PART OF
D. Fulke in Rerum in Testament. in 2. Petr. C. 1. (d) Cont. 3. Col 84.
not obscurely signify, that Martyrs, & dead Saints did pray for
the living. Yea they further charge Origen (who lived anno,
220.) with praying himself to holy Job, saying (e) O beate
Job ora pro nobis miseris; They further (i) charge him with
innovation of Angels.
They further thus concluding of that third age after
Christ, videas (a) in Doctarum hum. seculi scriptis, non obscur-
ra vestigia insaciatois Sanctorum,
Touching Free-will. The foresaid Centurists (b) do
reprehend Irenæus (who liued in the second age) in that he
admiteth (as they say) Free-will in spiritual actions. And (j)
Osiander (the Protestant) thus faith of Iustine (who liued in
the age of Irenæus) Iustine extolled too much the liberty of mans
will, in observing the Commandements of God. To be short, an-
other (k) of your brethren doth thus couple the ancient Fa-
thers of those ages, saying Cyprian, Tertullian, Origen, Cle-
emens Alexandrinius, Iustine, Irenæus, &c. erred in the doctrine
of Free-will.

Lastly, touching the doctrine of Mervt of workers,
(n) Luther (l) fileth Hierome, Ambrose, & Augustine, Injus-
ticiarios Iustice-workers. In like sort the Centurists thus charge
Origen, saying: Origen (m) made workers the Cause of our In-
justification. To conclude, D. Humfrey thus confesseth of ires-
neus, & Clemens: (the one liuing in the first age, the other in
the second age after Christ,) (n) It may not be denied but
that Irenæus, Clemens, and others (called Apostolical) have
in their writings the opinion of Mervt of workers.

And thus farre (M. Dofour) of some chiefe points
of the present Roman Religion, taught by the Fathers; of who
some liued in the fourth age, and so within the compasse of the
above mentioned 160. years; though most of them liued in the
first, second, & third age of Christ; from whence we necces-
arily euidt, that no change of the Faith of Rome, in the said
points, was made within the compasse of the sayd 160. years:
which time was aboute 275 yeares betweene the confestd pe-
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God of the Churches Purity, and the acknowledged generally
acknowledged doctrine of the now Church of Rome: And here but
that I am willing to avoid all profinity, I do assure you, I
would avert, & justify the like, touching all other Catholike
doctrines, taught by the Fathers of the former ages and accor-
dingly believed at this day by the Church of Rome.

Yet before I end this point I will adioyne to the for-
mer proofs, this ensuing consideration, touching the fore said
160 yeares. It is this: if we consider either the plurality of
our Catholike Articles; or the incompatibility, which divers
of them beare, partly to the outward sense, & partly to the
natural propension; or the diversity of Countries, & Nations
in Christendome, most remote one from another; all which
our said Catholike Religion is acknowledged wholly to pos-
sesse, at the later end of the sixt Age, or Century; I say if we
consider all these different Circumstances, the time of the said
160 yeares (within which most Protestants do teach this sup-
poised change did happen) is infinitely too little, and wholly
disproportionable; as that within the compass thereof so great
a change, and alteration should be wrought; especially in such
an admirable manner, that whereas in the beginning of the
said 160 yeares, it is avoised by the Protestants, that not any
one point of our Catholike Religion was then taught; yet at
the end of the said 160 yeares, it should so overflow all Chris-
tendome with such a violent flame, as that no Spake of
Protestancy, (supposing afore it were profited,) or any other
Religion did remaine in any one Country, or other; but that
all was wholly extinct, and (as I may say) annihilated. Such
an imaginary change, and alteration (I say) as this, is more
then stupendious, and wonderfull; and such, as since the cre-
ation of the world never afore hapned.

But (M. Dollard) give me leave by the way, to
aske of you the second time (for all the Protestants do not
previle context here) how longe do you thinke, that the
Church of Rome, did continue in her Veaunall state, and
Purity, without any hyaue in her Faith.

D.
I think, (o) that during the first six hundred yea
res after Christ, the Church was most flourishing, and in-
violebly taught, and defended the Faith, delivered by the
Apostles. During all which ages the Church of Christ (in respect
of truth in Faith, and Religion,) was (as I may say,) in the full
affent of the wheele. And although (to speake by resemblance
there are found even many irregularities in the regular motions
of the Heauens; yet I am fully perswaded, that for the space
of the first six hundred yea's, no anomalous exorbitancies of
errors, or superstition, did accompany the heavenly preach-
ing of the Ghostple in the Church of Christ.

CARD. BELLARM.

M. Dolton, indeed part of what you here say, are
your owne words in your booke against D. Sanders, and
you deal more liberally herein, then divers of your Brethren,
by affording a hundred, and fiftie yea's more to the true
Church, then most of them will allow. Now you granting the
purity of Faith to continue in the Church of Rome, for the
space of the first six hundred yea's after Christ, do withall im-
plicitly, and inerentially grant, that no change of Faith was
made in that Church, within the compasse of the afore
mentioned 160. yea's; seeing the said 160. yea's are included
within the first six hundred yea's, as being part of them.

But to procede further; you are here (M. Dolton)
to call to minde, what your telle at other times ( & no doubt)
at vnawares haue written. I do finde (to instance only in some
two, or three points) that you affirme, that Victor (p) who
liued anno 160. after Christ) was the first, that exercised juris-
dicto vpon fowraine Churches. That not Cyprian (q) only(who
liued anno 240.) to vse your owne words, but almost all the
most holy Fathers, of that time, were in error, touching the Do-
ctrine of good works; as thinking so to pay the psaine due to time,
& to satisfy God's justice. Finally that (r) Leo (who was Pope
anno 440. to speake in your owne dialect, was a great Archi-
tb
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sell of the Antichristian kingdom. Are not all these your affer-
tions, M. Doctor.

D. WHITAKER.

I cannot but acknowledge them for mine; since they
are extant to be read in my owne booke; & loath I am to be
so unnaturall, as to disuow or abandon any issue begotten on
my owne brayne.

CARD. BELLARM.

Marke well then, M. Doctor, my deduction. If the
Church of Rome remained in her purity of Faith without any
change for the first six hundred yeares (for your owne confeis-
above expressed is, that the Church of Christ so long continu-
ed a chaft and intermarie Spoufe.) And if (as your owne penne
hath left it written) the doctrine of the Popes Supremacy was
taught by Victor the first: The doctrine of Merit of works was
mainteyned by Cyprian, &c generally by other Fathers of that
age; and to be short, if Leo, were a great Architect of the king-
dome of Antichrist, you meaning of our present Roman Religi-
on(all which said Fathers, to wit, Cyprian, Victor, Leo, and the
rest, did line diuers ages before the fift age, or Century, to what
time you exted the purity of the Faith of the Church of Rome)
doeth it not then ineuitably refult out of your owne Premisses (if
all this be true, as you affirm, it is,) that the doctrin of the Popes
Supremacy, the doctrine of merit of works, and our Cathol-
licke Doctrine generally taught by Antichrist, as you terme
the Pope, were no innouations; but the fame pure doctrines,
which the Apostles first platted in the Church of Rome? So how
your selfe (through your owne inaduericy) hath fortified the
truth of that doctrine, which your selfe did intend to over-
throw. And thus farre to shew, that their newer was made any
chag of Fayth in the Church of Rome, proceed from the dis-
tribution & diuision of those two different times, which by the
learned Protestants acknowledgments, do conteyne the
Periods of the Church of Rome her continuance in the true
Fayth, &c of the Publicke and generall Profession of our now
present Romane Fayth.

D. WHIT-
My L. Cardinal. Whereas you have produced seve-
rall testimonies from our own learned Protestant, who teach,
that in the second, third, & fourth age after Christ, such & such
an Article of the Papists Religion had it beginning; It seemeth
in my judgment, that these their authorities do more prejudice
then advantage your cause. Since such testimonies (if so you
will stand to them) do shew a beginning (though most ancient)
of those doctrines after the Apostles deaths, and consequently
a change of faith in the Church of Rome. For if you will admit
the authorities of the Protestants, granting the antiquities of
the present Romish Religion in those former times; you are al-
so (by force of reason) to admit their like authorities in saying
that at such times (and not before) those Articles were first
taught; for being both these points are delivered by the Prote-
stants in one, & the same sentence, or testimony, why should
the one part thereof be vrged for true, and the other rejected
as false?

MICHAEAS.

M. Doctor. Here with my L. Cardinal, and your
owne good licence, I am to make bold to put in a word or
two. This your reply (M. Doctor) by way of inference, may
seeme to lessen the antiquity of our ancient Jewish Law; and
therefore I hold my selfe obliged to discover the weaknes ther-
of, though not out of desire to entretaine any contentation
with you. Grant then, that some miscreants, or Heathen Writ-
ers (as Enemies to the Law of Moses) affirme, that the Reli-
gion of the Iewes had it beginning in the tyme of Esdras, for
example; This their testimony may justly be alleaged to prooue
that our Jewish Law was as ancient (at least) as Esdras; but
it cannot be alleaged to prooue, that our Law tooke it first
beginning at that time only, and not before in the days of
Moses.

Therefore in the Authorities of this Nature, produ-
ced from our Adversaries writings, we are to distinguish, and
seuer that, which the Adversaries granteth in the behalfe of vs,
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from that, which he affirmeth to his owne advantaige. What
he gráteeth for vs, & against himselfe, so faire we are to embrace
his authority; seing it may be presumed that, ordinarily, no
learned man would confesse any thing against himselfe, & his
Religion, but what the evidency of the truth therein enforceth
him unto, and therefore one ( s ) of the ancient Doctours of
your Christian Church(if I do remember his words) in this re-
spect said well I will strike the Adversaries with their owne wea-
pons. But what the Adversary affirmeth in fauour of his owne
cause; and against vs; their we are not to stand to his own,
authority; since no man is to be a wittes in his owne behalfe,
and it well may be presumed, that such his sentence proceedeth
out of his owne partiality.

Now this disparity ( M. Doctour ) you may well ap-
ply (in my conceiption ) to the afore alleadged confessions and te-
monies of your owne Protestants: But if I haue not here an-
sweared directly, I submit my selfe to both your censures, and
will leave it to my L. Cardinal to giue fuller satisfaction and
answere thereto.

CARD. BELLARM.

Learned Rabby. Your answere is most sufficient and
warrantable; and indeed a solid judgment would easily dispell
this smoake of wit; and if you had not preuented me, I should
but haue giuen the same answere, though perhaps not haue
instanced it in your example of the Iewish Law. But enough
of this argument, by which we are instructed, that the present
Faith of Rome was never changed since the Apostles daies; for
it is S. Auguistines rule( c ) That, that Faith, which hath bin be-
leined by the whole visible Church of God, and whereof no first be-
ginning can be knowne since the Apostles, is presumed to have bin
first taught by Christ, and his Apostles.

But, M. Doctour, if it please you, we will insist in an-
other Medium; from whence we will deduce our former afler-
tion; to wit, that during the first six hundred yeares after Christ
( and indeed during all the tyme since the Apostles ) the Church
of Rome never made any change, or alteration in any one

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masseiall
THE FIRST PART OF
material point at all. And therefore I do here ask your judg-
ment, whether there must be (at all times) in Christ's Church
Pastours, and Doctours, which must teach the People, and be
ready to withstand all innovations, and false doctrines at their
first appearance?

D. WHITTAVERS.

Yes we all do teach, that there must ever be, and
without interruption true Pastours in the church, who shall
be ready to impugne all emergent, and late arising Errors &
Heresies: So true it is, that the church is the stand, from whence
we strike an Hereticke. And this we proove from the predictio
of the Apostle, who foretelleth vs that, (u) Pastours & Do-
ctors, are to be in the Church, to the consummation of Saints, till
we all meete in the unity of Fayth; that is, as our owne Doctour
Fulke (x) interpreteth: for ever, which Doctours (as our sayde
D. Fulke further saith) (y) shall alwayes resift all false Op-
inions, with open reprension.

Which point is so true and evident, as that I have
already taught in my bookes, that the preaching of the word of
God (within which is necessarily included the impugning
of all false doctrines, first their arising) is among the (z)Essen-
tiall Notes of the Church; As also that the (a) preaching of
the Word doth constitute a Church; the want of it, doth subverte
it. From whence it necessarily followeth, that these Doctours
and Preachers are not to be silent, at the rising of any false O-
pinion; but are obliged with all sedulity, and diligence whatfo-
uer, openly to resift, and beate downe all innovations, & new
arising doctrines in Fayth, and Religion. And these Doctours,
& Pastours thus defending the Church of Christ (by impug-
ning of false doctrines) are those Watchmen and Sentinels, of
whom Elias so long since prophesied, (b) Upon thy Walkes, O Hi-
erusalem, I have appointed watchmen all the day, and all the night;
for ever they shall not boulde their peace. And indeed to speake
sincerely, the Nature of the Church requireth, no lesse: for how
can it continue the true Church, if her Pastours do suffer false,
& erroneous doctrine to invade her children, without any croule
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or resitance? And are not such negligent Pastours to be reputed, as Paralytique, and dead Members of the Church; since they performe not that office, and function, for which they were ordained?

CARDINAL BELLARM.
Your judgment is to be embraced herein. But now, M. Doctor, I take your sword out of your owne hand, and do turne the point of it into your owne breast. For whereas their are many weighty doctrines (as touching the Premacy of Peter, the number of the Sacraments, and their efficacy, Freewill, Merit of works, Praying for the dead, Praying to Saints, Worshipping of Images, Vnmaried lyues of Priests, the Real Presence, the Sacrifice of the Mass, and (to omit diuers others) the adoration of Christ in the Sacrament, which are beleived by the present Church of Rome; and which (as you Protestants do teach) were introduced into the Church, as Nouelties, and Innovations, since the Faith of Christ was first planted in the Church of Rome, by the Apostles:

Now here, M. Doctor, I prouoke you, and all the Protestants living, according to your owne former doctrine of Pastours, ever resifting new and false doctrines, to name any one Pastour, Doctor, or Father of the Church, who ever resifted any of the former Catholike doctrines, as new doctrines; or did once charge the Church of Rome with chang, and innovation in any one point, from their former receaued Fayth by the Apostles. Reade over all the ancient Fathers, and Doctours of the Primattie Church, and later times: Peruse the first approoved Generall Councells: Go over all the ancient Catalogues of Condemned Heretickes; and even study all Ecclesiasticall Histories of those former times; and finde in all these but only one of the former Catholike, and now Romane doctrines, or any other point controvert at this day betweene you and vs, to be condemned for a Nouelty, and as dissenting from the general receaued Fayth of those tymes, and I promise you, I will cast off my Cardinals Hat, and turne Protestante.

Can any reasonable Man then thinke, that, whereas...
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you teach, the Papists Religions came in by degrees, and at se-
orall tyms, that all the Pastours, and Fathers of those severall
tyms were a sleepe, when the sayd doctrines were first bro-
ached; or that they obtainering their entrance, yet not any of them
would vouchsafe to make resistance, or at least some mention,
of any such innovation in doctrine? doth not this mainly crosse
the fore-alded Prophesy of the Apostle? Or can this stand
with any possibility; especially if we consider the nature of our
former Catholike doctrines, auerred by you to be introduced,
as Nouelismes? since they are, as above is intimated, many in
number; diuers of them of the greatest conuenience, that may
be; as the vertue of the Sacraments, the Manner of our Iusti-
fication, to wit, whether by workes, or by Fayth only; others
of them most repugnant to mans fence, and common reason, as
the Reall Presence: Some aduerse to Mans natural Propension,
as the doctrine of Virginity, Poverty, and Obedience; most
of them consisting not only in an internall beleif, but even in
an externall action and operation; And threfore the first Origi-
and entrance of the are therby become most discernable: Such
are our doctrines of Praying to Saints, Praying for the deade,
Pilgrimages, Single life in the Clergy, & to omitt diuers oth-
ers, all Monachisme. And lastly some, supposing theire
doctrine to be false, subject to externall Idolatry; as the wor-
shiping of Christ with supreame honour in the Eucharist. Ther-
foore if any of our grave and learned Aduersaries should affirme
(for there are some curious witts, who will seeme to eere, cuo
out of judgment) that these doctrines could stealingly creape
into Gods Church, without all resistance of it Pastours, Do-
ctors, and Fathers, I bouldly auere, that these men not only
give the lye openly to the holy Scripture, in severall places
witnessing the contrary, but they with all cease to be Men,
by loosing wholly the naturall light of all humane discourse and
Reason.

But, M. Doitour, to presse the force of this argu-
ment further. Have you not read, that in the Primatique
Church there were the Heresies of the Valentinians, Tationists
Mamches
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Maniches, Arians, and divers others, all which did embroil the Church of Christ, even before the first four hundred years were expried?

D. WHITTAKERS.

Yea, I have read all these; and I do find them recorded in the writings and Catalogues of Heresies, composed by Irenaus, Epiphanius, Augustine, and others; who with their learned Penns openly impugned these, and divers other Heretickes, which Hereticks for the tyme troubled the waters of the Church, more then after they could, at their pleasure, calme them.

CARD. BELLARM.

Have you not also read of the Heresies, of the Nestrians, Pelagians, Donatists, Minothelites? (All which had their beginnings within the compasse of the 160. yeares, aboue mentioned) which was betweene the first four hundred and forty yeares next after Christ, and the thousand yeares from vs; within which compasse of yeares (by the Protestants owne writings) the Church of Rome did suffer this suppos'd, and ima-
ginary change in Religion.

D. WHITTAKERS.

I have also read of these latter Heresies, and do finde the first three amply recorded, and written against, by S. (c) Lib. de Heresib.He-

rif. § 8. 89.

d(2) Cent. 6.

col. 312.

Augustine; and the fourth (to omit our owne (d) Centurifts regetting those Hereticks) by the first Councell of Constanti-

nople; for I have ever observed in my reading, that the arising Heresies in every age, were the Markes, whereat the Canons of the Church, and Councles, and the learned writers of the ancient Orthodoxall Fathers, did shoote.

CARD. BELLARM.

To descend lower. Have you not also scene the records of many Heresies ryng in every several age, after the first six hundred yeares. And (to leape over divers ages) the Heresies of Berygarius, Waldo, Wicelife &c., if so you will ac-
knowledge them for Heresies?
THE FIRST PART OF
D. WHITTAKERS.

All this I must, and do confesse; for I finde the Heresies of
every severall age to be registred (out of the Fathers writings
of every such age) by our owne Centurists, in the first Chapter
of every severall Century, by Osiander in his Centuries, and by
Pantaleon the Protestant in his Chronology. And for the doc-
trine of Berengarius, Waldo, Wicleffe, &c. I acknowledge
them not for Heresies; Yet I must confesse, I finde them to
this day extant in divers Bookes: As of Berengarius, in the
writings of Langfrancus, Guimundus, and Algerus; Of Wal-
do, I read in Illiricus, (c) as also in Osiander; (f) Of Wicleffe
in his owne writings; as also in M. Fox his Monuments, and

CAD. BELLARM.

Well then. Thus I compound these Simples; I meane
thus I infer, and collect out of your former granted Premisses.
Seing it is manifest, that the Heresies rising within the first
four hundred yeares; The Heresies within the next two hun-
dred yeares; the Heresies hatched in every age during these last
thousand yeares, are most largely recorded, partly in the writings
of the ancient Fathers in particular, and set tracts against them,
partly in the Canons of generall Councells condemning them;
partly by the obseruing diligence of Ecclesiastical Historiogra-
phers (whose defined labour is, to transnit, & commend ouer
to after ages the true state and face of Christ's Church in former
ages; since History is the life of Memory, and Embassadour of
antiquity) and partly, by the Protestants like endanours,
who have written severall long Volumes of this very subject.
Seing, I say, all this is manifest; and that not only the inunda-
tion, and flux, but even the Ebb, and reflux of every Heresie,
was precisely noted by the Pilots of Gods Church, can it enter
into any brayne, but to weene, that so many Articles of the
present Roman Religion, being in number far more, then all
above rehearsed, in weight, and consequently greatly exceeding
them, for diversity of Countryes, and Nations far further de-
veloped, and spedede, then either all, or any of the former
He-
Herefies ever were, most of these other being restrained only to one Contryn, or Nation, could ever so vnespidly infect the whole Church of Christ with their contagion, and work a more notorious chang therin, then ever yet was wrought by all the Heretick since Christs time put together; and yet not one Father, or Doctor of those times, either to take notice of any of those supposed Heretickes, or knowing them, not to impugne their first assaults by preaching, or writing; neither any one Ecclesiastical History but to mention in their Histories anyone of the said Articles, as Innovations in Fayth. Can this be imagined? or can it be in the power of man; thus to create at his pleasure a new Religion, without controul, or discovery? If this can be dreamed, then may we with all dreame, that Impossibilities can have a true, & reall existence; and that the Scripture itself (for want of due performance of its predictions) is most false: Into such a depth of absurdities, M. Doctor, thesee your very supposal, and imaginary speculations, do precipitate, and call all those, who give any credit unto them.

Micheas.

My L. Cardinal, and you M. Doctor, I must ingenuously confess to you both, that the former Argumentes are much preuying the one drawn fro the distribution of times; (whereby every age since the Apostles, is by the Protestants owne acknowledgments, cleared from all change in Fayth.) The other from the silence, both of the Fathers, and Doctors of Christs Church, in not impugning the supposed introducing of the Catholicke Articles; as also of all Ecclesiastical Historiographers, in not so much, as intimating, or but glancing at any one (Article as innouated) of the Church of Rome.

And to paterne these times of Grace with the tymes of the Old Law: If any frontlesse, and hould Man (and some such perhaps may easilly, and without labour be found, since we neede not to plough for weeds, they freely growing of them selves) should affirm, that the Mosaicall Law had suffered greate changes, and alterations, betweene the tymes of its being, etc.
The first part of
first promuligated by Moses, and the comming of the Messiah,
I should shoulde it a moat choaking, and full demonstration for
the overthrowing the falshood of such an assertion; if neither
instances of any tymes (among so many ages, pased from
Moses to Christ) wherein such a forged innovation should
happen, could be given; neither could it be showed, that any
of the Prophets, or Jewish Rabbines did openly gaynlay, or con-
tradiet the saied imaginarie new arising Opinions, (who no
doubt, would have maintaine the Law with the heading of their
blood, before any Novellisme in Fayth should have invaded
the Synagogue; imitating herein the resolution of Sampson,
who conquered his enemies by his owne death:) Neither lastly,
if not any historiographer of the Jewish tymes, did in their
works, and writings, give the least touch therof. But pardon
me (both of you,) for this my interrupting, and I would intreat
you, to proceede further in this your learned discourse.

Card. Bellarm.

I will satisfy your request; but before I descend to any
other argument, I will annex to my former demonstration (for
I can teame it no lesse) drawne from the silence of Doctours
in contradicting, and Historiographers, in relating any pre-
med innovations in the Church of Rome, these ensuing Con-
derations.

First, we finde, that the lesse justifiable lines, & conversati-
in manners, of some few Popes, were precisely (y) registred,
and recorded to all Posterity, with intention, perhaps, to dis-
grace all Popes; as if all Popes were to be represented in some
one, or other lesse vertuous Pope, as all men are in Adam.
Now then this being most true, can we probably thinke, that
the Historians of those ages (being euery ready, & prepared to
taxe the Personall vices of the Popes themselves who as you see
were forced by this means to passe the Red sea of shame, dis-
grace, and obloquy) all of them would be wholly silent in rela-
ting the greatest change in Religion, that euer happened, if any
such change had truly & really bin effected?

Secondly, we all knowe, that the Grecke Church

(1)
(2) Sc. Euge-

(1) Sc. Eugenius 4. is no-
ted by the Councell of
Basil; Benedictus 3. By
the Council of Constance.
Gregory the
7. By Ben-
no. &c.
THE CONVERTED JEWS.

hath bin for many ages simulous of the Church of Rome; and therefore if the present Church of Rome had anciently made any Division, or Schifure from the true Church of Christ, the Grecians no doubt (who then stood euer upon the night of Enuy, the better presently to espy any arisine advantage against the church of Rome) would have beene most apt to recommend the memory of such a change in our church to all after ages, in their Histories. But no such records we finde in any of their writings. Yea the Grecians are so far from that, as that (on the contrary side) the present Church of Rome is able to specify, and note (out of most ancient, and approved Authors) the very times, when the Grecians first introduced those particular Opinions, wherein at this day they differ from our Roman, and catholike church.

I will intit (for breuitie) in some few cheife examples. First, their denial of Obedience to the Sea of Rome, was (b) Li. 4. Ep. begun by Iohn of Constantinople, and was noted, and written against, by (b) Gregory the Great, and Pelagius (i). Their denial of the proceeding of the Holy Ghost, from the Father, and the Sonne, tooke it beginning, and at it first ryling was (k) As Ke- gansaid, and contradicted (about the yeare 764). Their denial of prayer for the dead, was begun by Arians, and impugned by Epiphanius, (l) and (m) Augustine. Their bringing in of leavene bread, by the Grecians in the celebration of the Eucharist, was first begun about the yeare 1053, as appeareth out of the writings of Leo (n) the synth, and the (o) Cæsarius. Now can it be imagined that those being few in number, could so precisely be contradicted, written against, and left resented to all posterity; and yet this supposed change of the church of Rome, consisteth in bringing in of far more Articles in number, and of so great consequence, should never be noted, nor impugned by any one Doctor, or Father, nor recorded, nor oblected by any one Historiographer; the said Doctors, Fathers, & Historiographers living in the very same ages, wherein this supposed alteration is saie: to have hapned? By the same ground might Pythagoras well maintaine, (as in his books he attempted
36 THE FIRST PART OF attempted to do) that the earth being in speciall motion of 24: hours; our selves, because we are carryed together with this resolution, cannot observe, that any such motion of the earth is.

Thirdly, we may call to mind, that whereas the Ceremonies in the celebration of the Masse, were successively and at severall tymes added, and first brought in by severall Popes; So we finde accordingly, that the Aduersaries (p) of the present Church of Rome, as willing to discover our innovations, though in the smallest matters, (for Malice is glade to take hould of the least advantage) and but in points of indifference, haue most diligently, and painfully recorded them in their severall booke, written of this very subject, with all due circumstances, both of the Popes introducing them and the tymes, when they were introduced.

Here now I urge. If the Enemyes of the present Church of Rome, being thus diligent and solicitous in notting the beginning of each Ceremony of the Masse (all such Ceremonies being merely accidental to the Masse, and without which the Masse may as truly and effectually be celebrated, as with them) If they (I say) could have discovered any innovation in the maine Doctrine itselfe of the Masse (as in the Doctrine of the Real presence, the Sacrifice of Christ's body there offered vp, our Adoration of the Sacrament, the Priests enjoyned chastity for such his celebration) would they have been silent therein? or rather would they not have loaded their books with the relation of all such innovations; they consulting not in those ceremonies, but in most sublime, and high dogmaticall points of Christian Religion? If otherwise; then belike our Aduersaries would haue vs to thinke, that herein they resemble the Sunne, which revealeth the Terrestrial Globe, being but of a little quantity; but concealeth the Celestiall, which is of a far more spacious greatness.

But to proceed, and to conclude the force of this argument, drawne from the impugning, and recording of innovations in doctrine; if this precise course (by our Aduersaries acknowledge
acknowledgments) hath ever bin kept, during all precedent ages, without intermission, in all matters confessed, and out of controversy betweene vs, and the Protestants: shall we dreame, that it was so wholly neglected, and forgotte, touching the supposed innovation of our Catholike Doctrines; as that such our cheife doctines, though, first really brought in, in those former tymes, were neither at there first beginning impugned by any Doctours, or Fathers of those ages; nor recorded, or mentioned by any one Ecclesiasticall Historiographer (among so many) of the same, or later tymes?

But now to undertake, according to your desire, (Micheas) an other argument. You Protestants, M. Doctor, do affirme, that this our present Roman Religion is Antichristian (for so commonly most of you in your charitable language do stile it) and that the Pope is the true Antichrist, deciphered by the Apostle, for his first introducing and defend- ing of the saide Religion; and upon this ground you teach, that Papistry first came in, when Antichrist first came in.

D. WHITAKERS.

We do so teach indeed. For seeing our mayne assertio is, that your Religion is Antichristian, we cannot (even by the nature of Rerelatives) have, and deuide (so indissoluble companions they are) the one from the other; I mean Papisfrisia from Antichrist; he being the Man, who first did diseminate it; and now the heade, who chiefly, principally, and with all wicked molitions, and machinations whatsoever, maintayneth.

CARD. BELLARM.

You are, M. Doctor, it seemes, full gorged against the Pope, as presumed by you to be Antichrist. But let that for the tyme pass. Do all you Protestants, M. Doctor, agree together, touching the tyme of Antichrists first comming, and consequently, touching the supposed change in Fayth, wrought by Antichrist his comming.

D. WHITAKERS.

No. For I hould with our reverent Man (9) Beza, 7. Sect. 12, who
The first part of
who teacheth, that Leo (who was Pope anno Domini 440.)
did clearly break forth the arrogancy of the Antichristian Sea.
And therefore my constant Tenet is, that (1) Leo was a great
Architect of the Antichristian kingdom: But some few other
Protestants shoulde severall wayes herof.

CARD. BELLARM.

Some few, M. Doctor, not so; but very many of
them maintaine different, and contrary Opinions touching the
tyme of Antichrist's first comming. And first (2) Melathion, 
Bucer (3) Bucer free the Pope from being Antichrist; and do teach
that the Turk is (as Bucer speaketh) simplicius Antichristus,
with whom in judgment herin conspireth M. (4) For.

(1) In his Libri quatuor, pag. 22. ed. 146. quod
(2) Ali. M. words: Gregory the Great, alias Hildebrand, was the first
of An. 1576.
(3) page 539. Bucer, and D. (a) Willis place his comming in Anno 607.
and make Boniface the third to be the first Antichrist; with whom in judg-
ment herein your selfe, M. Doctor, forgetting, as it should
seeme, what else where you haue taught touching Leo, con-
spire in these wordes: Gregory (b) the Great was the last
true, and holy Bishop of that Church &c. And therefore because
our Adversaries demand of vs the tyme, when Antichrist first
came in, we declare, and set downe them, the very tyme of his
comming: But M. Napper (c) ascendeth higher, affirming
Antichrist to have first commed in Anno Domini 313. He
recounting that Silvester the Pope, was the first Antichrist. Yet
the Reformed Churches of Transmanie (d) give a greater
antiquity of Antichrists first comming, placing it in the 
year 200.

(1) In his quatuor, pag. 16.

(b) In his Synopsis, p. 160. (b) D. Hierarch de Ecclesia una
Bellam. confessa, pag. 1. (c) In his ethere: D. Hierarch de Magna
etiam versus, pag. 145. Thus writeth: D. Hierarch: De
(c) Et quod ceterum aliquid emens aumus sanctum et pulchrum, hic etiam suum de-
(d) In his ethere, p. 66. (d) So faith M. Hooker in Iesu Christi poe.
THE CONVERTED JEW.

But Sebastianus Franscusa (no obscure Protestant), outstripeth all his former Brethren; for he describeth Antichrists comming to the times immediately following the Apostles, thus writing, for (c) certaine through the worke of Antichrist, the external Church, together with the Faith, and Sacraments, vanished away presently after the Apostles departure. See how this high swelling river of Heresie (for I do hold this sentence, that the Pope is Antichrist, to be no lesse then Heretical) is fed with the sinne streams of eich mans particular and different opinions, which opinions though mainly differing in themselves, yet most of them proceed from one generall source of the Protestants malice, and hatred against the Pope, and Church of Rome; and therefore their judgments herein must be more imperfect, and deceaueable: for as the eye seeth not aright, except the species, and forms of the thing seen, do fall upon the eye, ad angulos rectos; (as the Optists do speake,) So here mens understanding cannot apprehend any thing truly, as long as is wanteth it owne naturall rectitude, & straightnes, which is euer free from all oblivity of prejudice, and Passion.

MICHEAS.

The variety of doctrine touching the comming of Antichrist, is most wondrefull, and far greater by many degrees then the diversitie of opinions amongeth us Jews, who was husband to Ester, or at what tyme indisch did live. And indeed I euer promised to my selfe before this time, to haue found a far greater concordance of judgment in this point, amonge the Protestants, then now I do finde.

D. WHITAKERS.

I am (*) not to deffend eieh Mans different opinions herein; and I grant, if any of these be true, all the rest are false: But it is sufficient to proue, that antichrist is come; and that by his comming this great change in Faith, and Religion was first then wrought in the Church of Rome; and as touching the difficulty of prouing the circumstances of his first comming, it importeth little; seing here we are to remember

(*) D.Hib. cont. camp. Cat 5 fals.

An mibi eis
dicto singula,
que quisque
prestitit alia
quando pra-
sedere at de-
sendisse.
THE FIRST PART OF
(to speake by allusion) that it is easy to prooue, that we see;
but hard to prooue, how we see.

CARD. BELLARM.

I do not looke, M. Doctour, that you should make
good all the former controvirs opinions; for it is impossible to
justify, but any one of them. Neuerthelesse it is a weake kynd
of prooue, to say only in grosse, that Antichrist is already come,
and with his comming, this so great a presumed change in Faith
was first brought in; where you have no more reason to allow
of the particular tyne of his comming, by your selfe desighned,
then your former Brethren haue, for the fortifying of eieh ones
seuerall judgment therein. Only the disparity, which I finde
betweene them, and you, is this: That every one of them do
set downe one only particular tyne of Antichrist his comming,
and content themselves therewith; wheras you, M. Doctour,
imitating herein the skillfull Pilot, who constantly changeth his
ayles, with the vnconstant winds, for your best aduantage, &c
as it most fittingly forvs to your purpose in hand, sometimes
will haue his comming to be in Pope Leo, to wit, in the yeare
440. at other tymes, in Boniface the third, which is in anno 607.
So you making a great Parenthesis (as I may say) of a hundred
and fifty yeres at least, betweene your two different sentences
of Antichrist his comming.

But to returne to the force of this my argument,
drawne from the Protestants different, and contrary Opinions,
touching the first reinse of Antichrist. Here then, I say, seeing
they are among the Protestants so many contrary, and irreco-
cilable sentences of Antichrist his first entrance, (at what
tyme, this supposed chang of Fayth in the Church of Rome is
sayd to have bin effected.) And seeing, that not any one of
these different judgments haue more warrant, and authority
for its supporting, then any other of the hath: Therefore by force
of all reason we may conclude, that all these sentences herein
are false, and that Antichrist is not yet come; and thus out of
falsehood, we may extract truth; & so consequently we may
deduces, that no chang of Fayth hath bin yet wrought in the
Church
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Church of Rome, by the said Antichrist. Therefore I will conclude this argument with the more retired, dispassionate, and wa-
sie judgments of some other of your learned Protestants, to wit, of that eminent Protestant (f) Zacutius, of Franciscus (g) Lam
berius (no ordinary man among you) and of some others; who Peremptorily assure against all their former Bre-
thren, that Antichrist is not yet come.

MICHEAS

For my part, I must needs confess, that I do be-
lieve that Antichrist is not yet come. For, besides divers other rea-
sons, urged by vs Jews in proofe thereof those words of Da-
niel concerning Antichrist his continuance, (to wit (b) temp-
pus, tempora, & dimidium temporis) were ever by all learned Jewish Rabbins interpreted literally, and plainly, to signify three yeares and a halfe, which short compass of tyme cannot in any sort be applied to the Bishop of Rome, as Antichrist teaching the present Roman Religion; seeing he hath continued preaching the sayd Doctrine, & Religion (even by the Prote-
stants confessions as now I see) many hundred of yeares. But good my Lord Cardinal, if there be any other reasons behind, to impugne this sayd change, I would intreat your Lordship to descend to them; for in matters of great importance variety of doctrine breedeth satiety.

CARD. BELLARM.

I am willing therto. And for the further prosecution thereof, I am to put you in mind, M. Doctour, partly according to my former Method, set downe in the beginning; that whereas the Professours of the Church of Rome, were in the Apo-
stles dayes the true Church of Christ (as is aboue on all sides confessed) and consequently, the most ancient Church, since (g) truth is ever more ancient, then falsehood, and Erroors. It therefor followeth, that all Hereticks whatsoever, who make choyse of any new doctrine in Fayth, do make a revoult, and separation from that Church of the Apostles, according to those words of S. John: (i) exterum ano bis: they went out of us; and answerably to that other text: (k) certaine that

(*) God is more ancien, then the Deuel, & therefor more ancient the falsehood.

(i) John. 2.
(k) Act. 15
THE FIRST PART OF
men forth from vs: which very words do containe a Brande,
or Note upon the Authour of every Heresy. Since the Apostle,
and the Evangell do meane hereby, that euery first Hereticke
goeth out from a more anciant society of Christians, then by
him is chosen. So as to go out of a precedent Church, or society
of Christians, is not only an infallible note of Heresy in the
judgment of Vincentius Lythensitis (1) (quis unquam Heres-
(1) Advers. ses instituit, nisi qui prius ab Ecclesia Catholica Universitalis, &
antiquitatis confensione discesserit?) but euery by your owne
Brethren; for we finde Osians (among others) thus to write:
(m) Nota, Heretici ex Ecclesia progredieantur.
E. 1. Epist. p78. Thus do Heretics euer forsake the generall, & most
ancient company of Christians; as Ianall Brooks do often leaue
the common channel of the mayne Riuers. Now here I demaonde
of you, M. Dostour, to shew, from what company, or society
of Christians, (more anciant) did we Catholicks in those former tymes (when shall you say, this chage of Faith was made)
depart? or from what Church, afores in being, went we out? The
evidens of this Note is manifester in Calvins, Luther, the
Waldenses, the Witches, and all other anciant acknowl-
dged Sectaries; of whom it is confessed, that all of them were
originally Members of our Catholicke Church; and by their
making choice of particular Doctrines (so Judas the Apostle,
who departing from the company of the Apostles, after became
Judas the Traitor) did go, and depart out of the present Ro-
man Church, and thereby became Heretics. The like, M.
Dostour, I do here expect, that you should prooue, by au-
thority of Ecclesiastical Histories, of the present Catho-
lishe, and Romane Church; which if you cannot, then is the
inference most strong; that the present Church of Rome never
made any such revolt from, or departing out of that Church,
which was established by the Apostles at Rome; and conse-
quently, that the present Church of Rome never suffered any
change in Fayth, since it first being a Church.

D. WHITAKERS.
Your Church hath departed from that Fayth, which

the
the Apostles first preached in Rome; and I hope this departure, and going out (without other proofs) is sufficient enough. And here I answer with M. Newstubs (one of our learned Brethren) (o) That when you require, who were they, that did note your going out &c. This question (I say) is unnecessary &c. we have taken you with the manner; that is to say, with the Doctrine, diverse from the Apostles: and therefore neither Law, nor Conscience can force us to examine them who were witnesses of your first departing. Thus my Brother M. Newstubs. And my Lord, as it is far better for one to have a clear sight, then to enjoy the best helps for curing a bad sight; so we here prefer the truth of the Doctrine, first preached at Rome by the Apostles, and manifested unto us by the perspicuity of the scripture, before all humane reasons, and arguments, directed to the discovery of Romes after embraced Innovation.

C A R D. B E L L A R M.

What strange Logicke is this? and how poor a Circulation do you make. The maine question betweene vs, is, whether the present Church of Rome hath changed it Fayth, or no, since the Apostles dayes? To prove, that it hath not, I urge that the professours thereof did never go out of any more ancient Church, and consequently ever retained without change it former Fayth. Now you in answer here to (as not being able to instance the persons, by whom, or the tymes when, any such departing, or going out was made by the professours of our Religion) reply, that it Doctrine is different from the Doctrine of the Apostles; and therefore the Church of Rome hath changed it Religion since the Apostles tyme: and this sophism (you know) is but Pertio Principij, or a beginning of the matter in question; and is nothing els but (without answering to any of my premises) the denyall of my Conclusion; which kynd of answerer, I am sure, impugneth all Logicke, and therefore all Reason; since Logicke is but Reason sublimated and refined.

But to proceed further, in every introduction of a new Religion, or broaching of any innovation in Doctrine,
THE FIRST PART
of the Professours therof receive a new denomination, or name, for the most part, from the first author of the new doctrine, and sometimes from the Doctrine itself; like unto a running river, which commonly taketh the name of that river, into which it falleth. Thus the Arians, the Valentinians, Marcionites, Manicheans from Arius, Valentinus, Marcian, and Manicheus &c. or from the doctrine itself, as the Hereticks Monothelites, Agnosta, Theophraste &c. though this more seldom.

This Note, or Marke, of imposing a new name of the Professours of every arising Herefy, may be exemplified in all Heresies without exception, engendered since the Apostles times, even to this day: a point to exempt from all doubt, as that your learned Man M. Douetour Feild thus writeth: (p)

Surely it is not to be denied, but that the naming after the names of Men, was in the time of the Primative Church, peculiar, and proper to Hereticks and Schismaties; with whom agreed M. (q)

Park; both of them borrowing it from the ancieft (r) Fathers and particularly from Chrisfotome, who thus faith: (s) Prout Herefrache nomen ita Sebastianum.

Well then, this being thus acknowledged on all sides; if the present Church of Rome hath made a change from her first Primative Fayth, then the Professours therof by introducing of new Heresies, and Opinions, became Heretickes, and consequently they have taken (according to our former grounde) some name, either from the first broachers of these new Doctrines, or from the doctrines themselves. But you cannot, M. Douetour, shew any such name to be imposed upon vs, except the name, Catholicke, which was even in the Primative Church, the surname of all Christians, according to that; (t) Christianum mibi nomen est, Catholicus vero cognomen: I lud me noncupat; fum me osfedit, though the contrary we can shew of you, who have the names given to you of Lutherans, Calvins, Besits, &c. Therefore it clearely followeth, that the Professours of the present Roman Church have never changed their Fayth, first planted by the Apostles.

D.W.H.I.

(p) In his 'Treatise of the Church L. 2. c. 9.
(q) In his Apology,under the title of querulous, motions.
(r) Irenues L. c. 20 Athanas: form. 2. contra Arian. Ieron. Cont. Lucif. in fine.
(s)hom. 33. in Act. Apo. in fine.
(t) Pacianus epift. ad Simphronianum.
THE CONVERTED IEW. 45

D. WHITAKERS.

Now my L. Cardinal, you are foiled with your owne argument. For hate you not the name of Papists peculiarly appropriated to your felues, to distinguish you from the true professors of the gospel? In like sort, are not some of your religious Men called Bernardins, others Franciscans, Benedictins, Augustins &c. so taking their appellation from particular Men; and thus your owne argument rebutteth vpon your selfe with great disaduantage: Therfore my Lord be not so confident afurhand in the force of your alleaged reasō but remember, that: (u) Thrasy's pro veryson, ec pollon cacos: who is euer bould before the worke is attempted, is commo-ly indecente.

CARD. BELLARM.

M. Doctor, You so seriously here trifle, as that I even blush in your behalfe, to observe how you wrôg your followers, and profetis with such weake transparency of reasons. For you are here to vnderstand, that the Sumames of Peculiar Hereticks (as the Arians, Eutichians, Maniches, and of all others) were impos'd vpon the Professours of these Heresies, even at the first beginning, and rising of the sayd Heresies, and were inuented out of necessitie, to distinguish their Heresies from all other Doctrines: but now the word, Papist, M. Doctor, was coynd but lately by Luther himselfe against vs, & this not out of necessitie, but of reproach: our Fayth, and Doctrine being acknowledged, aboue by your leaned Brethren, to have bin in the world, many hundred yeares before Luthers dayes.

Agayne, the Word, Papist, is not restrained to any one Pope, or any peculiar Doctrine, taught by the present Church of Rome, but it is indifferently extended to all Popes, and all doctrines taught by the sayd Popes: so fowly, M. Doctor, are you mistaken in alleading the name Papist against vs: and so much do you, and other Protestants wrong vs, even for that very name; we vndergoing herein by your Brethrens calumnies the like misfortune, which Collatins Tarquinins suffered.
THE FIRST PART OF

suffered, who was deprived of his honours, and subject to
disgrace, and reproach by the Romans, only for the hatefull
name of Tarquinius.

Touching those names of Franciscans, Bernardins,
Benedictians, &c. It is so clear, that these names are not im-
posed for change of Faith, but only for institution of severul
degrees of a vertuous, and religious life, as that I will an-
swer you in your former Brother, D. Feild (x) his words,
Church, l. 2. who thus solveth this your objection: We must observe, that
they, who profess the Faith of Christ, have been sometimes in
these later ages of the Church, called after the special names of
such Men, as were the Authors, beginners, and devisers of
such courses of Monastical Profession, as they made choice to fol-
low, as Benedictans & such like. Thus D. Feild.

MICHAEL.

I think, M. Doctor, (under your favour) that
these your instances of names, taken from the first institutours
of several religious Orders in the Church of Christ, do not
imply any change of Faith made by them; and therefore the
force of my L. Cardinal his argument, borrowed from new
imposed appellations, is not weakened, but rather fortified by
this your reply. My Reason is this: in our Jewish Law we read,
that there were some called (y) Rechabites, and others,(z)
Nazarites; both professing a more strict course of life, then the
vulgar, and common people did. In like sort Iosephus (a) and
Philo (b) report much of the austerity of the Essenes, among
vs Iewes; who in regard of such their peculiar Profession were
called: Essenes; and to whom God vouchsafed many spiritual
favours, and consolations. Happy men: since he is not fit to
walk upon the hight of celestial contemplation; who lieth
in the vale of voluntary humility, retynednes, and mortifi-
cation; In whom the fire of the spirit doth ever extinguish
the fire of the flesh and sensuality; thus the greater heate put-
ing forth the leste heate.

Now shal any man thinke, that these men instituted
a Faith, and Religion, different from that of Mosyes? It is
both
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both absurd to entertaine such a thought, and withall it is a wrong, and dishonour to the Law of Moses. And in my judgment, both these instances of the Old Testament produced by you, M. Doctour, in a true, and eauen liberation of the do proue that, which my L. Cardinal first endeavoured to proue from the imposition of new Names. For they manifest the feueral changes, and altertions, which were made both in the old Testament, and the new, touching a more auterere profession of a vertuous life, which was the subject of those changes; as these other new imposed names of Arius, Nestorius, Maniches, and the rest above specified, do necessarily euict a change first made in Doctrine, by Arius, Nestorius, Maniches &c. But my L. Cardinal, if you wil enlarge your selue no further upon this point, I humbly intreate you to proceed to some other argument.

CARD. BELL ARM.

Learned Mischeas. I wil proceed to that, which at this instant halbe my last, though for weight, and force, it might wel take the first place. And it halbe taken, M. Doctour, from the first plantacion of Christianity in your owne Country, which though immediatly, it concerneth but one Nation, yet potentially, it proueth, that ther was no change of Fayth at all, made in the Church of Christ, in any former tymes, by the Profeersors of the present Roman Religion. But here, M. Doctour, I am to demand your judgment, touching the times in which, and the Perion, by whom the Britons of Wales were first converted to the Christian Fayth?

D. WHITAKER.

All we Protestants agree, that the Britons of Wales whie converted in the Apostles tymes, by Joseph of Aramathia; and this we proue, not only form the authority of Saint Bede, (c) In his Bri who did write this history thereof in theyeare, 724, but also from the authority of our Principal Historiographers, for thus M. Cambden (our learned Countryman) writeth: (c) Corum est Britannos in ipsa Ecclesia infantia Christianam Religionem imbibisse.
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imhibisse. It is Certaine, that the Britons receaued the Christian
Religion, even in the infancy of the Church. Who thus further
discourseth of this Poynt: (d) In his forma Monasterium
Glastonbury &c. Here flourished the Monastery of Glastonbury,
which taketh it ancieat beginning from Ioseph of Aramaia &c.
for this is witnessed by the most ancient Monuments of this Mona-
stery &c. neither is there any reason why we should doubt thereof.
Thus far, M. Camden, with whom conspire all other Chroniclers;
as Harrison (e) in his description of Britanny, and oth-
ers. Yea of vs Ministers of the gospell (f) D. Fulke, (g) D. Iewell,
and M. (h) Henoch Clapham, do ioynety teach the same; neither did I ever read any one authentical writer
to deny it.

CARD. BELL ARM.

How long, M. Doctour, do your writers confesse,
that the Britons did preferue their Fayth receaued in the Ap-
ottles tymes, free from all change, or mixture of innovatiou.

D. Y H I T A K E R S.

We do confesse, that they preferrued it pure, and
not flawned with any Errours, til Augustine his comming into
England, who was sent by Pope Gregory, to plant his religi
among English: for first thus I finde D. Iewell to aueir: (i) The
Britons being converted by Ioseph of Aramaia, heild that Fayth
at Augustins comming; as also D. Fulke saying: (k) The Catholic
Britons, with whom Christian Religion had continued in succes-
ion from the Apostles tymes, would not receaue Augustine. To these
we may adioynce the like words of M. Fox: (l) The Britons af-
ther the receaung of the Fayth, never for sooke, for any manner
of false preaching, nor for torments, and finally, that acknowled-
gement of D. Humfrey: (m) Habuerunt Britanni templas sibi non
Romans &c. The Britons had temples, and Churches peculiar to
themselves, not common with the Romans; they not subiecting the-
selves to the yoke of the Romans.

CARD. B L L A R M.

Well, M. Doctour, you deale with integrity, and
playnes hitherto; openly discouering, what your reading and
judge-
judgement are able to deliver herein. And your Prayse in so
doing is the greater; since there are some men, so caucelous in
their proceedings, and speaches, and of such an impenetrable
clovens of disposition, as that we can never knowe their
minde by their words; the one, for the most part, standing
neutrall to the other, or rather the Aspet of a Diametrical
Opposition. But, M. Doctor, let me enquire further of you.
You know, that there was an interview of meeting, betwene
this Augustine, and the Bishops of Britanny, or Walles, for the
confering of their Religions together, at a place called in S.
Bede: (n) his time: Auguitledizat; which point is further re-
corded by your (o) Holmseed, M. Fox, (p) and divers o-
thers. Now here I would intreate you sincerely to set downe,
the greatest differences of Fayth, and Religon, which at that
meeting were found to be betwene the Briton Bishops, and
the forelayd Augustine.

D. WHITAKERS.

I will and my tongue shall truly subscribe to all that,
which of this point I have hertofore read. And first S. Bede
will fully determine this point; who relating, how Augustine
answered the Briton Bishops, seteth his anwseres downe
in these words: (q) Si in tribus his obtemperare mibi vultis,
ve Pathe sao sempore celebratis; ve Ministerium Baptizandi
(quo Deorcosciam) inxamorem Romana & Apostolicae Ec-
clesiae complenis; ve Gentii Anglicum una nobisum predicatis
verbum Domini, cetera, quae agitis. (quamvis moribus nosiris
contraria) eaquanimiter cumela tollerabis qua; that is, If you
Briton Bishops) will obey me in these three things; to wit, in cele-
brating Easter day in its due time; in confering of Baptisme,
(by the which we are reborn to God) according to the Rites of the
Roman, and Apostolical Church, and in helping us to preach to
the English; all other matters, which you do (though contrary to
our manners,) we will tolerare, and suffer. Thus far S. Bede. But
to what end, my Lord Cardinal, do you make so many de-
mands touching this matter of the Britons? Since I cannot
see your proiect herein, they neither prejudicing us Protestans;
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nor advantaging you Papists.

CARD. BELLARM.

M. Doleur, you shall quickly discover the drift of these my severall demaunde, which resemble a Torrent, stopped for a time, that it may in the end overflow with greater violence. Now to your former acknowledgments we may add (touching only the three former differences) the like Confessions of (r) Holinshed, (s) M. Goodwin, and the Protestant Author of the History of great Briton, whose words are these: (r) The Briton Bishops conformed themselves to the Doctrine & Ceremonies of the Church of Rome, without difference in any (r) Printed thing specially remembered, save only in the celebration of the feast of Easter &c.

Now, M. Doleur, in this last place, I would have you call to minde, what is above related, touching the Fayth, planted by Augustine, of D. Humphrey, the Consolator, and Osiander. D. Humphrey his words herin (though the iteration of them may perhaps leame unpleasing) I will once more repeat, for greater weight of our ensuing argument; who speaking of Augustins Religion planted in England, thus wrieth: (u) In Ecclesiastico vero quid immutatum Gregorius et Augustinus? omnes Ceremoniarum &c. insularunt Pallium Episcopale ad sola Missas ministeria, Purgatorium, &c, Oblationem salutaris hostie, & Preces pro damnatis &c. religiones &c. Transsubstantiatio &c. romanum templorum consecrationes &c. Ex quibus omnibus, quid aliquid quidem est, quam in Indulgencia, Monachismus, Papismus, religiique Pontificum superstitiones, Chaos external? hoc autem Augustinus Magnus Monachus (a Gregorio Monacho edictus) imporat as Anglis. Thus D. Humphrey. Are not these his owne words? And are not the (x) Centuries and (y) Osiander (above cited) most cleare, that Augustine at his comming into England, preached the present Roman Religion, in all cheife points to you English?

D. WHITAKERS.

It cannot be denied, but that all the forseayd Protestants (as also all Histories discoursing of this poynt) do cōfیدently
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Sicently auerre the same. Which said Gregory, as he brought in some true, & wholesome poynets of Christian Fayth; so did he mingle them, with divers poisonous superstitions, worthily to be avoyded by all good Christians: (2 j Phàrmacèa pòlìa (q) D. Whît. 

mèn ἡ ἐστίλημεν: μὲνα, pòlìa de lýncè. for it is most cleare, that Augustine in this his plantation of Religion in England, (a) D. Whît. 
did greatly labour ( a ) 'ar poêstìa quâdam diâmoìas, with an ubi supœ. 
insinuity or sicknes of judgment.

CARD. BELLARM.

Wel, M. Doctour, touching the venom, you spit out against Augustines Religion, I holde it, but a stome, & froth of a distempered stomack, and therefore I passe it over: but to returne to my argument, Here now I wilbe servicable unto you, and by the mixture of all these former Ingredients, I will present you with a wholesome Eleccionary, compounded of them all: for indeede I holde the demonstration insuing out of the premisses, so vnauoydable, as that it precludeth, and forestalleth the adversary of all shew of Reply.

First then it is graunted, that the Britons were converted to the Fayth of Christ by Joseph of Aramashia; who as he had the honour to intere our Saviour, & lay his sacred Body in a new monument, cut out of a rock (as the (b) Euan- 
gelisF speaketh) so enjoyed he the happiness to bury al former infidelity in the Britons, and to cloath, or infolde their (afore 
flony, and rocky ) harts, within the cleane Syndon of a pure Fayth in our Saviour.

But to proceed. Secondly, it is confessed, that the 

Britons ratified this their first Fayth, spotles, and without change, till Augustines comming into England: Thirdly, it is 

prooued, that at the tyme of the conference betwenee Au-
gustine, and the Briton Bishops, the greatest difference in ma-
ters of Fayth, and Religion, ( wherupon they stoode ) were 

but two poynets, chiefly consisting in Ceremony; to wit, the 

keeping of Easter day in it vsuall tyme, and the forme of Bapti-
zing, according to the rites of Rome. Fourthly, and lastly, it 
is graunted, that Augustine here planted, and preached to 

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the
THE FIRST PART of the English all Articles, and points of the present Romane Religion, or Papistry, as you Protestants do usually style it.

Now, M. Doctor, what other resultancy can here be made out of all these Premisses, but this? To wit, that the Church of Rome in Augustine's time teaching Papistry, was wholly agreeable (the two points, or Ceremonies of Keeping Easter day, and of baptism with the Rites of Rome, only excepted) with the Fayth, and Religion, which was planted among the Britons by Joseph of Aramathia in the Apostles daies: and consequently, that the Church of Rome teaching Papistry, did never suffer any change in her Faith, and Religion since the Apostles departed. This is the Argument, wherein (I grant) I partly insist; it is unavoidable; it is a demonstration: And prye it Micheas as a strong Arise, beating downe, & bearing before it, whatsoever may seeme to withstand the Truth in this point conteuered.

MICHEAS.

In deed, my Lord, it seemes to me very forcible, and you did well to referre it to the last place; that so like sweetmeats it might pleaasingly close vp the taff of our judgments. Neuertheless the consideration of it doth not diminish, with me the force of your other former arguments; for though Better is better, yet followeth it not, but that Good is good.

D. WHITAKER.

My Lord, This your argument is tied together with many links, and breake but one of them, all the rest are loosened. And indeed it is but an argument drawn from Authority, Neglect, and by Omission only; which you know is little valued in the SCHOLES. For the hinge (as I may say) or weight of it only consisteth in this. That at the meeting of Augustine, and the Briton Bishops, dissenting from Augustine. But of other greater points we read no mention made among them; and therefore for any thing we know, the Britons might aswell disagree from Augustine in all other Articles passed ouer in Silence, as agree with them.

CARD.
How improbable, how absurd, how impossible is this, you say? And take heed, M. Doctor, that this your answer be not controuled by your own secret conscience; and beware of much praetising the like hereafter; since the character of any bad course, impressed by a long habit, at length becomes indelible. But to the point: Consider all the circumstances of the business at that time handled, and then deliver an impartial, and even censure. The meeting was occasioned only for comparing their faiths together; Augustine imitating therein St. Paul, (c) ver censuravit Evangelium, quod praecipue in Genesim. The Britons (even by the acknowledgment of M. (d) Fox) did bear themselves at the first against Augustine, with great pertinacity, & stubbornness; and therefore the less probable it is, that they would yield to him in any point of moment, more then was agreeable to their own religion. The differences between them after such disquisition, and search, are recorded to be only about the two former points of ceremonies, and seeming indifference. The recorder of this great passage, was principally St. Bede; who (ex professo) did write most elaborately, and punctually, the ecclesiastical history of England in those times; and therein was obliged (by his designed method) not to register the smallest occurrences, and wholly to omit the greatest.

Now then can we dream, that the doctrines touching the real presence; the sacrifice of the mass, praying to saints, purgatory, free-will, justification by works, images, monachism, the primacy of Peter, and some others (all being articles of greatest importance, and particularly taught by St. Augustine) were, either not mentioned, and not once spoken of in that serious discourse between Augustine, and the Briton bishops; or they being then painfully discussed, and ventilated, the Britons being so refractory, and stiffe with Augustine in the smallest points, would quietly, and without resistance, embrace all these high doctrines, as innovations,
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and repugnant to their Fayth, first planted by Joseph of Ar-

mathia? Or if the Briton Bishops yealded not their assent to
their supreme points of Fayth of Rome, would not such their
reluctation, and unlike haue bin recorded by S. Bede, and
other writers of those tymes, who would not omit to relate
the Britons statutes, and coldnes in the least matters of this
History? It is great weakenes, but to suppose such impossibili-
ties; It is madness, and lunacy to beleue them.

Therefore my absolute, and last resolution here is,
that the Fayth of Augustine, was then one, and the same in all
Articles with the Fayth of the Britons, first preach'd to them
in the Apostles dayes, (the Ceremonies of Baptizing, and of
keeping Easter day chiefly excepted) which leuer errors, S.
Augustine (observing the Britons suffices) thought perhaps,
would sooner be recalled by a patient sufferance of them for a
tyme, then by any violent means yfed at the first to the con-
trary; like to some diseases, which are best cured, by con-
uing the diseases.

Now for the fuller close of this point, to wit, tou-
ching the agreement of the Doctrine taught by S. Augustine,
with the then Doctrine, and Fayth of the Briton Bishops,
I will adde the acknowledgement of the Briton Bishops them-
selfes, of whom S. Bede thus relateth: (c) Britones quodem
constentur intellexisse se veram esse viam justitiae, quam prae-
caret Augustinus: lo vmanius (we see) were the Britons &
Augustine in their Fayth, and Religion: and therefore it was
not strange, that at the last (as D. Falke affirmeth) (f) Augu-
istine did obtaine the ayd of the British Bishops, to the convert-
on of the Saxons.

And thus far of this argument, the which shall serue
as the Catastrophe, or end of this my Scene; wherein I haue
undertaken (though more, then by rigour of method I was
tyed vnto) to prooue by positioe arguments, and reasons,
that the Church of Rome hath never suffered any change in
her Fayth, and religion, since the Apostles dayes; my chiefe
allctue (Micheas) inducing me thereto, being only your
satisfaction
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Satistical in this your imploied Subject, or Question.

MICHAEL.

My L. Cardinal, I render you humble thankes, and I must say that these your former arguments produced, seem most to me very moouing; and except M. Doetour be able to repel them with other more forcible arguments, they will (I confesse) impell my judgement to give it free, and full consent, to the beleeuung of that point, for the proofe wherof they are by your Lordship allcaded.

CARD. BELLARM.

M. Doetour. Seeing there is no truth so illustrious, and radiant, but that in an undiscerning eye, it may seeme to be clouded for the time, with the interposition of some weake Objections; Therefore I would now with you, to procede to your proofes, and to allcading such arguments against our former Conclusion, as your owne reading hath at any time best ministred unto you.

Do not rest only in generally sayeing, that the Church of Rome hath altered her Religion; except withall you insist in the particular intances, when that Church imbraced such, & such a Doctrine, as an innoation, and repugnant to the Faith planted by the Apostles. And remember, that the Truth, or falsithood of generalities in speech do receive their best illustration from a curious, and precise disctecting of the Particulars.

This office now is particularly incumbent vpon you; for seeing you maintaine, that the Church of Rome hath changed its Faith since the Apostles times, you are obliged to insist in the particular Docrines, supposed to be changed, in the Person, and Popes, by whom this change was made, in the time, in which these alterations are presumed to have happenned, and the like; as above I intimated in the beginning of this discourse. Therefore, M. Doetour, begin, and I will reply to your Objections, as far as my owne reading, and judgment will afford.

D. WHITAKERS

My Lord I willingly take hold of your prescribed
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Method, and will give many instances of severall Doctrines,
even of the greatest moment, now in question betwixt you,
and vs, when they were first introduced into the Church,
and by what Popes they were so brought in; and I hope that
a due, and mature pondersation of them will be able to shake,
and disjoynt (or rather to lay leuell to the ground) the whole
Synima, and frame of your former large discourse.

Well then, the first Instance of this undoubted Change,
which I will alladage, shalbe Pope (a) Sirmius, who was the
first, that annexed perpetuall Chastity to the ministers of the
word. And I hope, that it is to be accepted no finale change,
to barreour Clergy of their Christian liberty in so great a mat-
ter; since we are taught by him, who in these later times
first taught vs Protestantacy that, nothing (b) is more scarce or
losing upon earth, then is the love of a Woman ifa Man can ob-
taine it. And (i) that he who resolues to be without a Woman
let him lay aside from him the name of a man, making himselfe a
plaine Angell, or Spirit.

CARD. BELL ARM.

M. Doctour, before I come to apply particular an-
swers to your particular instances following; I must tell you,
that the force of all such your instances is already overthrown,
by what is delitered above. For if it be already demonstrated,
that no change of faith hath bin made at any time in the church
of Rome, partly by freeing euery age of the Church, since
Christ's time from any change in Religion, euen by the ac-
knowledged of the learned Protestants; partly by mani-
festing, that neither the Church of Christ, never made any
resistance against the first supposed change (as both in due
it was bound to do, and as the holy Scripture propheseth,
that it should ever do, at the innovatio of any new Doctrine)
neither doth any Historiographer record in his History any
such change; partly by discounting the uncertain judgments of
your owne Brethren touching Antichrists first comming; at
what time this so much pressed Innovation of Faith is taught
to have happened; and finally, partly by divers other reasons
above.
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above discus'd, and disputed: I say, if all this hath bin above
prooued (as I hope it is) then doth it follow, that all preten-
ded Instances, and Examples (upon which you may hereafter
seeme in an ignornant eye to insist) are impertinent, fruolous,
and wholly by you mistaken. Neuertheles, for the fuller con-
tent of this our Learned Jew, I will with peculiar answers
refall every one of your peculiar Examples. And first, to your
first. Where it seemes, that the Doctrine of vowed Chastity
in Clearyg Men toucheth you neare, in regard of your Mini-
sters coniugall lives, seem you begin therewith. And here by
the way, I must make bold to say, that you Protestants
(God be thanked) cannot justly be charged with being re-
puted superstitious Votaries, and wilfull Eunuchs, (as Cath-
olick Priestes are styled by foure of your Brethren to be) so care-
fully you are of your owne reputation herein: but the leste
merryly, since the very Body of Protestantism is Sensuality
(pass on me, M. Dowlour, for speaking that, which Experi-
ence, and your owne Theories depute to be true) as the soule
of it is an assested height of mind, and controul of all Au-
thority.

But now to your example, whereof you produce no
authority of any ancient: Father affirming so much, but only
your owne naked assertion. This of Siricius is wrongfully al-
leged for several respects; first, in that we finde S. Hierome
(who lived before Siricius) to write of this point in this sort:
(1) if married men like not of this (meaning of the single life
of the Clearyg) let them not be angry with me, but with the holy
Scriptures, with all Bishops, Priestes, and Deacons; who know,
they cannot offer up Sacrifices, if they use the act of Marriage.
Thus (we see) S. Hierome reduceth this point of Priestes not
marrying, even to the Scripture it selfe. Which Father in fur-
ther proofe thereof, appealeth to the general Pratise of the
whole Church therein laying: (1) quid faciant Orientis Eccle-
siae, quid Egypti, & Sedis Apostolicae, que aut Virgines Cloicos
accipiant, aut continentes, aut uxores habuerint, mariti esse
definuam. With Hierome (to omit other Fathers) Epiphanius
H ancient

(k) in Apol. ad Pamphil. cap. 3.

(1) contra Vigilant. cap. 1.
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ancient to Hierome, who reprehending the abuse of some Deacons, and Sub-deacons, for accompanying their Wives, whom they had espoused before their Orders taken, concludes thus: (m) As hoc non est suum Canoniem; This is against the Canon; So he implying, that there was a former Canon against the marriage of Priests. To conclude Origen, who liued before these other Fathers, thus writeth hereof: (n) Minime secundum, quod illius est solus offerre Sacrificium indesinentem, & perpetuam: demone ritus castitati: I am of judgment, that that man only, so offer to perpetuall Sacrifice, who hath devoted himself to perpetuall Chastity.

This point is so evident, that your owne (o) Kopniius doth reprehend the forefaied Hierome, Epiphanius, Origen, as also Ambrose, for their impugning the supposed lawfulness of Priests marriage. We may adde (for close hereof) the Council of Carthage, wherat S. Augustini was present: the Council in express words saith thus: (p) Omnibus placet ut, Episcopi, Presbyteri, & Diaconi &c. ab eorumbus se absimant: It is allowed by all, that Bishops, Priests, and Deacons do abstain from having wives. And then immediately after the Council gueuth the reason therof in these words: Vi quod Apostoli docuerunt, & ipsa sermone antiquissimis, nos custodiamus: to the end that we may keep, what the Apostles have ordained herein, and antiquity observed. Now I referre to any Mans indifferent judgment, with what colour, M. Doctour, you can averce, that Siricius was the first, who imposed single life upon Priests, and the Clergy.

MICHEAS.

I do not know, in what age ech of these Fathers did liue, I being more conversant in the Genealogies of our ancient Prophets, and Jews, then in the Centuries, or ages of the Fathers of Christ's Church. Neuertheles Reacon, and true discourse informs me, that graunting all, or most of these former allledged Fathers to have liued before Siricius, (as you, my Lord, do auouch, and M. Doctor, doth not deny) then
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then in regard of their former produced testimonies against
the Marriage of Priests, it cannot be concealed, how Sirecius
was the first, who annexed perpetuall chastity to Priest-hood.
But if it please you, M. Doctor, proceed to other instances.

D. WHITAKERS.
The first Council of Nice (q) forbidth Marriage (q) can. 3.
of Priests in these words: Priests are not to have dwelling with
them any woman, other than their Mother, Sister, their Fathers
Sister, their Mothers Sister. Now these words shew an Innova-
tion of this Doctrine touching Priests not marrying, dif-
terent from the former liberty left to them by Christ.

CARD. BELLARM.
I will not much insist, how this instance owerthrow-
eth the former instance of Sirecius; Seing it is impossible,
that both the Council, and Sirecius (they being in different
times) should be the first impugners of Priests Marriage. But
to come to your example. The Cænœ of Nice here alledged,
doth not bring in any Innovation of Priests not marrying; but
only in regard of some negligence afore vied, by some of the
Clergy, in not precisely observing the Apostles Doctrine
herin, doth for the greater caution, Decree, that the said
Women (& no others) should live in the howses with Priests.
Now that the Doctrine of Priests single life was more ancient,
then the Decree, appeareth from the words of Paphnutius,
then present at the Counsell; who, though, perhaps, he was
perswaded, that Priest-hood did not dissolve Marriage afore
contracted, yet he (r) faith plainly: These, who are made
Priests before they are married, cannot after marry. And this
the said Paphnutius calleth: Veterum Ecclesiæ traditionem: so
farre Paphnutius was from attributing it to the Nicene Counsell,
as to the first authour thereof. But proceed on forward, M.
Doctor.

D. WHITAKERS.
It is manifest, that he (s) who first delivered Pur-
gatory, for a certaine Doctrine was Gregory the Great. And
thus my owne reading affirneth me.

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THE FIRST PART OF

MICHÆAS.

M. Doctor. Here I must make bold to interpose my judgment. And truly, I can hardly be induced to thinke prayer for the dead (which necessarily refulteth out of the Doctrine of Purgatory) to be an Innovation; much lesse the Doctrine thereof to be first intuened by the Father, whom ye style Gregory the Great; who, and at what time he liued, I knowe not. My reason is this: I am affirmed, both by my owne practice, and perusing of our Jewish bookes, that prayer for the dead was ever vied in our Synagogues, and is praished by vs Jews euem to this day. And here, supposeing, that the Booke of the Maccabees be but Apocryphall yet it is acknowledg'd by all, that the Histories there recorded are true Histories. Now there we read, that Judas Maccabens (the undoubt: servant of God) commanded prayers, and sacrifices to be made for the dead Souldiers, vpon which Act, it is there said:

So (t) he made a reconciliation for the dead, that they might be delivered from sinne

This Doctrine with vs Jews was so general, as that (to omit all other ancient Rabbinus, teaching the same) Rabbi Simeon (a learned Jew, and who liued before Christ) thus writeth of those, who are temporally punished after this life:

(u) After they are purged from the sin of their sinners, then doth God cause them to ascend out of that place. But pardon me, for inserting my sentence herein.

CARD. BELLARM.

Worthy Rabbi. You haue spoken truely; and indeed, as the ancient practice of the Jews, doth free the Doctrine, and vse of praying for the dead, from the frame of Novelty in the new Testament; & these Authorities, and acknowledgmentes following, do wholly subuest the former Instance of Gregory the Great.

And first, we find S. Augustine (who liued long before Gregory,) thus to say: (x) Non est dubium, sed. It is not to be doubted, but that the dead are much helped by the heaith-

full Sacrifice of the Holy Church, and by almes given for their soules.
THE CONVERED I EW. 61

soules; and that by these means God doth deal more mercifully with them, then their sins have deserved. And in another place the sayd Father: Neque (y) negandum est defuntorum animas pietate suorum vitiumini removendi, cum pro illis sacrificium mediatoris offeratur: It cannot be denied, but that the soules of the dead, are releaved, through the prays of their living friends; when the Sacrifice of the Mediator is offerred up for them.

D. WHITAKERS

Many learned Protestants doe holde, that Augustine did rest doubtfull of the being of a Purgatory, among whom is D. Fulke (2) that learned man ) doth in his Article, only for the better defence of their contrary Doctrine, Therefore for the greater evidence herein, obserue the few acknowledgments of the learned Protestants themselves passed, not only from Augustine, but upon the other ancient Fathers. Thus, M. Doctor, you shall be herein deadly wounded by the pens of your owne Brethren: and thus may our Saviours words be verified in you: (a) vs. Enemies to the thee of his owne household.

And first D. Fulke himselfe ( howsoever you allege him to the contrary) speaking of Aenius, thus lieth: Aenius (b) taught, that prayer for the dead was unprofitable, as witnesses Epiphanius, & Augustine. Also the said Doctor confesseth more liberally of this point, thus writing: (c) Ter- catholicae, p. tullian, Augustine, Cyprian, Hierome, and a great many more do witnes, that Sacrifice for the dead is the tradition of the A- postles. Which point, M. Doctor, being granted, and ad- mitting there were no expresse Scripture for this Doctrine, but only warranted by tradition, yet may the conscience of every good Christian, be secured herein.

Finally Calvin thus writeth of the former point touching the antiquity of prayer for the dead: (d) antecessor

sed factor in errorem arrepi fuerunt: Within three hundred yeres

H. S.

12.
62 THE FIRST PART OF after Christ, it was in use to procure prayers to be made for the dead &c. But the performers thereof were led into an error. Thus much touching Augustine, and the times afore him. Now from the persifull of these Confessions, I much wonder, M. Doctor, how you blushed not, to obtrude the beginning of prayer for the dead, upon Gregory the Great, who lived divers hundred ages after all the former Fathers were dead.

D. WHITAKERS.

Howsoever, my L. Card. you seek to auoyd my former Instances, yet, what answer can you make touching

(p) So faith Pope Victor. (f) who was the first, that exercised jurisdiction upon foraine Churches? which sentence of mine, is also approv'd by my former learned Brother D. (g) Fulke, from which example I gather, that Victor (out of his elation, & pride) first challenged that Primacy to him over all churches, which your Papes, at this day still usurp, and retaine: This Pope Victor being one of those, who couet: (h) Eustathianus, cautre, perochia, commenda, & alior; to advance himselfe as the best, and chiefest, above all other Bishops.

C A R D. B E L L A R M.

You do much disaduantage yourselfe in alreadg this example, considering the time, wherein Victor liued; to wit, in the yeare 198. An age, during the which, your selfe hath heretofore confessed, that the church of Rome did suffer no alteration in her Religion. Now, M. Doctor, whereas you call an asperson of pride upon this most ancient, and reverend Pope, I wish you take heed that you do not incure the sentence passed vpon Diogenes, who is said to have reprooued Plato, his pride, with greater pride.

D. WHITAKERS.

It is certaine, that many churches, and Fathers were offended with Victor, proceeding therein; and particularly that ancient, and pious Father Irenæus? which is an infallible argument of Victor's usurpation. For if Victor had true power to excommunicate the churches of Asia (as it is granted he actually had) why should Irenæus, and those churches be off
THE CONVERTED IEEV. 63
offended; or reprehend him, for putting only in execution his lawfull Authority.

CARD. BELLARM.
You must call to minde here, M. Doctour, the reason, why Victor did excommunicate the Churches of Asia, which was, because the Bishops of Asia were unwilling to conforme themselves to the Church of Rome, in keeping of Easter day, to wit, to keepe it only upon Sunday; whereas they would needs continue the keeping of it upon the 14. of the Moone, according to the custome of the Iewes: Now for this their reluctation herein against the Church of Christ, Victor did excommunicate them.

But when this seemed (as being but a Ceremonie, and for a time tollerated, through the weaknes of the Iewes) in the judgement of divers, too final an occasion to excommunicate, and cut off so many famous Churches, therefore Victor was censured by divers, to be too severe in persecuting with so great a punishment, so small a seeming fault. From which, their thus censuring of Victor, we may rather gather his Primacy above other Churches, then otherwise: and the reason hereof, is, because we do not finde any of the said Bishops to charge Victor with any Innovation, in veduely asuming to himselfe this Authority, ouer other Churches (which doubtlesly they would have done, if Victor had not taken this priviledge to himselfe, they being so swiftly provoked thereto) but they did only rebuke, (as i. sayd) his ouermuch rigid severity, in punishing (as they thought) so rigorously, so small a disobedience in the Bishops of Asia.

Yea which is more, that Irenaeus, who was most forward in taxing Victor with his sharp proceeding, ascribeth to Victor a soueraignty ouer all Churches. For besides, that Irenaeus is reprehended by the (i) Centurists, for acknowledge (i) Cont. c. 4. ledging the Primacy of the Roman Sea, Eusebius thus wri- teth of Irenaeus touching this point: (k) Irenaeus admonisheth Victor by letters, that he would not (for the obseruation of a Tradition so long used) quise cut of so many Churches from the body
Thus Eusebius. Now I here demand, why should Irenaeus dissuade Victor from excommunicating those Churches, but that he was persuaded, that Victor had power to excommunicate them. And thus farre of this instance, which may be of force (perhaps) to prove, that Victor was over seuerely, but not that he had not true power over other Churches; for which point it is by you, M. Doctour, urged. But I pray you passe to other instances; onely here by the way, I will put you in minde, that careless, and obstinate Christians, (and such it well may be, some of those Asiatic Christians were) have in some respect small reason to feare the excommunication of the Pope, since these men, through such their disobedience, do commonly excommunicate themselves.

D. WHITAKERS.

It is cleare, that Zosimus, Bonifacius, and Celestius, (all Bishops of Rome, did challenge superioritie over other Bishops, by forgery of a Canon of the Nicene Council; Which proceeding manifesteth the then usurped Authority of those Popes, to be contrary to the institution of Christ. Thus these your Popes, thirsted after all domination, and Power, though at other times, they made shew (by subduing themselves: Serui Senorum, and by their other affected Humility) to containe all honours and eminency. (m) Cur vultis effo in mundo, qui extra mundum estis?

CARD. BELLARM.

It is more strange to see how inconsiderately, you proceed. For here you say, that these Popes first introduced this innovation of the Superiority of the Bishop of Rome, over other Churches; and immediately before (and with all one breath) you ascribe the beginning thereof to Victor, who issued two hundred yeares before any of these three Popes. If these later Popes brought it in, then Victor did not; if Victor did begin it, then those Popes could not. See how irreconcilable these your two Assertions are. From the actions of all which Popes, you can truely gather, that they once practised an
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an Authority, which the Church of Rome ever had; but not, that they assumed any souerainty to them, (which point is only in question) which afores that Church had not.

D. WHITAKER.

M. D. Fulke, conspireth with me in alluding the forsaids examples; and he was a man well conuerant in Ecclesiasticall Histories: his words are these: Zozimus, Bonifacius, & Celestius did challenge an prerogative over the Bishop of Arles, by forging a false Cano of the Nicean Council. And this Dou-

tours judgment I much prieze, in matters of controverfies.

CARD. BELLARM.

Both, D. Fulke, his judgment, (how learned seuer you repute him) and your owne also, must of necessity yeald to the truth herein: being the example of Victor (afore infitted upon you) doth vindicate, and free thee three later Popes, from all innovation in this point. And as touching the suppos'd forging of a Cano of the Nicee Council, for the prevention of the Primacie of Rome; it is most false, for even your owne wright, to wit, (o) Calvin himselfe, and Peter Martyr, do mention the said Canon, as truly made.

Only they say, that the Popes did misalleadge this decrec, as made by the Council of Nice, which was made by the Council of Sardis. And so their Error (admitting that they did erro) confirmeth only in mistaking, by whether Council the said Canon was decreed.

D. WHITAKER.

What say you of Boniface the third? (p) It is certain that this Boniface the third, was then the first that intituled the Roman Church to be caput omnium Ecclesiarum: the Head of all Churches.

CARD. BELLARM.

M. Doctor, you weary me, by idly dierberating the ayre with these impertinent Examples, and force me to entertaine them with a fastidious neglect. For do not the former Examples of Victor, Zozimus, Bonifacius, (the first of that name) and Celestius, (all more ancient, than this

Bonifacius
64 THE FIRST PORT OF
Boniface the third take away the weight of this your instance?
And therefore I referre you to my antweres touching the above
specified. Yet because this verball Instance, confilteh chiefly
in the phrase of: Caput omnium Ecclesiærum: you shall therefore
(for your fuller satisfaction) know, that this very Title, of
being Head of the Church, is acknowledged, and given to
the Church of Rome, by many both Latine, and Greeke Fa-
rthers, who lued durers hundred of yeares before this Boni-
face the third, who raigned about the year 507.

And first Vincentius Lyrinensis (who was almost
three hundred yeares before this Boniface) calls the Bishop
of Rome; (q) Caput Orbis; the Head of the Christan World.
S. Hierome (r) layth, that Damasus (then Bishop of Rome) est
Rector domus Dei quae est Ecclesia eius, Damasus is the Reciwr
or governour of the house of God which is his Church. But if Da-
masus was the governour of the Church, then was he the
head of the Church. Finally for greater contration of this
point, in the Councell of Chalcedon (consisting of many re-
uerend Doctours and Bishops, and celebrated an hundred &
fifty yeares before this Boniface his tyme) we thus reade: (s)
Papa Vbis Romæ, quæ est Caput omnium Ecclesiærum, pre-
cepta habemus. See the like phrase used, and given to the
Pope, and the Church of Rome, by the Emperour Jusfinian,
(t) Prosper (u) Victor, (x) Victor, (x) Vicensis, and (to pretermit oth-
ers) by S. (y) Leo. So fowly M. Doctour, you were dece-
ued, in alleading this Boniface, and the phrase of Caput
Ecclesiærum.

D. W H I T A K E R S.
Who knoweth not: (a) Ihs of Constantinople first
challenged to himselfe, the name of Universall Bishop? But
Gregorius the Great (then Bishop of Rome) eigransfime, &
confirmesme reisisit quantique uixit; most gravely, and constan-
tec: Antichrist,

But now (my Lord) every Pope since Gregories time
THE CONVERTED INF.

time styleth himselfe Universall Bishop; and therefore every such Pope (in the judgment of the sayd Gregory) is the Preceptor of Antichrist: and consequently, every such Pope hath made no small change in this mayne point, from the Fayth first planted by Christ: for what commerce, and association in Fayth can there be, betweene Christ, and Antichrist?

CARD. BELLAR

Yet Mr. Doctour, more of these frothy Instances? Who hath not read or heard, that Gregory the Great liued in the yeare 590. and therefore some thousand yeares since or more? whereas the former allledged Victor, Zozimus, Bonifacius the first, Celestius, and Bonifacius the third liued many yeares afore him; and some of them several hundred of yeares, were his ancients; How the could they assume a Suprême Authority over all Churches, (as you afores have urged) and have the title of Head of the Church given them, if John of Constantinople were, either the first, that tooke this title to himselfe, or that Gregory the Great did dislike it, in that sense, wherein you insist; Therefore what cenforous tementry is this in you Mr. Doctour, and how hardly can you vindicate your name (by this your comportment) from all iust blemish, and disreputation?

But suppose this reprehension given by S. Gregory were true, this only argueth a change to have bin in John of Constantinople, but not in the Bishop of Rome, which is the only point here questioned. Againe, I cannot, but obserue, how in this place, for your advantage, you can commend Gregory for his humility, and vertue, whom at other tymes you are not aisiyd to terme Antichrist, and whose first Conversion of you English to Christianity, you have elsewhere stiled: (b)Corrupt, and Impure: see how ready you protestants are to turn the styls of of your speach to every winde.

D. WHITAKERS.

Will you deny, that John of Constantinople did take this title of Universall Bishop to himselfe; or that Gregory the Great did not reprehend him for the same? There are ancient 12 histories
No. I do not deny it. But I say, the deceit lyeth in
the equivoque of the word: Universall Bishop. This word
lyeth open to a double acceptance: either to signify, that he
who is the Universall Bishop, is sole Bishop; so as it excludeth
all others, from being Bishops; in which sense S. Gregory
did termine in sacrilegious, prophane, and Antichristian: Or else to
signifie one, who hath the chiefc care, and government of the
Universall Church; by which signification others are not exclu-
ded from being Bishops.

That in the first sense Gregory did take the
worde: Universall Bishop, is most evident, even out of Grego-
yes owne works; for thus he writeth herof: (c) If one be Un-
iversall Bishop, it remaineth, that you be no Bishops. And a-
gayne: If (d) one be called the Universall Patriarch, the name
of Patriarch is taken away from the rest. In this sense did Greg-
ory take the word, and in this sense did John of Constantinople
labour to have the word applyed to himselfe, endeavouring
to be thought the chiefc Bishop of the world (to use your
owne (c) D. Fieldes words) because his City was the chiefc
City of the world.

Thus you see, M. Dexter, how weakly (or rather,
how sophistical) you argue from the ambiguous acceptance
of the phrase of Universall Bishop. But your fault is here the
greater, since you being a scholler, are not ignorant, that
Sophistry is only by incidency, and for caution to be known,
but not to be practised: so Philistines know (for greater wa-
rines) the venemous nature of certaine hearbs, or druggs.

D. WHITAKER.

Howsoever Gregory might take this word, in your
former refrayned sense; yet seeing he did forbeare to exerice
that souerainete over other Bishops, and Churches, which
now the Bishops of Rome do practize; it followeth therefore,
that he wholly disliked this sware power, domination, and Primacy,
so much thirsted after by your Popes.

CARD.
THE FIRST PART OF CARD, BELLARM.

It seems, M. Doctor, you are a stranger in your own supposed Israel. I mean, you are not acquainted with your own learned Brethren’s writings: for what point of Primacy, and Sovereignty over other Churches, and Bishops is there, which Gregory the Great did not exercise, and this by the acknowledgment of your own Cenarists? For though he was a most religious Pope, and so great an Enemy to Pride, as that he might be truly said, to have been even ambitious of Humility, yet in respect of his Papal Jurisdiction, it is thus written of him: (a) He challenged to himselfe power to command Archbishops; as ordain or depose Bishops at his pleasure. (b) He took upon him right to censure Archbishops that they should declare their cause before him, when they were by any accused. (c) He placed in other Bishops Princes, Legats to know, and end the causes of those, who made their appeals to Rome. He refused power of calling Synods in the provinces of other Bishops. Thus do the Cenarists write of Gregory, collecting the Premisses out of his own writings. To be short, they further in general thus write of him, saying; (d) Gregorius dicit sedem Romana speculatorem suam tota orbis indicere; Gregory saith that the Roman Sea appometh her washes over the whole world.

Now by all this here declaret, M. Doctor, you may see, whether or no, Gregory did practice the Authority of an Universal Bishop, as the word is taken in a sober (and in the Latter above mentioned) construction? And thus much of the Example of John of Constantinople, and of Gregory the Great; which is so often enforced, and urged, though with extreme witfull (or at least ignorant) mistaking by many of your Protestant doctors.

MICHÆAS.

Our Law of Moses ever enjoyed one Suprême Priest; and therefore, seeing the tyme of the new Testament, is much superior to the tyme of the Law, I do not see, but no man in the tyme of Grace, there should be one Suprême Bishop over the whole Church of Christ; and consequently the 13 acknowledge-
acknowledgment of such an Un Vertue Bishop should not be reputed any Innovation in Religion, or change made from the first Institution of such a Pastor by Christ himself.

CARD. BELLARM.

Michaels, you speake according to the Truth, and no more then certaine Puritan protestants do teach, who wryte thus thereof: The high Priest of the lawes was typically, and in a figure, the supreme head of the whole Catholyke Church; with whom an other Protestant thus impeth, saying: (1) That forme of governement, which makes our Saviour Christ inferior to Moses is an impious, ungodly, and unlawfull governement, contrary to the Word &c. But (M. D.) proceede on further.

D. WHITAKER.

Our best Controvertists, which (as I may terme them) at the Infantaria of our Protestant Churches Souldiers, do teach, that touching (m) your Sacrament of Confeccion, Innocentius the Third was the first, that instituted auricular Confeccion for necessary. Now this Innocentius liued not past some foure hundred yeares since: so late, and fresh, (you see) your Doctrine of Auricular Confeccion is. And admitting this your Article, touching Confeccion, were not so new, but for more ancient; yet this Circumstance here auayleth lide; since we are to call to minde, that Herefes non tam Nominis quam ver issuerelicit.

CARD. BELLARM.

I grant willingly, that many of your Controvertists (among whom I also raffe yourselfe) are accounted me of learning; And therefore I rest the more amazd, to see you here (perhaps with refolded willfullnes against the Truth) obiect this example to vs for Noundly. But I feare your, and their learning is chiefly in obtruding errours, and mistakings, for warrantable Truths; and such a knowledge is not to be preferred before simple Ignorance.

But to cleare this Innocentius from all innovation herein, and not to opprefse you with multitude of Authorities: We finde
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finde S. Bernard (who liued before Innocentius the third) thus to wryte of this point: *Sed (a) dicit, sufficit mihi soli Deo confiteri &c. But thou sayest, it is sufficient for me to confesse my sines only un to God, because a Priest without him, can not absolve me from my sines: To which thy argument not 1, but S. Iames answereth: Confesse your sines one to an other. But to ascend higher; S. Leo. (who liued anno 440.) describing the yse of the Latin Church in this poynt, thus saith: (p) Christus hanc Ecclesiae Prepositis traditam postestatem &c. Christ did deliever this power to the Prelates of his Church, that they should impose penance uppon them, that confessed their sines; that so they being purged through a heartfull satisfaction, might be admitt, by way of reconciliation, to the communion of the Sacraments.

In lykewise S. Basil. (S. Leo his ancint) discoursing of the yse of the Greek Church herein, and teaching, that a Gho 3ly Father in ryme of Confession, is an other from himselfe thus writeth: *Necessari@ Præcata eis operis debet &c. Our sines are necessarly (see here the Necessity of Confession) to be open to those to whom the dispensation of the Mysteries of Christ are giuen: for indeed we find, that all the Anciæts did folow this course in Penance. To be breife, Cyprian and Tertullian (offo greate antiquity is Apicular Confession) are charged by your owen, that C enslis to teach private Confession; and this euene of thoughts, and lesser sines; and that such Confession was then commanded; and thought necessary. Thus far of this point, Where, by the way 1 must tell you, that since protestacy had it first force fro fence, and tendility, the lesse wounder it is, that Confession of sines made to a priest (being so ungratful to man nature) shoule be so unpleasong to all protestants, and so basely esteeme of, for we all know, that the water will ascend no higher, then is the leuell of its first spring.

MICHNS

I must acknowledg that our Anciæts did vse particular Confeffion of sines to a Priest, (r) Galatians (who hath collected a summary of our Jewish Religion) sheweth in 

(a) *n: Medit. i. 9. (p) Epigraph. ad theodorem f. v. 10. i. 1. (c) cop. (q) Inquells breuiorib in theolog. 188 (r) Cvr. 3. c. 6. col. 127.
THE FIRST PART OF
divers parts of his Writings, our continual practice thereof.

(iii) Lest. en
3. &c. &c.
6. &c.

Add here, that the prefiguration of Auctural Confession is
not wanting in Lentenus; (1) for seeing there were then ap-
pointed different Sacraments, to be offered by the Priest for
different sins, and offences; how could the Priest know,
what kind of Sacrifice he was to offer, except he knew the
particular sinne, for which it was to be offered? Now then in
regard of our Jewish practice hereof, & seeing there is no reason
why now in the New Testament, it should be wholly abrogated,
I cannot be induced to think, that the vse thereof is to be
accepted as an alteration, and change, different from the
document first planted in Rome by the Apostles.

D. W T A K E R S.

Your doctrine of Transubstantiation was first in-
vented by Innocentius the third in the Councell of Lateran;
for before that time, not any one of the ancient Fathers did
hold it; for where ever in any of their writings was made
any mention of Transubstantiation?

C A R D. B E L L A R M.

Good God, how poor, and needy in proofe are
you, M. Doctor? For indeed you greatly wrong your selfe
and this presenice, in suggesting such unwarrantable Assertions
True it is, that if you insist in the word: Transubstantiation
were grant, that it was first invented, and imposed upon the
Doctrine of the Real Presence, in the councell of Lateran.
But then this is but a verball irritation of you: for though the
Word Catholicus of Confessionalis, was first invented in the Councell
of Nice, to express the Doctrine of the Church touching the
Trinity. Ergo the Doctrine of the Trinity was not beelieved
before the Councell of Nice. I say and inconsequently concluded.
Therefore, M. Doctor, let your judgment herein draw
equally with your learning.

(iv) D. Whit,
cont. Doro-
mit. p. 480.

(v) Inaug.
Transubstan-
tiatione pri-
mas excog-
tabat, ita
IVscentius
in Lateran.

(vi) Concilia.

(vi)
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But to come particularly to the doctrine itself: and to omit, that S. Augustine saith: (x) nec autem caro, quaedam (x) tract. 26. non capi caro: And in another place: (y) quod gratiae offerre, et sanctum Spirit, quan caro Sacrificii nostri corpus effectum Sanctus nostri? We are here to remember, that this Council of Lateran was held in the year, (z) 1215. In which were assembled the Patriarchs of Jerusalem, and Constantinople, 70 Metropolitan Bishops, 400. Bishops, and 800. Conventual Priests. Now can it enter into any braine to thinke, that all these learned Men, being gathered together from all the several places of the world, and many of them never seeing divers of the rest, till they were there met, should all jointly embrace (as an innovation, and above never heard of) a doctrine, so contrary to sense, and fleshly understanding? It is incompatible with common reason to beleue, that such a general Error could so suddenly miscarre, and postface the judgments of so many learned Prelates.

But to demonstrate the antiquity of the Doctrine of Transubstantiation: in which sacred Mystery the eye of Faith feeth things invisible. It is confessed, by Mr. Fox (a) that about the time of our Lord, 1660, the denying of Transubstantiation began to be accompted an Heresy and the professors thereof Heretique: and in that number was first one Bertagarius who lived about the year 1060. Now then if the denying of the doctrine of Transubstantiation was accompted an Heresy, more then three hundred yeares afore the Council of Lateran was assembled; how could the doctrine of Transubstantiation take it self beginning at that Council? Who seeth not the impossibility hereof? Againse, how could that doctrine (in the times let downe by Mr. Fox) be denied, and impugned, except it were then, & afore beleued, and maintained?

But to procede to higher times. Doth not D. Hunsfry confesse, that Gregory the Great (who liued five hundred yeares, and more, before the Council of Lateran) first brought into England the Doctrine of Transubstantiation saying; In (b) Ecclesiæ vero quid inuestrum: Gregorius, & Augustinus.
The First Part of

Againe, your owne Centurists thus speake of Eusebius Epist. (an ancient Father:) Eusebius Epist. (a)

pa

And of Christo-

forseyde Brethren thus write: Chrysostomus Trans-

substantiationem videtem: confirmare: Chrysostome doth seeme

(a) to confirm Transubstantiation. The Antiquity of which

Doctrine is so great, that Adamus Francisci (a learned Prote-

tant.) thus acknowledgeth: Transubstantiation (a) did emer-

early into the Church. Now, M. Docteur, how do all these

liberal confessors of so many eminent Protestants stand with

your affection, to wit, that the doctrine of Transubstantiation

was first invented in the Lateran Councell? And consequently

that the Church of Christ suffered (at that time,) a most

remarkeable change, and alteration in so sublime an Article.

MICHÆAS.

The Doctrine of the Real Presence taught by the

Church of Rome (in respect of the Sacrifice there performed)

is most conformable to the Prophesies of the ancient Jewes: for

to omit the Sacrifice of Melchisedech, which many did teach

to prefigure the Sacrifice, which was to be exhibited after the

coming of the Messias, we finde most of our ancient Rabbins

to be of this mind. Accordingly hereto we read, that Rhabbi

indas (f) thus writhe: The bread shalbe changed, when it

shalbe sacrificed, from the substance of bread, into the sacrifice of

the body of the Messias, which shalbe descend from Heaven, and

himself shalbe the sacrifice. With which Rhabbi (to omit di-

rects others) Rhabbi Symeon agreeeth in these words: The Sacri-

fice, which after the Messias his comming, Priests shal make it.

ye shal make it of bread & wine &c. And that sacrifice,

which shalbe forcelebrated on the altar, shalbe turned into the

Body of the Messias: So conspiringly, M. Docteur, we see, did

our ancient Jewes before Christes birth, (by way of Predictio)

teach with the present Roman Church, touching the Real Pre-

sence, and the sacrifice perfomed therein. And therefore it is

the more strage to me, that the Doctrine of the Real Presence,

and
and of the Sacrifice should be reputed by you, as an Innovatio
lately brought into the Church of Rome; for I must needs
thinke that Christ himselfe did first institute the same. And
thus I believe, that though in our Law, Isack was externally
offered, vp though not Sacrificed; Yet now in the New Testa-
ment the Messias is daily Sacrificed; though not externally of-
fered vp.

D. WHITAKERS.
My Lord Cardinall. To passe from the Doctrine it
selfe, of the Real Presence, or Transubstantiation; Yet how can
you excuse from Novelline those phra ses, touching the Sacra-
ment of the Eucharist, first inacted by Pope Nicolas the
second, to wit, that (g) the body of Christ is sensibly handed,
broken, and chewed, with the teeth? So grossly do you Ro-
manists teach herein, as to maintain a Doctrine, which hath
nothing to plead for it, but only some few hundreds of yeares.

CARD. BELLARM.
M. Dollour. You now carry your selfe like a co-
wardly Mathue ( pardon this my homely Similitude ) which
not being able to take any strong, and firme hold at the head
of his enemy, is glad in the end to catch at the flank, or oth-
er the hindmost parts: So you seing you cannot truly
charge the Doctrine it selfe, of the Real presence with inno-
culation; are content to quarrell, and snatch at certaine phra-
es, and words used (by some Doctours) about the said Do-
ctrine. But to your obsercation: Which (once granting
the truth of the Real Presence) is inerest verball. Therefore
I say, that these phra ses are taken in a lober, and restraine-
d construction: That is, they are immediatly to be referred
to the forms of Bread, and Wine, vnder which the body, &
bloud of Christ do lye. Now that these phra ses were not first
covyned by this Pope Nicolas (as you aurerre) it is evident
out of the writings of S. Chrysostome, who liued many ages
before this Pope Nicolas. This Father in one place thus wri-
teth, (h) Christ suffered fration or breking in the oblation,
which he would not suffer upon the Cross. And in another place

K 2

more

(g) D.orbiit.
Cont.Denuit.
l.p. 480.
Santh qui
primus co-
cut corpor
Christi sejus-
rati, tradit
fragas et
dentis atte-
nimus Nicol
laus. Secund.

(h) chry.
chry.
chry.
chry.
chry.

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more fully, saying: (i) *ipsam vides, ipsam tagnis, ipsam
comedis*. And yet more expressly: *Non (k) se sanctum videis,
permittis desideribus; sed et tagni, et mammei, et
| *carni sua insigi*; Christ doth not only permit himself to be fiene
of these, who desired to see him; but also to be touched, and eaten
by them, and their teeth to be fastened in his flesh. Thus we see,
that S. Chrysostom was not afraid to use the foresaid phras
| es in a referrred sense, which you make so capitall, & heinous.
We may adjoyne hereto, that Iacobus Andreas (a famous
Protestant, but a Lutheran) answereth this very objection
which you father vpon Pope Nicolaus (as the first inventer of
the former phrazes) and thus concludeth thereof, saying:

(1) _This obiexion taken from Pope Nicolaus, nihil contine
quad in scriptis Orthodoxorum Patrum (Chyrostomi in primis)_


D. WHITAKERS.

I will not be long in reciting Innovations of strange
Doctrines, introduced into the Church of Rome, since the A-
potistes times. Therefore I will end with the Instance of the fast
of Quatuor (m) Temporum, which was first ordained by Pope
Calixtus.

CARD. BELLARM.

The Vessell, *M. Doctor*, from whence you draw
these Instances, seemes to runne very low, and nere the dregegs;
Seeing for want of examples, for change in dogmaticall
points of faith, you are forced at the last to descend to the In-
stitution of fet times of fasts. For what is this to the alteration
of Faith, and Religion in the Church of Rome, in any dog-
maticall Article, which is the point only to be inspect vpon
by you? Hath not the Church of Christ authority to appoint
fasting dayes? The (n) Apostles (you know) did lawfully
command all men to forbear from eating of bloud, and of
| things stranged; and may not the Church succeeding them,
as lawfully command, that (at certaine times of the yeare,
and for some few dayes) the Christians shall forbear from eat-
ing of flesh, and vse a more moderate dyet? But it seems,
you
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you labour not to finde upon superstitious, & Popish fish, since many of you account it so.

Now as touching the antiquity of this fast of Quatuor Temporibus. Where you say, it was first ordained by Calixtus; you grant hereby, that it is about fourteen hundred years, since it first institution: for Calixtus was the next successor (but one) to Pope Victor; which Victor lived in the yeare of our Lord, and Saviour, one hundred and sixty. Thus you are more prejudiced, then advantaged by prostituting this your sily supposed Innovation. I will annex hereto, that whereas, M. Dooltor, you do not produce any ancient authour charging Calixtus, with the first beginning of this Fast, we (on the contrary side) can alledge S. Leo ascribing it to proceed from the Doctrine of the Holy Ghost; his words are these following: (c) Eccl. ii. 11. Sed quia Christus S. Spirits, eiae per eons annis circumdum ductus est. And thus much touching the Antiquity, and lawfulnes of the Fast of Quatuor Temporibus; whereof you see, M. Dooltor, your owne bare assertion excepted, no certaine beginning can be knowne, since the Apostles dayes. But (Sir) proceede further in other instances, if so you can.

D. WHITAKERS.

Touching further multiplicity of examples I will not much labour. The time is already spent: And I hope my former examples (notwithstanding your subtile edging of them) are able to sway with all such, who are truly illuminated with the spirit of the Lord.

CARD. BELLARM.

I believe you well. You will not labour further therein, the true reason being, because you cannot. For I have perused your bookes, written against Duns (wherein you chiefly inlude, touching the change of the faith of Rome;) and your other Bookes against Father Canpian (that blessed Martyr) as also your writings against my selfe; and I can finde no other instances of this imaginary change, infisted by you, then these alledged. Yea, when the said Father Campian) as
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most confident of no change of Faith in the Church of Rome,
did most earnestly provoke you Protestants, to name the time and other circumstances (accompanying this supposed change) in those his vehement, and enforcing Interrogations: (ii) Qua
do hanc fidem tantopore celebratam Roma perdidas? quia sedi
davit, quod ante sit? quo tempore, quo Pontifice, quern, qua
vi, quibus incrementis Urbanem, et Urbanum Religionem aliena? quas voces, quas testimonia, quae legi: est progetur? Omnes orbe religio spiri fuit, dixit Romani (Roma lingui)
nonna Sacramenta, nonum Sacramentum, nonum Religionis dogma
procuraret? You, (though thus awakened, yet in your ans
were hereto, only dwells in your former example of Pope
Si ricus: (above refuted) touching the sledge of Priests; &
in place of further satisfaction, you thus reply to the said Fa	her Cappian: (q) Tus vero fidibus, an de
dixit (meaning,
whether Rome had changed it Religion) po
tavit, si vis
dobilis, aseulum mense plenens. Can any man (not blinded
with prejudice) think, that if you had any materiall proofes
for it change (being a point of the greatest consequence, that
is betweene you, and vs) but that you (being thus extremely
importuned) would have particularly insisted in them, and
would have enlarged such your reply, with all reading, wit,
& learning possible? And as for your former Instanccs, they are
most importinent, and in themselves most falte (as is above
demonstrated) they being wares (I presume) wholly wrought
in the shop of your owne braine; like the spiders web,
which is spunned out of her owne Bowels.

M I C H E A S.

M Du b o r n, you must giue me leave to tell you,
that your Instanccs (above urg'd) do not much sway my
judgment; first, because they are not in number, part some
nine or ten in all; of which seure do concern only the Supre
macy of the Bishop of Rome, and two the doctrine of the Re
call Presence (so as it may be justly conjectured, that you Pro
duced furtur Instanccs for one doctrine, purposely therby to
make the w (in this your so great a scarcity) of greater num
ber
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Number of Examples) The rest concern Priests not marryng, Purgatory, auricular Confession, and the fast of Quaeso Tempora. Which doctrines are few in respect of the many controverted points (as I am enformed) betwenee the Church of Rome, and the Protestants. Therefore I must presume, that no instances can be, but suggested, or imagined to be givin of the change of the Church of Rome, touching the doctrines of the Visibillity of the Church, of Praying to Saints, of Free-will, Merit of works, Works of Supererogation, Indulgences, Monachisme, Lambi paru, Images, the Adoration of the Blessed Sacrament, Communion only under one kind, Virtuallity of Grace, the Necessity, and vertue of the Sacraments, Inherent Justice, the knowledge of Christ, as a man, His being God of God, and divers others. Secondly, in that touching your former Instances, some of the said doctrines are so agreeable to the practice of our Jewish Synagogue, and the judgments of our learned Rabbies (as I have shewed) as that I can hardly repute them, as Innovations.

D. WHITAKERS.

The unanimous agreement of the Church of Rome with you Jewes, in some of the former doctrines, is of falne force; seeing you well know (Mickeas) that the Law was to be abrogated, at the comming of the Messias.

MICHEAS.

It is granted, that our Law at the comming of the Saviour of the world, was to be disannulled; so far forth, as concern either sacrifices, or other Ceremonies, which did prefigure the comming of the Messias; yet seeing many dogmaticall points of faith beleued by the Jewes, have no referre to his comming; (as the foresaid doctrines of Purgatory, Confession of sins &c.) therefore there can be no reason alledged, why the beleife of them in the time of the Lawe, should not be a strong argument for their like beleife now in the time of Grace. Wee may add hereto, that if every thing which was taught, and commanded by the Law, should now be abrogated; then the tenne Commandements should in no
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sort belong to you Christians; And consequently the coming
of the Messiah should be a sufficient warrant for your breach
of the said Commandments; then which to grant, nothing
 can be exegiititated more absurd, or more derogating from
the honour of Christ. But (good M. Doctor) if you have any
more, that can be produced for proofe of change of Faith,
made by the Church of Rome, I would intreate you to perse-
ver in your discourse.

D. WHITAKERS.

Though I should grant some insufficiency, and defec-
t in my former instances, and that we could not insist at all
in any particulars of that nature; nevertheless we are not en-
dangered thereby: (1) For we are not bound to answer, in what
age superstition crept into the Church. And to grant more fully
herein: (2) Of the times of this change, it is not easy to answer;
neither is it necessary, that the times of all such changes be set
downe. Briefly, I auert, (3) It is not needfull in us, to search
out in histories the beginning of this change. And with me in
judgment herein agree many learned Protestants; As for ex-
ample (to omit others) Bucanus thus writeth: (4) Non est nostra
signare, quo tempus momento caperit Ecclesia desicere. As also
M. Powell, saying: We (5) cannot tell, neither by who, or at what
tyme, the Enemy did sow it & c. neither indeed do we know, who
was the first author of every one of your blasphemous opinions.

CARD. BELLARM.

O Iesus! What strange and conscious tergiversations are
these? And how mortally do they wound your cause, & Religiou,
wholy discovering your dispare, and diffidence therein? For do
not these Confessions overthrow your former instances? If
your supposed Examples be true, then did you know the times
of such a change: If you doe not knowe the times of the
change (as here you confess, you do not) why then
would you alledge the foresaid Examples? How can you ex-
tricate your selfe, M. Doctor, out of this maze, or how can
you decline this forked Dilemma?

Furthermore, if it cannot be knowne, when any change of
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D. HI TAKERS.

Not so, my Lord Cardinal, for I grant a change; and the change of Faith made in the Church of Rome, may well resemble the change in colour, which heires do make, in being become gray; nothing having its mutability upon the sodaine. In like sort it may aptly resemble the changes in (z) Edifices, & houses occasioned by their ruines, and decays. We see by experience, these changes are true, and real; and yet cannot any man set downe punctually the tyme, when either the heires are become gray, or the buildings are made ruinous. The like may be sayd touching the change of Faith in the Romae Church: certaine it is, that such a change is already made; but when, by whom, and in what manner, it is most uncertaine.

MICHEAS.

What, M. Doctor, do your greateste proofs for the change of Religion finally end in these similitudes? If so, then I may say, I do carry about me, my best instructours herein, mult the gray haires of this my hoary heade, and beard (my selfe being 60. yeares of age, and more) and the decays of my old body, for the same reason there is here of a ruinous house, which is of a ruinous house) teach me, what Religion among you Christians, I am to embrace? Have my weared men beene taken so great a journey of so many hundred miles to this place, only to take advise of my beard, and my owne feeble arms; which, sitting at the fire side at home, I could

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with ease.
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with farre more ease, and with as much certainty have performed: the misery of man, who lyeth open (in matters of greatest weight, and importance) to the deceit of such rotten foundations; they being as weake for profe of what they are urged as the things, from which these resemblances are taken, are weake in their owne nature.

CARD. BELLARM.

M. DOFLER, I do assure you in all sincerity, I do much condole the state of ignorant Lay Protestants, to see how their eyes are sealed up by the learned sort of you, who in your Pulpits, and writings are often accustomed to inveigh in great acerbity of style; and tragicall exclamations, against the Church of Rome: yet you beare your followers in hand; her Primitiae Faith; But you being pressed to prove this imaginary change, are forced for the warranting thereof, to take your last and best proofs from some few gray hayres, and flasters in an old rotten wall.

But because these similitudes, and resemblances are most urged, not only by yourselves, but also by many other Protestants of Note, and haue much swayed with vulgar judgments, not in respect of any force in them, but in regard of the eminency of their first Inventors (so the water heated, not because it is water but by reaso of it borrowed heat elsewhere: Therefore I will examine them narrowly, and will shew the great disparity between them, and the change, which is at any time made in Religion.

Firstly, the first finale decay in any building, and the first chew of whiteness in haires is imperceptible, and not to be discerned: whereas every change in faith (though but in one point, or article) is most markeable, and subject to observation.

Secondly, the whitenes of the haires of the head, and the ruins of a house do not happen, but by degrees; and therefore at the first cannot be observed; whereas every opinion in doctrine is at the first either true, or false; and therefore is for such at the first to be apprehended by the under-
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Standing.

Thirdly, not any have the charge, or rate imposed upon them, to observe the changes in these petty matters; but in the Church of Christ there are ever appointed Pastours, & Doctors, whose office is to mark the first beginning of any innovation in doctrine, and accordingly to labour to suppress the same.

Foursibly, these similitudes, and deceitful resemblances (being truly virged) do recolte backe with disaduantage to the Protestanes. For although we cannot shew, when the first haire began to be white, or the first slither in a house begunne to be a slither, yet any notable degrees of the said whitenes in the haires, or of the slithers in a house are easily discerned; and therefore the Protestants are obliged (even from the nature of these their owne similitudes) to tell vs, at what times some sensible degrees, and increasse of this supposed change did happen; and the manifestation of these degrees is to be made, by naming the time, and person, when, & by who, such, and such a particular point, or article of our present Roman Religion, was first sensibly introduced into the Church of Rome. The which not any Protestant (notwithstanding all his exquisite and precise search of Ecclesiasticall Histories) hath bin able yet to perform. And thus farre, M. Doller, or these yoursimilitudes, which(you see) in a true ballancing of them, do become rather hurtfull then beneficial to your Cause; and therefore they had ben better forborne by you then virged.

D. Whytakers.

Indecele I grant, that there are no Histories, or Records at this day, out of which we can certainly collect the change of Religion in the Roman Church. But (no doubt) such Records there were, though now wholly extinguished, & made away, by the vigilancy, and carefulnes of former Popes, who to preverse the honour of their Church (as fase, and except from all change, and innovation) did deliberately, & purposely cause all Coppies of such writings, and narrations, to be for ever suppressd, and buried in oblivion, eyther by fire, or other wise.

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M. Doctour, this is a meare groundles Phantasie. If
you have any grave testimonies warranting a generall suppres-
sion of all such records; then all of them were not extinguisht
since the testimonies, which affirm so much, are yet extant.
If you produce no authority witnessing so much, then why
should we beleue your bare, and naked affirmation herein? But
to examine more punctually this poore refuge. And first, where-
as you teach, that this change of Faith in the Roman Church
came in by degrees, now by innovating one point of the an-
cient true Fayth, now another: supposing for the time this to
be true, how can it be conceived, that all the Coppies of such
particular changes in Faith, already dispersed throughout all
Christendome in the hands of infinite Protestants (as you ma-
taine, though vntruly, that in those times they were) could
be gathered, & suppressed without any remembrance thereof
to all posterity? It is most absurd, but to surmise such an im-
possibility.

Furthermore do we not see, that the liues of such Popes,
which can be leffe warranted, were recorded in histories, yet
extant to this very houre (as elsewhere is intimated:) Neither
the narrations of them either were, or could euer be suppres-
sed? How then can we be persuaded, that the memory of this
supposed great chang could by any such meanes be cancelled
in a perpetuall forgetfulness? Since certaine it is, that the Popes
(if possible they could) would haue caused all narrations, tou-
ching the personall faults of their Predecessours to haue beene
utterly extinguisht; considering, that such their leffe iustifi-
able liues might be reputed by many to be no smalle blemishe
to the Church of Rome: Such an improbability this your eua-
ision, M. Doctour, invelues in its selfe.

D. W H I T A K E R S.

My Lord, It seemes you are very dexterous in war-
ding all our instances, and other arguments (aboue produced)
to prooue the former presumed change. But imagine for the
time, that we cannot alledge out of any now extant authori-
zes
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zef history, examples of any knowne innoeation: imagine also, that we cannot fiew, at what particular time, and rea-
son, the parcels of these changes did happen: imagine lastly,
that there were never any records, testimonies, or writings, in
which these changes were registred; yet how are you able to
put by the sharp-pointed weapon of Scripture, wherwith
your religion is mortally foyled? We know that the Fayth of
the preffent Roman Religion is repugnant to the holy Scripture,
to which only we appeale; and whose (a) santarcia, and all
sufficiency is defended by vs Protestants; the sacred Scripture
being to vs more then (b) decapete's apologia, a tenfould shield
of our fayth: This (I fay) we know, and consequently we
further know, that the fayth of the Romifh Church is not the
fame, which was planted in Rome by the Apoftles. Here is
our forteffe, here is our strength, and this place to you Ro-
manifts is inaccessible. Here we haue (c) To retoun, the Word; 
& (d) epifon diarnean to ur eton, to the true meaning of the Word all
Controversies are to be referred: And with this Word we are
able to inflick (d) Caiusian peten, deadly to wound your popifh
Religion. And we are to truely impatronized of the holy
Scripture, as that we dare pronounce with the Apofle: If an
(b) Angell preach any other Gofple unto you, then that which we
have preached, let him be Anathema. For (f) to vs it is fufficient;
by comparing the Popifh Opinion with the Scripture to discover
the fiftpparity of Fayth betweene them, and vs; and as for Histori-
ographers, wee give them liberty to write what they will? I feeing
this (g) aplois logos tes alethias, this simple Word of truth is a-
ble to refute any thing brought to the contrary. And therfore
my Lord Cardinal, I must lay to you here with Archidamus:
(h) ceti dynamic prothesis di to phronemas, the mait-
taine your Religion with the force of Scripture, or elle wifely
ceafe from the further defence thereof.

CARD. BELLARM.

M. Doctor, before I come to balanc this your
last argument, you must pardon me, if I smile to my felle to

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obferuen.
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obscure, how affectedly, and ambitiously you have rioted in
your Greek throughout this whole discourse; and especially
in this your last close, be sprinkling divers passages thereof (as
it were) with some Greek word or other. Which in my judg-
ment (be sure with me is) misconceived your meaning) is but to
beare your ignorant followers in hand, what silly men, and
great Clerkes you Protestants are. And according hereto we
commonly find, the booke written either by English, French,
or German Protestants, even to swell with Greek phrases,
or sentences. But who seeth not, how forced this is? it being
a point of ostentation, and vanity, thus to brate it forth in
a froath of strange wordes.

We all know, the tongues are but the porters of learning (in which the Catholicks, though with more cession, &
modesty, are most skilful) and that he, who is a learned man
indeed, is ever presumed aforesaid to be expert in them, as
being means conducing to the perfection of learning: Thus
the want of Greek is a great defect; the enjoying of it but a
necessary furniture of a scholar. Therefore who vanteth heretof
or is become fond of a few greeke words (being commonly igno-
rant of the riches contained in that tongue, as many Pro-
testants are) is like to that man, who taketh delight in a little
Mother of Pearle, he rejoiceth; he having no interest to the
Pearle within contained. I speake not this, but that it is law-
full sometime to make use of Greek phrases, and sentences;
but this chiefly, when the Quod in touching translation out
of that tongue, and that we are to recurre to the Greek (being
the original) for the clearing of that point: Or when the
Greek word, or phrase carieth with it a greater grace, em-
phacy, and force, then the same in Latin, or English will
bear. But this I ever auert, that to be ready upon every lit-
tle occasion to prostitute, or stabile forth ones Greek (a diffe-
rence peculiar to Protestants) as if he take a pride, in that
he is skilfull in coniugating of τρω: This man (I lay) defers
to be verberated throughout all the moods, and tences of the
word, for such his folly: This course being among all made, &
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learned men, justly cenfered for an exploded vanity.

But now, M. Doctor, to descend to your reason touched above, and drawne from the authority of the holy Scripture. Here I say, you have taken your last Sanctuary; not in that the Scripture maketh for you, and against vs; but that by this means you may the better reject all other authorities, though never so forcible, & reduce the trial of all controversies to your owne privat judgments? since you will acknowledge no other faye of the Scripture, the what the Geminus of Protefancy doth vouchsafe to impose upon the Letter. & thus by your faire pretended Gloss of the Scripture in this your last extremity, you Protesants well refcle that Man, who being ready to fall, thinketh not how to prevent the fall, but how to fall in the fairest, and easiest place. The like ( I say ) you do vnder the priviledge of the revealing spirit, interpreting the Scripture; the vaine, & fluctuating uncertainty of which Spirit, to discover (though his place be not capable thereof ) were indeed to cut in funder the cheife Artery, which giveth life to the huge Body of Heresie?since once take away this Private Spirit, Heresie is but like a dying lappse, which hath no oyle to feede it : Only I will here pronounce, that as some have thus left written. That must be good, which Nero persecutes; so here I do justify by the contrary, that it must be euill, and fale, which the Priv. te Spirit affecteth, and manteineth. But let vs proceed heren further, and disflect the veine of this your last, & most deffyng tergivation.

First then, we are to call to minde, that it hath ever beene the very countenance, and eye of all innovation in religion, to seek to support it sselfe by misapplied, and racked Texts of Scripture; a practife so anciantly vfed (though in these later dayes it hath recea ed more full groath) as that it was observed by ( 1 ) Augustine, ( 2 ) Hierome, ( 3 ) Tertullian, and finally by old Vincentius ( m. ) Lyrinenfs who thus expreftly writeth, not only of his owne times; but euin ( in a prefaing spirit ) of our times: An Haretici分布式 Scripture testimoniis? p. 1. r. vtrum ( k. Ep. lad Paulinum.

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Secondly, the Scripture cannot prove it selfe to be scripture, and consequently it is not able to decide all controversies; which assertion of mine is warranted by your prime men M. Hooker, thus teaching: (n) Of things necessary the very cheapest is, to know what books we are bound to esteem holy; which point is confessed impossible, for the scripture it selfe to teach. And according hereto, you Protestants do not agree, which Bookes be Canonicall Scripture, which Apocryphall. For doth not Luther (o) and divers of the Lutherans recite (as Apocryphall) the booke of Job, Ecclesiastes, the Epistle of S. James, the Epistle of Jude, the second Epistle of Peter, the secon, and third of John, and finally the Apocalypse? All which bookes are not otherwise acknowledged by Calvin, and the Caluensists for canonicall Scripture.

Thirdly, even of those bookes, which all Protestants joynently receive as Canonicall Scripture, the Protestants doe cedemue (as most false, and corrupt) not only the preferencel originals, but also all Translations of the said bookes, whether they be made in Greeke, Latin, or English; as appeareth from the receivall of the confimation of one anotheres Translation; for the more full discovery of which point, I referre you, M. Doctour, to the perusing of a booke some few yeares since written, by a Catholike Priest, and Doctour of divinity, entituled: The (p) Pseudocrhristians.

Fourthly, the very text, and letter of such bookes, as you all acknowledge for Canonicall Scripture, are more electe for our Catholike Faith, and in that sense are expounded by the ancient Fathers; then any the Countertexts are, which you produce to impugne our doctrine. For some text I will exemplify the perspicuity of the letter in some few points. And first, for the Primacy of Peter we alledge: (q) I know Peter, and upon this stone I will build my Church &c. expounded with
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With vby (r) Augustine, (s) Hierome, (t) Cyprian, &
others.

For the Real Presence, we insist in our Sauiours
words: (v) This is my Body, this is my Blood; taken in our
sense by (x) Theophilus, (y) Chrysostome, the (z) Cyril,
(a) Ambrose, and indeed by all the ancient Fathers, with-
out exception.

For Priests remitting of sinnes, we urge that: whose
(b) sinnes you shall remit, they are remitted unto them, and
whose sinnes you shall receiue, are receiued; which passage is in-
terpreted in our Catholicke sense, by (c) Hierome, (d) Chi-
rysostome, (f) Augustine, and others.

For Necessity of Baptisme: Except (a) a man be
borne againe of water, and the spirit, he cannot enter into the king-
dom of Heaven. Of which our Catholicke exposition see
(b) Augustine, (h) Chrysostome, (i) Ambrose, (k) Hierome,
(l) Cyprian &c.

For Injustifaction by works: (m) Do you see, because
of works a man is justified, and not by Faith only? expounded
with vs (to omit all others for breuitie, by (n) Augustine.

Lastly (to aviod prolixitie) for unwritten Traditi-
ons, we usually alledge those words of the Apostile. There-
fore (o) Brethren, hold the Traditions, which you have recei-
ued, either by preache, or by Epistle; interpreted with vs Catho-
licks by (p) Damascon, (q) Basil, (r) Chrysostome &c.

Thus farre for a taft herein, in which Texts, and di-
ers others omitted, you are to note, (s) Dolbowt, first, that
the Texts themselues are fo plaine, and literall, that the very
Thesls, or Conclusion it selfe maintaineed by vs, is contenied in
the Words of the said Texts; and therefore you Protestantes
are forced (by way of answer) commonly to expound those
texts figuratucly. Secondly, you are to be aduerstised here,
that as we can produce many Fathers, expounding these, and
other like places in our Catholicke sense; so you are not able
to alledge any one approaved Father (among so many) inter-

M

(r) L. De Fac. cap. 17. (q) D. Spiritu sancto. 29. (y) In bunc lorum.

Note: The text contains historical and religious references, and the numbers in parentheses refer to page numbers and specific references within the text.
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interpreting, but any one of the said passages of scripture in your
Protestant Construction. Thirdly, and lastly, you are to ob-
scribe, that such texts, as the Protestants urge against these, &
other Catholike Articles defended by vs, are nothing so literal,
plain, and natural for their purpose; but for the most part are urged by them, by way of inference, and deduction;
which kind of proofs is often false, and sometimes, but pro-
bable. Neither can you, or they alledge any one Orthodoxall
Father of the Primitive Church (a circumstance much to be
considered, and insisted upon) interpreting such your testimonies
in your construction. And thus farre of this point;
where, for greater expedition, I do but skimme the matter oth-
er.

D. WHITAKERS.

I do not much prize the authorities of the ancient Fa-
thers, in interpreting the Scripture. And furthermore, you
are to conceive, that (1) seeing the scripture hath not vivace
voices, which we may heare; Therefore we are to use certaine
means, by the which we may finde out which is the sense, and con-
tinuation of the scripture. For to secke it without means, is
merely (2) 'emphusastico, et Anabaptisticum. Now the means
(according to my judgment, and M. Doitour Reynolds) (3)
are these following: The reading of the scriptures, the conference
of places, the weighing of the circumstances of the Text, Skill in
tongue, diligence, prayer, and the like. And who hath these,
and accordingly practiseth them, is assured of finding the true,
and undoubted meaning of the most difficult passages of the
scripture; and thereby is able to determine any controversies
in Religion.

C A R D. B E L L A R M.

I do grant, that these are good humane means, for
the searching out of the intended sense of the scripture. But I
will never yeild them to be infallible, as here you intimate the
to be; since this is not only impugned by experience of Luther,
and Calvin, who would (no doubt) equally vaunt of their
enjoying these means, (and yet irreconcilably differ in the
construction
THE CONVERTED NEW.

construction of the words of our Saviour, touching the Sacra-
ment of the Eucharist,) but also it is most contrary to your
owne assertion delivered in one of your bookes even against
my selfe; where you write of the uncertainty, and (perhaps
fallhood) of these Meanes, in this manner: (4) observe (4)
what the meanes are, such of necessity must the interpretation be;
buts the meanes of interpreting obscure places of scripture are un-
certaine, doubfull, and ambiguous; therefore it cannot otherwise
fall out, but that the interpretation must be uncertaine; and if
uncertaine, then may it be false. Thus you, M. Doctour, and
if I haue in any fort depravet your words, then here challenge
me for the same. Now what say you to this? Can it possible
be, that your selfe shoulde thus croffe your selfe? Or may it be
imagined, that your penne at vnawares did drop downe so
fowle a blot of contrarietie? O, God forbid. The oversight
were too great. Therefore we will characterly reconcile all,
and say; that D. Whitakers Bellarmines adversary in writing
hath only contradicted the learned D. Whitakers, the chief orna-
ment of Cambridge. But enough of this point; from whence
the weaknesse, of this your late refuge to only scripture, is suf-
Ficiently layd open.

MICHEAS.

I grant, I am not conversant in the authorities of the
New Testament, as they haue reference to the controverted
points of these dayes; since my chiefe labour hath beene em-
ployed in diligently reading the Law, and the Prophets: ne-
uertheless I am acertayne, M. Doctour, that severall pas-
gages of the said Law, and Prophers,( in a plaine, and ingenuous
construction ) do greatly fortify some Opinions, defended by
the Church of Rome. I will infit (for greater compendious-
nes) in two opinions, taught (as I am informed) by the said
Church: within which two, many other controversies (if not
all) are implicit; insold. The first is touching the euer Vifi-
bility of the Church in the time of the Messias. Now what can
be more irrefragably prooued, then this article out of those
words of the Psalmist? He (1) placed his Tabernacle in the

M2

Sume
THE FIRST PART OF

Surne. As also out of that passage of Daniel: [1] A kingdome which shall not be dissipated for ever; and his kingdome shall not be delivered to another people: Agayne, out of the Prophet Esay
A Mountaine prepared in the top of Mountaines, and exalted above Hills; And finally, more out of Esay: Her [2] Surne shall not be set, nor her Moone bid. In all which predictions, by the words: Tabernacle, a Kingdome, a Mountaine, her Surne is understood the Church in the time of the Messias, according to the expositions of all our learned Jews, and Rabbins, interpreting, and commenting the sayd Prophecies.

The second article, may be the Controversie touching Free-will, which I hear is maintained by the Church of Rome, but denied by the Protestants; within which question divers others (to wit, of Predestination, Reprobation, the keeping of the Commandements, Works &c.) are potentially included.

Now how evidently is Free-will proved out of the writings of the Old Testament? And first may occur the of Ecclesiasticus: He [1] hath set Water, and Fire before thee; stretch forth thy hand to whether thou wilt. Before man is life, or death; good, and evil, what lieth him, shall be given him; what more convincing.

D. W H I T A K E R S.

Micheas. [2] I make small account of that place of Ecclesiasticus; neither will I believe the freedom of Mars will, although he should affirme it a hundred times over, that before man were life, and death.

MICHEAS

I did not expect, Mr. Daffour, that you should expunge out of the Canon of Scripture any part of the Old Testament, but since you discanon this booke; I will alledge other places which were ever acknowledged for the sacred word of God by vs, and do prefermit that text in Genesis [a] of Cane, having liberty over five, (as a place strangely detorted by some) and divers other texts in the old Testament, prooving the same; What say you of the like passage in Deuteronomy? [b] I call heauen, and earth in record this day against

Joh
THE CONVERTED JEWS.

you, that I have set before you life, and death &c. choose therefore life. Where you see the very point, of which you are so diffident, is ingenimated, and reinforced. Thus, M. Doctrum, you see how much these sacred Testimonies do wound you herein, as also do divers other passages by me here omitted (恳切 Mans Free Will) though all of them have bene accordingly interpreted by all ancient Jews, and Rabbins, as more fully you may see in Galatians.

D. VV H I T A K E R S.

Touching your testimonies, produced out of the old Testament, and interpreted in the Papists sense by your owne Jews Rabbins, as witnesseth Galatinus take this for my ans: [c] not regard or need your Galatinus; neither do I rely, upon the testimonies of the Hebrewes. And further knowe you both, that it is as cleare, that the scripture maketh for vs, who are the Professours of the Chofple; as it is cleare, that the Sunne shineth in his brightest Meridian: Since we Protestants are (d) the little flocke; we (e) have the visitation from the Holy one, and can cry (f) Abba Pater; from all which the Papists are wholly excluded: And this is sufficient to overthrow the proudest Romanist breathing.

C A R D. B E L L A R M.

Sweete Jesu, that thinges Sacred should be thus prophaned; and that the words of the scripture should be thus distorted, from the intended sense of the scripture, when all profeses whatsoever, from the uninterupted practice of Gods Church, from the joynt, and most frequent testimonies of the Primitive Fathers, from Ecclesiastical Histories, and from your owne more moderate, and learned Brethrens acknowledgments, are drawne out against you, (like so many forts of Artillery, to batter downe the walls of Heresie) and you not daring, (and indeed not able) to indure the assaults of any of these, then are you at the last forced to flee to the bare letter of the scripture, interpreted (contrary to all the former authorities) by your owne most partiall private spirit.

And the better to lay some pleasing, and faire colours

M 3  vpon

(AD. Whit. l. 9. contra

Dumium p. 818. this

faith of this

poyn: Thia

in haec causa

Petrum Ga-

latinum mi-

nite profet-

Bo deprecia-

ravus, nec

Hebraorum

testimonius

Hus indigene-

us. (h) Luk. 12.

(c) Lianan 2.

(i) Rom. 8:8

Galat. 4.
THE FIRST PART

upon the rugged graine of this your assumed priviledge, you are not afraid peculiarly to apply to your felues (as though you were the sole partage of God) these former words, of the Flock, the Viaticum, and Abba Patre. Neither do you rest here, but many of your Coate (as may be observed, both out of their sermons, and writings) much solace, and delights the felues in these following phrases of the scripture; ever having them in their mouths, and vsing them (with the helpe of the casting vp the white of the eye) as spells to enchant the simple: Spiritus [k] qui nolit spirare? (b) Christ crucified; (i) saving faith? the (k) spiritual Man indigeth all things, and is judged of none; (m) Animalis homo non percipie, quae sunt spiritalis Dei; the (m) sanctification of the spirit, the (n) revealing faith; finally, (to omit many such others) that (o) which is borne of the spirit, is of the spirit. Thus, as if your felues were wholly spiritualized, and enjoyed certaine Raptus, Visibvs or Enthusiasmes, you vendicate to your felues most ambitiouslv the former passages of Gods sacred Writ; only to blanch hereby the deformity of your Cause, and to bleeve the vnobserverd eyes of your ignorant, and credulous followers: Such men breath herein an insufferable elation, and height of mind; I will not say, pride, imposture, and Hypocrify.

D. wHITAKERS.

My Lord, these are but your inuiest aspersions, cast upon the Innocency of the Professours of the Ghoysple; whose words, not for forme-fake (as you wrongfully suggest) but ceeu out of pure conscience are ever concordant to the illuminations of the spirit, descending from the Lord. But to tum my speaches more particularly to you Micheas. It seemes by many overturnes by you already giuen, that you intend to tum Papists, and indeed I much wonder, why your judgement shald rather propend to the Romish Faith, then to the cleerelyght of the Ghoysple. Since in treading your intended course (besides all other arguments here omitted.) It seemes you little prize the authority of so many worthy Protestant doctors, both in my owne nation of England, and (to omit other pla-
THE CONVERTED JEW.

Concerning the most spacious Country of Germany; Men of extraordinary eminency for learning; and whose Universities are celebrated throughout all Christendom; and in their place, you are content to enthrall your judgment to the absurd, and senseless Positions of the obscure, and illiterated Italians, and Spaniards, who are not by nature made so manlike, (as I may say) as to manage the high Mysteries of Christian Religion; and whose blinde credulity suffereth their minds, to entertain any superstition, or errour whatsoever.

And you must here remember (Micheas) that it is much learning, which conduceth a Scholler to the Port of a true faith; whereas a superficial measure rather endangereth him; then otherwise; whose state herein is like to ship-wracke or losse by Sea; which is often caused through want of Sea, or water, but seldome through abundance thereof: thus the flore of that, which occasioneth the hurt, or damage; being had, would prevent the hurt, or damage it selfe. The like I say is a schollers cafe herein. Therefore Micheas, be wary now at the first, with whether side you confociate yourself, lest otherwise your resolutio be attested hereafter with a fruitless Repentance: And though the knowledge of things to come be overcast with the darkenes, or Vn Certainty; yet, God grant, I proue not a true Sybill, deuing of your future misfortune.

MICHAEAS.

M. Doctor: I take your admonition charitably; yet I must needs say, you deal strangely herein; for whereas Man only is capable of Religion, you nevertheless would haue me cease to be a man, in the choyse of my Religion: Since you implicitly will me to recite, and abandon (for farre forth, as concerns my election of faith) all prudence, judgment, and Reason it selfe; and to rest uppon the bare letter of the Scripture, interpreted (contrary to all antiquity) by my owne private (and perhaps erroneous spirit. And is not this (I pray you) to extinguishe all light of Reason by which we differ from other Creatures, and agree with immaterial Spirits.
THE FIRST PART OF
Since not to vs reason at all, is the property of a beast; to vs
it well, of a celestiall Angell.

Now touching theParallell, which you make be-
tweene the Protestant, and Catholike Countries, I must con-
fesse plainely, I do not confpire with you in judgment therein,
your English Protestant Doctours, I purposely passe over in-
silence, and do repale them learned.

Touching the Germans. It is true, that they have
beene, and still are divers graue schollers of Germany, some
Protestants, and other Catholikes; and infinitely farre more
Catholicks, then Protestants, by how much longer time
Germany hath bin Catholike, then Protestant; against whole
honour, and due reputation, farre be it from me to speake.
Neuerthelesse if we do with a steddy hand, balance that Na-
tion, and the custome of it, with Italy, and Spain, (to
speak nothing of France, which being almost wholly Catho-
lie, some few places excepted, hath, and doth daily bring
forth men of great worth for learning.) We shall then easily
discover the disproportion, and inequality.

And to give a little touch of the nature of them all:
who knoweth nor, that in divers parts of Germany, the Inha-
britans are but certaine luelessse, and great Coloffes, or Stat-
aes of flesh, and bones; who make their bodies, but conduits,
or strayners for beare, and wine to passe through; belching
out their discourses of Religion in full carousals, maintaine cloude,
which darkneth the light of the vnderstanding. Againe, who
can be persuaded, that Fleece, and Hare (the predominant
complexion of that country) and a loathsome bespilted stone, can
contest in matters of erudition, with the ingenuous melancholy
of the Italian, and Spaniards, and their most famous schools,
and Academies? By the help of which active humour in them
(for I speake not of that grosse, and dull Melancholy, where-
by a Man thinketh, and walketh away his dayes) the pure,
and unsattred Soule, disorganized, (as it were) and unbodied
for the tyme, doth by an inward reflex glasse it selfe in it owne
cssence; and so transcending it accustomed limits, through an
internal
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Internall working of it owne Powers, doth penetrate the most difficult, and abstruse misteries in learning, and religion; fanning away points, which in their owne properties are to be feuered, and cutting, or fagoting together things of one Nature.

But to returne backe to Germany, (which I will ever acknowledge hath brought forth many most famous, and worthy Men for Learning, Vertue, and Piety,) your former asservation in ascribing the Protestant faith to all that Country, cannot be justified. For though I grant, it is on most sides obiect (as I may lay) with Protestantry; yet it is certaine; that divers principal parts thereof are not Protestant, but Catholicke in Religion: As halfe of Switzerland, a part of the Grifons, Volofyne, the whole Country of Bavaria, the Territories of all the Bishops Electors, the kingdom of Bohemia, besides many Imperiall Citties, and States. Againe, as other parts thereof do joynly, and particulary disclaine from the Roman Religion; so (though they all do challenge to themselves the name of Protestants, yet) do they maintaine many irreconcileable differences of Religion even of the greatest importance; like seuerall wayes, and Tracts meeting in one common place, and then instantely deposed one from another. This appeareth (as I am enformed) most cleare, and evident from the authority of (p) Hoppinian, a learned German Protestant; who hath diligently set downe the names of many scores of Bookes, written in great accuracy of style, by one German Protestant against another German Protestant; & according hereto it is, that we finde to many kindes of Sectaries, and Hereticks in Germany; as the Calvinists, the Lutherans, the Anabaptists, the Anistrixtarians, and some others; though they all be linked, and tyed together in the common, and maine knot of Protestant.

And thus farre, M. Doiour, of this point, where you see, Phaenolomal reason to embrace the Protestant Religion, before the Catholicke; because that is professsed throughout Germany; (as you pretend,) this chiefly restrained to hi-

(p)"In his historia Sacra, ciametaria partestiva.
But let us return backe to the generall subject of this your disputation with my Lord Cardinal. I would intreat you M. Doctor, to allledge some stronger arguments for the change of faith in the Church of Rome, then hitherto you have given; which if you do not, then what by reason of the weakenes of your said arguments (al least in my apprehension,) and what in respect, that I do not see the proofes produced by my Lord Cardinal to be sufficiently by you refuted; I must tell you aforesaid, I will embrace the Catholicke Roman Religion; & disfavour all Protestantism.

CARD. BELLARM.

M. Doctor, if you can support this your position of Rome change with other more forcing reasons, I would intreat you now to inftill further in them. You see I am prepared to give my best answere to what you can obiect. If you do not, I must presume, all your forces are already spent; they indeed being but weake, & resembling that of S. Jude: [q] Cloudes without water, carried about with windes.

MICHEAS

I pray you M. Doctor, forbear not to grant to this my desire; since otherwise I must rest assured, that no more can be sayd (on your part) touching this subject.

CARD. BELLARM.

Yeld, M. Doctor, to this Learned learned importance: you know, he hath undertaken a journey of many hundred miles to this City, onely to be resolved in this one Point; therefore both in charity, and for the preserving of your owne honour, and reputation, you stand obliged to give all satisfaction unto him.

D. WHITAKERS.

Thus, you are both over-vbrayding with me; and seeing I intend no further dispute with men of so irrefragable dispositions, I first (for a close) say to you (Micheas) that where you intend to become a Papit, your change is this, that you leaue that, which was once good; (though now bad) to embrace
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brace that, which is ever bad; I mean, you leave Judaism, to entertain Popery; and thus you become a new Profaner, or rather Neophyte, in the school of Superstition, & Idolatry.

Now as for you (Cardinal) whose name is so celebrate, and so much advanced in the ears, and mouths of all men; know you, that touching the subject of this our discourse, I doubt not, but that my arguments, reasons, and Instances above alluded, do in the judgment of such, as the Lord hath illuminated with the truth of the Gospel, sufficiently prove the great changes made of Faith, and Religion in the Church of Rome, since it first received it. Faith in the Apostles days. And if the truth hereof be hid from any, I may then say with the (1) Apostle: It is hid from them, that perish, and are lost. Therefore my irreconcilable conclusion is this, that the Church of Rome, was once the true Church, and in faith pure, and immaculate, (as before I acknowledged) but at this present it is: (v) The Whore of Babylon, a branch cut from the true Vine; a den of thieves; the large way leading to destruction; the Kingdom of Hell; the Body of Antichrist; a heape, or mass of errors; a great Mother of whoring; e Church of the wicked; out of the which is born such a Christian to depart, and which Christ in the end will miserably destroy; and inflict due punishment: for all is imposture: and with this, as unwilling to have further controversy, or dispute with any, that subject themselves to this profane Church, I end, and bid you both farewell.

CARD. BELARM. M D. Dowar, I much grieve, to see you thus transported with passion, and to inveigh with such acerbity of words against Christ's innocent spouse; but the more easily pardon you, since it is hard (upon the same) to cast off a habit which hath beene often engrained in divers tinctures of many operations: so spleenfull a dislike you have against the Church of Rome; and indeed it seemes you labour with the defease of those, whose spine being engnomed, make them to thinke,

N 2

that

(1) 2 Cor. 4.

(2) D. Abbe.

(3) C. Com.

(4) Acts 16.

(5) Eccles.

(6) 1. Cor.

(7) 1. Thess.
THE FIRST PART OF

that every thing they, take in their mouths, doth taste of venome.

But since it is your minde to break off so sodainely with us, I recommend you to the tuition of him, who in an instant is able to turne the most stony hart, into Cor (v) disceipe, and Cor (u) emolition; and my prayers shall be, that before the time of your death you may have the grace to implant your selfe, as a branch of that Church, the profession of whose faith may be allowable to the favour of your soule.

MICHEAS.

I am beholden unto you, M. Doctor, for your Paines, and labour taken in this disputation; howbeit I must confess, I did expect to have heard more said for the proofe of the Church of Rome, her change in Religion, then as yet is delitered; where I see, that your faire promised mountaines (in the beginning) do but turne to snow, and after resolute into water; and that by your finall appealing to the written word alone, you endeavour to set the best face upon your overthrow in this your dispute; bearing your selfe herein like to soldiers, who are forced to yeild vp their hould, and yet counter to depart with such ceremonies, as are not competent to such, as yeild. Nevertchelesse I commend you, to the protection of the God of Israel, and will pray, that you may (after this life) enjoy the blessings which are already granted to Abram, Isaac, Jacob, and their Seed.

D. VVITTAKERS.

Well, well. Once more I bid you both farewell.

MICHEAS.

My Lord, the doctour (you see) is gone; and indeed I much dislike his bitter encomium of reprochfull words against the Church of Rome, little sorting to the presumed gravity of a Christian Doctour; but the matter is not great, since obloquy is but balsame, and the skumme of malice; and that tongue, which knowes not to honour, cannot dishonour.

But now touching your learned disputation, it hath (I humbly thanke the Lord of Hooftes, and your charitable endeavoure)
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deanour) wrought in me so much, as that I well know towards what shoare I may anker, and stay my heretofore floating, and unsetled judgment.

I see it is already acknowledged, even by her enemies, that the Church of Rome enjoyed in her primitive times, a true, perfect, and incorrupt faith, as the Apostle doth fully assure us: I see, that your selfe (my Lord) partly by handling the Subject in grosse; partly by distribution of times, in which this supposed change is dined; to have happened; partly by displaying the diversy of the Protestants Opinions, touching the first coming of Antichrist, who is said to have beene the first, who wrought this change; and partly by other forcible arguments, have demonstratively, and irretrievably cursed, that since the Apostles, there hath bene no change of faith, made at all in the Church of Rome. Finally, I see, that the examples of this imaginary change, instanced by the Doctor (who, as I am aduertised, hath more laboured in the search of this Subject, then any other Protestant) were so defective, and maimed, as that they receive their full answer, and encounter, both from your former discusst heads; as also from your Lordship, proving a greater confirmed antiquity of the said Articles, then the instances do yege; and lastly, even from the Doctours liberall acknowledgment; who plainly confesseth, that he knoweth not the time, when this his change receiveth it beginning.

Since then all these points are made so evident, and undeniable, I grant they have swaighed, and ouer-balance my judgment, indifferentlly heretofore to either side enchinings; and have enuiced me indoubtously to believe, that the faith of the Church of Rome at this day is, as at the first it was; to wit, pure, spotless, and unchangeable. But now seeing no man can be a perfect Christian, except he actually enjoy the Sacrament of Baptisme, which is the first corne (as you Christians teach) that leadeh a man to the misteries of your Religion; therefore (most illustrious Cardinal) I renouncing my former Judaisme, and wholly renouncing my selfe a true disciple,
THE FIRST PART OF
and certainty of Christ Jesus, (as acknowledging, that the Re-
demp. 10, 11, of Israel is in him come) do here prostrate my selfe
in desire, to receive this Sacrament even from you; that as
your tongue is the chiefest instrument (under the bigbest) for my
beliefs of the Catholicke faith, so your hand may be the like
instrument, for the conferring upon me the benefit of that sa-
cred Mystery, where by a man is first incorporated, and (as it
were) matriculated in the bosom of the Catholicke Church.

C A R D. B E L L A R M.
Worthy Michael. I much joy, that our discourse
hath wrought so happy a resolution in you, as to embrace
the Catholicke, and Roman faith, and give God thanks to
him therefore, who is higher than the highest Heauen, and
yet as low as the Center of the earth, who thus hath vouchas-
feed (by his grace) to descend to the bottome of your harte;
and let the remembrance of your precedent staine in Judaismne,
be a spurre for your greater perfection in the Christian Religi-
on: So shall you resemble that body, which receiveth it grea-
ter health, from it former sickness. And be sure, that every
day you increase more, and more in Christian vertues: nulla
dies sine linea. And take heed, that you grow not lukewarme
in this your resolution, or come to a hand of your present fer-
uour: But remember, that such motions of the soule of this
nature, which are ambition, are therein become Retrograde,
since here not to go forward, is to go backward.

And as touching the precedent subject of our dis-
course, let you assure, that the faith of Christ first preached
in Rome was never yet (in any one dogmaticall point) altered
since it first plantation. The Church of Rome was (and doubt-
lessly is) the true Church of Christ; which Church is so farre
from broaching change, and innovation, by her interstaying,
but any one Error, as that therefore it is most truly prophesi-
ed of: it (x) that it is a Mountain prepared in the top of Moun-
tains, exalted above Hills, it being indeed feared of such a
hight, as that neither the thundering fragours of the persecu-
tious cruelty, nor the windes of Hereticks leaches, and en-
deavours,
THE CONVERTED IEW 101
deavours, were ever able to reach so high, as by introducing
nouely in faith to disjoynt the settled frame thereof: so true is
the saying of that holy father (whole fire of zeale brought
him to the flames of Martyrdom) (y) adulterius non potest
in ait Ece-

sions; Christs trcrupta est, et pudica. Now touching your
baptizing Micheas; wee will take such present course therein,
as shall give you all full satisfaction.

M I C H E A S

I humbly thanke your Lordship. But I am further
here to advertise your Lordship, that if it might be thought
lawfull, and convenient, that he, who heretofore denied
Chrift, might after be permitted to be a dispenser of the My-
steries, and treasure of Chrift; I could then greatly wish, that
after I have received the Sacrament of Baptisme at your hands,
I might be advanced to the holy Order of Preisthood; that so
now (in the last scene of my old age) my endeavours of this
nature (hereafter to be attempted in the Catlick Church)
might partly redeem my former mispent labours in the Jew-

ish Synagogue: My single course of life, and unmarried state
bette thereto, and my owne desire is most vehement, and
forcing. And indeed I am perswaded, that the profitable
talents of a good Christian ought) in part to resemble the en-
gendering riches of an vintier, who breeds upon siluer, and
whole (z) Tocos, or interest money is no sooner begotten, (z)
Tocis in
then it begeteth: So should it fire with a man of sufficiency,
devotet to Chrift his service; who being become of late his
adopted Sonne, should have a constant labour to be a parent
(under Chrift) of other such like Sonnes. O how inestable a
comfor it is, when a man may truly (yet modestly) say
through his spiritual trauell, fruitfuly employed towards
other (as your Lordship may now of mee) (z) In Christo ise
other Evangelium vos geret. And how truly honourable is that
profection of life, which consisteth in the negociation and trau-
king (a) I may say) of Innuion of soules? (b) Et ero me-

car in Domino Domini Exercituum.

C A R D
THE FIRST PART OF
CARD. BELL ARM.

I Command much your great favour herein: But yet, I hold it more secure to pause for a time, to see, whether this your resolution touching Priest-hood (being, but the pri-
mit of your spirit) be steady, and permanent, or whether thereafter it may alter, and water. And if so; then would it follow, that your present taking of that course, would be at-
tended on with an over late repentance.

And you must know, that the wings of a new converted soule to Christ, do commonly at the first performe
their speediest flight: (c) Quis dabit mihi pensas, sic ut Columbe, et volabo? Which for the most part after (through
some default, or other) do begin to lag, and to make cer-
taine plaine. For though these first Motions of the soule in
the service of God, be neither Natural, nor Violent (since they
descend only from him, to whom by prayer we ascend) yet
they partake much of that Motio, which is violent; they being
ordinarily more strong, & fiercersous in the beginning, & more
reissile towards the end; and indeed experience teacheth us,
that a Precipitious, and over hasty devotion, is sometimes da-
gnerous. But if this your good desire do hereafter persevere,
and continew, I shall be ready (within convenient time) to
give you my best assistance therein.

MICHEAS

My Lord, I make final doubt, that this my resolu-
tion (through the aude of him, who first did inspire it into my
soule) will remaine stable, and unchangeable. Therefore your
Lordship may further hereby take notice, that my intention is
to spend his short remnant of my yeares, in diligently studying
the Controversies betweene the Catholicks, & the Protestant,
to attempt (as afore I intimated) to plant that religion in oth-
ers, which you have already planted in me.

I further am resolved, to take a view (if my aged &
feeble body will suffer me) of the most famous Catholicke, &
Protestant Vniversities in Christendome; and particularly I
have (I confesse) a thirsting desire to see the two (so much ce-
lebrated)
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(hebrated) Universities of England (of the one of which, I have D. Whitakers is a member) plates, of which Fane her selfe hath founded her trumpeter, in the highest Note. Now (my good Lord) in regard of these my determinations, and of my late embracing of the present Roman Religion, (the noyse, and bruite whereof will, no doubt, spread it selfe at large.) I do probably presage that I shall meete with divers Protestants, who hearing of my election of Religion, will perhaps earnestly solicit me, for my change to them; and making many violent incurrions, upon my yet weake, and unfortified judgment, will endeavour to demolish, and lay leuell with the ground, whatsoever your Lordship (by your former learned discourse) hath already built in my soule.

Therefore, that I may fit close, and immoveable in this my choyce of faith now made, I would intreat your Lordship to instruct me, how I may best guide occasion in discourse with such Men; that so they may not be able to winne ground upon my weakenesse: For though I can (in part) discern the sufficiency of other men; yet reflecting upon my owne imbecility, I with all discover the want of their like sufficiency in my selfe; I here in resembing the outward sense, which as well judgeth of the absence, as of the presence of it Obiect. Therefore (good my Lord) initiate me a little, in this Mysterie.

CARD. BELLARM.

Michaels, I like well of this your Promulgie, and foretelling wisedome. And I will to my best ability, & powre, satisfie this your desire. And whereas you say, you determine to see the Universities of England, I approove well thereof; for I have often heard, that (speaking of the Materials of an University,) they are the goodliest in all Christendome; I mean for magnificence, and statelynes of their Colleges; or opulence, and great reuenues belonging to them; and for their pleasing, and sweete situations.

If you go to Oxford, you shall (in all likelyhood) fall in acquaintance with one D. Reynolds; a Man (as I am informed...
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med) not of a harsh, and fiery (as his Brother D. Whiakers
is) but of a temperate comportment; one, of whom the
whole Vniuersity doth highly preudge; and in deede not
undecesed, he being (his Religion excepted) ended with
many good parts of literature; and who hath heretofore bene
my (d) Antagonist in some of his Books, written against some
parcels of my Controuersies. But now to descend to your last
request to me, seeing then you are not, as yet, conuersant in
Points of faith, controverted betweene the Catheliche, and
Protestants; My maine, and first advice is, that in all points
of faith (of which any dispute may hereafter occurence betweene
you, and any Protestant) you finally do rest in the authority
of Christ's visible Church, and the chief head thereof; assu-
ing your selves, that although Simon the fischer, was not able
to determine matters of faith; yet that Simon Peter, and his
successours (assisted with competency of means) have ever
an unpeachable soueraignty granted to them, and a delegated
authority from Christ himselfe, for the absolute discusting, &
deciding of all Articles in faith, and Religion: (e) Tu es Pe-
trus, et super hanc Petram adidiscabo Ecclesiam meam, et po-
ta Inferion praemaulbue aduersus eam.

Expect to inecte with men, who are witty, and of
good talents, and who well know, how to spread their Netts
to catch the vnproided. And wholsome streame of discourse (for
diuers of them are of great elocution) for the most part run-
neth, in their accustomed channels of pleasing insinuations, per-
suading to their faith, and a violent overcharge of gauleful
words, against the present Roman faith.

Touching their allegation of authorities (either deune
or humane) credit them no further, then your owne eyes
will gue you leaue; for diuers of them use strange impostures
therein, though they warrant such their proceedings with
greate cioldency of earnest afeuerations: (f) quod seism vi-

Make choice (if so it lie in your power) rather to
dispute with Protestant Doctours, and Ministers, who are
unmarried,
unmarried, then married; since the secret judgments of these
later may well be overcome by force of argument; but to per-
suade thee wills to follow their judgments (in regard of the
clage of wife, children, and worldly preferments) is more then
a Hercules labour. And indeed, I confess, I do much com-
miserate the state of divers of them, who (being otherwise of
great wits, and might have beene much serviceable in the
Church of God) by being enchanted with a little Reed, and
white, and a well proportioned face, do in their younger daies
thee theselles (by marriage) to the world, & to the attending
afflictions thereof: o that the soule of man (not subject to di-
mension) should be thus enthralled to Creatures, for their ha-
ting a pleasing dimension. But to procede.

You shall finde many of them of great reading; yet
of reading sorting rather to contradict, and quarrel, then
to instruct: but divers of their coate arc content (through
their owne want) to retale, by help of indexes, and such oth-
er meanes, their owne more learned Brethrens writings, &
labours. And many of these (through their owne ignorance)
thinke they do well, and that they profess a true faith; whereby
the more learned of them (through their reading, and stud-
dy) must (in their owne soules) of necessity be conscious, &
guilty of the falshood of their owne Cause; though the prett,
and temporary respects of riches, & pretentions are so poten-
t, and forcible with them, as that they cannot (or at least
they will not) be induced to follow the Dilemna, and revo-
lution of their owne judgments.

If the subject of your discourse be about the abstruse
Misteries of the Blessed Sacrament of the Eucharist, or of some
other such sublime points; you shall hardly draw them to re-
linquish natural reason (for deeply are they exercised there-
in.) it being indeed the Pillar of Non plus ultra: Thus, where
other Chaffens en gly two eyes; the one of Faith, the other
of Nature. These Polypem (flouting that of Faith) do looke
upon the Articles of Religion, only with this of Nature.

Choose rather to dispute, touching matter of fact (with
in which may be included the proofof the truth, or falsifi
of the Protestant Religion, then touching any dogmaticall
point of faith, and doctrine, as receiving it proofof from the
scripture. This I speake not, but that the scripture makes most
clearly for the Catholicks, and against the Protestants: But
because your adversary in dispute will ever caull at your expec-
tion of Scripture, reducing it in the end (against all antiquity
of Fathers, and tradition of the Church) to the interpretation
of his owne private, and revealing spirit; and fo your labour
would prooue, commonly, to be lost thereby. Now in matter
of fact, your Adversary is forced to stand to the authorities,
deduced from Ecclesiastical Histories, and other such humane
proofes; and therefore he must either shape a probable (if not
a sufficient) answere to them, which he never can do; they
wholy making against him, even by his owne learned bre-
threns Confessions; or else he must rest silent. And this is the
reason, why the Protestants are so loath to dispute of the
Church; since this Question comprehendeth in it selfe, divers
points of fact: as of it continual Visibility, Antiquity, Suc-
cession, Ordination, and Mission of Pastours &c. All which
Queftions receive their proofof from particular Inftances, warr-
anted by shewing the particular times, persons, and other
circumstances, concerning matter of fact.

An other reason of this your choice of your subject of
dispute may be; in that few Men (and those only Schollers)
can truly censure of the exposition of scripture; whereas al-
mot every illiterate man (enjoying but a reasonable capacity)
is able sufficiently to judge of the testimonies produced to
prooue, or disprooue matter of fact. And here I would wish
you, that in your dispute you labour, to have some Catho-
llicks present; for where all the Auditory are Protestants, cer-
taine it is, that they will voice it against you, howsoever the
disputatio may otherwise go. But because these obseruaions are
over generall, I will give you here some more particular; since
most of them may be restrained to certain particular passages,
which may occurre betweene you, and your disputant Adver-
sary.
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1. First then, let the true state of the Question (discussed of) be set downe, and acknowledged on both sides; in regard of the often willfully mistaken doctrine of the Catholicks. That done, reduce the question disputed of, to as few branches as you can; since multiplicity of Points is more subject to confusion, and forgetfulness, and giveth greater liberty to extraneous digressions. And will your Adversary to avoid all such speeches, but what are pertinent to the point handled. And if he will needs wander in his discourses, then you may reduce the force of them (by way of Declamations, or syllogisms) to the point disputed of; that so both your Adversary, and the Auditory may see, how rougely these his speeches were said, and how loosely they, and the question then handled do hang together.

2. If your Adversary undertake the part of the Answerer, suffer not him to oppose; though he labour to do so, to free himselfe from answering, when he shall see himselfe plunged. In like sort, if he undergo the part of the Opponent, tye him precisely to oppose; which Scene perhaps (he being brought to a non plus) would clealy transferre upon you. And thus be sure, that each of you keepe your chosen station.

3. If your disputation will vaunt, that he will proove all by scripture only (as most of them give it out, they will) then force him to draw all his premises (I meane, both his Propositions, if so they should be reduced to a forme of argument) from the scripture alone; of which Methode (without two, or three arguments) he is most certaine to faile. And if he take either of his Propositions from humane authority, or from Naturall Reason: you may tell him, he leaueth his undertaken Task; to wit, to proove from Scripture alone, and consequently, you may deny the force of his argument, though otherwise logicall if it were reduced to forme.

4. In your proofs drawne from Scripture, labour to be much practised in the Protestants Translations of it; of which infinite places make for the Catholicks Cause, even as
the Scripture is translated by the Protestants. This course farre
sauelth them more, then if you insist in the Catholike trau
slacion.

5. If you dispute with any by writing, or enterchange
of letters (this being but a mute Advocate of the minde)
write nothing but matter, and with as much compendiousnes
as the subject will heare, without any verbal excursions, or
digressions; since this proceeding will force your Aduersary to
reply (if he will reply at all) to the matter. For otherwise lea-
ting the point, which is chiefly to be handled, he will shape
a reply to other lesser necessarie suffe delivered by you; and
then his Reply must passe abroad (by the help of many parti-
all tongues) for a full answere to your whole discourse.

6. In like sort, if you attempt to charge a Protestant
Aauthour with lyes, or Corruptions in their writings (with
which many of their booke are even loaded) rather insist in
a few, (and those manifest, and unanswerable) then in a
greater number; seeing if your Adversary can make show, to
false but three, or foure of a greater number (which the more
easily he may do, by how much the number of the intanced
falsifications is greater) the supposed answereing of the (cho-
ken, & picked out by him) must seeme to disgrace all the rest
vrged by you.

7. If you intend to bring, and object any wicked, and
unwarrantable sayings, especially out of Luther, either a-
gainst the Blessed Trinity, or about his acknowledged lust, &
Sensuality, be careful to note the Editions of the Booke,
wherein such his sayings are to be found. For in the later Edi-
tions of his worke, many such sentences are for very shame
left out, and unprinted. And hereupon there are divers Pro-
ettans, who vterly deny, that ever any such words were
written by him.

8. Be skillfull in discovering (though not in praching)
Soberly, that to you may the better loose, and vnde the
Protestant knot, of deceitie; divers of them being so expert
in all kinds of Paralogisme. And particularly takeheue of
that
that grosse, and vulger sleight (unworthy a scholler's drave) from the particuler to the Vniuersall, much practised by our Aduersaries. For according hereto, if they can finde any Father, or any moderne Catholicke Author, to maintaine (though therein contradicted by other Fathers, and Catholicks) but one, or two Points of Protestantty; they blash not to accuse, that the said Father, or Catholicke writer, are entire Protestants in all points.

9. If your Adversary should produce some supposed disagreements in doctrine among Catholicks; you may reply, that their differences rest only in some Circumstances of a Catholicke, Conclusion, and not in the Conclusion itself. And if he produce any presumed Catholicke denying the Conclusion itself of the doctrine; then are you to tell him that such a man ceaseth by this his denial (unlesse ignorance, or inconsideration excuse) to be a member of the Catholicke Church, & therefore, this his denial doth not prejudice the Catholicke Faith; this being contrary to the Protestants proceeding; who wittingly maintaining contrary conclusions of Faith, do remaine nevertheless (by the judgments of many of them) good brethren, and true Professours of the Gosple.

10. If your Adversary contest, that all the writings, and memory of Protestants in former ages were extinguished, by the Popes of the said, and after succeeding ages; you may shew, how absurd this assertion is. And the reason hereof is, in that the Popes of those times could not presage, that Protestantcy should (in these our times) sway more, then any other Heresies condemned in their very times; which other Heresies remaine yet registred even to this day, by the acknowledgment of the Protestants; And therefore by the fame reason, Protestantcy (supposing it to be professed in those former times,) should also have remained recorded, either in the writings of the Protestants themselves, (if ever any such were or else by the censure, and condemnation of them, by the Popes of those daies.

II. Whereas you may alledge divers acknowledged Here-
When I speak of *Valdo*, *Vicdilf*, &c. Now if here your adversary disputant doth avouch (as many Protestants do) that these Heresies were falsely obtruded upon the then said Protestants by their Enemies; you may here reply, that to affirm this, is against the force of all reason. For seeing the said books do indifferently make mention both of the Protestant Opinions, and of the other Heresies defended by the same men; either the said Books are to be believed in both, or to be rejected in both: If the first, then it is certain, that those men beleued those acknowledged Heresies, and then they can not be instanced for perfect Protestants: If the later, then the said Bookes are not of any sufficient authority to prove, that there were any Protestants in those ages.

12. There is great dissimilarity betwene Protestants confessing some points, which do advantage the Catholicke faith (as for examples, that the Primitive Fathers were Papists in all chief Articles of Papiltry, as the Adversary vie to term it) and other Protestants, impugning the said Confessions. Seeing the first men speake against themselves, and their Cause; which (they being learned) would never do, but as convinced with the evidency of the truth therein; whereas these other do deny the Confessions of their owne Brethren, in behalf of their owne Religion; and so such their denials are to be reputed more partial. In like sort, there is great difference to be made, betwene Protestant speaking against themselves, and yet beleewing the Protestant doctrine, and conclusion, touching some Circumstances, whereof their said Confessions are; and betwene some others, who afores were Catholikes, and after do defend some one point, or other of Protestant. Since these latter men do not speake against themselves, but in defence of such their Protestant doctrine, then newly entertained by them, and consequently, in defence of their owne opinions; and therefore such their authorities are not to balance equally.
equally, with the Confessions of the former Protestants.

If your Adversary doth produce any authorities; either from the Popes Decrees, or from Generall Councils; (by the which the Antiquity of some Catholicke Article may be impugned.) Be carefull, 1. That particular Councils, or Councils Scismaticall (not warranted by the Popes authority) be not obtruded upon you, for true Generall Councils.

2. That the point urged out of the Councell doth concern the Doctrine of faith, and not matter of fact; touching which latter point, it is granted a Councell may alter it Decrees, upon better, and later informations. 3. That the Canon, or Decree produced out of the Councell, do immediately concern the doctrine itself of some Article of faith, (then supposed to be brought in) and not the name only to be imposed upon the said doctrine afore beleeued; as it happened in the Councell of Laterane, touching the word Transubstantiation.

4. That the Decree of the Pope, or Councell, delivered only touching the better execution of some Catholicke point, afore partly neglected (as for example, touching Confession, the unmarried life of the Clergy, or keeping set times of fasting, and the like) be not fraudulently extended (by your Adversary) to the first institution of the said doctrine; he so suggesting a more reformed execution, or practice of the Catholicke doctrine, for the first institution of it.

If your Adversary produce the ancient Fathers in defense of Protestantcy, first ask him, if he will impartially stand to their judgments? If he will; then urge the Protestants (whose books are most plentiful in such like accusations) charging them, as Patrons of Papistry. If he will not stand to their authority; then demand: to what end he doth allay them? And further let him know, that it is the joynt consent of Fathers (without contradiction of other Orthodoxall Fathers) which the Catholicks do admit. Wherefore Protestants object, that divers points of the Catholicke Religion were condemned in some Hereticks, by the Orthodoxall Fathers of the Primitive Church; you may truely reply hereo, that
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that the Article, or conclusion it selfe, of any Catholick point,
was not condemned by them; but only some absurd, and wick-
ed Circumstance (annexed by the said Hereticks to the Arti-
cle) was condemned by the Fathers. Thus the Catholicks are
charged by D. Fulke, and others, to borrow the praying to
Saints, and Angels from certaine old Heretike, condemned
by Epiphanius for this doctrin. Whereas those Hereticks
prayed both to good, & bad Angels, & to those, who were
safely learned Angels; accounting them as Patrons of their
wickednes. And for these Circumstances only Epiphanius regis-
treth th[e] for Hereticks. This sleight is much practis’d by dis-
eurs Protestant in certaine points of the Catholick Religion.
Therefore be sure to see the words of the Fathers so con-
demning them, in the Fathers owne bookes; which if you do, you
shall discover wonderfull forgery, and depravation of the said
Fathers writings, vse[d] by the Protestants.

16. If it be urged, that the denial of Free-will (for
example, and so of other Articles of Protestantry) was taught
by Manichaeus; and consequently, that the Protestant faith
is as ancient, as those primitive times. Reply, that this parti-
cular Heretike, or that particuler Sectary did teach, but one,
or other Protestant Article, and were instantly written against
for such their Innovations, the said Men being Catholick in
other points. And therefore you may truly auncerre, that the
urging of such Examples are wholly impertinent, either for the
proofe of the antiquity of Protestantry, or for the visibility of
the Protestant Church in those daies.

17. When you produce the ancient Fathers against the
Protestants, their common shift is to make an opposition be-
tweene the Scripture, and the Fathers; maintaining that to
follow the Fathers judgment in faith, is to reject, and aban-
don the Scripture; and that themselves are to be pardoned for
preferring the Scripture before the Fathers. But to this you
may answere, that seeing the Fathers do admit, and reverence
the Scripture in as hight a degree, as the Protestants do; The
maine question, and doubt here is only, whether the Fathers,
18. When a Catholicke doth alledge the Fathers, the
Protestants do seek to lessen their authorities severally wanting,
as by objecting either another Father, or the said Father in an-
other place against himselfe, so fully traducing him, as a
m tanker of contrary Doctrines. In like sort, by objecting
some confessed error of the Father produced by the Catho-
licke, which chiefly houldeth in Origen, Tertullian, and Cy-
prian. But to this last point, you may answere, that you pro-
duce the Fathers in such Catholicke Points, touching the
which, they were not written against by any other Father;
and therefore their authority therein is of force; since it is pre-
sumed hereby, that all the other Fathers (and consequently
all the Church of God) agreed with them therein; whereas
their confessed errors were impugned by Augustine, Hierom,
Ephraem, and others.

19. Do not admit this, as good: some Fathers do in-
terpret this, or that text of scripture figuratively; therefore the
sain Fathers teach, that it is not to be expounded literally.
This is a meere sophisme; for seeing divers texts of scripture
are capable (besides the literal) of allegorical sense, (as all
the learned Catholicks, and Protestants do acknowledge) there-
fore the figurative sense doth not exclude, but rather often
prepometh, and admiteth the literal. Accordingly, the
S. Augustine passeth over (as presumed, and granted) the li-
terall sense of those words: qui bibit meum Sanguinem tru,
allégorically expounded in this sort; qui bibit Sanguinem
Christi: et credere in Christum.

20. You are here also to conceive, that divers Protest-
ants do call ou; Catholicke Doctrines, as they are defended
by vs, Superstition, Idolatry, Blasphemies; but as they are
taught by the ancient Fathers, they mildly title the same
Doctrines, Errors, Scares, Blasphemies. The reason of the dif-
ferent appellation of them in the Fathers, is, in that they would
not seeme to breake with the Fathers, or to be of a severall
Church from them, whereas they call the same Doctrines in vs,
by the former aggravating terms; to imply to their followers, that we Catholics (as supposed by them to profess Superstition, Idolatry, Blasphemies, &c.) are not of the true Church of Christ. By this you may discern the Protestants, both Malice, and Subtilty.

21. You must be wary to observe, and distinguish, when a Father writeth doctrinally, and sententially (ex professo) of any subject, from that, which he writeth Antagonistic, and in heate of dispute with his Adversary, touching the said subject: since in the first kind his purpose, and true judgment is clearly set downe, and for such his authority (thence deduced) is to be embraced. Whereas in this latter kind, he often disputeth, ad perpetum; and so some-times (either through vehemency, or for his greater present advantage) writeth more loosely, and not so reverently, as the Catholicke doctrine in that point requireth. According hereto, some of the ancient Fathers, writing against Pelagins, and his sect (who ascribed our much to Free-will) did not (perhaps) so fully dispute in defence of the Catholicke Doctrine of Free-will, as they might have done. This course they tooke (of which the Protestant, make advantage) that thereby they might the more easily convince their Adversaries Hereby, resting so much on the contrary side.

22. In like sort, the Fathers some-times perhaps in a Rhetorical, and amplifying manner, doe feare some tedious speeches (as also some more moderne Catholics have done) in praise of our Blessed Lady, or in honour of the Croffe, or the like; then being taken literall, can well be justified. But they were the more bold to do, because they (as then havinge no Adversaries to their Catholicke Doctrines in those points) might rest assured, that their words would be taken in that pious sense (and no other) wherein they delivered them. But if they had foreknowne, that there would have come in after-times such sectaries, who would so rigidly, and literally insist in all such their sentences, perusing every word, and fillable of them, and racking them to the worst construction
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construction (as now the Protestants do; they would) no doubt) have written more resolutely, and cautelously of those points. But little did they thinke, that any succeeding Men, (professing themselves to be Christians,) would ever so uncharitably have detested their words, from their intended sense.

23. Touching the Notes of the Church of Christ, prescribed by the Protestants; which are the true preaching of the word, and a right administration of the Sacraments; you must here know, that these Notes are set downe by them for two respects, and with great luberty: The one is, to avoid our Catholick Notes of Antiquity, Visibility, Succession &c. which notes they foresee, cannot be justified of their owne Protestant Church: The second, and more principall reason of this their proceeding is, that hereby they may reduce the proveuing, which is the true Church, to their owne private forms, and judgment; because themselves will be Vimpers, and Judges (not admitting any other mens censures therein) when, and whereby the Lord is truly preached, and the Sacraments rightly administered: So subtle (you see) is Novelline in Faith for the patronage of it selfe.

24. Strive to be more conversant, and ready (if so your opportunity, and occasions will not suffer you, to be ready in all) in such Controversies, which consist in practice; as about Praying to Saints, Indulgences, Worshipping of images, Adoration of the Blessed Sacrament, Communion under one kind, &c. then in others, which rest only in belief, and speculation. Seeing the vulgar Protestant with whom you are (in likelihood) much to converse, soonest taketh exception against those former, and will expect greater satisfaction in them; because they being subiect to the sense, (in regard of their daily practice) come nearest within their Capacity; and are by them often charged (through the calumny of their chiefest Masflers, abusing their credulity) with many supposset abusesc.

25. Touching those Articles, or Controversies, which chiefly rest in speculation, be well traueled in the question touching the Infallibility of Gods Church, as also in that other question,
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that the Scripture (without the Churches attestation) cannot
prove it selfe to be scripture; and that all points of beleefe do not
receive their proove from scripture alone; seeing that these two
potentially include in themselves most of all other Controversies.
Also be most ready in the question touching the continual Visibility of the Protestants Church (seeing the Protestants must
grant their Church to have beene ever visible, if they will ac-
terre it to be the true Church of Christ,) &. Micheas, if ever
you dispute with any Protestant, I could wish, if so the liberty
of choice ly on your part, & that you afores hand well furnish,
& arm your selfe to that end; that you would make electio to
dispute of this point; for if you be well experienced therein,
you shall mightly confound your Adversary; he not being
able (euen by his owne Brethrens confessions) to instance (for
many Centuries, and ages together) so much, as the being of
one Protestant.

Thus farre (Micheas) of such objections briefly
and plainly deliverad, without applying most of them to any
particular subject; wherewith it is convenient you should
be instructed, before you enter into any conflict with any
Protestant, divers others may be adiyned to these, but that I am
afraid, I should tire you with a wearisome repetitio of them;
and your owne experience hereafter will best direct you in
such animadversions.

MICHEOAS

My Lord Cardinal! I do much prisse these your instruc-
tions; most of them seruing, as so many loopheoles, through
which we may espy the subtle approach of the Enemy; or ra-
ther as so many Counter-murs to withstand his secret motions
and attemptes: (i) Dolus an virtus, quis in hoste requirit?
And though these your premonitions, or rather premonitions,
since by them I may be fore-armed against the assault of the
adversary) be now but generally let downe, without any par-
ticular application (as your Lordship faith) yet hereafter I will
incorporate them in such points, or passages of dispute, as suit
opportunity, and occasion may present.

And
And here according to your Lordships desire, I will labour in those Controversies, consisting the fly in precise, by you specified, and I will also meet painfully, and elaborately furnish myselfe with reading, touching the question of the vizibleness of the Protestant Church. The which question, I do promise your Lordship according as you wished me shalbe the subject of my next discourse; whensoever my fortune shalbe to contest with any learned Protestant, for this point being well, and thoroughly prosecuted, I hold it most choaking, and mortal to the adversary, as your Lordship above did affirme.

But now my Lord, the time is farre spent, and I fear, I have detained you, and you, your learned discourses. And now I confess, I thinkke it long, till I have received the Sacrament of Baptisme, which shall Wash away in me all spots, and fithe, both of Original, and Actuall sinne; referring her taking of Priesthood to such opportunity, and season, as you in your owne wisdome shall hold convenient.

CARD. BELLAR

Micheas, as concerning your intended implanting in Christs Church by Baptisme, your desire thereof I much commend; seeing in things of this nature, to will to do well, is a doing well. For your actuall Baptisme (whereby you shall cease to be descended, from the loines of your first Parent) know you, that we are at this present in those Holy-eweke, in which the Redeemer of the world was by the Jewes crucified; a time (among some other seasons of the yeare) appointed by the Catholick Church, for the baptisme of such Jewes, as through Gods infinite Grace are converted to the Faith of Christ. If therefore it please you, to morrow to repaire to the Cathedrall Church of this City, you shall finde me there, prepared to minister to you (according to your request) the Sacrament of Baptisme, with all it Christian rites, and Ceremonies. And after in convenient, and sitting time, I will conterce upon you the holy Order of Priesthood.

Micheas
My Lord Cardinall, till then I will take leave of you, acknowledging my selfe to be your Lordships in all observancy; and will be ready (with the assistance of the highest) at the place appointed, to expect that happy hour.

FINIS.

GOD SAVE THE KING.
THE CONCLUSION

Ere (Learned Academians) endeth our first Dialogue; where you are to suppose, that according to their former intended meetinge, the next day, Micheas is Baptized by the Cardinal (who being thereby, in Christum Tertullianus, indece Christum) and within some short time after, he receiveth the holy function of Priesthood, by the imposition of the hands of the said Cardinal. What is feign'd to have happened to Micheas after his departure from the Cardinal, the two subsequent Dialogues will discover.

Touching the precedent subject of this first Dialogue if it please you but to mention and seek away, what is fictitious, and imaginary therein, from what is true, and warranted with many proofs you shall finde, (I hope) that the arguments produced, are of sufficient weight, to sway any mans judgment, (not drunken with prejudice of Opinion) to acknowledge that to this day, there was never any change yet made in the Church of Rome, so much, as in one dogmaticall Article of Faith, or point of importance, (which is the matter here in question) and that therefore the Protestants inconsiderate maliguity is hereby the more discovered; who so frequently produce, and conjure, that Church, as the whore of Babilon; which we Catholicks do undertake (even with an expugnible confidence
THE CONCLUSION.

(Exel. 15. confidence) to Prone, that she is the intercute, and chief spouse of Christ: so certaine it is, that these Men (b) 
endeavours to prevent the saught waves of the Lord.

Now my Conclusion (Worthy Men) shall chiefly rest in a true, and real reposing of that upon our Auctoris, 
which Doctor Whitaker, and other Protestants do boldly obtrude upon our Church: so shall the accuser rest chargeable 
with the accusation, and the accused become assoiled, and freed. My meaning is, I will briefly here shew, that it is the 
Protestant Faith, and Religion, which hath made a manifest change, and alteration from that Faith, and Religion, which 
the Church of Rome, sucked from the breasts of her first instructors; howsoever the Protestants labour (by all wit, and oth-
er means) to cloath their Innovations in the faire attire of a reuerend, and regardble Priority of being.

I will insist in the chiefest articles maintained at this 
present by the Protestants, and will set down the maine cer-
cumstances, necessarly attending (as above is made playne) 
every change in Religion: To wit, the Doctrine, which is new-
ly broached; the Person, by whom it was first taught; the 
Imposition of a new name (for the most part) upon the belec-
ters of that doctrine, drawne from the first Author, in whos 
all his followers were originally contained, as the branches of 
a tree are virtually in the roote: The time, when every new 
Protestant Article was first anciently introduced: The Perfor 
by whom those Articles were at their first beginning impugned: 
And finally the Church, or visible society of Christians, out 
of which (as more ancient) those sectaries (by their first for-
ging of their laid points of Protestant) did depart, and go 
from...

And to beginne, The Doctrine of the Churches Irri-
sibility, was first taught by Donatus, and of him his followers 
were called Donatists. This Heresie at first rising, was writ-
ten against, and impugned by S. (c) Augustine. In like for-
the Donatists, were the first, who did overthrow Altars, and 
call out holy Ode, but contradicted herein by (d) Optatus, and 
Augustine.
THE CONCLUSION.

(e) Augustine. The denial of prayer for the dead (and consequently the denial of the doctrine of Purgatory), as also the abrogation of all fasts, were first brought in by Arius; his followers, for such his doctrines flouted: Arianism. These his false doctrines were recorded, and contradicted, by S. (f) Augustine.

(g) In Pref. contra Pelagianos cap. 61.

(f) Hares. c. 33.

The denial of Free-will was first set on foot by Mansuetus; from him are descended the Manichees. His doctrine herein was written against by (g) S. Hieron., and (h) S. Augustine.

(b) Hares. cap. 46.

(h) De cent.

(g) De cent. contra Vigilant., n. 2.

(c) Lib. 2 contra Pelagianos.

The denial of single, and unmarried life was first taught by Vigilantius. He also taught, that the prayers of the dead are not heard, for the living; and consequently he taught, that we ought not to pray to Saints. His schollers turned Vigilantinians. His doctrines impugned by (i) Hieron. (l) Lib. de hier. s. 82.

(i) In Re scripto ad Melc., n. 7.

Equalities of works was first taught by Iosiphanes; he also broached the Heresie, that our Blessed Lady in the birth of our Saviour lost her Virginity. His followers, Iosiphanes, his Heresies exploded by (k) Hieron., and (l) Augustine.

(k) Lib. 2 contra Pelag.

(l) In scripto ad Melc., n. 12.

The doctrine, that all Sinses are mortal, was first taught by Pelagius. He further taught, that the Baptism of children was not necessary. The firsts of these his doctrines were written against by (m) S. Hieron.; the second by (n) Iosiphanes, and (o) S. Augustine, his followers Pelagiani.

(m) Lib. 2 contra Pelag.

(n) Lib. 2 contra Iosiphanes; cap. 27.

The denial of all works done in the Image of Christ, and his Saints, was first introduced by Zenasius Persea; who is therefore recorded, and contradicted by (p) Nicoborus.

(p) Lib. 2 contra Persea; cap. 27.

The doctrine that God is the Author of Sinnes (which necessarily followeth, by taking away Free-will from Man) was first taught by Simon Magus; but impugned by (r) Vincentius s. 1.

(r) L. S. h. s. fr. In expl. fabul. ad Damasc. 392.

The denial of enowned times of Penance was first taught by the Hereticks called Audiani, and contradicted by (s) Theodore. The denial of the Possibility of keeping the Commandements was first broached by certaine Hereticks in S. Hieron., and impugned by (t) Augustine.

(s) In expl.
THE CONCLUSION.

The denial of all reuerent estimation particularly to the Cross, or Crucifix of Christ, was first inuented by Prebianus; and he recorded, and reprehended therefore, in (u) the Trispartiue History.

The denial of the Real Presence was first maintaied, by certaine Hereticks in S. Ignatius his time, as (x) Theodore thelawre and condemneth them for the same.

The denial of Priests having power to remit sinnes, was first inuited by Nonatus; his schollers were called Nonatiani.

Finally, to omit divers other Protestant doctrines, for greater breuitie; the doctrine teaching, that sinne could not hurt a man, if so he had faith (a Paradox reviued by (b) Luther) was first inuented by Eunomius, but impugned by (y) Theodore, and (z) Eusebius.

Thus farre of Protestant doctrines broached by certaine impious Hereticks in those former times; who though they be long since departed this world; yet their miserie is, that their end cannot be reputed their end, nor their death; since in regard of this their change of faith, and innovations introduced by them into Gods Church, they doubtlely live (if they had not a finall repentance) in a perpetuity of infallerable tormets.

Now concerning the times, when all these former points of Protestant doctrine did first take their being; this Circumstance (for the most part) may be taken from the times, wherein the Fathers (who did impugne, and write against the said doctrines) did live; seeing no sooner any of the said doctrines began to rise, and get on wing; but presently one Father, or other was ready (by his penne) to suppress, and beat downe the same. And thus we finde that sentence most true, to wit, To (c) reduce an Heresie to its beginning, is a confutation of the said Heresie.

That all these former prime Hereticks did depart, and go out of a more ancient society of Christians, then themselves (to wit, out of the then visible, and knowne society of vs Catholicks
THE CONCLUSION. 123

to those words of S. John (d) ex nobis; and consequently, that it was those Heretics (who by drawing to themselves, the impiety of the former errors, became the channels (as I may say) of the Church, cleansing, and freeing her, from all filth, and ordure of Inovation) who made the change, and alteration, is proved several ways. First, because it appeareth from the above-mentioned Confessions of the learned Protistans, that our Catholick Faith was the only Faith in those ages, generally believed, and the Protestant Church (supposing that before it had been in Being) was as then by their like Confessions, wholly extinct, and invisible.

Seco ali, the real fault points of the former Heretics departing from a more ancient confinity of Christians; is further enuited, from the Fathers, particular chargeu this, or that Heretick, with this, or that particular Heresy only, for if either any, or all of them had truly taught all the Articles of protestancy (as this present book declared) then no doubt all the said Articles of protestancy, as then maintained by one man, had been impugned, and written against by the said Fathers, as well, as the particular Heresies of this, or that particular Heretick are by them contradicted.

Thirdly, in that the Fathers, who condemned the fore-said Heretics, were ever reputed most Orthodoxall, and pious Doctors, neither were they reprehended by any other Father, of Gods Church, for such their proceeding against those Heretics, which consideration demonstrateth, that the whole Church of God and in those times agree in Faith, and Religion with those Fathers, and against the above condemned, and nulizing Heretics: from whence we may further conclude, that the whole Church of Christ (which hath authurty to utter both true, and false doctrine; as a straight line the surest both a right, and crooked line) did by the former Fathers (as by her instruments) condemn those Men for breaching such their Heresies. Fourthly, and lastly, (for ascension of more reasons) the former point appeared, from
conclusion of the Nature of the former Heresies; which
for the most part consist in Negations, as the denial of Free-will, denial of Purgatory, denial of the Real Presence &c. do therefore presuppose a preexistence of the Affirmative doctrines, whereby they are merely Negations: I mean they pretend a former belief of the said doctrines of Free-will, of Purgatory, of the Real Presence &c. For why should any Sectarie in those times, rise up to deny any of the said doctrines, if those doctrines had not beene afore believed? From which it evidently followeth, that the Professours of the affirmative doctrines were that society of Christians, out of which (as more ancient) the former Hereticks originally departed, and went out. And with this (most remarkeable Man) I end, remitting to your owne cleare eyed judginets (now after the perusing of this finale Treatise) whether it was the present Church of Rome, or the Protestant Church, which hath made this so much inculcated change, and alteration from that Faith, which first was preached, and taught in the said Church of Rome, by the Apostles.
THE SECOND PART
OF THE CONVERTED IEVV
OR
THE SECOND DIALOGUE
OF
MICHAES

Mickæas the former Converted Jew.
Ochamus, who first planted Protestantism in England,
in King Edward the sixt his raigne.
Dafoer Reynolds of Oxford.
Neuserus chesfe Pastour of Heidelberg, in the Palatinate.

The Contents hereof the Argument following will show.

Here is adjoyned an Appendix, wherein is taken a short Survey
contayning a full Answere ) of a Pamphlet intituled: A
Treatise of the Visibility, and Succession of the True
Church in all ages. Printed Anno. 1624.

Peroisses EXE. in deserto est nolite eixe ; Exce in Penetrabils ; noix

PERMISSY SUPERIORVM. Anno. M. DC. XXX.
THE ARGUMENT.

Michæas, after the Disputation had betwene Cardinal Bellarmine, and D. Whi-
					
takers, touching Romes chang in Religion;
						(through which he was first made Catho-
						licke and in short tyme after made Priest.)

travellèth into many Countries, to see their
Universities, and places of learning. At the length he arrieth in England; where from visiting of Cambridg, he cometh to Oxford. Then he findeth D. Reynolds, Ochimus, and Neufersus. They move him to become Protestant. He answereth, that
the want of performance of the Prophecies, touching the Visibility of Christis Church, in the Protestant Church, induceth him besides other reasons to continue Catholick. Hereupon they all begin a Disputation touching the Visibility of the Protestant Church, for former ages; prefixing thereto (by mutual consent) a short Discourse of the Necessity of a continual Visibility of the true Church. Michæas so fully displayeth the insufficiency of the pretended Instances of Protestants, and of all other Arguments urged for proofe thereof, That indeed, of Michæas being to be made a Protestant by this Disputation; Ochimus, and Neufersus, as not acknowledging the present Roman Church to be the true Church, and feing the Prophecies, not to be fulfilled in the Protestant Church, do finally come to this point, to wit, absolutely, and openly to affirm, that the Church of Christ (as not having the Prophecies accomplished in it, which were foretould to be performed in the true Church of God touching it Visibility) is a false Church, and that our Sauior Christ was a Seducer. Hereupon they both protest, that, from that tyme forward they do renounce the Christis fayth, and do embrace the Jewish Religion; and so teaching Circumcision, and rewting the Old law, they do turne blai-

A 2 phemous
THE ARGUMENT.

phemous Jewes or Turks. 

Michaels and D. Reynolds do vehememt persuasions to them, to the contrary; but their words preuayle not; and so the disputatio breake the off. What coursees Ochinas and Neferus do after take for their spreading of Judaisme, is hereafter set downe: And all the passages of their Reuolt are manifested, partly out of their owne wryttings, and partly from the acknowledgment of divers learned Protestants: so as their Apostacy is not seigned, but true and seall.

THE
THE SECOND PAR'T
OF THE
CONVERTED JEW
WHEREIN IS DEMONSTRATED,
that the Protestant Church hath ever remained Invisible; or rather hath not been in Being, since the Apostles days, till Luther's revolt.

DOCTOR REYNOLDS.

MICHÆAS, God faue you, I much rejoice to see you here in England; And I congratulate your coming to this our University of Oxford: I have often heard of you through occasion of your former enterecourse of disputes with my Brother D. Whitakers; though it was neuer my fortune to see you before this present.

MICHÆAS.

I greatly thanke you M. Doctor, for this your kindnesse touching my coming hither: you may know, that since my last seeing of D. Whitakers, I have passed through divers Countries, and Nations, mused thereunto (notwithstanding my great age) through my owne innate desire of seeing places and Vniversities of erudition, and learning. Now at the last, I am arrived in England, and am immediately come to visiting.
THE SECOND PART OF
the University of Cambridge: a place in my judgment, much exceeding all prayes heretofore deliver'd of it. But may I make bold to enquire of you, who those two gentlemen here present are; whose externall comportments do even deposite, that their minde are farrely enriched with many Intellectuall good parts; for it is certaine, that a mans outward carriage is commonly the true shadow of the minde, cast by the light of the inward soule.

DOCTOR REYNOLDS
You have conjectured right. For both these are men of great eminency for learning. The elder of the is called Ochimus, who being accompanied with the learned Peter Martyr, did in King Edward the sixt's tyme first (a) plant in England the doctrine of Calvin; after the Romish Religion was once abolished: One, whose presence in those dayes made England happier, whose after (b) absence made it Unfortunate; & whom all (c) Italy (for he is an Italian) could not equal. This other is Neufes, the chiefest Pastour (d) of Heidelberg in the Palatinate: a man who Nature, & his owne Industrie have not placed in any lower room of knowledge; for he is transcendently learned, and hath much labored in diluting the Gospel of Christ. Both these men are reciting here for the time, by reason of some late emergent occasions, and business, tending to the advancement of Christ's Church. I could wish Michael, you were acquainted with them.

MICHÆAS.

Gentlemen. I greeete you both in the salutation of the chiefest.

THE CONVERTED JEW.

chiefe Apollie: (c) gratia vobis, & pax multiplicetur. And I am (c) r. Pe-
glad, that I am come to that place, where the very walls, "th. I.
and streets (in regard of such men's presence) do euen Eccho
forth learning and all good literature.

O C H I N V S.

Worthy Micheas (for so I hear you called) I willingly
entertayne your acquaintance; for learning I prize highly in a-
ny man, as holding it the chiefest riches (next to true Religion)
wherewith the understanding is endow'd.

N E V S E R V S.

And I as happily do congratulate your arrivall here; for
what company of men are more to be esteemed, then the So-
ciety of learned Men, where themselves (though few in num-
ber) are a sufficient Auditory to themselves; Satis magnum al-
teri alter theatrum: they interchangeably giving, and receiving
all content by their learned discourses?

D O C T O R R E Y N O L D S.

Have you had (Micheas) a full sight of our University, &
Colleges? If not, we are ready to accompany you, through-
out all the chief places thereof.

M I C H A E A S.

I have already seen them all; and particularly your late
erected schools, (wherin are daily ventilated all questions,
worthy the judicious cares of Schollers) and your spacious li-
berary the very treasury, or storehouse of the Muses. And I
must confess, that during my long trauell, and perusall of
all Christendome, my eyes never beheld such two fayre
places designed for Nurtres of learning, as Oxford & Cambridge
are; the very honor, and glory of your Nation. For where are
there such healthfull, and pleasant seats for University, is both
being placed in a Triangle from: the chief City of the realm?
Such magnificent, and stately buildings, and Colledges fitting
to be pallsaces to so many Princes? Such opulency of reve-
news, and rich endowements, appropriated vnto them for the
education of poore Schollers? Finally such pious flatures, Or-
dinances,
THE SECOND PART OF

orders, and Decrees, left by their Founders for the advancement of virtue, and learning? All this is not to be matched (I assure my selfe) throughout the whole Circumference of the earth. Only the defect, and griece is, that the Universitie, & their luings, being first instituted, & given by Catholicke Founders, and for the propagation of the Catholicke Religion: for those, as from two mayne sources, and wellsprings, by the conduits of particular Mens labors, the whole land (touching fayth)did receive its watering) are now most repugnantly from the first Erectors intention,turned to the depressing, and overthrow of the sayd Catholicke Religion: matter to be delivered in Threnes, or Elegyes, and Accens of lamentation, and complaint. And such as the Universitie are, so are the Students; many of them (even by my owne tryall) of elevated wits; of transpiercing judgments; most skilfull in the learned tongues; fraught with all choyles of good letters; and finally of a candide ingenuity in their comportments.

D. R E T N O L D S.

Though reports do often multiply, and become greater in their owne agitation; yet your prayers of our Academies I take for no amplification of speeches, but (if credit be given to many great travellers) for positive, and measured truths. They both are two Sisters, linked in the bond of so inviolable a friendship, and association, as that they may be well termed: Oxonium Cantabrigiensis, and Cantabrigia Oxoniensis. Yet the elder of these two is Oxford; And since I am a Sonne of her, I could have wished, I had met with you before your Conference had with D. Whitakers, a Branch of Cambridge, and otherwise a Man of great talents, and parts. For I should have hoped, that as Oxford is the elder Sister, so from a member of the elder Sister, you should have receyued greater satisfaction in the light of the Ghospell; then both by relation of others, and now by your owne ouertures, you haue.

That Oxford is the elder Sister (and therein hath her preeminence of her primogeniture) we easily prove; for we deduce
THE CONVERTED IEW.

Duce the first occasion of our University (though not the plantation) even from the tyne (f) of Bruttus; who, when he came into this Island, was accompanied with divers learned Greeke and Roman Philosophers, who made choice of a place neere to Oxford, to dwell, and settle themselves in, as a place most pleasant, and fitting for speculation, and study. After which tymes, Alphredus (youngest Sonne of Ethelwolpe King of the West-Saxons, about the yeare of the Incarnation 873. (himselue being after King) did transfere the Viadate those scholes of the greeke Philosophers (which afore had gil suffred dishonour, and contempt) to Oxford; And then with Immunityes, lieus, and buildings, he gave the first foundation to our University.

MICHAELIS.

M. Dobour. I am no Heralde to discourse or proclayme Antiquities. And I know not whether of these two Sitters be more ancient; yet in that I will not be vngratfulle vnto Cambridge, for my late kinde entertainement, I will not conceal, what my Memory can truly yeild vnto, concerning the Antiquity of Cambridge, discoursed off by some of that University. They (r) sayd, that Cantaber, who was Sonne of one of the Kings of Spayne, coming into England before the Incarnation, gave the plantation, and Naine to their University; and caused it to be frequented with Philosophers, and other learned men. Now of what crediblity both your Antiquities are, I know not; if the one hath the prerogative in Antiquity: the other enjoweth it in flateliness of buildings. But how fower these matters be, they are both most celebrious, and renowned Seminaries of learning, and not drouping Academies, as some are in other Countreyes. li Cefa. Seing it is your pleasure (M. Dobour) thus to entertaine discours touching these famous places, I will acquaint you with two things, which since my first seing of them I haue obserued. One is, that not only every Colledge in it Library, but divers Students in ech Colledge, haue in their studyes many Catholike
tholike wryters and particulary the so much much celebrated works of Bellarmyne, sayrely bound vp, and well strunged: But I feare, they are these placed rather for a compleate furnishing of their Librayes, then for any great vse of reading them; And so the benefit by them is no more then if a patient sending for pills to the Physitian, should neuer take them, but let them lye in his chamber window.

D. REYNOLDS.

It is farre otherwise; for all those bookes mentioned, are much read by many of vs: And Bellarmynes arguments are refuted in our weekly Sermons, as occasion is incidently ministred from the Text. And my selfe particularly have publicly read in yonder greate Divinity Schoole, that you see, as also haue written against him.

MICHAES.

I know your selfe are learned, & withall I know you have not only written, but also read in confuting of him; as a necere acquaintance of mync, who was an earewitness of your lectures, hath told me. But as for others, who in their Sermons (euen obsto collo) will needes haue Bellarmyne in, I am halfe perswaded, they do it with the like policy, which some men liuing about great Townes, and willing to get the reputation of valour, are accustomed to do; that is, they purposely quarell (thereby to be spoken of for their courage) with some one, or other chiefe profession Haacter, or Swashbukler.

D. REYNOLDS.

O Micheas, Your censure is ouer uncharitable. It is the desire of having, the Truth tryed, which provokes our Deuynes in their Sermons to traxe Bellarmyne; that so the schollers (their Auditors) may more easily decline the obliquity of his pathes.

MICHAES.

I can not much blame you, to set the bent glasse vpon your Brethrens actions: But this I must say, that those Schollers of your Vniuersityes, which are of clere vnderstandings, not torcelled by badly preijudging of Catholicke Religion; but a-
boun all, having sufficiency of temporall meanes, to support
their states, and not expecting to rise by Ecclesiasticall
iuings (the most dangerous Bayte of these tymes) must in
all morall certainty suffrage in their private judgment the Catholicke
partie, it so with diligence they peruse the Cardinalls works, and
other Catholicke writers. But otherwise; it is a death, when a
Man of ripe age, and well furnished with learning, is brought
through want of meanes to say: O how must Illue? The Roman
Religion (I see) threatned poverty, disgrace, and perhaps the
rope too; the Protestant promyseth reputation, honour, and ri-
ches. Then the Understanding, and the Will do easily partake
together, to the betraying of the Soule, by entertaining
an erroneous Religion; priviledged with authority, secon-
ded with the straime of the tymes, and advantaged through
meanes of preferring: and here then that Sentence houldeth
it force: As gold is tryed by the stone, so man by gold. But
let me stay my selfe, I feare, I haue spoken overlowde, and
the Schollers overhearing me out of their Colledge windows
(being so neare to ws) may much blame this my Censure.

The second thing I note (but pardon me (most flourishing
Academies,)) I protest, I speake with the Apostle, is C(9) cha-
ritate non sita, and not in any vpprayding sense) is, that fe-
minine Seruitours, as employed for turyle vses, have an over-
free accesse into the Colledges; a sight most strange in Catho-
lieke universitieyes and (as I am enformed) much disliked by
your owne Protestants. O where vigour of youth, Mans innate
propension, the present intriguing obiect, and the priuatenes of
the place, do all conspire together, what dangerous effects of
this Nature, may they produce? And we all see, how apt the
fyer is to take hould of any neare combustible mater. But I had
almoast forogotten my selfe therefore leaving these poyns, as
meery pervered, or impertineyes, let vs descend to some more
serious discourse. Touching my present sayth, whereat you
grance, I grant, I was a Jew, both by byrth, and Religion, till
by the infinite mercy of the Higheft, and the charitable ende-

THE SECOND PART OF
hoor of that most illustrious, and learned Cardinal in his dis-
putes with D. Whitakers, even through weight of argument, I
was forced to embrace the Catholicke Faith; My Judgement
being till then, but as Plato his Bapasabula, propending indif-
terently to Catholicke, and Protestant; and ready to receive the
writings, & Impression of that Religion (whichsoever it should
be) that came presented to myne eyes in the saire attire of ve-
nerable Antiquity.

O C H I N S.
I do much griefe (Micheas) to see your candour, and
integrity thus distayned with the aspersion of superstition, and
glad I should be, to lend a hand for the pulling you out of the
myre of your present errors.

N E V S E R V S.
Doubtsfly (Micheas) your choyce of Religion hath pro-
ceeded from an indigitted, and raw cenfure, which you have
made of the passages of the former disputation, by you men-
tioned: And therefore if you had gone with greater leasure
therein, your success had bene the more fortunate: But yet
your sicknes is not unto death; for there is time for your cure:
And since Grace, and Temptation are the seedes of the Holy
Ghost, and the Diewell; embrace that offered unto you by
God, by shewing you the light of his Gospell; and overcome
this, being the bayte of Antichrist; and my servileable labour
shall no way be wanting to further so happy a change. And the
more I commiserate your present estate; you erring out of Ignorance,
not out of malice: for we see, Salvation of your soule
is the Circumsence, within which all your thoughts are
bounded.

M I C H E A S.
Gentlemen, I thanke you all, and do interpret your words
in the same language, in which you did deliver them; I meane,
in the Dialect of your Charity, And I see, how ready your
zeale is to take tyme upon the least occasion of discourse. There-
fore assure your seues, I am not ashamed of my fayth. I am a

Roman
Roman Catholicke at least, and through the grace of God (that working, and efficacious Grace, I mean, which is the stone, set in the King of Nature) I am resolved to live, and dye. My resolution is so inalterable herein, as that I trust through him, who for his owne glory, and in his owne Cause, is even ready to fortify the weake, that your strongest assaults in dispute (for I see, thither your speeches tend) shall not be able to beare me off the station of my present profession: And I am the more confident, in that with God, causes are heard to speake, not persons.

And further you may rest certified, that since the worthy Cardinals dispute with D. Whitakers, I have spent my whole tyme in the study of the Controuersies betwenee the Catholics, and the Protestants; and have found divers other most forcible inducements for my continuance in that faythe, of which already I have made election: for certaine it is, that the great Motion of Religion (as it is newly entertained by the judgment) turneth upon many wheele: one still moving and seconding another.

D. REYNOLDS.

May we entreat of you, to show what Reasons are most preuyling, for you not incorporating your selfe within our Protestant Church?

MICHAEL.

M. Doctor I will. Besides the Argument handled betwenee the Cardinal and D. Whitakers, touching the supposed change of the faythe of Rome (which to me still remaines an unauoydable Demonstration) many other Reasons are, and among the rest, this one: I find by my perusall of Ecclesiastical Histories, that the Protestant Church had it first being, & (as I may say) it Creation in the dayes of Luther (or rather after) then (and not before) coming out of an Abysse of Nothing. Now what, warrant can I haue (after my leaue of the Jewish faythe, which is confessed to be the true faythe for seuerall thousand yeares) to implant my selfe in that Society of Christians,
THE SECOND PART OF

Christians, whose Church (my owne age being almost 70.) is not thirty yeares elder, then I am. The truth of which point is eviident, in that you are not able to instance the being of Protestants in any former Age. Now it is an inexpugnable verity, that the Church of Christ is ever, and in all ages to be most visible in her members. Whereas on the contrary part some Protestants, well discerning the want in their Church of this so necessary a Visibility, have bene forced to forge in their minds, a certayne imaginary, and Invisible Church; and teaching that it is not necessary, that the Church of Christ should be at all tymes visible; but that it may, and often hath bene, not only inconspicuous, and inglorious, but wholly latent, and vnknowne. But I fear I have made an unpleasing, and oute deeper incision in so dangerous a wound of your Church.

D. REYNOLDS.

See, how the ambushment of your owne Passions (I meane of prejudice and dislike) betray your Judgment. And sée, how foulely even in the beginning you are deceived; and how one error in your words involves in it selfe a second error. For first we are ready, and prepared at all tymes, to proove by particular, and most warrantable Instances, that there have bene men in every age since the Apostles, professing our Protestant Religion: So farre off we are from acknowledging, that the rivers of our faith first issued out of Luthers fountayne. Secondly, it is your mistaking, to thinke that the learned Protestants (for what any Anonymous, and illiterate scribler may blot his paper with, by defending the contrary doctrine, we regard not) as acknowledging such a defect of Protestants, do teach an invisibility of the Church of Christ, especially after the tymes of the comming of the Messias. For all we concurrently maintayne, that the Professours of the true faith must at all tymes, without the least interruption, be made knowne, and discernable; And we further justify, that a want of such a Visibility destroyeth, and annihilareth the Church of God.

M I C H A E L S.

But
THE CONVERTED JEW.

But will these two learned Men conspire with you (M. Dolkour) in defending this ever necessary visibility of the Church; and this without any retyring backe herein, or lessen
ning, and mincing the poynct, once afore granted?

O CH I N V S.

I speake for my selfe. I am so confident therein, so that I am ready at this instant, to maintayne it agaynst any; and this from the prophecies of Gods sacred writ, wherein the palme, and victorious state of the Church (in subduing to it the Gentils) is at large foretould to be in these after tymes, ever most illustrious, and radiant.

N E Y S E R V S.

And I as confidently do auere the same, even from the sayd former deuine Oracles; and am prepared (if neede shoud require) to solwe all such texts of Scripture, which in an igno
rant, and makning eye, may seeme to import an invisibility of the Church at any tyme.

M I C H E A S.

You all answere me to my full content, and aboue my expec
ction. Well then, let vs eauen, and playne the way of our ensuing dispute, by restling vpon some one granted ground on all sides. Which ground is the establisment of the Churches visibility. For it being once presumed, that the true Church of God must at all tymes enjoy this visibility; it then most consequently followeth, that you are obliged, euyther to produce examples of Protestant Professours, for euer age since Christ; or els to grant, that the Protestant Church is not the true Church, but a late erected Conuenticle. There
fore in regard herof, I shoule it sitting, that all of vs shoule joynve our forces together, for the proofe of this chiefe, and head principle of the Churches visibility: you then Ochiuns (if it shall please you) may according to your former proffer, undertake the probatyon of it from the Scripture. Newermull (he layth) reconnicle all such chiefe seeming passages of the Scripture, as may make shou to euyd the contrary. And I will entracte
entreat of you (M. Dalfour) to fortify the sayd Verity; from the learned Monuments of the auncient fathers (in whose wrtings (no doubt) you have bene much conversant) as also from force of Reason. My selfe will lastly reuer, and warrant the same point, from the often ingenimated acknowledgments of the most markable, & learned Protestants. In whose bookes (I confesse) I have much travelled, since my conversion from Judaisme; And whose authorities I shall have often occasion to produce throughout this conference. For now you may take notice, that I have cast off all my former outward comportment of a Jew, and am not only in fauth, but also in my studies, my I some of speech, and every way els, wholly Christian.

D. ETNOLDS.

I like well your method here intended; and indeed it is that, which the Philosophers call : Ordo Natura. For by this means, we first handle the Thesis to wit, whether the Church of God is to be visible, or no. That done, we next descend to the Hypothetic, Which is, if the Protestants Church hath ever enjoyed this Vibility, or not. Neyther can any judicious man have this first part, as but certayne Prolegomena, tending only to the better vnfouling of the second Part; for it is indeed a primary essencial, and radical point, and first in all necessity to be discusshed. For what anayleth it to proue, that there have bene Professours of Protestant in all ages since Christ, if it rest doubtfull, whether the Church of Christ exacteth such a necessity of it Professours in all ages, or no? Therefore (Micaes) for my part I willingly vndergoe the taske desired by you.

O C H I N V S.

We all ioyne hands herein; Thus we see, that ech of vs is prepared to carie a stone, to the building of this fort; which being once erected, wilbe able to endure the shot of her greatest Enemyes.

NEVSERVVS.

I am most ready to perforne my former assuened Scene :
THE CONVERTED IEW.

therefore delay no tyme, but begin.

O CH I N V S.

Well them, seeing the profeces drawne from the sacred Scripture, are worthily euer to haue the first place; and seing I haue voluntarily imposed this labour upon my selfe, I will first begin. Now for the confirmation of this supreme VERITY of the Churches Visiblity, we will produce our first profeces from these Prophecyes, which foretell, that the Church after the coming of the Messias shall be miraculously multiplied. Which extraordinary multiplicity of Profecious must needs imply a Visiblity of them. As where it is sayd of the Church: The Iles (k) shall wayte for thee. Their Kings shall minister unto thee; (k) Eccl. and thy gates shall be continually open; Neither day nor night shall they be shut; that men may bring to thee the riches of the gentils.

And agayne: Kings (l) shall be thy nursing Fathers, and Queens thy mothers. And yet more: I will (m) give thee the Heathers for thy inheritance, and the end of the earth for thy Possession.

And lastly (to omit divers others such predictions of the Churches encrease, and amplitude, it is sayd: enlarge (n) the places of thy tents, spread out the curtains of thy habitation; for thou shalt encrease on the right hand, and on the left; thy seede shall possesse the Gentils; and inhabit the desolate Cities.

Now how can these Prophecyes, touching the enlargement of the Church, be truly applied to that Church, which shall consist of so few, as that it shallbe sometimes absoolutely invisible? Or how shall it gates be continually open, and shut neither day nor night (as above is prophesied of it) if it shall remaine at any time, in a night of Latency?

In this next place, I will allledge such texts of holy Scripture, wherein we fynd the word: Ecclesia or Church; In all which (without exception) by the word:Church, is signified a visible congregation of Men. The places (among others, for brevity omitted) may be these: Numbers 20. Why have you brought the Church of the Lord into solitude? But this Church was the knowne, and visible people of Israell, which came out
out of Egypt. In like sort, it is said. 3. Kings 8. The King turned his face, and blessed all the Church of Israel; for all the Church of Israel did stand &c. Matt. 18. Tell the Church, & if he will not hear the Church, let him be as an Heathen or Publican. But how can we be commanded to tell the Church, if we do not know which is the Church? And if in all our spiritual necessities, we are commanded to repair, to the Church, then followeth it, that the Church at all times must be visible. Acts 20. Take heed to your several, and to the whole flock, wherein the Holy Ghost hath placed you Bishops, regere Ecclesiam Dei, to govern the Church of God. But how could they govern the Church of God, if they knew it not? Acts 15. They being brought on the way by the Church, passed through Phœnicia and Samaria. And agayne there: They were receive of the Church, and the Apostles. Acts 18. Paul went vp, and saluted the Church. Now how can these texts be possibly applied to any insensible congregation or company of men. Furthermore, S. Paul speaketh of himselfe, that he persecuted the Church of God, as in 1. Cor. 15. Galat. 1. Philipp. 3. In all which places the word: Church, is used: But it is well knowne, whom S. Paul did persecute. And in 1. Timoth. 3. It is layd how to concerne in domo Dei, que est Ecclesia Dei, in the house of the living God, which is the Church of God. But how could Timothee know, how to concerne in the house of God, except he did know, which was this house? To all which former texts of Scripture, I annex this one note (a point much to be considered) that not any one place of Scripture can be produced, wherein the word Church, is named, but that a Visible, and external company of men is necessarily understood thereby.

To the former Scriptures may be added, certaine descriptions of the Church in other passages thereof; as in Esay. 2. Daniel. 3. Micah 4. the Church is compared to a conspicuous mountayne, which cannot be vnsene, according to the expostulations of Jerem, (o) Assim, (p) and the Protestants. (q) In like sort in Psalm. 18. those words: He placed his tabernacle in
THE CONVERTED IRE.

the Sunne: are thus paraphrased by S. (r) Austin: In ma-
manifesto posuit Ecclesiam suam &c. He placed his tabernacle in an
open place; his tabernacle is his Church, which is placed in the
Sunne; not in the night, but in the day. Thus Austin.

Another most illustrious & convincin paralag of the Scrip-
ture for the Churches Visibility, is that in the Epistle to the
Ephesians c. 4. where it is sayd of Christ: He gane Pastours, &
Doctours to the consummation of Saints, unto the worke of the
Ministry, till we all meete in the Unity of Fysh; that is (as D.
(s) Fulke interpreteth) for ever. These words necessarily im-
port, that the Church of Christ mus at all tymes, and seacons
(and this without any interruption) have Pastours to admini-
ster the Sacraments, and preach the word. Which exposition
being granted, implyth necessarily an ever Visibility of the
Church. For how can those Doctours, and Pastours preach
at all tymes, and vpon all occasions the word of God, & ad-
minister the Sacraments, if they be concealed, and lye in secret?
Or how can the persons, to whom the Word is preached, &
the Sacraments dispensed, become unknowne or Invisible?

That this is the true interpretation of the former text of the
Ephesians, is generally taught by our owne learned men: For
according hereto, D. Whitakers teacheth, the preaching of
the Word, and the administration of the Sacraments, to be so
necessary to the Church, that he thus saith: (t) Si ad sait, Ec-
clesiam constituat, & solvere, sit amans. With whom con-
spireth D. Willet, thus saing of the administriatio of the Word,
& Sacraments: These marks cannot be absent from the Church,
and it is no longer a true Church then it hath these Markes. And
(x) contra hec it is, that D. Whitakers further saith, that the preaching of
the word, and the administration of the Sacraments are: Ecclesia
(proprietates essentiales;本质的性质 of the Church: And
that D. Fulke thus affirmeth: Christ (y) will suffer no particular
Church to continue without a servant to oversee it: And that, (a) Pa-
sflours, & Doctours mus in the Church, till the end of the World,
even from Christ's time to Luthers age, yea our sayd D. Fulke fur-
ther
THE SECOND PART OF

In his answer to a content. (c) Pastours, 
are our former brethren 
accord other Protestant Deines, thus wryting: The (c) minis-
tory is an essential Mark of the true Church. Finally Calvin com-
pareth with vs all herein: saying: the Church can never 
Pastours, and Doctours: So truly do we Protestants interpret 
the words of Esaie: Upon thy (d) walls of Jerusalem, I have set 
watchmen, all the day, and all the night for ever: they shall not 
be silent. Now from these premisses we demonstrate fully prove 
the euer, and uninterupted visibility of the Church: a point 
so evident, that our owne learned Protestants do (according 
to the former doctrine) defyne a visible Church in these 
words: A (c) visible Church is a congregation of the faithful 
people, where the word is preached, and the Sacraments minis-
(1) In his 
Esaie, 
(f) In his 
Symp. p. 
34.

(words): 
which (e) in 
that (f) in 
that respect 
be visible, as 
we said aboue. 
And thus faile of this prophecy of the Apostle, in the explication 
whereof I have stayed the longer, in that it irrefragably 
convinceth the point now handled. And here I end, touching 
the necessary Visibility of Gods Church, pronounced out of the 
sacred Scriptures.

NEW SERVS.

You might have added (Oчинус) to the former Prophe-
cy (g) of 
Pastours (g) shall daily multiply, to 

in the Church of the

From month to month, and from Sabath to Sabath. That

appeareth from the Annotations of the English Bibles, upon 
the Chapters here cited, printed 1576. You also might further 
have insisted in that other Prophecy; that the Kingdom (i) of
Christ shall not be given over to another People, but shall stand
for ever; And that, it (k) shall be an eternall glory, and joy from

generа-
THE CONVERTED JEW.

All which passages to be meant of the Church, is acknowledged by all learned Protestants. Now how unworthy, and unaptly these passages (with the former by you alleged) sent to a company of Professours, shut vp in to secret a manner; as that no man can take notice of them, I referre to any mans judgement, nor wholly blinded with partiality, and prejudice. But I feare (Ochimus) I have wronged you, in undertaking part of your assumed task: therefore I will cease, and desist (as afore I promised) to answer such chief places of the Scripture, as are by some urged in their silly writings (the unpromptous dwelling of their frothy penne) for the supporting of the Churches imaginary Immortality.

D. REYNOLDS.

I pray you (Neustrus) proceed therein; since obscure passages in any kind of learning not explained, do often suggest tacit objections, perplexing, and intriguing the judgments of the weak, and ignorant.

NEVESERVS.

I will. And first for example, are visibly objected those of Elias, when he sayd: relictus (l) sum solus, I am left alone. (l) Reg. 1.

As also, that sentence of the Prophet: descriptit (m) hostia, & sa- (m) Danish eritum, the Oaft, and sacrifice shall cease. And agayne, that of the Apostle: Nisi (n) committas primmum &c. Except these (n) 2. Thes. come first a departure &c. And finally that of the Apocalypse: 2.
The (o) woman must flye into the wilderness &c. All which (o) 12. places are strangely decorr by some few inaudacious men, to the defence of the Churches Immortality.

And to the first, against these Immortality, I say, touching those former words of Elias; first admitting the Jewish Synagogue to have bene then indivisible; yet is this example defectively alleged, as applied to the Church of Christ; since the predictions, and promises made to Christ his Church, (whose (p) (p) Hebrew Testament is established in better promises) are so farre greater, and more worthy, than those of the Jewish Synagogue. Agayne, the foresaid example doth not extend to the whole Church of God.
THE SECOND PART OF
God before Christ; but only to the Jewish Synagogue, being
only, but a part, or member thereof. For besides the Jewes,
these were divers others faithfull; as Melchisedech, Cornelius,
the Eunuch to the Queene of Caudace &c. Secondly, If I,
this example maketh wholly agaynst the alleaders of it; since
the words of Elias were spoken not generally of all the Jewish
People, but only in regard of the Countrey of Israel; and ac-
gordingly God answered the complaint of Elias with restrainte
to that only Countrey, the texts sauing: I have left some in Is-
rael seven thousand, which have not bowed unto Baal. Ade
herefo, that in those very tymes, the Church did greatly flor-
ish in the adjoyning Countrey of Idum, and was to Elias then
knowne, and Visible, under the reigne of Asa, and Josapha.
And thus is this objection answered euyn by Melanthon, (q)
and Enoch Clapham. (r) Lastly, admitting these seaven thou-
sands were knowne to Elias; yet followeth it not, that they
were knowne to all others of the same tyme; Much lesse
then is this Example of force to prooue, that the Church of
God may be Latent, and Invisible for many hundred yeares
together ( as some of our ignorant brethren do teach ) not to
one Elias only; but to the whole World: And thus faile of
this so much vrged example of Elias.

To the second. Those words of the Prophet: The Oaft, &
sacrifice shall cease &c. Are to be referred to the overthrow of
Jerusalem, and the ceasing of the Jewish sacrifices, euyn by
the exposition of (s) Chrysostome, (t) Jerome, (u) Austin, &c
others. Neuer can the words be properly extended to the
tymes of Antichrist; since we teache, that Antichrist is already
conuene; and yet we see, that sacrifics do still remaine.

To the third. By the word departure, mentioned by the Ap-
pistle, is understood, eyther Antichrist himselfe by the figure
Metonymia; becaus he shalbe the cause, why many shall de-
part from Christ, as Chrysostome, and Theodo...
THE CONVERTED IEW.

brofe, Sedulius, Primasius, and divers Protestants (y) do ex-

pound this Text.

To the fourth, I answer, that by the Woman flying in-
to Wildernes, S. John meaneth not any local or corporall flight
out of the knowledge, and notice of the world; but only a spir-
utual reuring in hart, from the allurements, and pleasures of
the World, to penance, mortification, and contemplation of
celestiall matters: And in this very sentie Bullinger interpreteth
the Churches flight from Babylon.

To the former texts I may adde (though not aboue men-
tonced) that passage in S. John. (z) Venit hora & nunc eft &c.
The hower cometh, and now is, when the true adorers, shall adore
the Father in spirit, and truth. To this I answer, that our Lord
here teacheth, that the chiefe worship of God, which shalbe
exhibited in his Church, consisteth in an internall worship of
him: but from hence therefore it followeth not, that the
Church is Invisible, or that all externall worship is prohibited;
for our Lord here speaketh not of the place, where God shalbe
worshiped, but of the manner, and rite of worshiping. Chry-
softome, Cyril, and Euthimius upon this place, do oppose those
words: in spirit, to the ceremonies of the lawes, as they are
corporall: and those other words: in truth, to the sayd Ce-
remonies, as they are figures of things to come.

Now because divers of the former passages of Scripture
are objected to proue, that the Church of Christ shall be Invisible (at the leaft) in the time of Antichrist; I do reply further
hereunto, saying; first, That the former place of the Apostle to
the Ephesians (alleged by Ochimius) touching an incessant, &
vndiscontinued, being of Pastours, & Doctours in the Church,
to remaine even to the end of the world (omitting other texts
aboue cited by him) as also the Protestants confessions of the
Churches euer Visibility (hereafter to be deluered by Mi-
cheas) do fully answer, and satisfie the supposed doubts sug-
gested in the former texts, touching the Churches Invisibillity in
the time of Antichrist. Secondly I reply, that divers learned
brothren.
24 THE SECOND PART OF
brethren of ours (punctually, and purposely, with reference to
that time) do teach, that the Church shall remayne then VISIBLE.
And to give some tali hereof, D. Fulke thus writeth: In
(a) the time of Antichrist, the Church was not driven into any cor-
ner of the world; but was, is, & shall be dispersed in many Nations.
And againe he thus writeth: The (b) true Church (though ob-
scured, and driven into wildernes by Antichrist) yet shall con-
tinue dispersed over the world.

Bullinger sayth, the Church in the time of Antichrist shall be
right (c) famous: But if it slacke then right famous, it must of
necessity be then Visible. To be short, Szeidelberg (a learned
Protestant) thus writeth: 'The ministres of Gods word shall preach
all the time, in which Antichrist shall tread underfoothe the holy
City. Thus farre in solution of all such chiefe passages of Scrip-
ture,(vsually objected against the perpetuall Visibility of the
Church. But now (M. Doctour) I think it is your turne, to
warrat the former truth, from the wrytings of the auncient fa-
thers, and from arguments of Crediblity, which the force of
reason it selfe doth ministe.

DOCTOVR REYNOLDS

I am prepared theterio. And I will not preffe your memo-
ries with a needle of orcharge of their sentences: Some few
(and those pertinent) shall erre; though otherwise they are
most luxuriant, and plentiful herein. And last thus Origin
writeth: Ecclesia (e) est plana fulgore, ab oriene visque ad Occi-
dentem; the Church is full of fulgour, or brightness, from the East
even to the West. Cyprian discourseth thus: Ecclesia (f) Dom. &c.
The Church of our Lord, being replenished with light, casteth forth
it beames throughout the whole earth. Chryssonome (g) faith: faci-
lius est sollem nostrum, quam Ecclesiam obscurum; It is more
easy for the Sunne to be extinguished, then the Church to be ob-
scured, or darkened. Finally (for greater copendiousesse) S.
Austins is so full in this point, as that he maketh the Visibility
of the Church, a Mark of the ignorant to disperse the true
Church of Christ, from all fals Gentile, thus writing:

Proper
THE CONVERTED JEW.

Propter hoc est modo mutus &c. (h) By reason of the tepations of those, (i) Contradicting who are weake, and may be seduced by sorne, from acknowledging the Churches brightnesse; our Lord ever foreseeing so much Faith. A Citie, that is built upon a hill cannot be kiddy. And farther S. Augustin thus enlargeth himself; (j) Eccles: (i) veranemien i pretiose, the true Church is hidde, or concealeed from no man. And yet more: (k) numquid digito &c. Do we not point our finger to the Church? is she not open to all? And lastly he (l) Quid amplius discipulorum Sum &c. What more say, then account them bynd, who cannot see the Church, a mountaine who do shut their eyes against a candell, placed in a candellstock? Thus S. Augustin. And thus faire of the Fathers, from whence we may safely conjecture, how muche different were the judgements of the ancient, and primitive Fathers, from their conceipts, who labour by their speeches to turne the faire streame of the Churches Reflendncy, into the shallow current of her supposed Obscnity.

1. In this next place, I will descend to arguments drawne from analogy of reason. And first, from the comparison, made betwene the old Testament, and the New Testament. Certayne it is, that the Iewes ever since Chriists dayes retained, and kept a knowne profession of their Religion, (though under some restraint) and their Synagogues have ever since bene externally visible (though disperate) as in Greece, Spayne, Italy, Germany, France, England &c. And this point Peter (m) (n) Martyr, and others do acknowledge, and your jeleous (Micheas) can well justify the same. Now then if the Church of the new Testament should want a continuall Visibleness, then should she be inferior in honour, and dignitie to the Jewish Synagogue; even then, when the Gospell is prophecied to be most flourishing, and the Synagogue to be in it greatest decay yet they should fill their Religion (n) Se hereof Celsus Scemundus Curio, I. de amplis, regno Dei. l. i. 8. 65, and the Cestry: writers in the 4. chapter of every century.
The second part of decay, and ruine: a reasonable to ouetbalance all reasons, brought to the contrary.

2. The forsaied Conclusion of the Churches Visibility is also proved, from the beginning, and progress of the Church. For first during the old Testament the Church was then so Visible, as that the Professours thereof did beare euin in their flesh, the Visible, and markable signe of Circumcision, as a badge of the Church. Againe, in the new Testament, the whole Church of Christ was in it infancy, and beginning in Christ's Apostles, and Disciples; Who were so Visible, as that the Holy Ghost did visibly descend upon them, upon the seant of Penticost. Furthermore, We reade in the Acts 2. 3. 4. that on one day three thousands; on another, foue thousands were adioyned to the former, by their confession of faith, and Baptisme. And so after they (and only they) were reputed, as members of Christ's Church, who did adioyne themselves to the former Christians, by their externall confession of faith, and by Baptisme.

3. An other argument may be taken from the greate necessity imposed upon Christians; who are obliged vnder paine of eternall damnation, to range themselves into the true Church of Christ, and to persuay in it the same; as appareth not only from the testimonies of (p) Cyprian, (q) Jerome, and (r) Austin: (r) but euin from reason it selfe. Since no man can reign with Christ, who is not a member of Christ. But how can this be performed, if the Church of Christ be Invisible? Or how can God be excused from cruelty, by threatening to vs eternall perdition for our not performing such conditions, the which (supposing the Church not to be Visible) is not in our power to accomplishe?

4. Furthermore the Invisiblity of the Church impugneth the marks of the Church, given by vs Protestants; which are the true preaching of the Word, and the administration of the Sacraments; seeing there matters cannot be put in practice, but among a Visible Society of men, and such a Society, as
that one of it is knowne to an other.

5. Againe, the Imvisibillity of the Church mainly croseth
the ende, for which the Church of God was instituted. Which
end was to prosecute God with that enter and perfect wor-
ship, which man can giue to him; that is worship him not
only with his Soule, but also externally with his body, and
works, or deeds (being Man consisteth of Soul, and body.)
But an Invisible Church performeth it worship to God, only
in heart, and minde: And with this I end, referring the last
point to you (Michael) who is next to enter (as I may say)
upon the stage.

MICHAEL.
Moist willingly I come. For if we peruse the writings (and
especially of such, who have bene of the chiefe ost note, in the
Protestant Church) it is a world to see, how riotous, (as
it were) and abounding they have bene in their works, for
profe of the Churches Visibillity at all times, and in respect
of all men; and this even in the Conclusion it selfe, without
any bowed sequels, though neuer so necessary. And first
we find Calvin (the halfe Arche of the Protestant Church)
thus to say: (s) Nunc de Visibili Ecclesia &c. Now we deter-
mine to dispute of the Visible Church &c. extraniam remissum,
4.1. sed eet.
mullas est peranda peccatorum remissio, our of whose bosome we
cannot expect any remission of sins. Neither is Melanthon lefle
in cons-
full heren, who thus acknowledgeth: (t) Necessit eet fueri cile. Theol.
effe Visibilem Ecclesiā &c. it is necessary to confesse the Church
part. 2.
tobe Visible; whether tendeth then bee poentosia oratio, this
monstrous opinion, which deneyth the Church to be Visible? (u) in loc.
Melanthon Further thus faith: (u) Whensoever we thinke of the
Church, let us behold the company of such men, as are gathered
togather, which is the Visible Church: Neither let us dreame,
that the Elect of God are to be found in any other place, then in
this Visible Society &c. neithre let us imagine of any other In-
visible Church. Briefly the saide Melanthon vrging divers
texts of Scripture in profe of the Churches Visibillity, thus co-
cludeth.
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 inclucheth: Hi & (x) similes loci &c. These, and such lyke placed
(of Scripture ) non de Ideæ Platonica, sed de Ecclesia visibilibi in-
quuntur: do not speake of Plato his Ideæ, but of the Visible
Church. this Melanthon. The Learned Humiss giueth his
sentence in these words: God (v) in all times hath placed his
Church, in a high place, and hath exalted it in the sight of all
People, and Nations. Iacobus Andreas (that famous Protestant)
thus iumpeth with his brethren herein: We (z) are not ignorant,
that the Church must be a Visible company of teachers, and
bearers. The eminent Darius doth thus second the last: who (a)
derieth the true Church of God (and that Visible) to have bene
from the beginning of the world; he without doubt sheweth him-
self to be ignorant in holy Scripture. M. Hooker (your Coun-
trman) thus writeth of this point: God (b) hath had ever shall
have some Church Visible upon earth.

Peter Martyr (once your Companion, Ochmanus) con-
feasth the truth herein in these words: We do (c) not appoint an
Invisible Church; but do define the Church to be a Congregation
unto which the faithfull may know, that they may safely adioyne
themselves.

D. Field conspireth with all the former Protestants, thus
saying: (d) The persons of them of whom the Church consisteth are
Visible; their profession knowne even to the prohane, and wicked
of the world; And in this sort, the Church cannot be Invisible.
Thus this Doctor preuyeth the autore of those who say
the Church is Visible, but to the Elect only. The said D Field
thus rephrasteth Cardinal Bellarmine touching this point,
saying: (e) it is true, that Bellarmine laboreth in vain in pro-
owing, that there is, and always hath beene a Visible Church;
and that, not consisting of some few scattered Christians, without
Order of Monstry or Use of Sacraments; for all this we do mosi
willingly yeeld unto; but sooner perhaps some few have bene oth-
other wise of Opinion.

But for great breuitie, and omitting the like confessions
herein of other remarkable Protestants, D. Humfrey shall

cote
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close vp this scene, who entereth into heat, and passion
with his Aduersaries for needlessly prouing the Churches
euer Visibility. For thus he writeth: *Cur ergo anxie & cu-
risioe probant, quod est a nobis numquam negatum? Why do
they (meaning the Catholicks) so painfully and curiously prove
that, which we never denied? And then after the said Doctour:
Non enim clancularij secessias & convocationes sunt Christianae,
the society of Christians are not secret meetings. And then there
again, speaking of the Church militant: Oportet Ecclesi
esse conspicuum Conclusio est clariSSima, It is a manifie
Conclusion, that the Church is to be conspicuous, and Visible. And thus
farre (Gentlemen) of your owne Brethren confessing with vs
Catholicks, the euer Visibility of the Church of God; And
this in so full a manner, as that the wicked (as *D. Eyld* above
spaketh) shall take full notice, and sight of it; by force of
which cleare testimonies, those few, and ignorant Protestants
(who confesse the Church to be Visible, but not in so full a
maner) are prevented of their poore refuge, saying: The
Church is Visible, but not at all tymes (as if the Church, like
the Sea, enjoyed a flux, and reflux of it Visibility) knowne, but
knowne only to the Elect, and faithful: phantasticaly spoken
without al colour of proofoe, and mainly crosst, not only
their owne more learned Brethren; but also most repugnant to
the former mentioned Prophecies of Gods sacred word, and
other passaiges thereof; to the graue authority of the Primatiae
Fathers, and finally to al force of reason it selfe.

D. R E T N O L D S.
Wee see (*Michael*) you are very contentious in our owne
Writers; And now I hope this first point is perfected, Where-
upon the force of the future discourse is to relye; And though
the be some difficulty to crye downe an errour or false opinion
in doctrine, once advanced; Neuertheless I trust, so learned,
judicious Man, persing the former authorities at large, will
euer dreame of an Invisible Church; being in it selfe a more
intentional Notion, and haung no subsistence, or being.
THE SECOND PART OF
MICHEAS.

M. DOLBEAR, you say truly. But now seeing it is in this next place properly incumbent upon you, and these two grave men, to instance in Protestants for all ages since Christ (for the Church of Christ by your owne former doctrine, necessarily existeth such a Visibility (I should it convenient to put you at in minde of two or three points: the due consideration of which may much induce to the discovery of the weaknesses of such instances, which as my thoughts presage, will be hereafter instilte, upon you.

N E V S E R V S.

You do well (Michael) to set downe those premonitions; for we desire, that if there shall be any defect in the future examples, it may be fully displayed. Therefore proceed in your Method.

MICHEAS.

The first then of these any mutations, may be to observe the wondrous reluctation, and backwardnesse in some Protestants (a manifest signe of their owne guilty defectuosenesse herein) when this Catholicks presse them, to give instances of Protestantism, and of the administration of the word, and Sacraments: For, being they wil heare men in hand, that their Church hath ever continued Visible; they are therefore in reasonsetselfe bound (as maintaining the affirmative part) to undertake the proofe thereof. Now answerably to my former Assertion, I finde D Warton (g) (speaking to his Catholick Adversary) thus to write: you will say, shew us, where the faith, and Religion you profess, where held. Nay, as you, that they were held no where &c. And what if it could not be shewed? yet we know by the articles of our Creede, that there hath bene always a Church, in which we say, this religion, we profess, must of necessity be held &c. This stands upon you to disprove, which when you do by particular Records, you shall be particular answer. Then which what can be spoken, first more absurdly, as expecting records of things, which never were in being?
being? He furthermore transferring the part of proving upon Catholics to which himselfe, and his fellowes only stand obliged. Secondly, what can discover more their vnblessedness in giving examples of Protestantc during the former ages? The like despairing Answere D. Fulke, ('*) vieth upon the same point, saying to his Aduersary: Proferre me iubes secto orbe latiserantes, vult quem iniquum postulas? Thou wiltst me to produce, and name those, which did he seares through out the World; how unjust a thing dost thou here demand?

The second Observation. Seing the Church of God is at all times, and seasons (without the least discontinuance thereof) to be visible, and to enjoy a publike administration of the Word, and Sacraments (as above we al have proued) That therefore such Instances of Protestantc, which may be goun by you hereafter (supposing them to be true) do but justify Visibility of your Church, only for so long (ac no longer) as the said Protestant did live. And therefore except you be able to produce examples of Protestantc, for all ages since Christ (ac if you do saye herein, but for any one only age) it necessarily followeth; that Church of the Protestant (as wanting this uninterrupted Visibility) is not the Church of Christ, described in the old Testament, and their prophecied of, in so many different places.

The third, and last Observation. That one may truly, and justly be called a Protestant, two things (among others) must necessarily concur: The one, that he do mantayne all the chief points of Protestantc; Thus he is not to hould only some few points of Protestantc; and in the rest (being more in number, and of greater importance) to pertake with the Catholics: seeing such a Man is rather (as beleeuing more Articles of Catholicke Religion, then of Protestantc) to be reputed a Catholike, then a Protestant; for his denomination is to be given him rather according to the greater, and weighe-ier number of Articles beleeued by him, ther otherwise; though so speake the truth, such a Man to beleeuing, is formally nei-
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catholick not Protestant.

The second thing necessary to the being of a Protestant, is, that he doth not hould pertinaciously any mayne Heresies, or Paradoxes wholly impugned, gainsaid, and contradicted, both by Protestant, and Catholicke. For this Man in this respecte, is to be styled rather an open Hereticke, then a Protestant, even in the censure of the Protestants themselves. Therefore to conclude this last observation; Euen as when beasts of several Kynodes ( or species ) do couple together, that which is engendred, is of a third Kinde, divers from them both: So here, that Religion or fayth, which is ( as it were ) propagated from the mixture of contrary Religions, must be a believe, different from them all. These things being premised, now M. Doctrour or either of you two, may begin to instance in Protestant Professours for every age: And I well reply there, as my judgment, and reading will best able me.

I do like well of these your animaduertions; and they are able in a clare judgement to fanne away impertef, and faulty instances, from such as be true, and perfect.

Before any of you begin your discours of Instancing, I must demand of you all ( as Cardinal Bellarmyne did in his late discours with D. Whitakers ) whether you will be content to stand to the authority of your owne learned Brethren, in all the following passages betweene vs?

D. REYNOLDS.

I here answeres for vs al, We will indisputably stand to our owne mens learned judgements. And if you can convince either our future examples, or our cause in general, from our Protestants prays we yeald you the victory. For I do hould with

Osiander the Protestant, that (h) the Confession and testimoyn of an Adversary, is of greatest authority. And therefore Peter Mar-

ey truly saith: surely (i) among other testimonies, that is of greatest weight, which is given by the Enemies. And D. Ban-
converting all other Protestants in this point). Thus writing: Let us take bold of that, which they have granted you may be bold to build thereupon, for a truth, that they are so constrained to yield unto. Which kind of proofe is no leele warrante by the Ancient Fathers; for Irenems faith: It is an unanswerable (l) proofe, which bringeth attestation from the Adversaries themselves. And Nazianzen pronounceth thus hereof: It is the (m) greatest carnage and wisdom of speech, to blnde the Adversary with his owne words. So full you see (Michaelis) I am in this point. But now let vs come to the maine matter. To produce instanaces of Protestantism shalbe my peculiar Scene. And that I may the better marshall, and incame (as it were) my examples, whereby the more forcibly to inuade your judgment, I will begin with the latter times of the Church, and so ascend upwards. And first, for these last three score yeares, the Gospel of Christ hath enjoyed here in England (to forbeare all other Countreyes) its Visibility, in it full Orbe; all writers of these days and other Nations acknowledging no leele. Againe in K. Edward the sixt his time, this worthy Man Ochius here present (backed with the like endeavours of the learned Peter Martyr) did so plant our Protestant faith in our Nation, as that infinite most remarkable Professours thereof did instantly growne (like roses after a long cold, or tempest, blooming forth through the heat of the Sunne) with reference of which Professours, Ochius may justly apply to himselfe, the words of Aen. (n) Quorum pars magna fam.
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plete Protestant) was fully taught, and beleaied in K. Edward
his dayes, I absolutely deny.

OCCHINVS.
Will you deny (Micheaus) so manifest a verity, whereas
myselfe was not only an eyewitnesse in those times: but (If I
may speake in modesty) a greate Cause thereof? What will
you not deny, if you deny, such illustrious Trueths? and what
hope can we haue of your bettering, by this our diputation?

M ichAE S.
Good Ochirrus, beare me not downe with afitrns of
vaunting words (the refuse of speech) but if you can, with
force of argument. I peremptorily deny the former point, and
for justifying this my denial, I wil recurre to the Communion
Booke, set out in K. Edwards time with the approbation, and
allowance (as D. Dour, a Protestant affirneth) of Peter Mar-
yr, your Cooperatour. Which Booke we must presume in
adoption, was made according to the publike faith of the
King and the Realme, establisshed in those tymes; and the ra-
ther considering, that the said Communion Booke (for it grates
authority) was warranted in the Kings time, by All of Par-
liament. Now this Communion Booke, or publike Liturgy of
the faith of England in those dayes, being printed in the
by Edward Whitchurch anno 1549, pertaketh in many points,
with our Roman Religion. For it maketh speciall defence for
(c) fol.156. Ceremonies; (c) and prescribeth, that the Eucharist shalbe
(d) fol.131. consecrated with the signe of the Cross. It commandeth (d)
confecrated with the signe of the Cross. It commandeth (d)
consecration of the water of Baptisme, with the signe of the Cross.
(e) fol.132. It alloweth of Chrisme; (e) as also of the Childs annyoing
(f) and Exorcisme. In that booke mention is made of prayer(h)
for the dead; and intercession, and (i) offering up of our Prayers
by Angels. It defidenteth Baptisme given by Laypersons, (k) in
(j) fol.117. time of necessity; and the grace (l) of the Sacrament; as also
(l) fol.119 Confirmation (m) of children, and strength giuen them thereby
(m) fol.132. It meunoneth (according to the custome vied in tyme at
Masse at this very day) the Priests turning sometimes to the Al-
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var; (n) and sometimes to the People. (o) It ordaineth that an-
(2) Alleluia should be
(s) from Easter to Trinity Sunday. It prescribeth the Priest
saying of the (q) Bride, & bridegroom, with the signe of the Cross.

It alloweth the Priest's absolution of the sicke Penitent, with
these particular words: By (s) the authority committed unto me,
I absolve thee of all thy sins. It mentioneth a speciall Confession (s) of the sicke Penitent; And lastly it commandeth the (t) an-
noynting of the sicke Person, which we Catholicks call the Sa-
crament of Extreme Vniow. So little reason [Oeobius] you see,
you have to affirme, that the Protestant of the present
Church of England is the same, which was maintaine, and pu-
blikely established by King Edward.

O C H I N V S.

Indeede I grant, the Communion booke was then made
by the content of the Parliament, but I instructe those, with
whom I conversed, to recite those superstitions their confir-
med.

D. R E T N O L D S.

Well let that passe. It auayleth not much, whether Protes-
tancy was here in England at those dayes, or no; since it is cer-
taine, it was then most fully dilat in many other Countrie,
by the late aforesaying vp of Lusher; who was miraculously
sent by the Holy Ghost, to illuminate the world with the
Truth of the Ghospell, and to discipulate the clowds of the for-
ter Romifh Errours. And I am assure[d] you wil ac-
knowledg Lusher for a perfect Protestant in all points; and
consequently that the Protestant Church was in Lusher, & his
followers, most conspicuous, and Visible.

M I C H E A S.

I know, most of our new Ghospellers trauayle with you
[M. D.] on this child; to wit, that Lusher did erect a perfect
forme of Protestant. By the which we may learne, that Af-
fession, is not only blind but also deafe; to loath you Protes-
tans are, either to see or heare any thing against Lusher here-
E 2
in. Neuerthelesse I here averse, it is impossible to justify Luther for a true Protestant. I know also, that himselfe thus vaunteth

(9) Christum a nobis præmā vulgatam auder. us gloriari; where we may see, it is an accustomed blemish of most Innovators, to become their owne Parasites.

NE SVRS.

Strange Luther not a Protestant: doth the Sunne shine? Is the fier hot? Doth the Sea ebb, and flow? As certaine, as any of these to certaine, Luther was a perfect, and true Protestant. He was the Sunne, that did dispel in those daies the mists of Antichristian darkenesse. From his preaching, and writings, a fier of Christian zeale was inkindled in thousands of mens soules, for the embracing of the Ghospel of Christ; And never did the torrent, and inundation of superstition, and Idolatry suffer a greater reflex a greater reflux and Ebb, then in his life time.

M IC H E AS.

Rhetorically amplified, Neulesus. But it is the weight of Reason, not a froward or empty words, which sway the judicious. I grant that Luther d.d derogatize more articles of Innovation, and Nouelisme, now taught by Protestants, then any one Man afore him, did since the first plantation of Christianity: yet that Luther was a perfect, and articulate Protestant, and such, as the present Protestant Church (with relation to the doctrine now taught by that Church) may justly & truly acknowledge for a member thereof, I eternally denye, and do justify my denial out of his owne books: so shall (9) Luther prove, that Luther was no Protestant. Now this I euidt, (according to my former premonitions, and cautions) first, because Luther did euer hould (even after his recollt from the Church of Rome) divers Catholicke opinions, or doctrines, then, and till now taught by the said Church. Secondly, in that Luther after his departure from the Church of Rome, did maneaye divers grosse errors, or rather Heresies, or rather blasphemies; and for such at this day condemned, both by Catho-
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Catholicks, and Protestants: So evident it will appeare, that Luther was too weake a bulke, to give nutrishment to all those different plants; which now do title themselves Protestants. And first touching feuerall Catholicke points, euer beleued, & defended by Luther, eu'n to his last day, these following may serve, as Instances.

1. First he euer maintayned the Real Presence in the Blessed Sacrament of the Eucharist (as the world knoweth). And his followers for their peculiar defence of this doctrine, are style Lutherns by Swynglins, Calvin, & their party, unpugning the forefaide doctrine.

2. Luther also defended Prayer to Saints, of which point he thus wryteth: (x) De inercessionibus, cum suis Ecclesiae Christi s. & indicis sanctis a nobis honorandis effa atque invocandis.

3. He also taught the doctrine of Evangelicall Councells; to wit, that a man might do more, then he is commanded, as appeareth out of his Booke: de (y) missarum

4. The Doctrine of Purgatory he taught; of which see som

5. Luther further taught, and approved the use of Images, as Reza (b) witteseth.

6. The indissunity of communion under one, or both kindes alt. in prae

7. Touching the making of the signe of the Cross, upon our foreheads, Giovanni Crenelius (a Lutheran) thus witteseth: Cum immo pietate, sine furore et eleto, cruco nos sustineat Lutheri (d) & altius pietatem institutionem, signamus: When we 118.
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go to bedd, or rise from thence, we doe signe ourselves with the
signe of the Crosse, according to the advice of Luther and other pi-

(es) Loc. 7.

ous men. And Johannes Maulius (e) (Luthers Scholler) thus
com. pag. 6:6.

writeth of Luther: respondent Lutherus, signo crucis facto, Deus
meus estus : Luther answered, at the making of the signe of the
Crosse, God defend me.

(e) In loc.
(f) Deum voluerit &c. Seing God would have one
com. class. I.

Catholicke Church, throughout the whole world : it was needful,

that one people, homo unum aliquem patrem illum unius populi electi,
yea some one father of this one people should be chosen, ad quem,
sus posterorum spectauit urbs orbis, to whose care, and his successeurs
the whole world should belong. And thus farre (Gentlemen) touching
some cast, to shew, that Luther, even after his forsaking
of the Catholicke, and Roman Church, did nevertheless still
retaine, and believe, divers Catholicke doctrines: and conse-

quently was no no entire, and perfect Protestant.

D. REYNOLDS.

I confesse indeede, that Luther (as appeareth by his owne
writings) did not reuole to the new World (as I may teame
it) all the Evangelical Truth : the fuller discovery of some
parts thereof, being refereed for our later days. And though
his owne Religion was not (through want of believe of some
Trues) perfectly good; yet I am assured, it is not by his po-


tively maintayning of any one error (then in what he was
muzled by the Church of Rome) in any fort euill.

MICHEAS.

This your reply is impertinent: for here the Question is on-
ly, whether Luther in respect of his faith, was such an absolute
Protestant, as at this day our Gospellers repute for a good, &c
found Protestant. Yet that you may see your owne error
otherwise, in our highly prejuding of Lukers Religious witt
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here particularize out of his owne writings, and other Prote-

stant relations, certaine Heresies and blasphemies; never by
him after recaled, and incompatible with Situation, (for modi-
cum (') firmentum totam masam corrumpire) which he did e-
gurgitate out of his impure Homak. From whence we may
inferre, that with lese reason he may be virged for a Pro-
testant.

1. And First, I wil here alledge his impious doctrine (wher-
in he labored to cut, and wound Christian Religion, even in it
matter-veine) touching the most Blessed Trinity, concerning
which he thus speakeith: The (g) Divinity is three fold, as the
three Persons be &c. And from hence the reason may well be,
why Luther (h) expungeth out of the: Litany, this vertic: Holy
Trinity, one very God, have mercy upon vs. And hereupon he is
not afraid to say, that the word. Trinity, (i) is but an humane
invention, and soundeth coldly. And finallie, he concludeth, that
his soule haeth the word: Homousian, or Consustantiale; For
thus he wrceth: Anima (k) mea edit Homousian, & Optime
exigent Arianis, ne vocem illam prophaneam & novam regeris.
This is no Actuar of the word: Homousian, or
Consustantiale; And the Arians, now without reason, required,
that is should not be lawfull to put this prophane, and new Word
(meaning, Homousian or consustantialis) among the rules of
faith. Luther's blasphemy against the F. Trinity was such, and
so odious, that euie (l) Zwinglius did purposely write against
Luther touching this point very.

2. Touching the event of things, Luther houldeth (contra-
ry to all Christian faith) that all things come to passe, through
a certaine Stoical, and Fatal necessity; for he defending this
Hereby thus wrceth: Nullo (m) est in manu &c. It is in
no mans power, to think of good, or evil: but all things (as Wickeff's
article, condemned at Constance, did rightly teach) proceed from
absolute Necessity. And againe: (n) Saecur articulum &c. I do
confesse Wickeff's article of all things, comming to passe by Necessi-
ty, to have bene faithfully condemned, in the consensice of Constance.

3. To
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3. To the dishonour of Christ his Passion (who was clothed with Essensial Majesty and as uniting the insufficiency of it, for the redemption of mankind; he teacheth, that Christ not only suffered in body, but also his Divinity suffered; for thus he writeth Cum (o) erat, quod fisci humana Natura passa est, Christus visis, ut magne promulgaret eum. If I believe, that only the Humane Nature of Christ suffered for me; then is Christ a Saviour, but of a wise, and small worth, and himself needeth a Saviour. And Luther speaking of this point in another place, thus reprehended the Zwinglians. The (p) Zwinglians did contend again, if we most pertinaciously, that the Divinity of Christ could not suffer: A doctrine loathsome, as that it was not refuted only by the Zwinglians in Lutheran days (as himself confesseth) but also euen by Reza (q; such chaynes you see of blasphemies (one itil following an other) are wouned in Lutheran faith, and Religion.

4. Touching the Administration of the Word, and Sacraments; Luther teacheth, that al men (and women also) have authority, & power to administer them: Thesbe his owne words: The first (r) office of a Priest is to preach the Word &c. But this is common to all: Next, to baptize, &c. This also al may do, even women &c. The third office is to consecrate bread, and wine: But this also is common to all, no lesse, then Priests: And this I anowe by the authoris of Christ himselfe, saying: do this in remembrance of me. This Christ speaketh at then present, and to come afterwards. If then that, which is greater, then al, be given indifferentely to all, Men, and Women (I mean, the word, and Baptisme) then that, which is lesse (I mean, to consecrate the Supper) is also given to them. Thus Luther. Yea Lut. r proceded to farre here, as that, as D. Cowell witnesseth, he was not afraid to affirme, that he Sacraments (s) were effectual, though, administered by Satan himselfe. With D. Cowell agreeeth the Protestant Hoffman, thus writing: Lutherus (r) co usque magisterius &c. Luther procedeth to farre here in, that he maintained the Sacraments to be a true Sacraments, esus; a Diabolo
5. For absolute denial of temporal Magistrates (an Heresy), we finde Luther thus to write: Among (u) Christians no man, or ought to be a Magistrate; But every one is to other equally subject &c. And againe: As Christ (x) cannot suffer himselfe to be tyed, & bound by lawes &c. So also ought not the Conscience of a Christian to suffer them.

6. Touching Luther's denial of certaine parcelts of Scripture: And first the Epistle of S. James is called by Luther, Contentious, (y) swelling, stragy, and unworthy an Apostolical spirit. The booke of the Apocalypse is also rejected by Luther, by the acknowledgment of Bullengen, thus writing hereof: Doctor Martin Luther, hah (as it were) flock'd this booke, with a harsh preface, set before his first Edition in Dusch; for which his judgement, good, and learned Men were offended with him. Hereunto I will add Luther's contempt of Moses, and some of the Apostles: Against Moses he thus writeth: (a) Habuit Moses Libia in focundo, irata &c. And againe: Moses habuit Libia difficila soli & ira. Touching the Apostles, he thus controuseth S. Peter; S. Peter (b) did line, and teach, extra verbum Dei; besides the word of God. Thus we may see, how no wynde was able to weigh downe the eares of Luther's pryele.

7. Luther also taught an Heresie, whereby the Propagation of Christian Religion is much endanger'd; to wit, That it was not lawful to wage warre against the Turk: an error; which enen the greatest Idolators of Luther havee mainly condemned. Luther's words are these: (c) Praelati contra Turcas, est repugnare Dei visitantes iniquitates nostras per illos. To wage warre against the Turk is to resist God visiting our sins by the: A point so contrested, that Erasmus, thus writeth of the consequence, and effects of Luther's doctrine: Many (d) of the Saxons following herein, the first distance of Luther, deny'd to Caesar, and King Ferdinand aye against the Turk &c. And said; they had rather fight for a Turk not Baptized, then for a Turk Baptis-
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Baptized; meaninge, the Emperor. Thus Erasmus.

8. Touching Faith, and good works, Luther taught an
Hereby, disallowed by all learned Protestants. For Luther teac-

heth, as followeth: it is (e) impiety to affirm, that faith with-

out Charity, satisfeth not. Nay Luther proceeded further, thus
writing: Fides nisi sit sine caritate. Except (f) faith be without
the least good works, it doth not satisfie; nay it is not faith. And there-
upon, the more to debate good works, he thus faith: (g)
Works take their goodness of the worker; and (h) no works is
disallowed of God, unless the author thereof be disallowed before.
Here now I end touching Luther, Where you may perceive
[Neuerus] that this your sworne (of which you afore vaunted)
prooves to be but a fayning Contester; the fislye zeal (you spoke of)
but a turbulent combustion set on flame by Luther in sub-
jects minds, against all Christian Magistracy; and the reflux,
which Luther (as you pretend) causeth in the Church of Rome,
was infantly attended on, with a flux and outflowing of many
dreadful, and blasphemous doctines, ther broached, and
defended by him. But here I referre two points to the maure
Consideration of you [M. Doctour] and these two learned
men, here present. First, whether Luther can truely be challenged
at this day for a perfect Protestant; (and consequently,
whether the Visibility of the Protestant Church, can be truely
justified in him) considering, both the fæullet Catholicke Do-
ctrines, as also the many explorat Herebyes, and blasphemyes,
he maintayned even after his revolt from the Papacy. The se-
cond (though but incidentall at this present) whether it for-
teth to the sweeter proceeding of God, to vse as his Instrument,
for the redifying of his Church (admitting it afore ruined) a
man, who practiced his penne (and this after his supposed cal-
ling) to the wrongdoing of Christian Faith, and Charity; to the
fortifying of the State, and Empyre of Christs greatest Enemy;
to the expunging of Gods sacred Writ, and constituting of his
greatest Servants: to the disauthorizing of all Christian Princes,
and Civill Magistrates: to the dishonoring, and debaseing of the
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the Sacraments; to the distalewing of the infinit worth, and price of Christ his Passion; to the upholding, and maintayning of a Stoicall, and fatall Necessity in all things: And lastly to the absolute denial of the most Blessed, and holy Trinity.

Now (Gentlemen all) if you want a Protestat, to be the square, and rule of Protestantcy, I am content (in this your presence) to take Luther for a Protestant.

OCHINVS.

I am amazed to here of these Points: and I would not beleue them; but that Lutheran wise least are yet extant, and ready, to charge him with them.

NEW SERVS.

I condemn my selfe [Micheau] of my former rash, and unexamined affiet, given in behalfe of Luther: and I blame my owne hasty Credulity. But by this I may leerne, that the attendant of Wildome, is moste beliefe. But, M. Doctour, we would wish you, to ascende to higher times.

D. REYNOLDS.

I will, And I will ascend so slow and by small degrees. Only above in part of excuse (though not in defence) of Lutheran errors, I must put you in mind [Micheau] that the purest gold Ore is mixt with some drosse: the fayrest rose best with sharpe pricks; and dures auncie and reverend Fathers had their oversights. But to proceede higher: what say you [Micheau] of the twenty yeares first before Luther? Do you not thinke, that there were then many markably, and visibly knowne, who professd the present Protestant faith, and Religion?

MICHÆS.

M. Doctour. If you can excett so much, then you are to name those many Professours: if not many, some few: at least some one or other. If you can, I now urge you to it. But it seemeth by your silence, being thus pronounced, you cannot name any one Protestant then living: to rare in those dayes (though so late) were the byrds of such an Aery.
THE SECOND PART OF
D. REYNOLDS.

Do you not know, that Bucer, Melancthon, and Pelicon, were professed Protestants, even before Luther's breaking with the Church of Rome?

MICHÆS.

Indeeede D. Morton (i) in extreme penury, and for maine releife of his Cause, is not abashed to nam the said three men for Protestants, before Luther's revolt from the Pope: Whereas it is certaine, that all these were originally Catholicks: & only vpon Luther's sale, did after adioyn themselves to him.

I here further tell you, that it is repugnant to Common sense, that any Protestants, or any administrition of the word, and Sacraments, should be within the twenty yeares, next afores Luther's Apostry (for I can tarme it no better) and yet no memory to be extant thereof, in any one Country or other, throughout all Christendome; especially seeing all Occurrents thereabouts (if there were any) should have beene performed in the memory of Man, and consequently lesse subject to forgetfulness. Againe, you pretend, you can exemplify in Protestants for all former auncient times; and yet you faile euon in this last age: Belike you will perswade vs, that our knowledg of these matters, is like to some bad eyes, which see things a farre of, better, then nearer at hand.

Furthermore, I here ask the reason, that if any such examples of protestancy had bene immediatly before Luther revolt, why at leaft did not Luther, Zwinglius and the rest, that adioyned themselves to him, make mention of some such Protestants?

D. REYNOLDS.

The Protestant Church doubtlesly was in those dayes, but it was in solitude: And herein I ioyne in iudgment with D. Whitakers, thus cen备用ing of this point: Ante (k) Lutheri tempora, latebat Ecclesia in solitudine. Before the times of Luther, the Church lay hid in the desert.

MICHÆS.

I grants
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I grant, the Doctor answereth so; but why doth not he (being much provoked by his adversary thereto) alledge as much as one man, who was a Protestant before Luther's change? Againe I demande, why did those supposed Protestants immediately before Luther's dayes, iye to hid and unkowne, at Luther's reaping? If you say for fear of persecution (for no other pretext you can alledge) I reply, that fear of persecution could not be pretended to be a bar after Luther open revolte; but that the Protestants (if any such were) might securely then have appeared, and publiquely have joined themselves with Luther; Considering that then divers magistrats and commonwealths had openly undertaken the patronage of Luther's doctrine and Religion: And who obserueth not, that the floud of any doctrine in faith is more or lesse, as it is governed with the sal or wayne of secular Authority?

But to urge a more irrefragable proofe, for this matter, this point (to wit, that not any one Protestant was to be found, through the whole World, immediately before the dayes of Luther) is so cleare and undeniable, as that we find the same granted, by a whole volley of Confessions, proceeding from the Protestants owne pens. For thus (for example), D. Izelw acknowledgeth: The (l) truth was unknowne at that tyme, and unheard of, when Martin Luther and Hulderick Zvinglius, first came unto the knowledge and preaching of the Gospel. And upon this ground it is, that Bucer (m) calleth Luther, The first Apostle to us, of the reformed doctrine. Yea Conradus Stusenberg (the Lutheran) thus vehemently contesteth this point, saying: It is (n) impudency to affirme, that many learned Men in Germany before Luther, did holde the doctrine of the Gospel: With whom in like manner conspireth Benedictus (o) Morgenternensis, thus writhing: It is ridiculous to say, that any before the tyme of Luther, had the puritie of the Gospel. Thus these Protestants: from whom in authority, being thus fully recited, I gather [M. D.] this Refultancy; That Luther's revolt was so farre, from proving the condemnning of the Vissability of the Protestant Church, or the

(l) In his Apolog. of the Church part. 4. c. 4. (m) In ep. ann. 36. ad Episc. Hereford. (n) in theolog. Calvini f. 2. fol. 130. (o) Tract. de Eccles. pag. 145.
admnistration of the word and sacraments; as that it proueth a manifest interruuption, or rather a nullity thereof. It being so fully confessed, that at the first appearance of this Miserere of Saxony, (I meane of Luther, who first poizned the Duchy of Saxony with his doctrine) there was not any one Protestant (much lesse, a Protestant Church preaching the Word and administiring the Sacraments) vpon the face of the earth, to be seene or heard of: But hereat I meete not, since Philosophy teacheth vs (to speake by allusion) that there the Obiect is wanting, there the sense suspending its operation.

DOCTOR RENTOLDS.

Admitting all that you say, to be true, touching the first twenty yeares before Luther; yet it is most evident, that John Hus (who liued anno. 1400, and not very many yeares before those 20. yeares) was a good and true Protestant; for him I fynd registred for a most holy Martyr by M. Fox, (p) and Dr. Downham.

MICHAES.

John Hus did liue in the yeare 1400. Who first was a Catholicke Priest. The cause of his death, was in that he taught the Necessity of Communion vnder both kinds, and the Seditious doctrine touching Princes, Bishops, and Priests, being in mortall sinne.

But to make a more particular discription of this Instance: The Articles, wherein his followers (the Bohemians) distressed from the Church of Rome, were these following, which Mr. Fox thus relateth: The Bohemians (r) being demanded in what points, they did differ from the Church of Rome; the only Propositions, which they propounded, were these four Articles first, Communion under both kinds; The second, that all Civil dominion was forbidden to the Clergy; The third, that the preaching of the Word was free for all Men, and in all places; The fourth, that open Armes are in no wise to be suffered, for avoiding of greater euill. Thus M. Fox of the Hussite, who ( we see) as comparing with the Church of Rome in all other points, cannot possibly be alledge.
THE CONVERTED IREW.

But what do you lay of John Hus himselfe, was not he a Protestant, and dyed in defence of the Protestant sayth?

M. D. The testimonies of Luther and M. Fox shall decide this point betwenee vs. And first M. Fox thus saith of him. (s) Fox in Quid (t) unquam docuit, ante in concilio detrinitit Hussus &c. Apocalyp.

what did Hus defend at any tyme, or taught in the concel, where- c.11. pag.

in he might not seeme eu'n superstitiously to agree with the Papists? What doe the Popish sayth teach concerning Transubstan-

station, which he did not in like sort conforme with the Papists? who did celebr.:...Majest more religiously, then he? Or who more

obstentiously, did keep the voues of priestly single life? Add here to, that touching freewill, faith, predestination, the cause of justification, merit of works, what othe thing taught he, then was taught at Rome? What image of any saint did he cast out at Bethlehem? there-

fore what can we say, (for which he deferred, death) touching the which, he is not a like to be condemned with the Sea of Rome, or

with it to be freed and absoleued? Thus saith M. Fox, with whom

agreeth Luther, thus writing of Hus: The (r) papists burned (r) In colo-

Hus, when he departed not a fingars breadth from the papacy; for he taught the same, which the papists do; only he did find fault with their vices and wicked life, agaynst the Pope he did nothing. No.

Thus Luther.

Besides all the Catholike doctrines, maintained by Hus, he

ought (as aboue is touched) the Heresy of Wicke, to wit, that

there are no Princes, Priestes, or Bishoppes, whyle they are in

mortall sinne, as M. Fox (u) recordeth; with whom agreeth (u) Aft; mon. 230.

the Protestant Osiander, thus wrytting: nullus est Dominus ci-

nulis, nullus est Prelatus, nullus est Episcopus, dum est in mortalis

pecado, Hac propositio approbar non potest, sed passus est Ioann-

ves Hus hac in parte aliquid humano: There is no Civil Prince, or Bisho.

p, or Bishop, whyles he is in mortall sinne: This proposition
cannot be approved; but, John Hus suffered herein the infirmity
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of Man. Now I cannot, but admire the incredible boldness of M. Fox, who acknowledging the former Heresy manayned by Hus, but especially granting (as shewed out of his owne words) that Hus did houl all the cheife points and fframe of the present Roman Religion, was nevertheless not ashamed to pronounce John Hus, for a most holy Martyr (as above is expressed) meaning a martyr of his owne Protestant Church. So gladly you Protestants (for the supporting of the continuance and visibility of your Church) do make clayre, to any Catholike, or Hereticke whossoever: who in one only point of Religion, (though dissenting in all others) may seem to compare and interleague with you. Thus far of Hus, whom to legitime, for a Protestant, you see, it is impossible.

O CHINVS.

I must here agree in judgment with Michele. And this Instance had far better bene forborne, then obtruded; And indeed it is no small blemish to our Church, to insist in such weake and insufficient examples. But [M. DoE6t] Let vs entreat you, to rise vp to Higher tymes in your discourse.

D. R E T N O L D S.

I will satisfy your desire. The next then, in whom I will Instance, shall be our owne Countryman Wicklef: Whom all the world (I hope) will even dispose, that he was a perfect Protestant; and that himselfe and his followers enjoyed the administration of the Word and Sacraments; the practice of which is acknowledged to be an essential note of the Churches Visibility. This my opinion touching Wicklef, being a Protestant, is not myne alone: but it is warrantted with the authorityes of M. Fox, (y) and the learned (z) Crispinan.

MICHAES.

Indeede [M. D.] M. Fox & Crispinan (I grant) do so teach; but how truly, Observe, what followeth; and then geeue vp your eauen and impartial judgment. And yet before I come to the tuche of this point, I must put you in mind, what thy two former Protestants grant in the places by you cited, that at
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Wickliff's revolt (supposing him to be a Protestant) the Protestant Church was wholly incapable; for thus M. Fox (a) wrote: In the time of horrible darkness, when there seemed in a manner to be no one so little spark of pure doctrine, left or remaining; Wickliff by God's providence rose up, through whom the Lord would first awaken & raise up against the world. Thus he. This Wickliff being an Englishman (as you know, M. D.) was a Catholic, Priest, and Person of Lutterworth in Leicestershires; and as Stow (b) relateth, He first inveighed against the Church of Rome, because he had been deprived by the Archbishop of Canterbury, from a certaine benefice. He lived, anno, 1370. Now that Wickliff cannot be truly claymed for a Protestant, I propone, in that (besides he was a Catholicke Priest, and no Church of the Protestants, then knowing to him) he still retayned many Catholicke Opinions; and withall taught divers notonious Herefyes.

Touching his Catholicke Opinions full beleued by him, I will allledge divers out of his owne Wryttings; First he beleued the Sacraments, thus writing of them: Quodam (c) sacramentum fepromulgauit Christus & c. Certaine Sacraments Christ did promulgate by himselfe, as Baptisme, the Eucharist, the Sacrament of Orders, and of Penance; certaine also by his Apostiles, as the Sacraments of Confirmation, and of Extreme Viiction.

He also beleued the rites and Ceremonies of the Maffe, as appeareth in his booke de Apostasi, c. 18.

Touching his praying to our Blessed Lady, he thus in sermone writeth: (d) Sic videtur mihi, quod impossibile fes nospreamiari sine Maria suffragio: It seems impossible to me, for any man to be rewarded, without the suffrage (or prayers) of Mary. He acknowledgew the worship of Relickes & Images, of which he thus faith: (e) Adoramus imagines, unde & signa & c. concedatur atque, quod relicque imagines & c. sunt cum prudentia adorande: we worship Images, as signes &c. Therefore it is granted, that relictess, Images &c. are to be worshippd with prudence.

(c) Wickliff in postilla super 15. cap. Marci mentioneth all the Sacramets. And in postilla super 1 Cor. cap. 1. he writeth, as is here set downe.

(d) Wickliff firm.de Assumpt. Marize.

(e) Wickliff de Eu- charisti, c. 9.
THE SECOND PART OF

Touching Merit of Works, and works of Supererogation; Wickliffe was so forward in defence thereof, that Stow thus writeth of him: (f) Wickliffe and his disciples went in conscience, garments, down to the heel, seeming to contemne all temporal goods, in the love of eternal riches; adioyned himself to the begging friars, approaching their poverty, and extolling their perfection. He thus teaching with the Catholicks, that a Religious, and voluntary poverty, is the greatest abundance. Besides these his severall Catholicks doctrines, He defended divers grosse Hereyes. He full (g) taught, that all things came to passe by an absolute and stocall Necessity: He condemned lawfull Oathes, favoring (as Osander faith) (h) of Anabaptisms. Touching Ecclesiastical persons, thus writeth (i) Melanthon of Wickliffe: Vilefus contempit presbiter, in non licere, in posside- aut quicquam proprium; Wickliffe mantaevit, that it is not law- full for priests, to posse in any thing in propriety. He further taught even by the acknowledgment of M. Fox (k) (the Canonner of the Pseudo martyrs of his Religion) that if a Bishop or a Priest be in deadly sure, he doth not order consecrate, or baptize; Which point is also verified of Wickliffe, by (l) Osander. Further- more, Wickliffe did not only abjure (with Catholicks) merit to works, done in state of grace; but he was so passionatly re- solute herein, as that (as in Walden his witnessteth) he taught merit of works, done by force of nature, with the Pelagians. Finally, Wickliffe taught, that there is no Civill magistrate, while he is in mortall sinne; and this so grossly, that Melanthon thus con- fureth him: De Domino civili, sophistice plane, sediciose vice- tor; Wickliffe disputeth of the civill magistrate sophistically and sediciose. And according to this his doctrine in Speculation, his followers in great numbers did rise against the King; And for such their treason, divers of them were apprehended, and executed.

But to contrast this point, touching the Hereyes of Wick- liffe; This matter is so evident and confessed by divers learned Protestants, as that Pantaleon (a Protestant) placeth Wickliffe
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in the Catalogue of Hereticks, thus writing: \textit{Johannes} (q) \textit{Wick-}

\textit{Chronol.} (q) \textit{In}

\textit{lebuscum} Lollardis, in Anglia summa Heresim predicar; \textit{John}

Wickele transgredit with the Lollards, his Heresie in England. And

Melanthon thus writeth in generall of him: (r) \textit{I have found in}

\textit{Wickele} many errors, whereby a Man may judge of his Spirit. Fi-

\textit{G}inally M. Fox (s) (though at other times, gracing him with the supra-

title of a Protestant) confesseth, \textit{That Wickele} used often for (s) At-

\textit{fear of persecution and danger, to dissemble his Religion; Which}

\textit{Mon.p.95;}

no man (in the judgment both of Catholike and Protestant)

professing any conscience, can lawfully do. Thus much touching

Wickele.

O CH I N V S.

\textit{M. Doutour.} I must confess (even betwene God and my con-

\textit{conscience} that hitherto the Vessell, from whence you have drawne all your former wine (I mean examples of Pro-

testancy) is not good and pure: But I hope, we shall have rea-

to say (in regard of your other more convincingInstances, hereafter to follow) with the chiefe Steward of the Feast in the

\textit{Gospel:} (r) \textit{Theo hast kept the good wine, until now.} But how-

\textit{fouer it is, Truth is not so feeble, as to be forced to leaue (for}

\textit{it owne supporting) upon the cruishes of any one mans abil-

\textit{ity.}

NEW SERVS.

Truly hitherto, the Examples of protestancy are insuffici-

tent (for how can they be reputed Protestants, who not only main-
tayne the most articles of the Romish Religion; but also do per-

\textit{unnacioynousy also to diuers confessed Hereyes?}) Never-

\textit{theless,} I doubt not but \textit{Ochius}; and my selfe shalbe able to

\textit{prove, that the Protestant Church was enriched at all tymes,}

\textit{with many of the faythfull; though not always it was so glori-

\textit{ously subjicet to the eyes of others. But [M.D.] what do you }

\textit{say to the tymes precedent to the former? For we are most}

\textit{willing, that Miechau should have good satisfaction given him}

\textit{herein.}

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I say, that in those tymes flourished not two or three, but many hundred Protestants. For then lived VValdo, from whom, as from a most worthy stemme (his branches) the VValdenses are descended. All which (both the father and the Sons) (even in the judgment of M. Fox) (u) were perfect Protestants. In those tymes also were the Abigenes, confessed for good Protestants. Also the Hennigians or Apostolics, Peter Bruns, learned Almericus, and divers others lived about those dayes: Indeede there were so many Protestants in those tymes, as I am partly troubled, where to beginne to reckon them; but may here say with the Poet: Inopem me copia fecit.

M I C H 'Æ S.

Thus [M. D.] are but ostentations; And I see, that saying verified in you: Many through love, do hurt themselves. For you through your owne much affecting, to procure the honour of your Church, do indeed, by prostituting divers Pseudoprot- estants) indignify your Church: For all these, whom you now have alleged, are merely Excentrous (as I may term them) & irregular Sectaries; their doctrines adjectly moving about the Poles of Catholick Religion, Protestant, & Sentincky.

And first touching Waldo. It is certain, that he was a Lay- man of Lyons in France; unlearned, but rich, and gave money for the translating of the Scripture into his owne vulgar tongue.

Oftin the VValdenses are alleged about the yeares 1218.

Now that neither Waldo, nor the VValdenses (his followers) were Protestants, (though they be much viged for such, by many Protestants) is several ways proved.

First, in that they did still hould divers Catholicke points, as the Real presence in the Blessed Sacrament, of whom concerning the same point Calvin thus writeth: (x) Formula Confessionis &c. The same of the Confession of the Waldenses doth in- volve all those in eternall damnation, who do not confess, that the bread is become truly the body of Christ. They also main- tained seven Sacraments, the doctrine of Vowes, of single life, and of Purgatory; with all which doctrines Benedictus (y) Morgen-
Morgenlendis (a Lutheran) chargeth the Waldenses, and reprehendeth them for the same.

Lastly, they were so full in defending the doctrine of merit of works; as that, as D. Humphrey (z) writeth of VValdo; He did forsake all things, that being poor, he might follow Christ, & the Evangelical Perfections. And in the end, it did so saile out, that his schollers and disciples were an Order of begging Fraters, and commonly called: the Pover Men of Lyons. And did profess (as D. Humphrey (a) affirmeth) a kind of Monastical life; And finally labored to Pope Innocentius (the third) to have their Order confirmed; but could not preuayle, as Vipericus witnesseth in his Chronicle.

Secondly, The Hereyes maintayned by VValdo and his followers are such, as that you [M. D.] in regard of their defence of them, cannot challenge them for Protestants.

For first, they taught, that maried persons mortalily sinned, in having the Act of Matrimony, without hope of preceation, as testifieth Illyricus (b) the Protestant. They also did hold all embracements (make this godly doctrine) and things done above (c) the girdle as torchinge, kissing, words, compression of the paps &c. to be done in charity: They further taught, that neither Priests, (d) nor ordain Magistrates being guilty of mortal sinne, did enjoy their dignity, or were to be obeyed. That (e) Laymen and Women might be seate and preach: That Clergy (f) Men ought to have no possessions; That men (g) ought not to swear in any case: They (h) went to the Catholick Churches dissemblingly, & co; fessed & communicated dissemblingly: Finally, (to omit some others) they condemned all Princes (i) and Judges. And thus far (M. 1.), and you two learned Men) to prove, that VValdo and his followers were no Protestants, (though it is not denied, but that some of them, or other of protestancy, they might maintain) and consequently, that the example of them is defective, to prove the Visiblity of the Protestant Church in their dayes.
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But what say you [Michaer] of the Albigenenses, and the rest above mentioned by M. Dobtoure? Were not all they Protestants?

MICHAES.

I grant, they are marshalled among Protestants by D. (1) Fulke and D. (2) Abbots. But here [M. D.] you are either deceived, or (which I think not) intend to deceive. For here the Albigenenses are brought for shew only of greater variety of dishes, the better to furnish the table of Protestantism: Whereas indeed they were of the same sect with the Waldenses, or rather the same men; according to the judgments of D. Abbots and D. Fulke. For D. Abbots thus writes: (k) These Leonists, or poore Men of Lyons, and Waldenses, and Albigenenses were the same men; but diversly, and upon divers occasions termed by the Romans Synagogue. And D. Fulke saith the same in these words: (l) They are called the VValdenses by the vulgar Papiros; as also by others, they are named the poore Men of Lyons, Leonists, Albigenenses, or by what other name, it pleased the Sycophants of Antichrist.

Now these Albigenenses (be who they will, either the same with the Waldenses, or not) as they mantayned some points of Protestation; so with all enuie by the testimony of Osiander (m) the Protestant, they taught divers executable Heresies. The words of Osiander are these: Albigenenses dogmar, nec attribuerunt; Deum videlicet bonum, & Deum malum, hoc est Diabolum &c. These opinions are ascribed to the Albigenenses: That there are two Principles; to wit a good God, and a bad God, which is the Demiur; and who created all bodies, as the good God did all souls &c. They do receive Baptism, and they say, to go to Churches, and to pray in them, is not profitable: &c. They condemn Marriage, & do allow (as holy) promiscuous concubinage, and promiscuous living together; bow wicked &c. They deny the resurrection of the body, & that Christ was true Man. Thus far Osiander, who also saith: The opinions of the Albigenenses are absurd, wicked, & heretical; & finally, saileth their spirits: an Anabaptistical
THE CONVERTED JEW.

And D. Cowper (n) of Winchester, makes mention of their absurd Heresies. A point so acknowledged, that D. Jewell wholly dislayneth from the Albigenses, as Protestants; saying thus plainly: They (o) be none of ours.

Touching the Apostolici, or Henriciani, they are so far from being Protestants, a- that they are acknowledged for Heretyks by D. Fulke, (p) D. Jewell, (q) and Osianter, (r) who report their Heresies.

But to proceed forward to other of your Examples. Peter Bruis is cenfrued for an Hereticke, by Osianter, (s) and Holpinian; (t) who relates his Heresies.

Almaricius his Heresies are reported by Osianter, & himself receiected for an Hereticke, and not acknowledged for a Protestant by the said Osianter; (u) neyther by D. Jewell, (x) who speaking of the Albigenses, the Apostolici, and Almaricius, faith (as before) they be none of ours. And thus far (Gentlemen) touching the Waldenses, the Albigenses, the Apostolici, or Henriciani, Peter Bruis, and Almaricius.

D. KETNOLEs.

I see no reason, but that we may be justly distrustful, in giving over much credit to the wyrtynge of former tymes, which charge the Waldenses, Albigenses, and the rest, with the Heresies by you receiected. And if such wyrtynge were eyther false in himselfe, or but forged only, through deceit and confederacy of their Enemies; then may the laid Men well be reputed for true, and perfect Protestants.

MICHAELS.

If you [M. D.] be so diffident, as that (contrary to the judgment of Osianter Holpinian and other Protestants) you will not beleue the writings of former tymes, charging Wald to and the rest (in this passage or discourse mentioned) with the Heresies aforesaid allledged; then what colour can you pretend, why you should give Credit to those Writings of the same tyme, which affirme, that the foreaid Men beleued certaine 326.

Opi- (u) Osianter vii supra. (x) In his defence of the Apol. viii supra.
Opinions of Protestantism? And therefore it followeth by force of all Reason, that such Writings affirming both the one and the other, are eyther ioyntly to be beleived and credited, or ioyntly to be reiect[ed], as false and forged: And the rather, seeing the Reporters of those tymes, did i[m]partmently and indifferently recite and condemne, all those opinions, wherein the foresaid Hereticks dissented from the Church of Rome; without any foreknowledge, which of the said Opinions, would eyther be approved or reiect[ed], by Men of this age. So weake you see [M. D.] is this your Replye.

O C H I N V S.

I am of judgment, that the VValdfenses, and the rest cannot truly be reputed for Protestants, in regard of the reasons alleged by you [Michæas.] And I do hould, that your last reply [M. D.] (touching the uncertainty of the credit of those wrytings, charging the VValdfenses, and all the other with Heretyles) is most firmly auoyded by Michæas.

N E V S E R V S.

I am of the same judgement with Ochmus herein: And the truth is, we do much wrong the honour of our Church, by pretenting such vnworthy Men, for members thereof. But proceede [M. D.] to higher tymes.

D. REYNOLDS.

In the precedent ages to these former (if credit may be given to authentical Histories) there were not only many Protestants, but even seuerall Bookes then written, in defence of the Protestant Religion: As the Author of the Booke, written against Images, in the name of Carolus Magnus: Bermam, Vlrick, Berengarius &c. All or any of which to denye, to have bene Protestants, were to infringe all authority of Ecclesiastical History.

M I C H E A S.

There are not any of these, you have named, as much (I may say) as of the halfeblood to a Protestant: So little affinity there is, betweene the Protestant Religion, and these Mens re-
The Converted Jew. 99

ligion. I grant, that some Protestants (and these but very few, and of mean esteem) do instance (through their security of better examples) in these your mentioned men; but how coldly and weakly we will now discover. And first, touching the Booke written against Images, in the name of Carolus Magnus, I say, first, that booke concerneth only but one point of Religion; and consequently it can give no proofe of Protestancy in those dayes. Secondly, I auer, that it was forgesed by some Heretike, that denied the doctrine of Images (perhaps) in those dayes; but never made or allowed by Carolus Magnus. This I proove first, because Carolus Magnus was wholly addicted and devoted to the Church of Rome, and it sayth in general; And therefore the lese probable it is, that he should writ, or suffer to be written in his name, any booke, impugning but any one point of that Religion. I will relate the words of Hospinian (the Protestant) touching his affection to the Catholicke sayth: (y) Carolus Magnus non solum publicis editis &c. Charles the Great did not only command by publice Edicts, that the Ceremonyes, rites, the Latin Masse of the Church of Rome, and other decrees and instituions of the Pope of Rome, should be observed, through out the whole Empire; but also himseld itselfe did force the Churches, in those observations under paine of imprisonment, and other kindes of punishments; with whom also conspireth in judgment herein Crispinus (z) M. Cowper, (a) and Orander. (b) Secondly, in that it is acknowledged by learned writers, that Carolus Magnus was an enemy to those, who impugned Images. For Paulus (c) Aemilius wittimeseth, that Carolus did send twelue Bishops into a Council houlden at Rome, under Pope Steuen in composition of the error of the Grecians, against Images. The same doctrine of Images, as defended by Carolus, is further confessed by the Centurifts, (d) D. Cowper, (e) and by Ioannes (f) Aurelianensis, who lived in the tyme of Carolus Magnus. Thirdly and lastly, there are suspicious of the forgery of that Booke. For it appeareth out of the booke of Pope Adrian, to Carolus Mag-
THE SECOND PART OF

The book was purposely written, against that book
enabling in Carolus his name, that the said book was then
written by some secret enemy of Images: a point to evident
that Calum (g) intimateth the uncertainty of the Author of
that Booke, thus saying: *Exstas refutatorius liber sub Caroli
Magnus nomine &c. There is extant a booke of refutation, under
the name of Carolus Magnus; which we may easily gather to be
made about that tyme: so doubtfully and irresolutely Calum
writeth of the author of that Booke.

Touching the supposed booke of Bertram, written de Cor-
pore & Sanguine Domini, and dedicated to Charle the Bawd,
as saith, to impugne the doctrine of the Real Presence in the
most blessed Sacrament of the Eucharist: Which booke some
think to have beene forged by Oeculampadius, in the name of
Bertram. I say [M. D.] 1st this booke writeth so doubtfully
and intricately of the Real Presence, vzing the words: figure,
spiritall, and Mystery, with such qualifications, as that no
strong Argument against the Real Presence can be drawne
from thence; yea which is more, this booke so muche auueth
the Real Presence, as that the Centurists (h) do thus censure
of it: Transubstantiation seminakabet Bertramus. The book
of Bertram hath in it the seeds of Transubstination. Secondly,
the Catholicke wryters of those tyme, (as Holpinian relateth
at large) did honour (i) Bertram, as a holy Martyr of the Catho-
liee Church. How then is it probable, that Bertram should
wryte a booke against one of the chiefest Articles, defended &
believed by the said Church? Thus far of Bertram.

Touching Vericke (who was Bishop of Augusta) who is
waged for a Protestant, in that it is supposed, he should
wryte an Epistle to Pope Nicolas in behalfe of Priests Mar-
riage, and printed lately at Basill. We reply, that by force of all
Reason, this Epistle is but forged by some enemy of the Ro-
man Church in his name; and was written duers yeares after
Pope Nicolas was dead, or before that Verick was borne. For
as Onuphrius (i) writeth; Pope Nicolas the first (to whom

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(g) Inflit.
1.1.11.
Sect. 14.

(h) Cent.
9.4.4.col.
812.

(i) In
Hist. Sac-
rament.
144.317.
THE CONVERTED FRY.

It is supposed, [p. 58] (should write) was elected Pope, anno 858. Enjoying the same nyne yeares, and two months, & dyed anno 867. Whereas [p. 58] was not made Bishop of Augusta, till anno 924. Which was after the death of Pope Nicolas; and he concerning Bishop fifty yeares, dyed anno 973. Of which point, we may reade Vespergesis, (1) Cyrusaeus, (m) & Paulacon. (n)

D. REYNOLDS.

But what say you [Micheus] touching Berengarius; I hope it cannot be denied, but that he impugned the doctrine of Transubstantiation?

MICHAELS.

I come to Berengarius (who liued anno 1051. and was Archdeacon of Angiers) who is challenged for a Protestant, for his deniell of Transubstantiation, in the most blessed Sacrament of the Eucharist; I answer, first. It is true, that for a time he impugned the doctrine of Transubstantiation: yet afterwards he recanted (o) his Heresy therein and dyed most Catholike in that Article. Secondly, I answer, that this Heretic Catholique Berengarius, did hould divers errors, even in the judgment of Oecolampadius, (p) the Protestant: who thus wrieth of him: Berengarius non nulla affirmat adversus Baptismum parumorum, & licingium, Berengarius affirmat divers things against the Baptisme of Infants, and Marriage: And againe: Damna (q) est Berengarij Opinio, Sacerdotio Christianiæ parum minus tribunæ: The Opinion of Berengarius is condemned, which acribed over little to Christian Priesthood. Also Papir Masson (r) in his Annals of France writeth, that Berengarius and his followers denied the grace of Baptisme; denied, that men committing mortal sinne, could ever obtaine Pardon; and further, that Berengarius was an enemy to Marriage. Thus much of Berengarius his owne and his followers Heresye: though himselfe before his death (according to the judgment of certaine Catholike Writers) recanted his Hesyes.

But
THE SECOND PART OF

But (M.D. and you Gentlemen) I will conclude this passage, with recurring to one obscuration above let downe. Suppose therefore for the tymes, that these former booke were doubtfull, but truly penned by the Authours, vnder whose name they go: suppose also that Berengarius had never recanted his heresy in denying of Transubstantiation; suppose finally, that you may alledge divers other lectaries, houlding this or that point of Protestantism: yet what can all this convince? It can never prove any Visiblity of the Protestant Church: seeing all these (thus admitted) are but the Examples of one or other private Man, who was originally Catholike: and after enbraced some one or two points of Protestantism (full remaining in all other articles, wholly Catholike.) And therefore I much commend the Ingenuity of D. Fulke (s) herein, who foereigning the impertinency of these Examples of Bertram, Berengarius, and those others, refleeth them in these words: Although these and such like defended some part of the truth, which we should abash against you; yet least you should object, so was but in some one or two points, I passe them over with silence. Thus D. Fulke, who even upon this ground, pretermitteth all the said examples, and saith inculceth in Wycliffe.

O. CH I N V S.

I do find [Michael] some learned Protestants to, make mention of Ioannes de Rupe Scissa, Guillemus de S. Amore, Peter (u) Blois, and some others, for good and found Protestant? what is your opinion of them.

M I C H A E L S.

I grant they are claymed for Protestant, but observe how unjustly. And first, touching Ioannes de Rupe Scissa: M. Fox (x) thus writeth of him. Ioannes de Rupe Scissa, lived anno 1340, who for rebuking the spirituall for their great enormities, and neglecting their office, was cast in prison. Thus M. Fox. Thus we see, he otherwise was Catholike in all points. Wilhelmus de S. Amore is thus charged by Pantaleon (y) the Protestant: Guilelmus de S. Amore Monachus ex eclemosia, in olio usus, now
THE CONVERTED PRIEST.

non saluati scribens, a Papa Hereticus constiter: Guilielmus de St. Amore, teaching, that Monks living of Almes in idleness, could not be saved, is therefore cursed by the Pope for an Heretick. Lastly, Peter Blois, who lived anno 1220, is freed from being a Protestant by Osander in these words: (z) Petrus Ble-
sensis &c. principum, praetororm, religiosisorum & privatorum
peccata graniter arguit; non tamen pontificios errores refutam.
Peter Blois did much aggravate the sins of Princes, Prelates, Religions, and private Men; but be no way intermeddled with the
errors of Papish religion. Now [Oebinus] I refer even to your
selfe, how virtuously these former Men may be obtruded upon
vs for Protestants. But the proceeding of our Adversaries in
this question of the visibility of their Church is incredible, who
are not ashamed (in their owne defence herein) to challenge
(besides registred and confessed Hereticks) any one, that hath
impugned the Pope or his Church but in any one point, eyther
of manners or doctrine: And hence it is, that they challenge to
themselves for Protestants, men, whom all the world do know
to be Catholicks, in all articles of faith without exception.
Thus are Williæmus Occam, and Gandanensis by M. Fox: (a) &
John Scouar (b) by Osander urged for Protestants. Thus also is
S. Bede claimd by D. Humfrey, (c) of whom Osander (d)
thus speaketh: Bede was a Papist in all those Articles, wherein
Protestants doe at this day dissent from the Pope. Thus is Peter
Lombard placed in the Catalogue (e) of the Doctours and re-
(f) Aë.
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THE SECOND PART OF
knowledge, Luther I do not acknowledge, the Church of Rome I
acknowledge. But D. Field (one of this university) over-
goeth all others; for he with more, then a meretricious and
frontles boudynes, auerteth, that all Christendome before the
dayes of Luther, were Protestants; for thus he writeth: (k) We
firmly beleive, that all the Churches of the world, wherein our Fa-
thers lived and dyed, to have bene the true (Protestant) Churches
of God &c. And that they, which taught, imbraced, and beleived
those damnable errors, which the Romanists defend against vs,
were only a faction: An affterion, which Impudencie it selfe
would blishe to mantayne; it being controwlde by all histories
whatsoeuer, and by the free acknowledgment of all Protes-
tant wryters without exception.

NE VERSVS.

This bould afftercation of D. Field (I confesse) displeas-
eth me infinitely; and it is no small blemish to vs (who professe
the Gospell) and who should bound and measure our speeches
with truth, at least with some probability of Truth, thus to
write. For who knoweth not, that the Maffe (which contay-
neth in it selfe, divers doctrines of the Romish Religion) was
the publike Leysergy, celebrated in all Churches throughout
Christendome, at Lutheares first revolt from the Pope? And I
grant, that this may give just suspition to many to thinke, that
we make vndue clayme to the auncient Fathers, and others a-
boune instanced (being further of in tyme remoted from vs)
when some of vs blishe not, to affirm to wtruly of the dayes
next before Luther, and of the tyme, in which himselfe first
did rife vp; it being yet in the memory of Man. But [M. Do-
how] I pray you, proceede to higher tymes.

D. REYNOLDS.

I acknowledge, it is a difficult point, to name professours
of Protestantice, for every age: Though (no doubt) our Protes-
tant Church (as being the true Church) enjoyed many Profes-
sours at all tymes. But these examples afore produced, may
give great conjecture, that at all tymes since the Apostles, there

hag
have here many faithfull Protestants, and an answerable administration of the word & Sacraments.

**MICHÆAS.**

Touching your former produced examples; your owne secret judgment (no doubt) assureth you, that as yet we have not met with one pertinent example, in all this discourse. But seeing you [M. D.] do forbear to instance for former ages, yet not discussed (contrary to your promised attempt in the beginning) I would entreat **OCHINVS**, or **NEWERN**, to insist in particular Instances of Protestantacy, for every such age.

**OCHINVS.**

I will speake both for my selfe and **NEWERN**. The labour of instancing is peculiar to **M. Doctor**; And therefore we would be loath, (as being no more able to performe it, than he) to take it from him, and assume it to our selfs.

**MICHÆAS.**

**M. Doctor** and you two Gentlemen. These are but words; serving fruitlesly to retail all the time allotted for disputation: Therefore once more I urge you all, to give instances for every age, not yet mentioned.

**NEWERN.**

What needs this earnest solicitation of you in this point? There were (no doubt) in every of those Centuryes many Protestants: And let that suffice.

**MICHÆAS.**

What **NEWERN**? Generalllyes without particulars? What Logicke is this? And yet you know, Logicke is the schollars eye, wherewith he discerneth Sophismes and subtill Euasions. But the plaine truth is, neither any of you, or any learned Man whatsoever is able so much, as but to suggest any one man (much less any one Country) professing in the next precedent ages the Protestant sayth. And therefore (since Necessity is easier pardonable) I pardon you all for your flying to these general answers; though I must confesse, they openly discourse the straights, within which you are here environed.

**Bur**
THE SECOND PART OF

But [Learned Men] being we have waded so far in this discourse, we will reflect a little upon the former examples or Instances. And I will here deal liberally with you, in yeelding or the tyme more, then I am bound to doe. And as the Mathematicians do forge certaine imaginary and unreal Circles in the Heauens, whereby they attaine to the knowledge of the true and natural motions of the stars and planets: So I will for the tyme here imagine, that Waldes, Wyclif, Hus and the rest by you exemplifyed, were in all points Protestants, and that their faith was not contaminated and soyled with any one Error or Heresy: yet from these aery suppositals, I will nevertheless deduce the infallible and certain truth of the defection of the Protestants Church; And will prove, that the said Examples (admitting them for true examples) are not sufficient, for several Reasons, to support the visibility of the Protestant Church.

And first, we are here to call to mind, that the Church of God (as appeareth from the Etymology of the Word: Ecclesia, and the Ecclesiastical acceptance thereof) is a calling out, or Congregation of many of the faithful: So as to the necessary being of the Church (especially after the first plantation of it) not one or two, but divers and many faithfull must concur. Which point is made more evident, in that the administration of the Word and Sacraments (being ever a most necessary Attendant of the Church) includeth in it selfe a multitude of persons, consisting of Pastours and Doctours, on the one side, and of spiritual Theepe or children on the other side. In like sort the former prophecies touching the encrease, amplitude, & continuall Splendour of the Church do cuft the same. Now to apply this to our present purpose. In some of the former examples, we fynd no mention of others, ioyning in because with the first supposeth Protestants of that tyme: Therefrom hence it may be concluded, that the being of any one such strange Protestant or other, doth not include the being of any Protestant Church at that tyme; much lesse the Visibility
THE CONVERTED JEW.

The ability of such a supposed Church, during but that very
tyme.

2. Secondly, the Scriptures and first part of our discourse,
do irrefragably prove, that the Church of God must not at
one only tyme or other, but all tymes, and in all ages, without
the least interruption or discontinuance (much lesse, without
interruption for many hundred yeares togethers) be most visi-
ble and conspicuous; for it is resembled (even in this respect)
by God's sacred Writ, to a City, (l) placed upon a hill; that can-
not be hid at any tyme; And to a mountaynse, (m) prepared in the
top of mountaynes, and exalted above Hills. All which implyeth
a continuall and incessant Visibility of the Church: To which
Scriptures D. Fulke (n) and (o) D. Whitakers subserve (as a
boue is shewed) Both who teach, that even in the greatest per-
secution of Antichrist (much more, then at other tyme) the
Church of God shalbe most visible, and as Bullenger (p) sayth:
right famous. This now being granted, and withall it being ac-
knowledged by D. Fulke (q) and other learned Protestants,
(who speake more spirilly and warily hereof, then others of
their Bretheren do, who grant a longer tyme of the reignge of
the Catholicke Fayth and Religion): That anno Domini 607.
(p) Upon the papists religion preavled (as the sayd Douflor speaketh)
and that all Popes from Boniface the third, were Antichristis;
which Boniface did liue about the said yeare 607.

Now here satisfying my selfe at this present, with our Ad-
uers: Confessions, touching the continuance of our Catholicke
Religion; I demand (M. D. and you learned Men) what
Protestants can be allledged, living betweene Anno 607. and
1:20 at which tyme liued Wulph. Here are about six hundred
yeares between these two tymes; during all which Period, as
also for every yeare thereof, you stand obliged to allledge Pro-
testants for the continuance of the Visibility of your Church;
or el. to acknowledge your Church not to be the Church of
God. But here all you Protestants are at a stand; as being not
able to name any one Protestant living within the compass

(l) Math. 1
Elai 2.
(m) Elai
ibident.
(n) Against
the Rhe-
nish Testa-
ment in 2
Thefla 2.
(o) In his
answere to
M. Reyn-
olds per-
face p. 34.
& 37.
(p) Upon
the Apo-
calyps p.
36.
(q) In his
answere to
a Coeter-
feyre Ca-
tholickes p.
36.
of the said six hundred yeares; I meane from anno 607. to anno 1220. whereby to support the Visiblity of your Church, but for any part of that tyne (much lesse for whole tyne.) And if you [M. Dottour] can instancce for those tymes, I here prouoke you thereto: for as for Bertram, and Berengarius &c. their examples are ever unworthy to be instated vpon (as above is showed) Belys, supposing them for Protestants, yet their examples feare but only during the life of Bertram and Berengarius; both which liued some foure or foute hundred yeares after the acknowledged foresaid 607 yeare of Boniface; for which foure or foute hundred yeares, you still remayne bound to in-stance your Protestants.

Againe Waldo (as is saide) liued in anno 1220. Wicklefe liued anno 1370. Hus in anno 1405. Luther liued more then a hundred yeares after Hus. Here we see againe, there is a good number of yeares betwene every one of those severall tymes: And here I demand agayne of you, to name some Protestant to fill up the Bankes (as it were) or empty roones of these many Stations: During all which tyne, you cannot instancce (I am sure) in any one knowne confessed Protestant. Wherefore I conclude, that seing the Church of God is to be at all tymes & seasons ever visible and discernable; And seing your former Examples of Waldo, Wicklefe, Hus, and the rest above mentioned (admitting them for true examples in all points) are found defective to prove your Churches Visiblity; that therefore your Protestant Church (for want of this visiblity, so necessa- rily required) is not the true Church of God; and consequent- ly, that I have no warrante, to leave the Catholicke Church, and to implant my selfe in your Protestant Church.

3. Thirdly, All the former Men (I meane, Berengarius, Waldo, Wicklefe, Hus, Luther &c.) were originally Catholicks; and then after by forging of newe doctrines (afore untaught) they deuysed themselves from the Church then in being: And so thereby they inuolved in themselves those words of S. John: (1) they went out of vs; the very signature of Chare
THE CONVERTED JEWS.

fa|ctor of an Hereticke, even in the judgment of Protestants. (s)
Now this disparitie or going out of the Church, implied in lieu of a continuance of their Church, an interruption, discontinuance, and defection of their Church (and consequently a want of Vitality of their said Church: Since it infallibly pro-
uth, that the doctrines taught by these men after their depar-
ture, was not taught by the Church aforesaid: for if they
had beene taught by it, these Men needed not to leaue the then
knowne Church, for their defending and teaching of their said
doctrines.

9. Fourthly & lastly, you (no doubt) will say, that Wicke-
dle, Hus, Luthe, &c. did preach the word and administer the
Sacraments to their disciples (since without these means, eu
en by your confession, the Church cannot subsist.) Here then, fe-
ing no (t) Man taketh to him the honour of Priesthood, but he
that is called of God, as Aaron was. And being according hereto
it is sayd: bow (u) shall they preach, except they be seet? And fur-
ther, who so (x) entreteth at the dore, into the sheepefold, but clm-
eth another way, is a theife. I now demand [M. Dobson] who
did call Luthe, Hus, Wickele, &c. to preach the word, and
administer the Sacraments? Or by whom were they sent?

D. R E T N O L D S.

I here answere, with Calvin, (y) Beza, (z) and D. Fulke:
(a) that they had extraordinary calling immediatly from God,
in regard of the Popes tirannie in those dayes, and the out-
flowinge of superstition of those tyme.

M I C H A E L S.

This is but extrauagantly spoken, and merely forgery by
you Protestants [M. D] as having no other colour to warrant
your calling But (b) to refuse this phausrify: Extraordinary call-
ing is euery accompanied (as it was in the Apostles) with work-
ing of miracles, euery by the judgment of the Protestants the-
selfe: Among whom (c) Luthe, thus expostulate others of
their extraordinary calling, saying: Vnde uestis? quis te miste?
ubis sancta miracula, quoe te a Deo missum esse testatur? (See how

1 2

by

394. A-
mandus
Polanus
in part.
thelog.
p. 306.
(c) Luth.
tom. s. ien.
Gerul. 49.
THE SECOND PART
by God's providence, Luthers penne turneth vpon himselfe.) And therefore D. Bliss, as wholly reje&ing all extraordinary
Calling, (not warranted with Miracles) thus conceieth: (d) They have no part of Apostolical Commission, who have no show of Apostolical Succession. Thus then Luther, Hus, Wickefe, and the rest are exempted from all extraordinary Calling, immediatly by God himselfe: since their Calling was never confirmed with the working of any one miracle, even in the judgment of D. Fulke, whose words are these: It (e) is knowne, that Calum & the rest, whom Papists call Archbishops, do works no Miracles.

D. R E Y N O L D S.

(f) Some learned Protestants (to wit, (f) D. Whitakers, D. Bridges, (g) and others) do auerre, that it is not improbale to
affirme, that Wickefe, Hus, Luther, &c. receaued their calling from the Church of Rome; Which calling was confirmed upon them before their departure out of that Church. Which opinion, of theirs (admitting it for true) taketh away the supposed difficulty of this your Argument.

M I C H E A S.

Neuer [M. D.] doth the poore and scarcefull hayre vse before the hounds, more windings and turnings, to saue her life; then you Protestants do here, to value your Vocation: for you being here stabled; to get your selfe out of the myre, some-
tymes affirme your calling to be extraordinary, and immediate from God: warranted by hun with certaine Enthusiasmes (for-
sooth) and illumination. But when the vanity of that pretext is layd open, then you fly to the Catholicke Roman Church, making it your Sanctuary. But see, with what an absurdity this your latter Answer is accompanied. For (besides, that Waldo, as being a Layman, never receaued any calling from thence) Why do you and others most contumeliously call the Roman Church, Antichristian? Seing it tennes, you confesse, that it is able to conferre true Calling to Luther, Hus, and the rest, and to their successors or descendents; which ability and power
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Is peculiar only to the true Church. For if the Pope be Anti-
christ, and his Church, Antichristian (as your Brethren in their
pulpits, do vociferate) then how can you pretend, their Cal-
ing to be sufficient and warrantable? feign your owne men
Teach, (b) that in Babylom (meaning thereby the Church of
Rome) there is no holy Order or Ministry: Indeed, but a mere
 usurpation. And most certaine it is, and confessed by all learned
Men; that Antichrist cannot away, by conferr commission, for
the Preaching of the Word of Christ, and admittance the Sa-
craments of Christ. Now if Luther, Hus, Wiclif, and the rest
do want true calling, then they cannot be any true visible Pa-
triarchs of Christ's Church; and consequently they cannot justifi-
y in themselves, their Churches visibility: So plunged (we see)
you Protistans are, when you are demanded to justify the
calling of Luther, Hus, Wiclif, and their succeserours.

And this for now (Learned Men) to demonstrate, that
suspecting Valdo, Wiclif, Hus, Luther, and the rest instan-
ced in your precedent passages, have been in all points of be-
liefe, Protestants; & that they had otherwise neither compar-
eted with the Catholicks, in any Catholick doctrines, nor had
defended any grosse and acknowledged Heresies; yet is not of
sufficient (in regard of the Reasons and arguments here alled-
ged) that the examples of them are defeutive and insufficient,
to prove the visibility of the Protestant Church, in that man-
ner, as the visibility of Christ's Church is taught both by Ca-
THE CHAN

With M. Doctour good leave, who hath showed great
seeding in his former examples (though they be not so conclu-
sing and pregnant, as I did hope to find them) Newnans, and
I will undertake, to justify the visibility of our Protestant
Church, in all precedent ages. And you are heare (Learned
Micheas) to know, I am of opinion, that supposing no in-
stances at all of Protestant could be given, for all these former
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tymes by you mentioned, yet followeth it not, that therefore there were no Protestants in those tymes (which is only the Question between vs) for many Reasons may be given, why the names of such Professours are not now knowne to vs of these dayes. And one Reason may be this, you know well, the Popes for many ages have borne more, then a serpentine malice to the Protestant Religion; ever endeavouring by all means possible, to extirpate it out; Therefore my judgment is, that their rage and fury was so precipitate and violent agaynst the Protestants of former ages, as they Labored by all courses, to extinguish all remembrance of them, as by burning the books written in those tymes by Protestants; by purposely making away of all other Records of Protestantty; and by an absolute concealing the names of all Protestants, thus hoping, that the Memory of them, might be interred with their Bodyes. This is my opinion. I mean, that there never was an utter disparition and vanishing away of the Protestant Church in antiquet tymes but only, that the names and Professours of that Church were most diligently concealed from all after tymes, through the Popes affected malignity.

MICHAES.

It is strange, to obserue the exhorbitant proceeding of Protestants in matters of Religion. For sometimes you Protestants do diluge in your writings, that there can be named Protestants, living in euery Century since Christ (as you, M. D. in the frontispice of this discouer, with great vehemence did undertake to performe.) Now you retyr e backe [Ochius] from M. D. in your attentions, and say; doubtlesly there were Protestants in all tymes; though their names and memorie by some indireect course or other, were concealed from Posterity: So distracted you are in your owne judgements, passed upon one and the same point at severall tymes. Which certainly must be reputed as a Moule in the face of a learned man; since now zealously to affect an opinion, at another tyme to let the same fall, by enterraying the contrary opinion, is but the Ague of an indiscrete and jocund
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Inconstant judgement. But to come to the point. First I say, this evasion of Ochimus mainly outethwarith M. Doro-

formers Inflataes. or if the names of all Protestants were buried in forgetfulness, by the Popes Rogers (as here you say) how then can we know, that Recogerius, Waldo, Wicklfe, &c. were Protestants? And if these and others were Protestants, then was not Protestantism and the Manuyers of it wholly ex-
tinguished by the former Popes fidelity and diligence. How do you extricate your selfe [Ochimus] out of this Labyrinth? Agayne, I say, this your sentence is but a mere imagination, wrought in the forge of your own braine. For you have ne-
ther proosfe nor colour of proosfe, that either the names of Pro-
testants in former ages should be concealed, or their booke, or any other Records touching them should (by the labored con-
federacy of the Popes and their followers) be suppressed and made away; And why then should here your bare assertion be credited?

Secondly, I urge, that such proceedings, as here are pre-
tended to be (as the extinguishing the light and splendour of Christ's Church, for so many ages togethre) do mainly im-
pugne the Prophecyes of holy Scripture, delivered of it, for we read, that it is sayd of Christ's Church: Her (i) same shal
not be set, nor her Moone bid: That she (k) shall not be given to another People; but shall stand for ever: I but she shalbe (l) an e-
ternal glory and joy from Generation to generation. All which (m, n) Prophecyes (besides divers others recited by your selfe afore) tending to the exaltation and glory of Christ's Church, how disportingly and disproporionably can they be averted of the Protestant Church of former tymes? If to the Annals, Records, and all other Monuments of it former being be wholly obliteratead and extinguished?

Thirdly, this Evasion contradisteth the more ingenuous and playne acknowledgments of others of your owne Brethren: who do teach, that your Church for sundry ages hath remain-

ed wholly invisible, or rather utterly extinct. I will here pro-
duce
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duce the authority only of D. Parkers; His words are these: 
For many (m) hundred years past, an universal Apostasy hath 
overspread the whole face of the Earth: And our Church hath not 
bene visible to the world.

Lastly and principally, this your furnish impugneth all ex-
perience, touching the chief Occurrents of the same ages and 
times. For first we find, that the personal defects and blemishes 
of certaine Popes are registred in those tymes, and the relation 
of them are at this present extant; Neither could the Popes 
prevent the same; And from such relations do the Protestants 
(and particularly you, M. D. (n) in some of your writings) 
vpbraid vs with the lesse warrantable life of some Popes. Now 
then these things standing thus, how could the Popes hinder 
the registring of any Professours off yeh, aduerte & contrary 
to themselves in those dayes? It is absurf therefore to thinke, 
that the Popes were well contented, that their owne scrips 
should remayne to be seene by all posterity (supposing, it were 
their powers, to prevent the same) and yet should affectionly 
labour, that all testimonies of different professours in faith 
from them (but especially of Protestant Professours) should be 
buried in eternall silence and oblivion: Themselves not being 
able to forsee, that protestancy should sweigh more in these 
dayes, then any other erroneous faith and Religion. Againe, 
the Examples of the Wrytings of Hus, Wickliff, the pretended 
booke of Carolus Magnus, the supposed booke of Bertram, 
the counterfeited Epistle of Pluck, and all other writings of 
the foresaid Hereticks, or any others at this day yet extant, & 
not suppressed) fight mainly with this your Opinion:For were 
it not, that the said Wrytings and booke were ye: remaying 
to the world, the Protestants of these tymes could not have 
knowne, what articles of protestancy the said Hereticks did 
manifeste in those dayes.

Furthermore, the very subiect of the Decrees and Canons 
of Catholike Counsels, celebrated in all former ages, is chiefly 
the connuming and anathematizing of particular Hereticks.
there [verbatim] set downe and exprest, as they did rise in
the same ages; with commemoration and recital of the Here-
tical doctrine inuented, and the person inuenting, with all o-
ther due circumstances. Ad hereto, that your owne Brethren
confesse, what we here endeavoure to proue. Among whom D.
Whitakers shall serue for all at this tyme; who being glad to
make clayme for Protestants of all sort, as in any sort refus'd
the Pope, thus writeth to his Catholicke Aduersary: (o) Ve-
(0) Con-
fert; historiis nostre Ecclesie memoria viget; Et qui Pontificij
regnis narrare consuetudinum, nostre Ecclesie sunt refusis. The me-
memory of our Church forseth even in your Histories; And those,
who laboured to relate the proceedings of the Popes Kingdome,
are become witnesses of our Church. Thus D. Whitakers. Laftly, we
will adioyne, to all the former experiences, the historyes and
Cronics even of the Protestants, whose subiect, taske, & de-
sign'd labour is to relate and make mention of such strange &
new doctrines, as did rise in every age; shewing, how the said
doctrines were not proued ouer in silence by the Church of
Rome; but how, and when, and in what Popes regne, they
were openly gauled, crost, and condemned by the said
Church. And all this the Protestant Historiographers do bor-
sow from the Catholicks auncient Records (for but for those
Catholicke Records, they could not tell, how in these dayes to
write of those matters.) This (we fee) is performed very difli-
gently by the Century writers, in their severall Centuryes: by
Pantaleon in his Chronographia; by Oiander in his Epitome
Eccles. And by Illyricus in his booke tyled: Catalogus testium
Veritatis, qui ante nostram atem reclusarunt Papa. And which
is here to be noted (as making more in our behalfe herein) di-
uers of these opinions and doctrines, thus related by these Pro-
testants, to haue bene condemned in former ages, are such, as
are at this present mantayned for true doctryne by the Pro-
testants. Now from all these premisses we may fully gather, how
far those former ages or the Popes then liuing, were from labo-
ing and affecting to kappe in silence or suppressse any doctrine
&
The Second Part of whatsoever, or persons mantayning the same, which did appear to be repugnant to the faith and Religion of the Roman Church at those tymes. But gentlemen I seare, I have bene o-ner longe.

O C H I N V S.

Learned Micheas, I do confesse, I have feldome scene the weaknes of an opinion more fully and irreplicable displayed, then this of myne is by you at large, even by direct of several reasons; And therefore for ever after I am resolved wholy to disauthorize, and depose it. For indeed I see, It is but a mere aery and vasperous Conceate, instantly dissipated before the least beame of a clare Judgment.

N E V S E R V S.

I do (with you Obimus) acknowledge the transparency of it, since an impartial eye is at the first, able to see through it. But [Micheas] I see no reason, but that we may aue, that the Protestant Church, and the administration of the Word & Sacraments were in all ages; though the particular professours of it were latent, and indeed insubile, through the raging territy and perfecution, wherewith the Popes of former tymes did afflict all those, who in externall profession of fayth did in any for difference from them. And you know, how adverse Adversity is to Mans inclination: And therefore the leeffe wounder, if the rayes of perfecnacy were in former tymes overclouded with the mysfls of perfecution.

M I C H A E A S.

Indeed, I have read, that Antonius Sediellus (a protestant of no vulgar note) giueth this reason of the latenency of his Church, and of the want of administration of the word and Sacrament in former ages; with whom it seemes you [Newferus] in judgment do ioyne. But to poyze the weight of this reason. Where first I must put you in mind, that it being approoved, maketh the protestant Church to be wholly insubile in former tymes; and so destroyeth the mayne Thesis or Tenet, mantayned by you all in the begining of this disputation; who ioyntly did
There was visible, that the Protestant Church was in all ages visible, and the professors of it were, knowne and discernable; but to let that passe. Thus I argue, in further disproof of this your poore refuge. The Church of God under persecution, either communicate openly with the false visible Church, in participation of Sacraments and external profession of Fayth; or else she doth refrain from all such external communion. If she doth not communicate with it, then by such her refraining, she is made knowne, and consequently is become there-visible. If she doth communicate with a false and idolatrous Church (as you repute the Church of Rome to be) then is she not the true Church; since the true Church cannot brooke any such dissimulation: I will enlarge my selfe upon the severall parts of this Argument. And first, that the true Church by not communicating with a false Church, is (in regard of the persecution comming thereby) made visible, is cleare even in reason it selfe. For who are persecuted, but Men, that are knowne? And how can one lying secretly and unknowne, be sayd to be persecuted? A point so evident, that M. Curtwright confesseth, that the Church under persecution is visible and sensible, for els (sayth he) how (q) could it be persecuted? Yea he further thus confesseth with his Adversary, saying: To let passe, both the Scriptures and stories Ecclesiasticall, have you forgotten, what is written, p. 5, of the first of Exodus? that the more the children of Israel were persecuted, the more they increased. With whom agreeth M. Lewell, saying: (r) That the Church is placed upon a mount, and conspicuous, is the Church made thereby; like to a ship, which the more it is tossed with waues and storms, the higher to the eye it appeareth; or like unto an Arch in building, which the greater weight and burden it beares, the more strong and firme it remaines.

The truth of which point is further warrantable, from the example of the persecution in the Primitive Church; which of
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all prevalences of the Church, was incomparably the greatest. And yet we find, that the particular Bishops, Confectours, & Martyrs are even to this day made knowne, who they were, and what Herefyes or false Religion they impugned; And this from the pens not only of Catholicke Historiographers, but euon of Protestants; of which subject, you may peruse the (s) Centurists, (t) Osaian, (u) Function, (x) Osnander, and M. (y) Fox. And may not the English Catholics (if I be truly informed) deferedly here instil in the Examples of their owne Nation. The Catholics whereof in regard of their former persecutions in Queene Elizabeth her reigne, are so far from being latent and inutilable, as that they were become most famous & remarkable, throughout all Christendome. O pietatem de crudo detestate laudemus. (*) Are not the names and memoryes of those reverend Priests, and others of the Laity (to speak nothing of many worthy Confectours, and others suffering great losses and disgraces) who lost their lives in her dayes only for Religion (whose blessed souls I humbly beseech to intercede and pray for me, to our Saviour,) Are not their names and memoryes (I say) even to this day fresh and living? have their deaths obliterated & extinguished their memoryes, or rather through a speaking silence, perpetuated and aternized them, their lives being by this means extended beyond their lives? Who, by reason of their then calamities and prevalences (too well knowne to God and Man) became balls to that state; and might justly complaine in the words of the Apostle: (2) Spectaculium saetis suis mundo & Angelis, & Homnibus. Such were the stormy floods, inundations, and overflowsings of persecution in the sayd Queenes tyme. But to returne, and to apply this here said. If the Catholics in this Country (being but a small part of Christendome) could not, but for some few number of yeares in comparison, escape the search and hands of their persecutors, but became therby most visible and knowne: the very Ayte echoing forth their miseries; How could then the Protestants, (being supposed to be dispersed throughout many Nati-
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I pray you [Michæas] descend to the second part of your former argument; And first tell me your judgment, if it be not lawful for any desire of losse of goods, or death it selfe, sometimes to conceive our Religion?

MICHEAS.

No, we never ought to conceal our profession of faith; for fear of any punishment. Now what opinion: for here, nolle

confer, (a) Tertull. persecution (for this were to tempt God) or to take a spiritual pride in our afflictions, for our Profession of faith, yet if the temporal Prince do impose any misery upon us, our Religion, we are with all alacrity & Christian magnanimity, patiently to endure the same; ever continuing in our former Religion, loyalty, and obedience, and pouring out our daily prayers to the Almighty; that he would vouchsafe to touch the same Prince's heart, with commiseration of our despicable and blemished estate, and to grant him all the temporal and eternal happiness our felicity remaining confortable: Quid hic melius, (b) cunstrens gaudet, cumus accusa-

sion vorem est, & panis falsitas: But I will come to the second branch, which containeth the reason of this my Assertion; which was: That if the Church of Christ doth communicate with a false and idolatrous Church, the cælest (ipsa fæcta) to be the true Church of God. This is most evident out of God's sacred Writ, which teacheth us, (a) that with the heart a man believeth unto justice, and with the mouth confesseth unto salvation: Which text is truly paraphrased by D. Field in these words: Seing the Church is the (b) multitude of them, that shall be saved; And no man can be saved, unless he make Confession unto salvation (for faith hid and concealed in his heart, doth not

(a) Rom. 10. (b) Lib. 3.
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It cannot be, but they, which are of the true Church, must by the profession of the Truth, make themselves known in such sort, that by their profession and practice, they may be discerned from other men: A point further receiving it most warrantable truth, from Truth himselfe, who thus threateneth: (c) Whose soever shall deny me before Men, him I will deny before my Father in Heaven. And from hence it is, that the Protestants themselves think, they are obliged in conscience not to be present at the Service or Mass of the Catholicke Church, or to participate with the Catholicks in their Sacraments: Which kind of Recency is punctually taught by (d) D. Willet, (e) Melanthon, (f) Peter Martyr, (g) Bucer and (h) Calvin.

But to draw towards an end of this your pretext of perfection: The same is refuted even from the nature of the Church, delineated in God's holy Word: and accordingly acknowledged by you Protestants. For if the Church of God must at all times be visible, and eminent (as is largely proved by vs all in the first part of this discourse) and must be eminent in so full a manner; as that we are commanded to repose to the Church in all our spiritual Necessities, according to those words of our Saviour: (i) Tell the Church &c. And if the administration of the Word and Sacraments must even to the end of the World, ever and at all times be practiced in the Church of Christ; How then can the Church, but by these means become most visible, or rather most radiant? The force of which reason I will conclude, with the words of D. Hunsley, thus writing: (k) Dumb ministers docent, abij discent; ills sacrament administrat, bi communicant; omnes Deum innocunt, & sidem suam profisentur; Qui ista non videt, talpa est sectar, whyles the Ministers do teach, and others do heare, whyles these Mendo administr the Sacraments, those do communicare or participate of them; whyles all do call upon God, and profess their faith; He that doth not see these things, is more blind, then a mole.

NEVERWS.

Have you not often observed [Michael] how a little quan-
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city of copper, in a counterfeit Coyne; And yet neyther is the comne or gould extinguished or annihilated? But that it may be truly sayd, the Comne and chaffe is mingled together, & the gould and Copper monied together; And yet neyther is the Comne chaffe, nor the gould copper: Why then by the like analogy & proportion, may it not be here assered, that the Protestant Church, was in former ages in the Papacy; the Papacy was in the Protestant Church; and yet the Protestant Church was not the Papacy? Which being granted, freeth our Church from an absolute Invisibillity, at least from an utter extinction and overthrow of it in those former Popish tymes. And to my remembrance, I have read certayne learned Protestants, expressing this point, not much differently from my words: for I find M. Parkins, thus to allude to this sayting: (l) The Church of Rome may be said to be in the Church of God; and the Church of God in the Church of Rome; with whom D. Whitakers (m) seemes to conpyre, thus writing: Ecclesia vera sit in Papam; sed Papam non sit Ecclesia vera: And with these former euen (n) Beza (besids (o) others) doth agree, saying: volit Deus in Papam feruare Ecclesiam; et si Papam non est Ecclesia. Which answerse is thought so sufficient and chauking, as that the former learned Protestant, M. Parkins much reflecthe upon it, thus euen exulting: (p) This answerse serves to stop the mouths of Papists, who demand of vs, where the Church was fourescore yeres before Luther: for they are answered, that our Church hath bene since the days of the Apostles, and that in the very middest of the Papacy.

MICHAEL AS.

O how ingenious and pregnant [Nouës] is Nouëlisme in sayth; spinning (like the flixe worme) out of it owne wombe, such fine thredes of wit: But ( alas) these thredes are too weake to detayne and hould the Aduersary. This diuersion of yours (rather then answerse) consisteth of a froath of words, artificially put togethers: And indeed it partly resembleth your own former similitude. For the matter (as I may say of it) is euen base mettal, guided oute with a specious show of mysticall phrase.
THE SECOND PART OF
phrases. For you Protestants, being you are notable to instance
particularly in any one man (during so many ages, as from the
Apostles’ days to Luther) who was a perfect Protestant; much
lesse to instance in the administration of the Word and Sacra-
ments: And also perceiving by Experience, that it foundeth in
the care couldly (and indeed, hardly) to grant in plaine and
direct words, that the Protestant Church (during all those
ages) was wholly extinct and vanished away out of the world;
and further remembering, that great & huge burdens are better
remoued by sleight of witty Engins, then by strength; have
at length resolved to deliver this your doctrine or Posision, in
an affected and obscure phrase, thereby (as under awrye or
cloud) to shadow the falshood thereof; saying, as abowe you
alledge: The Church is in the Papacy, the Papacy is in the Church;
And yet the Church is not the Papacy. Thus do you here imi-
tate physitians, who giue physicke to deli cate bodys, not in
the grosse substance, but euyther in infusion, or extraction.

This curious frame of speech makes (as I sayd) a glorious
show, at the first; but examine it, and it presently resolves to
nothing; like vnto the lightning, which is an eminent Object
to the eye, and yet it is so sooner commeth, then it vanisheth.
Now for the better discovery & displaying of this your sleight,
you are here to conceive, that the feate of these words is not,
that the Protestant Church had in those tymes a latent and
hidden being in Catholike Countreyes, without having en-
tercourse or Communion with the then knowne and visible
Church, in the Sacraments. For so the true Church could not
be said, to be in the Papacy; no more then at this day in re-
spect of it like aboad in Turkish Countreyes, it can be sayd to
be in Turcisme. Therefore the particular manner of this strange
and stupendious mixture together for externall Society (like
chaffe and Corne in due heape, or copper and gould in one
coyne) is truly expressed by Osander (the Protestant) in those
words: (q) Quod semper sub Papae aliqui pia homines fuerint,
qui eores Pontificios, & odolescence sui praebentes: scire.
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id non sempri profecerit et bant, remone negat: No man denyeth, but
that there were ever under the Papacy some holy men, who disliked
the Errors of the Popes, and their Idolatrous worships: although
they durst not openly profess so much, Nisi etsi minima in
eclaire velint, except they would burne for their Religion, or at
least suffer banishment. And yet the said Protestant more fully:

in animo ad ille apostolicae idolatriae sectam non apprinciant, tametsi
exteriorius non profecerit, necerit, ut communis consciencia
(quasi sorrenta, apida) aniperiniet, ut endem cum alii facerent.
The first full of those tythes, did not apply their minds to, to those
papist idolatrous worships: although they did not wholly neglect
their external rites and ceremonies: and they were led with com-
mon consent (as men carried with a violent streame) to do the same
things with the Papists; Quamvis infirmitatem Dei tolerant, &
nondramatic, quodcumque infirmitas berna, God did tolerate &
permit. Thus Osander doth apologize for his Protestant Church in
former tythes. From whose testimony (we see) that the last
sublimated sense of your former sentence resolves to this point;
To wit, that the Protestant Church in those former tythes, be-
ing in, or under the Papacy, did through fear of burning, or
banishment, or some other persecution, conspire their Reli-
gion, and communicate in all external rites and ceremonies with
the Church of Rome. This is the sole true construction of the
forecised quaint sentence, though the former Protestants (and
perhaps, also your selfe, Newfuns) thought it good policy to
define this their meaning to their followers, in nyce and artifi-
cial words (as Phyisticans are accustomed to give their most
bitter pills, rowled in sugar;) But seeing this point of gress and
palatable dissimulation in Religion, is sufficiently discussed in
our last passage, I will enlarge my selfe no further therein.

NEVSERVES.

Machææ, I must confess, that upon my more serious and
intense observation of what you have here spoken, touching
our delivery of our former Answer, that it is like to the fy-
dars web artificially woven, but to small purpose: And indeed

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in a true examining of it, it is (as you rightly say) but the former
Answere drawne from perfection, though fashioned a new,
in an other mould.

O C H I N S.
I do acknowledge the same with Newes; And therefore
it is but losse of tyme, to insert in such Extravagantyes and
phantasyes. But to proceed, if there were no other reason to
equip the visibility &c.

If there were no other reason, to equip the visibility of the
Protestant Church, yet this following is of it selfe sufficient: The true Church of Christ is ever to be visible (as we all above
have taught.) Now we can prooe out of Scriptures, that the Pro-
testant Church is only the true Church. Therefore we may infalli-
ibly conclude, that the Protestant Church hath ever bene most vi-
sible. That our Church is the true Church of Christ, we prooe,
in that it professeth that sayth, which is agree. to the holy
Scripture. This is our demonstration; This is our Asylum. Here
we need not to recrue to Ecclesiasticall Histories, or to search
out examples of protestancy for euery age; since this reason
comprehendeth within it selfe all ages, as a greater number
doth the lesser.

MICHAES.
Indeeede I grant, this Argument is the Master-piece in all
your shoppes; and (as you well reasme it,) your Sanctuary. But
may not the Arians, the Anabaptists, or any other Hereticks
prooe by the same ground, their Church euer to have bene
visible? Who (no doubt) with as great confidence (as your
selfs do) will maintayne, that they can justify their Church
from the Scripture it selfe, to be the only true Church of God:
See how you Protestants here labour with the general Infini-
ty of all Sectaries; and see how truly that Apoerism of the
Physitian is verified in you and them: to wit, One and the
same Symptome is incident to severall diseases. But seing Dottour
Whitakers (for his yphhot) did cast his last argument in his con-
ference with Cardinal Bellarmyne, in this your frame & mould,
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To prove that the Church of Rome had altered it Religion, because (laid he) it fayth and Religion is contrary to the holy Scripture; Therefore as loath to obtund your cares with a fastidious iteration of the same points, I referre you to the full anfwer of the Cardinall, (**) given therto. Only before I here, in the ceafe, I will pattern this your Euation. If then some flippery fellow should truly owe your [Oebinus] a hundred pounds, and ought to pay it by ten pounds every yeare; The yearly days of payments being come, you require of him the filver. He confidently averreth, that he hath payed you every yeare, the allotted portion of ten pounds, till the whole hundred was payd. You deny the fame, and will him, eyther to show some quittance of any one payment, or produce some witnesses thereof, or relate some circumstance eyther of time or place, where the yearly payments were made. Now he (not being able to make good any one of these points, not so much as but for one yeare's payment) avyth to this shift, faying: Every man of honesty, integrity, and sufficiency will pay his debts, according to the due tymes of payment; & he is assured, that himselfe is in the number of the former professing honesty, integrity, and sufficiency. Therefore certifyth it is that he hath payed the forefayd hundred pounds, within the prescribed tymes of payment. Thus this Cheater bringheth his owne honesty (which may jufly be called in Question) as a Medium, for proofof these his imaginary payments, as you do alledge the Conformity of the Protestant Religion to the Scripture, for the supposed visibility of your Protestant Church for many ages. Now [Oebinus] if you like this mans anfwer (for both his and yours are woven in one & the fame loome) my wish then is, that the next tymes you lend any filver, you may (for a punishment of your ignorance herein) be repayed backe after the fame manner.

NEwSERVS.

I cannot, but ingeniously confesse, that our flyng to the Scripture in this place, ferves only but to prevent the iftanfence of Protestants for former tymes: And fo to make a

and
and flye transition from the expected examples of Protestant

to the uniformity of the Protestant Religion with the Scrip

ture: And indeed it is but a Paralogisme or fallacy, called Febr
usio principij, consisting in assuming that to be proved and con
fessed, which is most in Question. For the mayne Question be
 tween the Papists and vs is, whether their Religion or ours is
	more agreeable to Gods Word? And [Michaas] I confess you

speak the truth, in saying; that every Hereticke will appeal to
the Scripture, and will verge a conformity of his faith to it,
and consequently may seek to justify his owne Churches visi
bility by this his Appeal. His Primitive spirit (nottooth) by
decorating of the Scripture, is able to proteck any text thereof
(as Alchymists do of Metalls) to as it shal endure the touch,
for the gilding over of his Heresy: An Harreicii (*


Vincentius Lyraeus) Disci Scriptura testimonijis ustanur.

Vinnetur plane & vehementer quidem, sed tuto magis cumendi just.

OCh I N V S.

Indeed now vpon a second review of this my argument, I
do not find that force in it, which in the beginning it seemed
to carry. And I do see, that every Hereticke (I mean in his owne
judgement, and according to his owne false interpretation of
Scripture) may challenge the Scripture for the fortifying of his
Heresy, as fully as we Protestants can do: And therefore I
do allow that former sentence of Vincentius, alledged by you,
Nexfius.

D. REYNOLDS.

I haue found some of our owne learned brethren, to teach
(though aforesaid I tell you, Michaas, that I dissent in opin
ion from them) that the Church of Rome and the Protestant
Church, are but one and the same Church; from which poiti
on they inferre, that seeing the predictions of the continual
Visibility of the Church of God, and an uninterrupted admi
nistration of the Word and Sacraments have bene performed
(at least, as you Romains do auert) in the Church of Rome;


that consequently (ours and yours being but one Church)


they
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they are performed in the Protestant Church. And according hereunto we find Mr. Hooker (r) thus to teach. We gladly acknowledge them of Rome, to be of the family of Jesus Christ &c. And so we say that they of Rome &c. are to be held a part of the house of God, or some of the visible Church of Christ: with whom conspireth D. Some (s) thus, granting: The learned in former times, and two questions, concerning the Church of Rome, to be the Church of God. But this opinion I have to the liberty of every one, either to retain or reject it.

MICHEAS.

Here now you Protestants are retired to your last refuge, and would be Error glad to be shrouded, under the wings of Truth. For whereas the most dispassionate, sober, & learned Protestants among you, do grant, that for many ages before Luthers revolt, they cannot truly and really satisfy the visibility of their Church in particular, (much less the administration of the word and Sacraments.) And yet during all the said ages, they see, that all this is actually accomplished, in our Catholicke Roman Church; They are therefore forced to give back, and to retyrte in all their former answers; And at length are driven (for the supporting of their owne Church) to say that the Protestant Church & the Roman Catholicke Church, are identically but one and the same Church: And thereupon they inferre, (as you M. Doxatu say) that being our Catholicke Church be general acknowledgment, hath ever continued visible, during all the former ages; that therefore your Protestant Church (both being but one and the same, by their (curteous yelding) hath also enjoyed the same priviledge of a perpetual Visibility, and the like administration of the Word and Sacraments: So ready you Protestants are, for the preferring only of your owne imaginary Church in former times, to joyn hands with them Catholics, if so they would agree thereto, you granting, that your owne Succession, calling, and Ministry is and hath bene, for former ages continued and preferred, only in the Succession, calling, & Ministry of our Catholicke Roman Church.
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And according to this our meaning, M. Bunny (a Protestant of good esteem here in England) dealeth plainly & ingeniously herein; for he not only teacheth, as the former Protestants do, but gueth sincerely the true reason of such their doctrine; to wip, that otherwise they cannot prove the being of the Protestant Church, during so many former ages: for thus he writeth: (t) Of the departing from the Church, there ought to be no question among us. We (w) are no severall Church from them (meaning from vs Catholicks) nor they from US; And therefore there is no departing at all out of the Church: Nor any do depart from them to us, nor from us to them &c.

And yet more fully: (x) was small done of them, who urged first such a separation &c. For (y) that it is great probability for them (meaning vs Catholicks) that so we make our selfe answerable, to find out a distinct and severall Church from them, which hath continued from the Apostles age to this present; Or els, that needs we must acknowledge, that our Church is sprung up b小子 late, or since theirs: And finally M. Bunny thus concludeth: (z) Our Adversaries see themselves to have advantage, if they canayne us to this separation. Thus M. Bunny. But touching my particular judgment herein, I utterly (with all Catholicks) disclaimne from mantayning, that our Church and the Protestant Church is all one: And I confidently averse, that this strange Paradox is invented by Protestant, for the reasons above expressed.

OCHINVS.

What is the matter brought to this issue, that we must grant the Papits Church, and our Church to be one and the same Church? Is this [M. Doelor] the event of our disputa-

ON SI

Pater Omnipotens adige me fulmine ad umbrae

Before I acknowledge the Synagogue of Rome, to be the Church of God.
THE CONVERTED IEW.

NEW SERVS.

I give you free leave [Ochinius] to include me within this your imprecation. For I will dye the death of a sinner, before I grant, that the Popish Church is the same with the Protestant Church. What? shall Superstition and Idolatry (by our owne consents) be advanced and set vp (side by side) with the Gospell, in the thighne of Gods Tabernacle? It is a thing insufferable; and the thought thereof is not so much, as once to be entertayned.

MICHEAS.

Gentlemen; good words. God grant your owne Prayers agaunt your selfs, be not heard. And though I be of your mynd, that the Catholike Church, and your Church is not all one Church; yet if before your deaths you do not acknowledge the Church of Rome, or the true Church, doublely your prayer wilbe heard, when you selfs (though too late) shall with vnutterable (but improfitable) remorse, condemne your selfs, of your owne grosse consideracion, in so weighty a matter.

But M. Doctor and you two, Hitherto, we see our discourse hath bene chiefly spent in your objecting Arguments, for your Churches visibility, and my answerings of them. Now I do expect, that our Scenes be alter'd; And that I may insist in objecting, what I have red confess'd, even by the most learned Protestants touching this subiect. For these alternatue variations of parts in dispute, are in all Reason, and by custome of all Schooles, most warrantable.

D. REYNOLDS.

We giue you good leaue. For it argueth a great distrust & diffidence in a Mans cause, to tye his adversary only to answere, and neuer to suffer him to oppose: And it is as unreasonable, as if in a Duelisme, the one party should be indentured with, only to ward, and neuer to stryke: Therefore proceed [Michelas] at your pleasure.

MICHEAS.
Truth saith (b) [S. Augustin] is more forcible to write and
Confession then any racke or torment. Which sentence we sayd
to be justified in this Question of the Protestant Churches Invi-
sibility: for divers learned Protestants there are, who as being
more ingenuous and upright in their writings, and in their
managing of matters of Religion, then others of their party; &
as well discerning the insufficiency of all pretended Instances,
and other colorable excuses and ancients (which serve only
to bleepe for the tyme the impenetrating and weake eyes of
the ignorant) do in the closure of all, both by certaine necessa-
ry inferences, as also in playne and expresse words, grant the
point here controwerd; to wit, that the Protestant Church
hath for many ages togethers, bene wholly invisible, and not
knowne to any one man living; or rather, that during such said
ages, it hath bene utterly overthrowne, destroyed, and (as it
were) annihilated, and no such Church in being. The proofe of
which point shall be the subject of this passage.

This point then is proved two wayes, and both from the
penes of the Protestants. First, from their acknowledged want
of succession of Pastours, and of their like defect of lending by
ordinary Calling. Secondly, from their manifest & open com-
plaints of their Churches invisibility for former ages in express
words; or rather of it utter extinction & Nullity.

And as touching the first. It is evident even in reason it
selfe, that that Church, which wanteth succession of Pastours
& ordinary Calling, (if any such Church could be) must needs
be invisible, at least at that tyme, when such want is. And the
reason heretofore, because this want necessarily presupposeth, that
there were not in that supposed Church, any former Predeces-
sors or Pastours at all, which could constitute authority or call-
ing to the succeeding Pastours or Preachers. But where no Pas-
tours are, there are no sheepe (for it is written: how (c) John
they havre, without a Preacher?) And where no sheepe are,
there is no Church; And where is no Church, there is no vis-
sibility of it; since even Logick enseizeth vs, that, Non Entis

(c) Rom. 3:8.
THE CONVERTED JEW.

One of Accident. That the Protestant Church for many ages, hath wanted all personall succession, and ordinary Calling, is
outrecedent, seeing (besides that, which hath bene fryd of this
point already) we find divers learned Protestants to confesse
no lesse. For thus doth Sadellius write: Divers (d) Protestant
affirms, that the Ministers with them are destitute of lawful Cal-
ing, as not having a continall visible succession from the Apostles
tymes, which they do attribute only to the Papists. And hence it
is, that many Protestants confesse, that they are forced to flye
to Extraordinary Calling, which is immediately from God, with-
out any help of man. Thus, for example, Calvin faith: Quia Pa-
patrymndae &c. Because the synod of the Pope, true
succession of Ordination was broken off; therefore we stand neces-
of a new conseq hereon; and this function or Calling was altogether
Extraordinary. Thus Calvin And D. Fulke (f) in like manner
sayeth: The Protestants, that first preached in these days, had ex-
traordinary Calling; with whom agreeeth D. Parkins, saying:
The calling of Wyclife, Hus, Luther, Oecolampadius, Peter
Martyr &c. was extraordinary.

Thus we see, that the Protestants, confessing the want of
personall succession in their Church, as also the want of Ordi-
mary Vocation, and flying therefore to Extraordinary Vocation;
do even by such their Confessions, acknowledge withall the
Inviability of their Church in these tymes, and an interrup-
tion (next before) of all personall succession: for it sucession of
Pattours had then bene really & truly in being; they had those
men bene visible, to whom the Authority of calling others to the
Ministry had appertayned; and consequently there had
bene no need of Extraordinary Calling: Which Extra-
ordinary Calling is ever accompanied with Miracles (as aboue is
showed) in the judgments of the more sober Protestants: (h)
or otherwise it is but a meere illusion: And we have not read
or heard, that any of those first Protestants (who vendicated
to them selves this Extraordinary Calling) have ever wrought
in confirmation cyther of their Calling or doctrine, any one
Miracle.
THE SECOND PART OF OCHIYVS.

I must confess [Micbael] that you have discussed well of this point, and in my judgment very forcibly. But proceed (we intreat you) to the second branch of your Proofs; since I can hardly believe, that any Protestants will expressly acknowledge the Impossibility of their own Church: for if they do, then is the Question at an end, and hath receiv'd it uttermost tryall, that can be imagined.

MICHAEAS.

The event will seal the truth of this point. And first, that immediately before Luther's revolt, the Protestant Church was invisible, Vibanus (i) Regius (a markable Protestant) confesseth so much. But of the Protestant Church its visibility at Luther's appearance, we have already fully discourse; and therefore we will ascend to higher times. M. Parkyns then thus writeth of ages more remote: We say, (k) that before the day of Luther, for the space of many hundred yeares, an universal Apostasy overspread the whole face of the earth; and that our Church was not then visible to the world. Caletus Secundus (l) Curio (an eminent Protestant) confesseth no lesse in these words: Fallum est, ut per multis iam annos Ecclesia lauris, cinesque buonis regis vix ab ilis (neque vicini sedem) agnosci potuerint &c. It is brought to passe that the Church for many yeares hath bene latent, and that the Christians of this Kingdome could scarcey (and indeed not at all) be knowne of others. D. Fulke confesseth more particularly of this point, saying: (m) The Church in the tyme of Boniface the third (which was anno, 607.) was invisible, and fled into wildernesse, there to remaine a long season. M. Napper meth to higher tymes, thus writinge: (n) God hath withdrawne his visible Church, from open assemblies, to the buries of particular godly men &c. during the space of twelve hundred and sixty years; the same Church abiding latent and invisible. With whom touching the continuance of this Impossibility agreeeth M. (o) Brocard, an English Protestant. But M. Napper is not content with the lattency of the Protestant Church, for the former tymes only: but
but involveth more ages therein, thus answering: During (o) even (o) Upon
the second and third Ages (meaning after Christ) the true
Church of God and Lights of the Gospel, was obscured by the Ro-
man Antichrist by himself. But Sebastianus francis (a most re-
markable Protestant) one strippeth hearein all his former
Brethren, not doubting to comprehend within the said Invis-
sibility, all the ages since the Apostles, thus writing: for (p)
certainly the external Church together with the faith and Sacra-
ments vanished away presently after the Apostles departure; And
that for these thousand, and four hundred yeares (mark the
length of the tyme (the Church hath beene nowe) extemal
and visible. Which acknowledgment of so longe a tyme (or
rather longer) is likewise made by D. Fulke, in these words:
(q) The true Church decayed immediately after the Apostles tyme.
But D. Downham (with whom I will heare conclude) is not
attemed to insinuate the very tymes of the Apostles, within
the lyke latency, thus writing: The (r) general defection of
the visible Church (first (s) 2. Thessal. 2.) begins to worke
in the Apostles tymes. Good God. Would any Man hould it
possible (were it not, that they owne books are yet extant)
that such eminent Protestants should confess (contrary to the
necessary Visibility of Gods true Church, proved out of the
Scriptures, & acknowledged by their owne learned Brethren)
their owne Church to haue beene wholly latent and invisible;
or rather, wholly extinct and annihilt for so many ages
together? But this we must ascribe (O God) to thy holy per-
mission, who, as thou suffered in the tyme of the Old Testa-
mant, thy enemies to sheath their swords in their brethrens
vydes; so heare thou permittest (for the greater honour of
thy Church) so many learned Protestants (even with woun-
derfull admiration, sweete) to wondere at theirs owne Churches,
faith, and Religion, with their owne pens.

D. R E Y N O L D S.

Forbearc (Methought) these wounderfull Interjections, the
accustomed Delight of every governned Nation. I grant, these
learned
THE SECOND PART OF
learned Protestants above allledged were of this opinion; Not
withstanding to confound their authority, there may be
found many others as learned and judicious Protestants, as
these are, who absoltutely maintain the Visibility of their
Church for all ages. And I see no reason, but that the sentences
and judgements of these other should preponderate and weigh
equally with) the judgments of the former Protestants, by
you allledged.

MICHÆAS.
You must pardon me (M. Docteur) if I wounder at
things, so strangely and unexpectedly falling out. But to your
solution. I say, it is most defective for severall reasons. First,
because it mainly croseth the method agreed upon, amonge vs,
in the beginninge of our discoursse; where you tyed
yourself irrepreseably to Iland to the judgments and confession
of your owne learned men. Againe, though you can bringe
other Protestants of as greate eminency for learninge, as these
by me objected; yet except you and the said Protestants will
inflit in true and confessed Instances of Protestant tip, for every
severall age (which is impossible for you to performe) your
and their allegations are to be reputed but naked, verball,
and inauayleable.

Lastly and principally, your Replye is insufficient. Becaus
I hear allledge Protestants confisse the Inusibility of their
owne Church, to their owne mighty prejudice, and the Catho-
liske great advantage; And therefore it must needs be, that
the racke of Truth forced them (being otherwaies ingenious
and judicious) to all such Confessions; Whereas
such Protestant, as may be brought to gaine and contradict
the former Confession (as being men of more spaitious and
large Consciencies) do speke in their owne caufe and behalf;
and therefore as being ready pressed to averse any thinge (how
false soever) for the safetie of their Church, are declereally to
be reputed in their wrytings, more partriall: So as in this case
the Words of Tertullian may justly take place. (s) Magis fides
prova
THE CONVERTED JEW.

I lyke well [Micheas] the reason of your disparity, given touching some Protestants confessing against themselves, and others assuming the contrary, to their owne advantage.

CVNVS.

The difference now dayes by you is most forcible: for no doubt the open Confession of one learned Aduerary, is to overbalance twenty denying the same, even for that peculiar reason above mentioned.

D. RETNOLDS.

Micheas suppose for the tyme, that we could not prove our Churches perpetual Visibility: yet seeing you are not able, (if you were pressd thereto) to justify and make good the Visibility of your owne Roman Church, during all the ages since the Apostles dayes. Therefore looke into what danger, through our confessed Invisibility, we may be presumed to rune, within the same we may justly includ you: And thus you owne argument rebuts upon your selfe.

MICHAES.

Hear I see [M. D.] that for meare want of positive arguments, to support your owne Church, you are lastly fled to picke quarrells at our Church; as if it were a justification of yourselues, that wee Catholykes did labour with your infinities; lyke men, who rejoynce to have companions in misery. But to your point vrged, I say it is impertinent to the whole drift of our dispute, which was only, touching the want of Visibility in the Protestant Church; which alone to prove, was by me undertaken; the Visibility of the Catholycke Church comming in incidently; lyke as a discours of vice doth often in the End; biget som: Speeches of Vertue; our Contrary being thus brought to our remembrance, by means of the other Contrary. But because [M. D.] you shall discouer no tergiversation in vs heretin, and that here to entreate of the con-
THE SECOND PART OF

of all Visibility of our Catholicke Church, violateth our for-mer imposed method: Therefore I will pawne my credit, that there shalbe left with you certaine (c) proufes, containinge the expresse and confessed Visibility of our Roman Church, from the Apostles to their daves; And this by the acknowledgment of sundry learned Protestants; though heere by the way, I must tell you, that the confessed Invisibility of the Protestant Church, during so many former Ages, doth potentielllly and virtually include the proufe of the Visibility of our Roman Church, during the said ages: Seing the Invisibility of your Church (for so longe a tyme) is ascribed by you Protestants (as appeareth by many of the former Protestant testimonies) to be the worke of Antichrist; (you meaninge thereby, the Pope, and the Church of Rome) therefore it ineuitually followed from your owne Prunifie, that Popes and the Church of Rome have ever beene visible, during all the said former Ages and Centuries.

O C H I N V S.

Newserus, I would have a word or two with you in privi-
tate; therefore if it please you, let vs walke a little a part.

N E V S E R V S.

I am willinghereto: go into the next roome, and I will follow you.

O C H I N V S.

You see here [Newserus] how this Question of the Protes-
tant Churches visibility hath bene discussted and argued: And I must confesse, that [Michael] hath even irreplickeye demonstrated, that the Protestant Church hath (at least for many ages) bene invisible, or rather extinct: you see also, how royatous and abounding the old Testament is in prophecyes, and other testimonies, that the Church in the daze, of the true Messias, shalbe at all tymes, most conspicuous and visible. Therefore what resteth, but that euyther we must reject the old Testament (which I never will do) for falsely prophecyng of the statue of the Church; Or els we must denye, that those tymes of the new Testament,
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Testament, are the tymes of Grace; & that the Church erected by Christ and his Apostles (as wanting the accomplishment of the foregoing predictions) is the true Church? which latter point, I should to be more probable.

NEVERYS.

You have prevented me [Ochimus] in time of speaking, but not in judgment. For to confess the truth, after I had observed the weaknesses of the Instances alleged (though alleged by the Doctor, with as much Scholarlike Art, and advantage, as might be) my doubting thoughts transported my judgment to this your Center. Which though it be environed with difficulties, yet I should it the more safe way with you (since the one must necessarily be rejected as false and erroneous, they so diametrically crossing one the other) to retain our former reverence to the old Testament, and absolutely to abandon and disclaim from the New. And therefore, let us return backe to Michael and the Doctor, to acquaint them with this our final resolution.

OCHIMVS.

Michael, and M. Doctor. My selfe and Nevers have in the secrets of our soules, pass'd our impartial censures upon this our Conference. And we both acknowledge the full weight of Michael his reasons, in disproving of your instances & of our own former answering answers: And our Conclusion is, that we both assure our selves, that the Protestant Church had never any visible existence, for these many last several ages, at the least. And indeed (I confess) when I do (u) consider, how Christ by his power, wisdom, and goodness, had established and founded his Church, washed it with his blood, and enriched it with his spirit; and discerning how the sinner (sine Deus: anus) utterly overthrew, I cannot but wonder; and being desirous to know the cause, I find, there have bene Popes, who have preyed an in utter extirpation and overthrow of Christ his Church. Here you have my censur, accompanied with the true Reason thereof.
THE SECONDPARTOP

I do fully confesse in judgment with Ochimus, moued thereto through the streight and validity of Michael his Ar-

guments. And yet I hope, this is no blemish eyther to you (M.

Doctor; who haue most learnedly handled this point) nor to

our selfs, but only to the weaknesses of our cause: for there are

some untruths so palpable and iniquible, (and among them,

rung the supposed visibility of our owne Church (that neyther

learning, Art, or the bestpiled words (which commonly wuutu

the care of credulity) are able to set a good gyne upon them.

Therefore [Michael] to be short, in believing that the Protes-

tant Church for many centurys hath bene wholly inuible,

Ochimus and my selfe are wholly yours.

MICHAES.

I much reioyce thereat, and I hope (notwithstanding both

your former acerbity of speeches) that now upon your second

and more serious renew of this point the acknowledgment of

this one Truth wilbe a good disposition, for your further enter-

tainment of the Catholicke fayth: since a dislike of the Prote-

tant Church implyth in it selfe, a favorable respect to the Ca-

tholike Church; which Church hath euer bene honored with

a perpetuall visibility.

OCHINVS.

Stay [Michael] Not so. You are ouer hafty; your praet is

as yet not gotten; and your credulous expectation ouerruns

your judgment. Know you therefore; first, that touching your

Church (at the farne whereof that Romihs Antichrist doth

fit) we shoulde it not (as above we protested) to be the Church

of God; And then it mattereth nothing with vs, whether your

sayd Antichristian Church haue euer since it first being, bene

visible, or no. For though we teach, that the true Church mut

ever be visible; yet we teach not convertibly, that what

Church hath euer bene visible, the same is the true Church.

Furthermore Michael and M. Doctor, take note you note,

that the confessd want of a continuall visibility, and of the

administration of the word and sacraments, mostreth to vs a

great
THE CONVERTED JEW. 97

What Ochimus hath delivered (though perhaps with a
mazement to you both) I do here sufficiently. And as it is evident,
that the former Prophesyes have not been actually performed
in Christ his Church; So we must needs rest doubtfull (at the
least) through want of the performance of the fayd Predictions,
whether Christ be that Redeemer of the World, which was
promised to the Fathers of the old Law; And whether he had
true authority to erect this Church, of which he hath made
himselfe Head, or certainly the auncient Predictions delivered
in a propheticall Spirit, touching the Messias and his Church,
are intollably to be performed in the Messias & his Church.

How now my Masters? Is this the fruit of my refelning
your Churches Visibility? Tends your approbation of my for-
mer discours to this? Whether yyme these strange and fearfull
speeches of yours? Will you disclayme from Christ as your Re-
demer, because the Prophecyes of the old Testament touching
the expansion, latitude, and continuall visibility of the Church
of God, are not performed in the Protestant Church? And will
you not confesse the fayd predictions to be fulfilled at all, be-
cause they are not fulfilled by that way and means, as your
selfs would have them? Take heed; do not obliterare and de-
tace those fayre impressions, characterized in your soules,at your
Baptisme; neyther now dishaow your (then taken) first now.
O mercifull God; how ignorant are you in these matters? And
then more miserably ignorant, it that partly through learning
you are become ignorant. Do you thinke to honour the Father,
THE SECOND PART OF

by dishonoring the Sonne; even that Sonne, in whome the Father tooke such inestimable contentment? (x) Hic est filius meus dilectus, in quem misi complacere. Certayne it is, that if you persever in judgment, as your words import, you deny him for your Saviour, who had a Father without a Mother; a Mother without a Father: The first argued his Divinity; the second his immaculate and pure Nativitie. (" Quod de Deo proiectum est, Deus est, & Dei Filius & Vitis simbo. You deny him, whose body was framed of such an admirable and delicate constitution and temperatur, as that the earth did then (contrary to its accustomed manner) even power it influence upon Heavens; To be short, you deny him who gave (y) hresis the Redemption for all; who tasted (z) death for all; who (a) tooke away the Sones of the world; and finally, who was Saviour (b) of the world, and reconciliation (c) for our Sones: In the tyme of His Passion, death did even retire, and Echips did enlighten: Lux (d) in tenebris lucet, & tenebrae eam non comprehenderunt. But why labour I, to celebrate his birth, who is from all eternity, or to performe his execuqes, who cannot ye; (e) Mors illi nescia non dominatur. And by you assured, that who contemne Christ, the Redeemer of all flesh, must needs contemne God, the Author of all flesh.

And where you call the Pope: that Romish Antichrist; see how malice seeth vp the eye of your judgement you mantayne (is seems) that the true Christ and Messiah is not yet come; How can the Pope then (by your doctrine) be Antichrist; since Antichrist (you know) is to come after (not before) the true Christ? Againse for prouf, that the Pope is Antichrist, you (no doubt) will make shew to rest upon the wrested authority of the New (" Testament: And shall not then the said New Testament be of the like authority with you, to profe, that Christ is the true Messiah?

O C H I N V S.

Tush (Micheas) This is but your Orantoyce. Wee say the Propheties of the old Testament (of which we haue set downe
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so great store are infallibly to be performed; We find they are not performed in Christ Church: How then can we believe in Christ, as our true Messiah and Redemer, or repute his Church, for the true Church of God? And where you (Michael) reply, that the said Prophecies are accomplished in your Popish Church, that forceth nothing: since we are assured, that that your Church is a superstitious and idolatrous Church, and wholly alienated from the Covenant of God. Therefore briefly touching myself, I openly say, I do expect another (f) Messiah, another Redemer: And I do not acknowledge your Christ to be the Second Person of the Trinity: And therefore I do hold, that the Old Law being in force, Circumcision is to be retained.

NEW SERVS.

Michael, the Scribe of the times ought not to bear downe the Truth. Therefore being in the Church of Christ, the Predictions of the Prophets (above by Ochimus and my self fully allledged) touching the enlargement, the uninterupted Visibility, and the incessant administration of the Word and Sacraments are not performed: I here pronounce, that (g) Christ was not the true Messiah but a seducer; and that his Church is not the Church of God. And more particularly for my self (as continuing for ever in this my sentence) I am resolved to goe to Constantinople: and there (as now beleiving in the Law of Moses) I wilbe circumcized. Therefore (Michael) content yourself, and forbear all further vehemency of speach against

N 2

That Ochimus upon the not performance of the Prophecies of the old testament in the Church of Christ, denied the Trinity, taught Circumcision, and became an absolute Apostate, is witnessed by Zarchius (the Protestant) in his book De tribus cultibus, printed, 1594. I s. c. 9. As also by Conradu Sullenberg, (a Protestant) in Theolog. Calvinist. lib. 1. fol. 9. The title of which chapter in Sullenberg, is: RESPON. AD OCHIM. BLASphem. And lastly, the same is averted by Beza, in Polygami pag. 4. (v) That Neiferus through the want of the performance of the foreaid Prophecies, denied our vauious Christ, reputed him a seducer, turned Turk, and was circumcized at Constantinople, is witness'd by Oflander (the Protestant) Cent. 16. part. 1. pag. 818. in these words: Adam Neiferus, Pastor Heidelbergensis &c. propagat in Turismum, & Constantinopoli circumcisi. As also by Conradu Sullenberg, in Theolog. Calum lib. 1. art. 2. fol. 9. in these words: Adam Neiferus aym Heidelbergensis Ecclesie Primarius Pastor, ex Zwingianismo per Asiam versus ad Idolumidion, progressus est.
vs: into which afores you did begin to enter; but show in your
words greater temperance and Patience.

MICHAEL.

Patience Peace Prodigious men. It is heare a Vertue, to
transgresse all bonds of Patience; and but Stupendous, not to be
angry. You Miscreants: unworthy to breath, since you deny
hym, through whom you breath; and unworthy to enjoye a
being, since you reject hym, who gave you your being
presumptious Clay, that darest thus contest with thy maker.

Thine you my Words shall be fowce, in defence of hym, who

(h)JOH. i. is the Word: (h) *Verbum caro factum est, et habitat in
nobis? No. I must speake. Neece (never) shall
my cares be guilty of my Redeemers blasphemies, but that my
Tonge to it vtermost power shall replie (and in this humour
keep me, sweet Jesus, to my last gape): And I will be ready
to trumpet forth the disgrace and ignomiyny of you both,
throughout all Christendom. Call you your former Religion:

The light of the Gospell, which finally tendeth to put out the

(i) ISO. ii. Light it selfe? erat lux (i) vera, que illuminat omnem hominem.
O that I had one of the coales of the holy Altar of God, to

seare your blasphemous tongues, as the (k) Seraphim by tak

(k) Esa. 6. ing one of the coales thereof, did purify the lipps of the

Prophet Esa. 6: impiety of tymes, in which such Munsters are
bred; worthy for seare of infecting others, to be eliminated
out of the Society of Men, and to be relegatred unto some de
sart or Wildernes; there to converse with Beastes since in sa
vagines of Nature you exceede beastes you Rattred. insidell,

that cannot endure the light of the Sun, (* or cor Sol inflxes:
vnder what name do you expect Salvation; since (l) there is
not any other name under heauen, given vnto Men (then that of
Jesus) whereon we must be saved? Cannot the Prophecyes of
the Old Testament (vpon which in other poynets, you seeme
so much to relye) touchinge so many particulars of our Sa
viours Birth, Life, Passion, and Resurrection (the due con
sideration (m) of all which, I acknowledge, full made me a Chi
ristian)
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Rian) pray for you, to confess him for your Redeemer? Since all those particulars were to be performed only in the true Messias: and all of them have beene actually performed in him, whom now you refuse. The patience of infinite stupendous Miracles, exhibited not only by Jesus himselfe, but by his Apostles and Servants, may be able (I should thinke being truly weighed) to wash out this blot of your Infidelitie, and to lye away the rust of this your misbeliefe. 6 England, blutheft not thou, that after thy casting of thy primativie faith, Cebimns was the Apostle, by whose meanes and labour thou first did such Protestantism? Is this he, whose presence (u) in those days is said to make thee happy; and whose absence, unfortunate; and (*) whom all Italy could not equal? See (to thy dishonour, and his perdition) what he is become: A Jew, a Ture, an Apollinar, forfaking Christ and all Christianity and teaching Circumcision and polygamy or plurality of wyves; a doctrine, where Sensuality diminisheth the pleasure of sense. And thou Hesdlergh (at this present honored, by havinge tranfplanted in thee, to laye a Rose out of the English garden) Behould here once thy cheif Pastour Neufimns (and now confessedly: cheife instrument of the devill) from whome, as from one (by supposal) peculiarly illuminated by the Lord, thou hearetofore dyst receave thy spirituall nourishment; Whose Superintendence (forsooth) is no fayled in the end, openly to blasphem against the Sainions of the World, and to turne Turke; and who having an uncircumcised hart, will needs care about with hym a circumcized body. And Celebris Oxford (the goodliest skryne of the Muses, vnder the Sunne) how canst thou brooke, that such impure Imps, as these, should breath thy pure ayre? Or can thy worthy and noble Sons (eminently endued with all good lettres) endure the sight of these Infidels? Hadst thou aforre bene perswaded, that these two Monsters (whose very Soules and bodies Mansgoatly Enemy femees of late to organize) would have saune into these blasphemyes, no doubt thou wouldest &c.

(u) Pale in prepac ad. 
Rom po- 
ritic prin- 
ted 1558.
initio.
(*)Calui-
dalis, (ex-
tant) in 
tract. The-
olog. prin-
ted 1597.

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D. R E T N O L D S.

Stay [Michaeas] proceede no further. You have spoken enough. And I much commend your Christian fervour herein. And I confess, it gaulingly vpbraids me, to see any of my owne Religion, thus to apostatate from the faith of Christ. And it is no small greife, that this disputation first intened, to make one Papist a good Protestant, hath in heue thereof made two Protestants, two Iewes or Turks. But yet [Michaeas] let not the feueritie of your Censure pale further, then the fault extendeth. It is only Ochimus and Neusferus (and two, though too many, in reference to seuerall thousands, is scare reputed a number) who thus sinne. Let not then the Gospell it selve, or any other Professours of it, be insinuated by you within this atrocity and Cryme. And you Ochimus and Neusferus, do you then with this so foule an imputation. But seing Wildome only judgest of Wildome, and learning of learning, so let your learning and Wildome equally runne together, to acknowledg him for your Redeemer, who is the source of all Wildome, learning and knowledge: de (o) plenitudine eorun omnem acceptsmus. your Sinne is most heinous and dreadfull; yet being attended hereafter with a true remorse and repentance, is remissible; and for your confort remember that Paul the Apostle, (who once persecuted hym, whom you now deny) did expiate the sinnes of Saulc the Publcan.

M I C H E A S.

M. Do you do well, and like a Christian Doctor, to endeavour to recall home these two wretches. Yet touching the paucity of Protestantall Apostataes by you pretended; it seemes, your Memory wrongs your Reading. For it is a vaine truth to affirme, that only Ochimus and Neusferus have revolted to Turisme and Indasme. For did not David George (a chiefe Protestant, and once Professour) (p) at Basil) become a blaspemous Apostata? who affirming our Saviour to bee a seducer, and grounding himselfe (with Ochimus & Neusferus)
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upon the not accomplishment of the Prophecies of the Churches
visibility, in the Protestant Church, thus writeth: (q) Si Chri-
sis et Apostolorum doctrina vera & perfecta fuisset. If the
ddoctrine of Christ and his Apostles had been true and perfect, the
Church, which they had planted, should have continued &c. But
now it is manifest, that Antichrist hath subverted the doctrine of
the Apostles, and the Church by them begunne &c. therefore the
doctrine of the Apostles was false and imperfect. Thus that impu-
nous Jew. And was not Alamunus, a Swelgian, and once most
(f) familiar with Beza? who, persuading himself, that the
prophecies touching the continual visibility of the Church,
were not performed in Christ his Church, because he saw they
were not performed in the Protestant Church, did thereupon
reconcile Christianity and became a blasphemous Jew: a
point so evident, that Beza himselfe (notwithstanding their
former inwardness and faith) might be writhe him: (s)
Alamunus affirmavit ad usum suis \textit{et} seipsum. Did not Georgius
Paulus (t) (master of Crescon) deny the Trinity with the
Turke? In like sort Coresius, and Lelius Socinus (a scholar in
the college of Gentur (who wrote whole books against the B.
Trinity) upon the former grounds forsooke the Christian fayth.
And this Socinus (as Beza (u) wittiteth) did at the first corrupt
the first chapter of S. John his Gospell (which speaketh so
plainely of Christ) as that, Beza faith of him: \textit{mibi quidem vi-
detur omnes comportuntur et superesse}. In like sort Andreas Vo-
lux (x) (a great almaint) not only became in the end a
Turke, but infected many others with his wyritings, against
the Blessed Trinity and Christian fayth. But if you have a de-
sire to reede of more Protestants, who became Turkes and
Jewes, as presuming, that the former Prophecies were not per-
formed in the Church of God, I refferre you to a booke, to
which I thinke you are no stranger; I meaneth to that most ela-
borate and mother-booke (for it hath giuen byrth to divers o-
thers) written by your owne brother, \textit{M. William Reynolds},
and called Calymo (y) \textit{Turcifanus}. You may also to the same
end, &c. and in
divers other places thereof.
THE SECOND PART

(a) Libra, p. 16, etc., Conradus (z) Slussenberg and Olandar (a) (both
de Theol. Profe:ntur) where I presume, your Rome:ke wilbe foune glu-
ted, with the displeasing gulf of divers others there related.

(b) Cent. 26. p. 107. are caried to Sebastian Castello (once Professour at Basill) And
208. 239. one highly extolled by your owne D. Humfrey (b) and o-
ther. This Castello, though he went not so farre as by open
breach and Apostasy to leave the faith of Christ; yet in regard
that the former predictions touching the spreading of Chrits
Church and the euer vndertaken conspiracie of it, were not
ruled in (in his judgment) performed in Chrit Church, he writeth
very perplexedly hereon, to King Edward the sext in this Ma-
er: Equidem (c) aut hic futurum est &c. Truly it is to
caution be confessed, that those predictions are either to be performed be-
cause of temper or chance; or because God is to be acco-
rudus &c. &c. &c. of lyinge. If it be said, they have been already accomplished

(c) In the
Preface of the great
Latin
Bible, dedi-
cated to
King Ed-
ward the
sixt.
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(d) Ofan.

Now before you charge me, who thus hath left written: None (d) is knowne in our tymne to be made an Arian, who was not a
Calvinist, as Serocrates, Blandrata, Paulus Alchianus, Gentilis,
Gbealatus, Silvanus and others; therefore who feareth to faile into
Arianisme, let him take heed of Calvinisme. Thus you Neufemns:
so certaine it is that Arianisme, Turcisme, and Judaisme, are
the last sublimations of Calvinisme.

Well M. Doctour. I am cloyed with the society of this
discours, and can hardly endure any longer with patience, the
fight of these two Wretches, belchke forth such horrible poys-
to; And therefore I will now leaue you, and perhapsi instati-
all (upon some very urgent occasions) leave England. I could
have wilhed, that this our Dispute had made a deeper impres-
sion in you, then I feare it hath, for your incorporating into
the Catholike Church: Neuer the less, I will pray to God,
that before your dissolution, you may be more solicitous
and carefull in this so great a matter, which concerns your
Soules happines or infelicity for all eternity. Touching my
selfe, I do ingeniously protest, that now by means of this dis-
cours, I seeing the weaknesses of all that, which may be urged by
the learndest Protestants, in defence of this Churches visibili-
ty, am become hereby more seduced and strengthened in the Ca-
tholike sayle and Religion, then afore I was; if more I can be.
But now before I end, I cannot but put you in mind [M. Do-
cour] how fouly you were ouertaken in your defence (e) of
this impious Oehimus, for his writing against the sacrifice of the
Maffe: where you may well see, that to deny the sacrifice,
which was first instituted by our Sauior, is a fitting prepa-
tation towards the after denyall of our Sauior himselfe.

D. R E Y N O L D S.

I must confesse [Micheas] that notwithstanding whatso-
hath been said in this discours, I still remayne a member of
the Protestant Church; assuring my selfe, it is the true Church
of Christ. Touching my defence of Oehimus his wryting, I did it
out of my conscience; and my conscience (I truft) will war-
tant

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vovr, at the last day. For your present departure, I am agree
ued, we shall lose you to some: Only I would entreat you
to have in your discourses (wheresoever you shall hereafter
come) a tender and gentle touch of the Protestant Church, &
of all the true and constant members thereof. And here with
[Worthy] Micheas, I take my last farewell.

M I C H H. A S.

M. Did you of yourself I will ever speak, answerably to
your desires; Nobly, and with great respect: Since you are a
Man, whose barks is richly fraught with learning & morality.
And what defects have been committed by you in this dispute,
I do wholly attribute them, to your want of a good cause, not to
your want of good parts. And if there have been any words
misplaced by you on either side, let the thought of them vanish
away: since they were spoken Antagonistic, and in heat of
disputation; And so in all kindness & Christian charity, I leave
you, with this my advice that you will not adventure your sel-
uation upon your own private conscience preferring it before
the judgement and conscience of the valiant wise Church of
Catholicke Church: As for you two (to: gots of hell fire) I grant my
eyes even sparkle forth rage in beholding you; And I ac-
count (contrary to the place of the burning bush) the place,
wherein you stand, to be cursed ground. For since your Svent is so
false of you (I mean, you excepted false Messiahs) what can
you looke, but for a winter of could dispayre and damnation?
Therefore I will take leave with you, in the phrase of the A-
poll to Lyman, the Magitian (and what greater Magian, then
for one to be enchanted to believe, that Christ is a fester?)
O (*) you full of all subtlety, and mischief, the Sons of the Deuell,
enemies of all justice, who cease not to pervert the right ways of
our Lord: Amen.

O C H I N V S.

You enjoy [Micheas] the liberty of your Tongue; but
fare you well.

N E V S E R V S.
Let him go: I will not take leave with him: such opproarious speeches he vtch against vs.

OCCHNVS.

Now [M. Dostow] Michaelis is gone: And now we have the more freedome of speech among our selves, without feare of being overheard. I know, that not only yonder black-mouthed Michaelis, but your selfe also, reft much disdified at our abrecunciation of Christianity. But [M. Dostow] come to the point. We see the Prophesy of the old Testament (which must ever remaine sacred, permanent, and inviolable) do shew that the Church of God in the daies of the Messias, must ever be visible, knowne, and conspicuous, and must in all ages without any intermission, enjoye a publicke and external administration of the Word and Sacraments: And this is abundantly confessd, not only by vs all in the front of this our discussion, but by all learned men whomsoever. We now (notwithstanding such necessity thereof) cannot but confesse, that the accomplishment of the sayd Prophesyes hath not bene effected in the Church of Christ, at leaft in the Protestant Church: how then can the Church of Christ be that true Church of the Messias, which is so gloriously delineated with the penalls of the Prophets? Now what other refinallency can be out of the preceptes, then that the Church of Christ (as wanting the fulfilling of the se more ouner Oracles,) is not the true Church of God; and consequently, that Christ is the true Messias & Saviour of the World? except we will grant (which I never wil) the Papists Church (as having by relation of Michaelis the Prophesyes performed in it) to be the sole Church of God. Therefore to fure, as toucheth my selfe, I do renounce my former Christian faith, and will embrace the ancient Law of Moses; and as intending to be servetable to that Religion, I will teach the doctrine of Circumcision, and will instantly write a (g) book of the lawfulness of polygamy or plurality of wifes; aunciently practized by the Lewes in the old Testament; though now by Christians houlden, as vndawul and altogether proh'ed.
THE SECOND PART OF NEYSERSVS.

By the Lord of Heauen, I cannot see how this difficulty can otherwise be solved, then either by denying the Gospel of the New Testament; or by granting the Church of Rome to be the true Church, which my Soule abhors to do. For as concerning the perpetual Visibility of the Protestant Church, it cannot be made good, notwithstanding our great contention thereof afore in our Words: And therefore it were honestly in vs now in the end to pull of our Vifards (though which we spooke to Michaelis) and plainly confesse the truth herein.

And here [M. D.] to take a short view of all the discours passed, and to examine it impartially a monge our felvs; We cannot but obsever, that the Examples produced by you, were most insufficient: first, because they were no Protestants at all: Secondly, in that adorning them for Protestants, they but only serv (as Michaelis well noted) to justify the Visibility of Protestants only for those times; neither you nor we being able to produce but only for the sake, any one confessed Example of Protestantcy, for the space of six hundred yeares at his least. Again, when Gemmae and my selfe perceived, that no true instances of Protestantcy could be given; I grant we vsl d divers euasions and inflexions to and froe; and all for the sake of our Churches honour. As first, to pretend (though God knowes, a silly pretence) that all Relations and testimonies of Protestants in former ages were by the Popes industry and tyranny, utterly extirpt. That sayling, then we made shew (for in our privat indugments, we could not relate thinketh it) That the Protestants in former tymes were forced to lyse secret and latent, in regard of the supposed then raging Persecution. That playne we were not seruage, then we thought good to inuoke and roule our sad euasion touching Persecution, in a certaine obscure and darke sentence: to wit, That the Church was in the Papacy; the Papacy in the Church, and yet the Church was not the Papacy: a forme of words (as Michaelis truly gaed for by vs Protestants, only to cast a
The Converted Jew.

But did you mark, how Mechane never ceased, till he had ferreted vs out of all our former Connyhoales; he in the end irreprehably and coherently proving, from our owne learned Mens peneus, the mayne question now controvsered among vs. Now [M. D.] seeing I am irreprehably resoluted not to admit the Papists Church for the true Church (though perhaps I hath enjoyed the fulfilling of the forementioned Prophesyes) I do therefore confyre in judgment herein with Octimns, and ame determined to have this Country; from whence I will returne vsselfe into the Palatinate; (h) where I will draw the preachers to embrace my doctrine; will procure private correspondence with some Turkish Princes; will labour with all diligence to spread the Turkish Religion in Germany; and finally will go to Constantinople, and there I will be Circumcised.

D. RETNOLODS.

O God what miserable and strange tymes hast thou reserved me, to see Christ thus abandoned by Christians, and embraced by Jewes? And what horrid and dreadful resolutions are these comming from our owne bosome aduersaries? Alas, Octims and Newfems, thinke what schandall it wilbe to the Gospell, when it shalbe truly rumored, that such men (as your self) are Enemies of the Gospell. And what will many graue Protestants (and partickly the most learned Pastorum Beza) speake of you, for this your most infamous revolt? sweet Iesus, that Jewes and Heathens should fynd light in darknes, and Christians darknes in light! You both say you will not acknowledge the Church of Rome, to be the true Church.

1521. P. 52.
THE SECOND PART OF

Church of God. Be it so. Yet are the Presbyters of it, Christians. And will you therefore abandon Christ Jesus, out of your malignity to them? Do no. A bad Christian is better, then no Christian; as a dune fight is better, then to be stoneblind. You demand, how can the Church of Christ be the true Church, when the Prophets or the Prophets touching it are not performed in it? Who knoweth, they are not performed in it? Ye you ask by whom, were they performed? Where? and at what time? Remember that these are but Circumstances of the business; and it is a received Axiom, that: *Alquiando constat de re, quando non constat de modore.* And how all these things may be reconciled, is a Mystery sealed up (perhaps) by God from our knowledge, for our greater Humility. But to come to an end. Seeing you both are to obstinately headlong (as if you were weary or ashamed of the Christian faith), I embrace Latinism; I cannot but say, that I do much prefer Michael, before you both (for a Jew being made a Christian, is much more noble, then a Christian, who intend to be a Jew) and I do from henceforth forbids all intercourse, and association with you. Therefore fare you well.

Both; only for this soule misfortune of yours, I can but exasperate my griefe out of mine heartes, and weep; because in neither of you, I can see a tearre of remorse.

O C H I N V S.

Woe thank you, MD., for your friendly admonitions, though they have no working influence over you. And where you goe, that Protestants will speake so ileyly or thus my charge: I answer, let any of them, or Beza himselfe (in whom you peculiarly insist) the worst downe reproaches upon me; as that, I am a (k) secret favorer of the Arians; that I am a defendant of Paganny; that I am a defacer of all articles of Christian Religion; Yea let hym plainly and bluntly style me; an impure (k) Apestata; All this I weigh nothing with me; for I do glory to suffer opprobry and disgrace, in defence of the auncient Jewilla Religion. But come Nonferus; let us be gone. And thus
THE CONVERTED JEW. 

Thus M. D. I leave you, and commit you to the tuition of the Higheft.

NEVER S.

Farewell, good, M. Deacon, and the Lord of Heauen: illuminate the eyes of all those, who remayne yet blinded.

D. REYNOLDS.

Gentlemen, once more I leave you to God: Who at his pleasure, is able to mollify the most stonye hart.

FINIS.

GOD SAVE THE KING.

THE
THE

CONCLUSION.

E ARE now (Worthy Academicks) is my penne come to it full stop, and our seconde Dialogue to it last Period: Where you have seen the true and unfeigned downe fall of the two former Protestants, Oebens and Neues: and the humbling block, occa-

sioning this their miserable precipitation. If any of you do reap profit hereby (and I hope you may, if you vouchsafe to peruse it with Indifferency) a how fully then is my labour re-

compensed? As for those, who out of an affected morosity,

do detractuely prejude of our labours in this kind: and through their owne inuerate aversiō to the Catholike faith,

do bencample with all scorne and indignation our bert ende-

uours (though I hope, few or no such spydars do breed in your Colledges) I prye you not their Censures; only I do, and still will pray incessantly to God, to give them more suffle

and doseable harts, with whom wee may perhaps truly expo-

sulate in the Psalmists phraza: Filij (a) bonumuit, v/si quo (a) Psalm.

grani corde?

Peruse (learned Men) the authoritie here and reasons here above alledged; and dewyde in your judgments, what is here seigned by way of interlocution from that, in which I really and forcibly infilt; and then make in the secrets of your soules, a reflexion upon your owne Religion. And that you may more warrantably procede therein I will here prove (though but brefly) the visibily of our Catholycke Church, during all those ages, in which your Protestant Church is above acknowledged to lyte latent, or rather not to be at all: a poynet (if you remember) of which Michael promised to leave behynd him, some proues.
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1. This then I prove several ways. And first, from the Invisiblity of the Protestant Church, during all former ages till Luther's Insurrection (if so we take Luther for a Protestant) for seeing ever since the Apostles' days, there hath bene a visible Church of Christ in the World (as all Ecclesiastical Histories, Chroinonies, and Anniynnies do irrepugnably convice) and seeing that by the Confessions of all ages, there hath beene no other Church of Christians visibly in being all these tymes, but either the Catholycke Church or the Protestant Church (for as for the Arians and other Hereticks, they continued only for certaine ages) and lastly, seeing it is acknowledged above by so many learned Protestants, and otherwise also proved by many unanswerable arguments, that the Protestant Church hath not beene visible for so many ages till Luther appearing; therefore it innoyably followth, that the Catholycke Church is that Church, which hath ever bene visible and knowne to the World during all that long space of tymes. And the rather, seeing the learned Protestants confess (as above is shewed) that all the former Invisiblity of the Protestant Church was wrought by the labour, power, & diligence of the Catholycke Roman Church now how could the Roman Church effect so much for so long a tymes, except it selfe during all that tymes, were most visible?

2. Secondly, I prove the same point from the acknowledged succession of Pastours in our Catholycke Church, ever since the Apostles. Which ever visible succession of Pastours necessarily includeth in it selfe the ever visibility of the Catholycke Church; those visible Pastours being the visible and most eminent members of the said Church; and preaching and instructing others; who even in this respect must become also visible and knowne.

Now that the Catholycke Roman Church hath ever enjoyed this visible succession of Pastours, is confirmed from the writings of the Councils in their several Centuries; their relating of which point being a Principall part and subject of that
THE CONCLUSION.

that their so much commend’d Work; A matter so evident and confessed by our adversaries, as that D. Fulke thus expostulate the Catholicks in these words: *You can* (b) name the notable personages in all ages (observe these words, in all ages) and their government and ministry and especially the succession of the popes you can rehearse in order, and upon your fingers. Thus D. Fulke.

3. Thirdly, We prove the former assertion of our Catholick Church its Visitability, during the first x hundred years after Christ (and consequently during the whole period of the Primative Church) by taking a view in general, how the chiefest ancient Fathers of those times are prized and entertained by the Protestants; who indeed (dispensing with all ceremonies herein) do absolutely reject them, as unexcusable and grosse Papists. For as for these last thousand yeares; It is acknowledged by all Protestant whatsoever; that our Church hath beene most visible, tyrannizing (they say) over the true Church, for so many ages. And according hereto M. Powell (c) saith: *From the years of Christ six hundred and five, the professed company of Popery hath been very visible and conspicuous. But to proceed: If the most ancient & most reverend Fathers of the Primative Church, (I meane, Ignatius, Dionysius Areopagita, Ignatius, Irenaus, Tertullian, Origen, Cyprian, Athanasius, Hilarius, the Cyrilli, the Gregories. Ambrose, Basilius, Opheus, Gaudensius Chrystoforome, Jerome, Austin, and divers others) be accounted by our adversaries, most earnest Professours of our Catholicke and Roman fayth; then followeth it inevitably, that our Catholicke Church was most conspicuous in those days: since those Fathers were then the visible pastors of the Church; and then consequently the Church (whereof they were Pastours) must needs be visible.

That these primitive Fathers were Papists (as our Adversaries saie) appeared evidently out of these few confessions here following; which for breueity I have disperped out of the great store of like acknowledgments of this point occurring in our adversaries books.

(b) D. Fulke in his answer were to a Counterfeyte Catholicke. p. 27. and in his Re-joinder to Briflowes Reply. p. 343.

(c) In his Considerations of the Papists reasons p. 105.
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And first, Peter Martyr (d) thus confesseth of this point: "As long as we insinuate the Fathers, so long we abide conune in their arrows. Beza thus insinuates over the Fathers: "Even (e) in the best synods (meaning the synods of the Primative Church) the ambition, ignorance, and lewdness of the Bishops was such, as the very blind may easily perceive, that Satan was president in their Assemblies or Councils."

D. Whitgift thus conspireth with his former Brethren: "How (f) greatly were almost all the Bishops and learned writers of the Greek Church & Latin also, for the most part spurned with doctrines of freewill, of merit, of innocuation of Saints, and such like, meaning such like Catholicke doctrines."

Melanthon is no less sparing in taxing the Fathers, who thus confesseth: (g) Presently from the beginning of the Church (that is, presently after Christ his Ascension) the ancient Fathers obscured the doctrine concerning the justice of fayth, increased ceremonies, and disposed peculiar worshipps. But Luther himselfe shall end this scene, who most securously traduceth the Fathers in these words: "The Fathers (h) for so many ages (meaning after the Apostles) have been blind, and most ignorant in the Scriptures: They have erred all their lifetyme; and, unless they were amended before their deaths, they were neither Saints, nor pertaining to the Church. Thus Luther: And thus much touching the Fathers of the Primative Church, being professours of our present Catholicke Fayth and Church; and consequently, that our Catholicke Church was most wisible and flourishing in those primative synods."

4. Fourthly, The former inexpugnable verity is proued, from that, the Church of Rome neuer suffered change in fayth, since it first plantation by the Apostles. Now if the Church of Rome neuer suffered change in Religion; & if it hath ever continued a Church since the Apostles days; and lastly if at this day it prouefeth our present Catholicke fayth; then followeth it demonstratively, that there were visible Professours of our Catholicke fayth in the Church of Rome, euer since the A-
THE CONCLUSION.

...and consequently, that our Catholicke Church hath ever bene visible since those tymes. To prove, that the Church of Rome never brooked change of fayth since the Apostles dayes, I referre you to the first former Dialogue of the Converted Law.

5. First and lastly, our foresaid Assertion is acknowledged for true & undoubted, even from the pens of our learned Adversary, who most frequently in their writings do intimate so much. And here I am to crave pardon, if I iterate some few testimonies and acknowledgments of Protestants, above produced in this Dialogue; Which as they there did prove an invisibility of the Protestant Church in those former Ages; so here also diuers of them prove (so nerely do these two points intercuyue the one the other) a continuall visibility of our Catholicke Church, during the said tymes.

To come then to these confessions of the Protestants in this point, touching the euer visibility of the Catholicke Church; I will ascende vp by degrees euen to (and within) the Apostles dayes: And this, because some Protestants (as lesse ingenuous and vpright in their writings) do affoord to our Catholicke Church a shorter tyme or Period of visibility, then others of their more learned and well-meaning Brethren are content to allow.

First then M. Parkins thus sayth: (1) During the space of ymne hundred yeares, the Popish Heresy hath spread it selfe over the whole earth. This point is further made cleere from the Pens of the Centurifts and Ofander; all which do in euyry of the Centuryes (from S. Gregories tyme to Luther) name and record all the Popes and chyef Catholike Bishops, and diuers others professing our Catholicke fayth, according to the Century or age, wherein eich of them liued.

But to ascende higher M. Nopier confesseth of a longer tyme, thus sauing: (k) The Popes Kingdome hath had power over all Christians from the tymes of Pope Sinester and the Emperor Constantin, for these thousand two hundred and sixtie yeares. 43.
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And also againe: (l) from the sye of Christi vniuere untill three hundred and sixty yere, the Pope and the Cleeary hath possessed the outward visable Church of Christians.

But M. Nupper in an other place dealeth more bountfully with vs herein; for thus he witnesseth: During (m) ouer the second and third ages, the true temple of God and light of the Gospell, was obscured by the Roman Antichrist.

Sebaldrus Francis allo gith the Visibilitie of our Church from the syne immediately after the Apostles; thus wryttes: Presently (n) after the Apostles tymes all things were turned up-side downe be. And for certaine through the worke of Antichrist, the external Church together with their faith and Sacraments vanished away, presently after the Apostles departure. With this Protestant D. Fulke confirrith, thus saying: The (o) true Church decayed immediately after the Apostles tymes. Which being spoken by him of the Protestant Church; then may we infer, that the Church of Rome and it faith (as presumed to be by the indgment of this Doctour, the falle Church) was visible immediately after the Apostles. With D. Fulke agreeeth Peter Martyr thus wrytting: Errors (p) did beginne in the Church presently after the Apostles tymes; Peter Martyr heere understanding by the word: Errors, our Catholycke doctras, with these three last Protestant, the Author of the booke called Antichristus, (q)five pronosticon fuita Mundis (a Protestant) thus in-neth: from the Apostles tymes till Luther, the Gospell had never open passige. Now this hinderance of the Gospell is suppoised by hym, to procede from the Pope and Church of Rome, therefore during all those tymes the Church of Rome hath beene visible.

But D. Downham confessith more freely herof, who doth include the very tymes of the Apostles with in the Visibilitie of the Catholycke Roman Church, thus (r) teaching: the general defection of the Visible Church (forewould 2. Thessol. 2.) beginneth to worke in the Apostles tymes, he meaning hereby, that
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that the Visibility of our Catholycke Church did obscure in the Apostles days, the Visibility of his Protestant Church. From this Doctor’s sentence Helspinian (s) (the Protestant) little dissenteth, who speaking of the Sacrament of the Eucharist, thus writeth; I am sum primo ille facultas, quia inimicus et adeo apostasis &c. Even the very first age (the Apostles being alive) the devil endeavored to deceive more about this Sacrament, then about Baptism; with drawing Men from the first forms thereof.

Thus (judicious Men) you may fully see how visible at all times our Catholycke Church hath beene; And of this Veritie you may be more fully assured, not only (by fiction) from the discourse of Micah, the Convertit Jew; but even from Michaell, The Prophetical Jew; Whose prediction of the amplitude and ever encrease of Chriest Church (and consequently of our Catholycke Church) is set downe in these words: In (-) nonissimæ dierum eis mons dominus Domini preparatus in versice montium, & sub multis super colores, & firmis ad eum Populi; Et principalis gentes multæ, & dicent: Venite ascendamus ad montem Dominæ, & ad dorum Dei Iacob; & doc. bis vos de ove sors, at simulæ in festis eis. Which Prophecy, as it hath beene hitherto fully accomplished in the present Roman Church; so on the other syde, how vnaptly (indeed, how fully) it can be applied to a Contemniture of Christians, which is confessed (for many more yetes, then a thousand) to have bene wholly latent and Invisible (or rather vitrally exstinguished) I leave to your Candour and impartialitie to censure.

But before I take my leave with you for this tyme, (most excellent Men) I will cast my eye back uppon the Premisses in grosse, discussed in this Treatise. Yl then it be so (as is above manifested) that the Church of God must at all tymes be repleident and visible: If She must ever enjoy the administration of the Word and Sacramets by the ministry of her Doctors and Patouses without any interruption; and this with such an imposed
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imposed Necessity, as that the being (') of them constitute a Church, the want of them destroyeth it. Yf we all be bound under payne of eternall damnation, to incorporate our selves into that Church, which is beautified and enriched with the former spiritual endowments; and to avoyde all such Societies of Men, wherein they are wanting; being only the members of Christs true Church are capable of Salvation: Yf finally our Catholycke and Roman Church, on the one syde, by the frequent Confessions of our learned Aduersaries (besides all other proofs thereof) hath alwayes enjoyed the said priviledges of Visibility, and administration of the Word and Sacraments; And the Protestant Church on the other syde (even by their owne lyke acknowledgments) hath bene for many Centuries and ages, wholly diistinct and depnyed of these spirituall graces, and (as I may teame them) Immunityes. What flupor then and dulsnes of mynd, or rather what Leztargious constitution of the Soule (forgetfull of it owne well fare) posseseth so infinit Men at this day; as to deuyde themselves from our said Catholycke Church even in greate hostility; and in lien thereof, to be ranged with particular and nozelizing Contenticles?

The consideration whereof (most judicious Men) though I looke not to be of that weighth with you, as to moue you actually to implant your selves in our Catholike Church; yet since you are wyle, learned, and loth ( no doubt ) to commit any such exploratoure errors, as the force of Naturall Reason and your owne Consciences may freely check; I am in good hope, that the seruious perusal of the poynets aboue dispuet, will at least preuayle thus far with diuers of you; as that you will not be ready hereafter in your discourses, so tragedally to enueigh and declame against a Religion, which is fortyfied which such impugnable and irrefragable proues, as our Catholycke fayth ( even from our owne Aduersaries mouths ) is euicted to bee: But that you being Men professing Conscience, Integrity, and Ingenuy, will beare a more favorale respecte to the said Religion: And
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And herewith I will conclude, recommending you all in my daily prayers unto him, who out of his Power and Goodnes created vs all, and out of his Mercy dyed for vs all; to the end, that by our professing of a true faith, and exercizing of a vertuous life, he might have vs all; seing otherwise we can no more auaaylybly expect eternall Beatitude, then the Patriarchs dying in Egypt, could hope to be buried in the Lande of Promissee.

Laud Deo, & Beata Virgini Maria.

AN APPENDIX.
WHEREIN IS TAKEN A SHORT VIEW
[CONTAINING A FULL ANSWERE]
OF A PAMPHLET ENTITULED:

A Treatise of the Perpetual Visibility, and succession of the true Church in all Ages. Printed anno. 1624.

V R T E O V S R E A D E R.

Thou mayst be auaenzed hereby, that not long since, to wit in the yeare 1624, there came out a certaine Booke entituled: A Treatise of the perpetual Visibility and succession of the true Church, in all ages: not sublimed with my Name. The reason thereof (belike) was, in that the Author (as guily to himselfe or his impure proceeding therein) durst not publiclye seyther himselfe, nor this his labour.

Q Though
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Though the entitling him in the Epistle to the Reader (which seems to be written by some other person, then the Author) be most Reverend, Religious, and painfull Author thereof &c. doth in the judgment of many, intimate him to be no meaner Man, but a great master in Israel: to wit, either D. White, or D. Peatly, or some other as great as eyther. To this concealing of them, of the Authors name (who, as being a Protestant, might boldly and without danger subscribe his owne name to his owne Booke; farre differently from vs Priestes) I may ad the Authors affected silence through out his whole Treatise, in not touching, neither glancing at the then late and fresh Conference had at London, un of this very subject of the Visibility of the Protestant Church in all Ages, between the above mentioned D. White, and D. Peatly on the one part, and M. Fisher and M. Sucea on the other: This Author not so much as naming eyther the said Priestes or Conference; though all the Realme did then ring thereof. But his intended policy therein may well be presumed to be, that if he had made any particular Reference to the said Conference or Priestes; he might well assure himselfe, that then presenty an answer would be shaped against his Booke; which he had lefse reason to feare (as he thought) his Treatise comming forth in this lonely manner. And so himselfe (as no doubt, he hoped) might have let downe (as the phrase is) with the last Word.

But whosoeuer the Author is; most certaine it is, that the Treatise is most shallow and frothy; though otherwise it be fraught with divers deceit and impurities: But we must pardon him, seeing we are to remember, that there are some falsehoods (and among these, this of the supposed Visibility of the Protestant Church in all Ages, may truly be placed) of so deep a tincture of lying, as that no art can make them receaue any other dye.

The ambitious title (as presuming the Protestant Church to be the true Church) piumifeth (you see) to presur, that the Visibility and Succession of the Protestant Church hath per-
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...and without interruption hence in all ages, since Chri-
his days. But here that vulgar saying is justified: parvium
montes non esci ridiculus mus: as will easily appear to any
that shall diligently peruse the former Dialogue, or will ob-
serve, what is here adjoined.

And as touching this precedent Catholicke Treatise of the
second part of the Converted Jew. Though it be indeed pur-
pose and principally written against all eminent Protestants
in general (as appeareth by the alliding of their names and
testimonyes therein) who heretofore have maintained by their
peans, the continual visibility of the Protestant Church; yet
may it with all be justly reputed, as a full answer to this dis-
course here examined; seeing the whole scope, drift, and cheife
examples of Protestantism (I meane of Hus, Wricklefe, Waldo, &
divers others;) infalued upon by this Anonymous and namelesse
Author, are discovered in the former Dialogue, for false, idle,
and impudent; as being allgeded long since by other more
famous Protestant: Thus we see, that this Author is glad to
licke vp the arguments of his former Brethren, & to feed vpon
their retortions. Now what other things of lesse moment may
occurre herein (especially touching the impostures and calum-
nyes here practizd and the names of some obscure men, sugge-
sted for Protestants only by this Author,) they shall in this
short Survey be displayed and resuted. What is here set downe
by me, is set downe with all affected and labored playnes of
words or style: purposely for bering all excursions or amplifi-
cations of discourse; and this to the end, that the Reader may
with the lesse distraction of judgment and Memory, have at
once a short and whole Synopsi and sight of this Author's
falsehoods, subtiltyes, and facts; where with he labours to il-
lacquate & entangle the simple and ignorant.

And now to descend to a particular defection or anatomi-
zation of this Pamphlet. First the Reader is to obterue, that the
Wytte thereof spendeth 18. pages, in seeking to proue, that
it is not excitted, that the Church of God should be at all tymes vi-
visible;
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(a) Pag. 3. Ther passages he wrieth: The (a) godly are driven to extremities by Heresies or persecutions; they be visible one to another &c. they are not so apparent to other men, as that at all times they know, where to find Assemblies and Congregations of them. And

(b) Pag. 17. It is not (b) doubted, but that the woman (to wit, mentioned in the Apocalyps) doth represent the Church, concerning whom being in wilderness, it doth manifestly follow, that for the time of her abode there, which the Almighty hath decreed, she should not be discovered; that is, by her Enemies, who did & would chase her. Notwithstanding it is not to be doubted, but she knew, where herself was. And yet more fully: The (c) Church of Christ, whilst this troublesome world lasteth, is now glorious, when shadowed; in one age in beauty, in another kept under; under some Princes in peace, under others in persecution; yea sometimes so pressed with the extremity of the malicious, as that she is glad to retire into secret places, and not to appeare openly to the malignant. But in an other place following, (to wit, pag. 26.) he plainly depreacht the Church of Christ of all Visibility, thus speaking: In the days of Constantius, when the Arian Heresy had once gotten on head, wherein the World did there appeare any sensible Congregation, manifesting the orthodoxall belief.

Now what a strange Invisible Visibility (as I may terme it) doth this Author assigne to the Church of God: in effect thus extravagantly arguing: The Church of Christ is sometymes more obscure, than at other times: Therefore the Church of Christ is sometymes invisible. For I can see no other Inference nor other end, whereunto his former speeches are directed. But this height, as being shadowed under the colour of Persecution, is refuted in a passage of this former Dialogue. And here I now demand, how doth all this fort to the former glorious title of his Book? to wit: Of the perpetuall Visibility, and Succession of the true Church in all ages.

Now
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Now how painfully (or rather calumniouily) the Author laboureth to prove the inconspicuitues and obscurity of Christ his Church, we will in some few leaves touch; referring the Reader to the beginning of the former Discours, for the more full refuting and impugning of the same: Where it is demonstrated, that the Church of Christ must at all times be most visible.

And first, this Pamphleteer much insisteth in the tyme of the Jews; proving from the paucity of true believers among them, that the Church of Christ is in lyke sort at divers tymes to be straunted. And to this end, he produceth many sentences of the Prophets (whose places (d) are greater beauty, are noted in the margent.) But here his ignorance (or at least his fraud) is disconstable. For first, those places are to be understood, not so much of want of faith; as of bad conversation in life and manners, wherewith the Prophets did charge the Jews. Secondly, the Texts alleged are indeed for the most part in words spoken of the Jews in general, but not intended by the Prophets to be meant of all the Jews promiscuously.

Which Prophets were often accused (as S. Augustin (e) well (e) Lib. de virtut. Eccl. c. 12.) and yet in the nth chapter of the same Prophet we thus reade: Set a mark in the face of them, that mourn and cry for all the abominations, that be done in the midst thereof.

Lastly, this Inference drawn from the state of the Old Testament, and applied to the New, is most inconsequent: Both because the New Testament is better establisht, then the old; being to it is promised, (f) that the gates of Hell shall not pre;

(u) Math. 24.

This is the pillar of Christ's Church: And also it is styled, (g) the foundation of Truth. And finally, in that the People of the Jews were not the Vniuersal Church of God (as the People of the Christians are) And therefore out of the Jewish Syna-
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gogue, there were divers others of the faythfull and liue; as Melchisedech, Job, Cornelius, the Centurion, the Euech of Queen of Candice &c.

This ended, this Tripper in pag. 6, & severall other places, mentioneth the usuall Objection taken from the words of Elias, saying: requies, iam tollis: But this is fully satisfied in the first part or beginning of the former Dialogue.

In the next place (to wit, pag. 10.) he commeth to declare the glory of the Church of Christ, during his abode here upon earth, and ymne of his Passion; but all this most imperiously: being the radiant splendour and Visibillity of Christ his Church was chiefly to beginne (and then foreuer after to continue, till the worlds end) after the descemding of the Holy Ghost, and not before. This done, the Author commeth to the tyme of the ten Persecutions by the Heathen Emperours; proving from thence the obliquity of Christ's Church in pag. 25. To which I an se, that these Persecutions (according to the nature of persecution) were so far from making the Church of Christ in those days invisible; as that it became thereby most visible, seeing none are persecuted, but visible Men: And the very names of the chiefe Martyrs of those days are yet most famous and honorable in the memoryes of all good Christians, even to this very hower: they remaining yet registred in the Ecclesiasticall Histories, both of Catholicks and Protestants.

In pag. 26 he infallith in the tyme of the Arians, and produceth Saint Iermoes testimony and words to wit, ('*') The whole World did syc, and younder, that it was Arian; from which authority he would prove the Invisibillity of Chrislfs Church in those dayes. But here the Author discovereth his ignorance. For here First, Iermone calleth that (by the signe Synecdoches) the whole World, which is but a part of the World; S. Iermone meaning only of certaine parts of Christendome. Secondly S. Iermone here taketh the word Arians in a secundarye signification. For here he calleth them improperly,
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properly, and Arians, who through Ignorance did subscribe to the Arian Heresy. For he speaketh of that great number of Bishops, which came out of all parts of Christendom to Ariminum; and were deceived by the Arians, through their mistaking of the greeke Word: Omnisus; and thereupon Materially only they subscribed to the Heresy of the Arians. But the same Bishops being after admonished of their error, did instantly correct the same, and bewayed their mistaking with tears and penance. Thus we see, the true relation of this pointz really poureth an actual Visibility of the Orthodoxall Christians, at that very tyme.

Pag. 27. He insinueth in Athanasius and Liberius, as the only defendours in those days of Chrifts Difinitie; and consequently that the Church of Chrift did only reft in them two. For thus he wryth: The Church for an externall show, was brought low; for if any body held it up, it was Athanasius, who then played least in sight, and drft not appeare. Here is strang and wiffull mistaking; for though it be granted, that Athanasius (in regard of his fervour and learning) was more persecuted by the Arians, then any other Bishop; yet to auer, that himselfe alone, or Liberius did only impugne the Heresy of Arians, and that there were no other Orthodoxall Beleeuers at that tyme, is mott improbable, or rather most absurd. This is proved, first, from the Council, which was assembled chiefly for the suppressing of the Arian Heresy; at which Council Athanasius himselfe was present.

This Council consisted of three hundred Bishopps and more; the greatest part whereof by their voyces did absolutely condemn the Arian Heresy. Now how can it be conceiv'd, that all the said Bishopps (speaking nothing of the Orthodoxall Laity of that tyme) excepting only Athanasius, should instantly either a fore or after apostatize or through feare of Persecution, externally profes the Arian Heresy? Againe, the truth of this point is further confirmed from the Epistle, which Athanasius and the Bishopps of Thesbus and Lybia gathered toge-


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ther in the Councell of Alexandria, did wryte to pope Felix, the second of that name; wherein they unanimously protest to defend with all Christian resolution, their orthodoxall faith against their enemyes, the Arians.

Thirdly, the falsity of the former assertion is evinced from that, that many fathers and doctors living in the very age of Athanasius and Liberius (and divers of them even in the days of Athanasius, and well knowne to him) did refute and contradict (ex professo) the Arian heresy in their learned writings: As for example, (i) Basil, (k) Gregory Nazianzen, (l) Gregor. Nyssene, (m) Cyril of Jerusalem, (n) Hilarius, (o) Amose, (p) Epiphanius and some others: Now in respect of the premises, can it be but dreamed, that there should be no profissours of the divinity of Christ in those days, but only Athanasius, or Liberius?

Pag. 25. The pamphletier leaving examples & authorities, descendeth to reason, thus arguing: Faith doth much consist of things, which are not seen. Therefore (seing we believe the holy church, as an article of our faith) it followeth, that it needs not to be ever eminently visible, or apparently sensible unto us.

Learnedly concluded. Therefore for the better instruction of this pamphletier, he is to understand, that in the church of God, there is something to be seen, and something to be believed. We do see that company of men, which is the church, and therein the church is ever visible; But that, that company or society is the true visible church of God, that we see not, but only believe: Even as the Apostles did see that very man, which is Christ, the sonne of God; but that he was the sonne of God, this the Apostles did not see, but only believe.

In pag. 28. and 29. as also in some other pages afores, he much insisteth in the words spoken of the woman in the revelations cap. 12. of whom it was prophesied, that she should fly into the wilderness, affirming that by the woman, is understood the church, which is not to be seen in type of perfection.
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To this I answere; first, this passage being taken from out of the Revelations, cannot (as evidently to vs men) prove any thing; being the Revelations being delivered in visions & prophecies (many of them being yet unaccomplished) and figurative speeches, we cannot so easily apprehend the true sense & meaning of them. Secondly, What divers learned Catholicks and some Protestants, do understand by the Woman in the Revelations (differently from the virging of this Author) is set downe above, in the first part or beginning of the former Dialogue. Thirdly, admitting, that by the Woman, is understood the Church in Persecution; yet followeth it not, that therefore the falbe invisibl, which is the point, for which it is urged here (being a Church, in that it is persecuted, even in that respect is become visible (as is proved in the Treatise above) though otherwise it be granted, it is not so gloriously eminent, as it is in tymne of prosperity.

Now whereas the Author pag. 29. from the Woman (mentioned in the Revelations) flying into Wilderness, thus disputeth: The true Church is for the tyme out of sight in the Wilderness; But so say they (meaning us Catholicks) was their Church never: Therefore will they, will they, their Church is not the true Church. Here Ignorance mixt with extreme boldnes, disputeth. For whereas Learned Men (both Catholicks & Protestants (as appeareth in the former Treatise) make a continuall Visibility, to be a Marke of the true Church; Here the Author (diametrically crossing all former Authorityes, aboue alladged) teacheth, that that Church, which euer hath beene visible, and never out of sight (so vie his owne words) cannot be the true Church; and consequentely that the Catholicke Roman Church is not the true Church: Thus he (contrary to all other authors) maketh an Invisibility to be a necessary Marke of the true Church. Ad hereto (as afore is intimater) that if in this Pamphleters judgment, the true Church must sometimes even of necessity be out of sight, and in Wilderness (or otherwise not the true Church) how then doth not this

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mainly
mainly feight with the tytle of his Booke, to wit: Of the perpe-
tual Visibility and Succession of the true Church in all ages? And
why should not the tytle thereof rather be: Of the uninter-
terrupted and discontinued Visibility of the true Church?

And thus farre of the first part of this Pamphlet in which
we see, how painfully the Author hath labored, sometymes
to prooue, that the Church of God muft at certaine seasons
be more glorious and resplendent, then at others (though no
Catholicke denyeth this, and therefore the prouffes of it is but
impertunely undertakenn) At other tymes, as in his laft pro-
duced sentence and argument, as also in some passages aboue
cyted, to prooue that the true Church muft be often wholly in-
visible, plainly thwarting the Incription of his booke. But this
affected calumny here (whereby he bewrayes his owne guilti-
ness in these his unworthy Scriptures) is only, to prefix this dif-
course of the Churches obscurity, or rather Inuifibility; that it
may serve, as an excuse (and for a plattering ouer) of those few,
weake, and falle examples of Protestant in former ages, al-
leged after in this Pamphlet by him. For he hopeth, that by
this his former infinuation of the Churches obscurity, the Rea-
der will fitle expect any full demonstrations and certaine argu-
ments of the Protetants Churches Visibility in former tymes;
and the rather feing such an uninterupted visibility is not (in this
Mans weening) necessary to the true Church.

Now here we will further trace this Author in his pas-
sages, who, (whether he be D. White or D. Fearly, or some o-
other) next beginneth with extraordinary calumnye & deceit,
to exemplify his Protetants for certaine ages. For whereas he
ought to prooue (even from the Title of his Booke, and the
Controversy of the Protetants Churches visibility, now ven-
tilated betweene vs and his Partye) that the Protestant Church
(seeing he presumeth it to be the true Church) hath bene vi-
sible for the space of sixeene hundred yeares (for so long since
and more, it is since our Saviours Incarnation) he produceth
examples (admitting them for true) only for foure hundred
yeares
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...yeres at the most; and immediately before Luther; so leaving one thousand, and one hundred yeres, and more (a small tyme, you see) wholly desituated of any one produced example of Protestantism; he saluing this his omission, or leaving over these eleven hundred yeres, in this manner following: what (s) the old Father taught (meaning the Fathers of the Primatiue Church, as being Protestants) we have tynde hereafter to show, the (t) Pag. 100.

(which time of his showing, what they taught, is not yet come). And of the supposed Protestants, betwixt the Primatiue Church and the tymes of Waldo (he ascending no higher then Waldo) being about six hundred yeres, he vseth this pretention: we shall (t) not need to ascend any higher (meaning any higher from Luther, then to Waldo) which otherwise to make playne, is as easie, as to deliuer that, which hitherto I have spoken: And it is not to be conceaved, that Petre Waldo (of whom the Waldenses did take their name at Lyons) bad his doctrine from no body else.

Is not this a very learned satisfaction (thinke you) or rather a satisfaction unworthy to procede from any Man, professing learning for instancting of the being of Protestants, from Christ his tyme to the dayes of Waldo (contayning about twelve hundred yeres, or but little leffield) for all which tyme he instanceth not in any one Protestant, but wholly slippes it over, notwithstanding the Catholicks ever earnest prouoking of the Protestants herein? Or can any impartial judgment, demanding for instances of Protestantism, during all or any of those forter ages, rest thus contented? Hicote then (good reader) thou seeft, how this Author abuseth thee, who dealeth with thee herein no otherwise, then if he nulty and truly owinge thee Sixteen Hundred pounds, should in speeches vauntingly pretend, that he had payde thee every penny thereof, And yet he comming to particular accounts and reckonings with thee, should be able to proofe, that he had payed thee (and this also, but in counterfeit silver) only four hundred pounds; affirming in lieu of further payment, that he would be as able to pay thee all the rest.
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as he hath already done his letter Somme. Wouldst thou not
 take such an one, for a most dishoneste and persidious man?
The case of this Treatiser is here iust the same.

But to return to the Fathers of the Primitive Church, Of
whom he faith, what they taught, he would hereafter shew;
meaning ( belyke ) in some other Booke hereafter to come
forth. Of that labour he is now already preuened; And there-
fore the Reader may find in the Conclusion to the former dia-
logue, that by the confessions of most learned Protestants, the
Fathers were absolute Papists (as we are called) and are there-
fore by the said Protestants viterly rejected. In which former
passage, is also poued, from the Protestants lyke Confessions;
that all the Professours of Christianity, betweene the tymes of
the auncient Fathers, and the dayes of Walshe (contayning six
hundred yeres at least) were wholly of our present Roman Re-
ligion; and not any of them a Protestant.

But let us now in this next place, come to his particular
Instances of Protestant, for the space of four hundred yeres
only above mentioned: in setting downe of which the Pam-
phletter vieth this ensuing policy (for indeed he is a man
wholy made of sophistickations, deceases, and collusions) he
doeth not beginne with Walshe, so descending to Luthers dayes;
feigning by this playne method the Reader might at the first time
and tenably obserue, that he hath omitted (contrary to the
title of his Booke) eleven hundred yeres, without giving any
one instance of Protestant for all those seuerall ages. There-
fore he craftily beginneth in instance in the tymes before Lu-
ther, and so rythether some four hundred yeres from this
day, in his pretended Examples: Thus hoping, that the vulgar
Reader would either, through not perusing the booke to the
End, or through want of judgment, not so easily and instantly
espie, how far (and no further) he had proceeded in these
Examples.

Now touching his Examples; he first instanceth in Hus
and (u) Jerome of Prague, who liued anno Domini 1400. that is,
Some hundred and twenty yeres (or thereabouts) before Luther's Apo
tality, To this Example of Hus, in which the Pamphletist chiefly insisteth (for as for Jerome of Prague, he but em-
braced some of Hus's errors, as learning them from him) I first an
erswre, that supposing Hus had brooked all points of Protestancy; yet followeth it not, that Luther had receaue
d the said Doctrayne from Hus, by an uninterrupted descent of Beleife (as this Author pretendeth) for it may well be, than Hus's Errors were extint in respect of any beleivers before Lutheran
dayes; Euen as Aelius denied prayer for the dead, and the Hereticke Manicheus freewill (as (x) S. Austin witnesseth) yet were those Herefyes vitrily extinguished for many ages, till Lutheran renewed them. Secondly, the articles, which Hus man
tayned (different from the Roman Church) were but four; as they are recorded by Fox himself: Of which, the doctrine of Communion under both kinds, was the chiefest: though ac-
cording to the judgement of (z) Lutheran, it is a point but of Indi
cenfery. In all other points Hus was Catholicke, which this Author calumniusly concealeth. Thirdly, Hus mantayned that acknowledged Herefye on all lydes, that Bishop & Princes (being in mortall soule) were not to be obeyed, but therby did loose all their authority. Which Herefye is in like sort wholly concealed by this Pamphletist. Concerning the particular prouesses of all which points, even from the Protestant Confeffions, I referre the Reader to the former Dialogue, where Michaelis discov
ereth them at large: as the like he doth of Wiclfe, Waldo, and others hereafter alledged by this Treatise. Fourthly, if the Visibility of the Protestant Church may be iustified in Hus, or in Waldo, Wiclfe, or in any other hereafter obtruded for a Protestant by this Pamphletist, because eich of them taught two or three (at the most) of Protestant points, then by the (i) Athanasian reason may the Protestant Church de faryd to have beene in Apolog, 
visible, in the Arias, (z) for receling of Traditions, & for per
petrating many sacrileges agaynst the Sacraments, Altars, and 
priests; in Pelagius, (x) for teaching every sine to be mortall; Pelag.
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in Vigilantius, (3) for condemning all religious virginity, and affirming the relics of Saints are not to be worshipped: In the Manichees, for denying free will: And in divers such others: All branded Heretickes and registred for such, by the orthodoxal Fathers of the Primitie Church. Now this Inference I would entreate the Reader to observe, with peculiar application to all the pretended examples of Protestant, alledged in this Pamphlet. Fittly, if we should grant here all that, which is spoken of Hus, yet it but warranteth the visibility of the Protestant Church, only for the age, in which Hus did live: His doctrine not being taught in ages before.

Now here in this discourse touching Hus, I am to put the Reader in mind, how this Author spendeth many idle leaves, in showing how the Nobles of Bohemia, mantayned the errours of Hus; And that they came into the field in great forces, agaynst the Empourer in defence of the same: so much (faith he) was the doctrine of Hus dilated. He also introduced some one or other, inciting against the Popes manners and Clergy of those tymes: and for such their proceedings, he termed them Protestants. (And this method, he mightly observeth throughout his whole Pamphlet.) Idly inquiring: as if saith, which resides in the understanding, were not different from manners and concutation, which rest in the Will: Or that abuses in manners, will not euer be in some members of the Church: Or finally that a Protestant, for charging of some Ministers of his part with disorders of life, or Puritans for their bitter inciting agaynst the Bishops here in England, were thereforre to be reputed Roman Catholicks: so loofly and weakly he disputeth herein.

But all these his Digressions, in respect of the undertaken subject of his discoure, are meerly extravagant. And in my judgment his intention in these, and other such dilations, and declamatory incetives (wherewith his Treatise is in many places hereafter fraught) is chiefly, but to fill vp leaves of paper: that so his booke might grow to some reasonable quantity for seeing
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seeing all his supposed examples of Protestant in his Treatise, might well be contayned (omitting all froathly ambages and circumstances) in two sheets of paper, and seeing such a poore thing could not come forth alone, with any credit to the cause, or reputation to the writer: He therefore thought it more fit, to interweave in his Pamphlet divers long and tedious discourses, how improfitable forever. This to thinke, I am the rather induced: in that we may further oblieue: in how great and large a letter his Booke is printed: and how spacious the margin of his leafes are, being almost as much paper in quantity, as that, which is printed: And all this (as probably may be conjectured to the end, that this his learned Tame (tooth)) might containe some indifferent number of leafes: See how subtle Heresie is, in tuffles and things of no moment.

The Author having finished his discourses of Hus, & his adherents & followers: in the next place heveth to the Waldenses, (c) who (as is here allledged) denied Purgatory, Transubstantiation, & blessing of Creatures. First, touching Transubstantiation, what the Pamphlet her is deluereth, is a vall Vntruth, as appeareth from the testimony even of Calvin, (a) thus writing: Formula Consessionis &c. The forme of Cofession of the Waldensers doctrine, doth involve all those in eternal damnation, who do not confess, that the Bread is become truly the body of Christ. In lyke sort, touching the doctrine of Purgatorie, Benedictus (b) Monasteries (a Lutheram) charge that the Waldensers therewith: from which two Examples we may take a scanty, what credit is to be given to the Pamphlet, in his other Affirmations hereafter. But grant, that the Waldensers did teach some one or other point of Protestant; yet in regard of their far greater Number of Catholike Articles, ever beleived by them, and their many executible Heresies (condemned for such both by Catholicks and Protestants) both which points this Pamphleteter pretermitted in silence; The Waldensers cannot justly be exemplified for Protestant: Now of the Catholike Articles, as also of the Heresies beleived by the Waldensers, see the Dialogue above in.

(a) Epist. 244.
(b) In tract. de Eccles. 124.
in the passage touching Waldo, and the Waldenses, and their followers.

After this Author hath finished his speech of the Waldenses, he further thus proceedeth: The (c) Author of the sixteenth Century nameth about the yere 1520. Baptista Mannanus, and Franciscus Picus Earle of Miranda, both which inveighed against the Clergy and their whole pravity. Also one D. Keizers pergius, an other called John Hilton, a third named Doctore Andreas Proles, and Sannorola, all graving under the burden of these ymes. Against, the Pamphletter thus saith: And the (d) Pamphletter thus saith: And the

Now how exorbitantly and wildly are these urged for Protestants? For First, they are auerted to be such only by Protestant Wytters (to wit, Osiander and Pamaleon) who heerein may well be presumed, for the vpknowing of their owne Protestant Church, to be partial in their Relations. Secondly, this Pamphletter doth not instance any points of Protestancy beleued by any of them (which if he could, no doubt, he would not have omitted) but only urges their wryttings against some pretended abuses of the Church of Rome in those days. And therefore such his proceeding is but calumnynge and impertinency. Lastly, Touching Sannorola and Picus of Miranda (for as for the others, they are so obscure, that hardly any particular information can be had of them,) it is certaine, that they were both Roman Catholicks, and dyed in that Religion. For as concerning Sannorola, he beleued all the Articles of the Roman Fayth (as euidently appeareth out of his owne wryttings, styled: Vigilia) excepting the doctrine of the Popes power to excommunicate. This one point he contumaciously denied, and for this he was burnt.

Touching Picus of Miranda, Sir Thomas More of blessed memory) wryting his life, showeth, that he was so fully a Roman Catholike, that in his life tyme, he found a great part of his lands reginge to the poor; that he often resed to sconce & disning.
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Eipline his owne flesh; that if he had lived longer, he intended to have entered into the Religious Order of the Dominican Friars: That in time of his sickness he received (according to the Catho-
icke custom) the most blessed and reuerend Sacrament of Christ's body and blood, for his Viaticum; Finally that hearing the Priest in his sickness to repeate vnto him, the articles of the Roman faith, and being demanded, whether he beleived them; Answered, He did not only beleive them; but did know them also to be true: So fowly (wecle) this Pamphlet is overseeing in al-
gledges, sum, morall, and Pican of Mirandula, for Protestant.

But to proccede further. This idle master of penne, inke, & paper (for I can tearme him no better) next descendeth (in a retrograte and disorderly method) to Laurentius (c) Valla the (e)Pag 56. Gramatia, who touching the Articles of the Roman Catholike faith, only denied freewill; as appeareth even fo the Protestant (f) Writers: And who after (g) submitteth himselfe vnto the Pope, and finally dyed in all points Catholike; all which this Author affectedly concealeth. He faith of Valla in this sort: Valla wrote a Trefise of purpose, against the forged donacion of Constan-
tine: He pronounceth of his owne experience, that the Pope maketh war against peaceable People, and for eth discord betweene Cities and provinces &c. With much more refuse of base matter, con-
cerning the supposed courteousnes of the Pope; yet nor with-
standing all this, he nameth not any one Article of Protestant-
cy defended by Valla.

But the Pamphlete thus further proceedeth to others, saying (h) the same tyme lined Nicolaus Clemingius, who rebuked many things in the Ecclesiastical State; and spoke excellently in the matter of General Councells &c. Petrus de A-
licou, cardinal of Cambre, gave a tract to the Counsell of Con-
stance, touching reformation of the Church; There he doth re-
proose many notable abuses against the Romanists &c. About (i) the same tyme lined Leonardo Aretinus, whose little Booke, against Hypocrates is worth the reading; So is the Oration of Antonius Cornelius Linccanus, laying open the lend licencie of Priests in his
his days: So doth 2k) bedest few abuses and errors, who wrote the ten agreranaces of Germany; But those, who compiled the hundred agerances of the German Nation, do discover many more. And then the Pamphleteer most ambitiously (or rather ridiculously,) thus concludes: By this tyme I trust, it is manifest, how false a slander of the Papists is, that before the days of Martin Luther, there was never any of our Religion.

Egregiam verè laudem, & spolia ampla reiectis.

Tu calumia; tram.

For who not, how absurdly you Pamphleteer do apologize. For the Visibility of your Church? Thus (good Reader;) thou seest, that this Author instanceth in Valla, and others above mentioned, for Protestants; and yet letteth not downe any one Article of Protestancy beleived by them: for not any of them denied the Real presence, Purgatory, prayer to Saints, the Seven Sacraments, Justification by Works, the Popes Supremacy &c. All that this Author can produce the for, is, because they did wryte Satyrically and bitterly against the abuses of the Church, in those days. But to this we reply; That it is granted on all lydes, that both in the Catholike and the Protestant Church, there have bene (and still are,) divers of irregular and disdifying lyues. Must now those, who in their wrytings or Sermons reprehend such, be necessitie supposd to be of a different fayth from those, whom they do reprehend? Who seeth not the weaknes of this inconsequent and absurd kynd of reasoning?

From the former Instances, the Pamphleteer ascendeth to John (1) Wiclif, prostituting him for a Protestant. And here also he spendeth many leaves in wandring excursions of spee-
ches; and indeede to no other end, but (as I intimated a fore) to dawbe make vpon paper. For he pretendeth to show the Assis had receaved their doctrine out of the Books of Wiclif; how the Council of Constance condemned Wiclif for an Heretick; as also how the doctrine of Wiclif was much dilated in England. But to manifest, how impertinent the alled-
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aging of Wiclief for a Protestant is, I refer the Reader to the Dialogue; where are showed out of Wiclief one Writings the many Catholicke articles of the Roman Religion, (to wit, the doctrine of the seven Sacraments, Rites and Ceremonies of the Mass, praying to our Blessed Lady, worship of Images, merit of Works, and works of Supererogation &c. still believed by him, even after his leaping out of our Church. As also there are showed the many condemned Heresies in like sort maintained by him, after his departure from the Roman Church; and this from the pens of the Protestants.

But here before I end with Wiclief, I must put the Reader in mind of one notorious Collusion or deceit, much practiced by this Pamphleters, touching divers of the former men alluded for Protestants, but most particularly touching Wiclief. It is this: He here particularizeth no Protestant articles, but only the denying of Transubstantiation; yet where he abundantly declareth, that Wiclief was condemned by the Church of Rome for his defence of many errors and Heresies, he subtilely beareth the Reader in hand (though he expresseth not any of them in particular) that all these Heresies condemned in him were points of protestancy; thereby to make show, what a great number of protestant articles were believed in those days; and how much the said Men did participate in doctrine with the protestants of these times. But this is a mere sleight and imposture; seeing it is evident, that besides some few points of protestancy beleived by Wiclief, Hus, the Waldensers or Albigenses, there were many more Heresies maintayned by them, & then condemned by the Church of Rome; Where are acknowledged for Heresies, both by Catholicks and Protestants, and such as in no sort concern the Protestant Religion; as way evidently appeareth from the perusing of the several passages of the former Dialogue; wherein the heresies of Wiclief, Hus, the Waldensers, and others are at large displayed.

From Wiclief the pamphleters commeth to Geoffrey Chaucer. And thus he is forced by his owne poetizing and forging
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art, to beg some prouffe from Poets. Of Chaucer he thus wryteth. (m) He did at large paint out the pride, lascivious, vicious, and intolerable behaviour of the Popes, Cardinalls, and Clergy &c. adding much more securitie of his owne: and setting downe certaine verses of Chaucer. But what prooueth this? For first, we are not in reason to glie credit to every verse dropping from the sacrycall penne of Chaucer. Secondly, admit all were true, that Chaucer wryteth; yet seeing his reprehensions do only touch manners and conversation, and not faith; it followeth not, that Chaucer was a protestant (as I have intimated in the former examples) or that the Protestant Religion was in his dayes professed, which is the only point here to be prooued. Thirdly, if it must be concluded, that Chaucer for such his wryting was a protestant; then by the same reason may Spencer the Poet, for his butter taxing of the Clergy in his Mober Hubbardstale; and Daniel, for his conterouling of the present tymes, touchinge Religion and Learning in his Mephisto, be reputed Catholickes or Papistes; & yet it is well knowne, they both were Protestants, and the latter rather a puritan.

(n) Pag. 71. The Pamphlete next insinueth in one Walter (n) Brett, an English Man, living anno 1393. and puteth him forth for a protestant, for his defending of divers supposed doctrine of protestancy there set downe. To this I answere: first, he alledgeth no authentique writer affirming so much, but only an obscure Register of the Bishop of Hereford: and therefore it may justly be impeached to be merely suppositions and forged (or rather, that it is but feigned, that such a writing is) seeing such a writing may with more facility be coynted without any disconvey of deceit therein: as being to be found only among the Antiquitie, belonging to the layd Bishop, who is a protestant. Secondly, suppose all for true: yet seeing that Sechede prooueth the layd Brett to be a protestant, but only in some points: it followeth, that he was Catholike in the rest: and therefore can no more be challenged, for a protestant, then for a Catholike: being the dayth of a professour in any Religion ought to
be entire, perfect, & compleat; otherwise no man can take his denomination and name from the same faith. Thirdly, suppose him to be a Protestant in all points, yet being he is but one particular man; & that it cannot be prooved, that others did communicate with him in doctrine, his example cannot proove the visibility of the Protestant Church: since one man alone cannot be accounted for a Church. Lastly, this example serveth (admitting it for true) but for the same, that Brutte lived; it not being able to be prooved, that the doctrines of Protestantcy (imputed to him) were taught and believed in all other ages and centuries.

This done, the Pamphleters (o) proceedeth to divers (o) Pag. 75, burnt and put to death for their Religion, in the days of King Henry the fourth, the fifth, and the sixth, King Edward the fourth, and King Henry the seventh. Which testimonies he taketh out of that lying Legend of Fox; to which book no more credit is to be given, than to fabriles. But to these examples, I reply first. The Treatise letteth not downe the Protestant articles maintained by these men, for their defence of which, they are here presumed to be burned: And therefore it well may be, that they suffered death for their broaching of some other heresyes or blasphemies, not controveered between the Protestant and the Catholicke; & therefore such Examples are wholly impertinent. Secondly, if we do admit the Authority of Fox herein; yet it prooveth, that those men lost their lives, but for one, two, or three particular points (at the most) of Protestant, maintained severally by each of them; they embracing all other points of Catholic Religion, being both more in number, and of greater importance; And if it be otherwise, then let this Author proove, they were Protestants in all chief Articles of Protestant.

Now how insufficient such examples can be suggested, for the visibility of the Protestant Church in former ages, appeareth, both from that already let downe in this Survey; as also more fully from the perusal of the former Treatise.

S 3 And
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And here the Reader is to observe, that as such men (above mentioned) cannot justly be taken for Catholicks, so may they truly be ranged for hereticks; being a stubborn and contumacious beleifer, but of one heresy, maketh a man, an heretike. Whereas it must be an unanimous fayth of all points of true Religion (without exception of any) which is exacted for making a man a true beleiver: For the nature of true fayth doth here participate, of the nature of an action morally vertuous; Which is become defective, through the want of one due circumstance only, but is made perfect and compleat, by the necessary presence of all due circumstances.

After the former examples, he commeth to Marsilius (1) de Padrus (an acknowledged Heretick) Who charyly erred in denying the Popes authority. Now the Pamphletor to make his doctrine in this one point, to seeme more diuers in severall points from the doctrine of the Catholicks, subtilly deuudeth it (in setting it downe) into severall branches. But to what end is this example prested? Seing it was the errour but of one Man at that tyme, and principally but in one Controversy; He comparing with the Catholicks in the doctrine of the Reall presence, Purgatory, Freewill, praying to Saints, merit of Works, Traditions &c.

In the next place he vrgeth two Italian Poets, Dante and Petreuth or Protestants, because they did vryte somewhat in depressing the Popes Authority, in behalf of the Emperour.

Now to discover more fully the Pamphleters falshood, in his producing these two Italian Poets (Dante and Petreuth) as supposed by him (2) to teach, that the Pope is Antichrist, and Rome Babylon, I will heartly proue: from their owne vrvings: the meere contrary to this his impudent affection. And furthering Dante: He thus vrythe of St. Peter in his Italian verses.

O luce (1) eterna del gran vito,
A cui nostro Signor Lifico le chiaui,
Ch'ei porto giusa questa gauide morta.

That
That is: O eternal light of that great man,
To whom our Lord did leave the keys, which
He did carry with wonderfull joye.

In lyke sorte, touching Rome it selve he thus discourseth.
Non (2) pare insegna al huomo d' intelletto,
Che el suo de l' alma Roma, & de suo impero
Ne l'empireo ch'el per padre electo.
La quals, el quale a voler dare il vero,
Fur stabiilito per lo loco sancto;

r° siade il successo del maggior Piero.

In which verses Rome is called a reuerend Cityt; a holy
place; fortified and stregthened euyn from Heauen; and finallly
the seate of Peter.

Againe, Dantes was much aduers against Pope Nicolas
the third; whom being dead Dantes notwithstanding thus
honored with his Verle.

Et (1) se, non fasse, ch'ancor le me vixta
L' arseroit a delle summe chiusi,
Che in tenesia vella vita beta,
Iu v' erai parere ancor più gravi.

In which words Dantes couerledeth plainly, that the reu-
rence, which he did beare to this Pope, in regard that he re-
ceaued the keyes of the Church (meaning supreme authority
in Chriifs Church) was the caufe, why he did forbear to
wryte more sharply against hym. Finally, to omit many other
lyke passages, Dantes fith, that Boniface the eigh:

Ne (4) summo officio, ne Ordinis sacri
Guardo in se.

In which verse he acknowledge, that supreme authority
and holy Orders did reseyde in Boniface; whose manneres were
otherwise displesing to Dantes.

In this next place I will come to Pararch, who thus wry-
teth in acknowledging the power of the Bishop of Rome. (5)
Quis ( queso ) non stuperat, simile; non gaudeat, si amicus
Vescovio I E S Y C H R I S T I? And further: Romano (6)

Ponifici
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Pontifici omnes, qui Christiano nomine glossemur, non modo consilium, sed obsequium sibi per obedientiam debemus. All we, who glory in the name of Christians, do owe not only counsel, but duty and obedience to the Bishop of Rome.

No v for greater evidency of this poynt, I will descend to the particular prayses, geuen by Pectarch, to particular Popes in his Italian booke, written of the liues of Popes.

We there then find that of Pope Vrbanus 5. he thus wrieth: Fuisse sacra Scriptura dotissimo, & famamente viue: Vrbanus was most learned in the holy Scriptures, and lived most Sanctly. Of Clements 6. he thus recordeth: Fuisse per honoe, & perfutti, di mole viotupierno: Clement was both for his name and for his deeds, replenished with much verue. Of Benedict 12. there are his words: Benedetto papa reformò l’Ordine di S. Benedetto &c. eravamo nelle anime, & nelle buone opere scelto: Benedict being created Pope, did reforme the Order of S. Benedict &c. He was fervent in the faith, and zealous in good works. &c.

To be short, of John 28 he thus faith: Costui fu ottimo & glorioso Pastore; fece molti benii, & Heretici per zelo della fide condanno: This man was a very good and glorious Pastour; He did many good deeds, and condemned Hereticks, out of his zeale to the faith. And now I refer to any indifferent indigment, whether these two Italian Poëtes (Douce and Petrarch) did thynke the Pope of Rome to be Antichrist, or no, (as our 7) Pamphletter femeth to urge, they did: and whether the former prayses can be truly applyed to Antichrist, & the whoare of Babilon: So evident it is, that what the forefaide Poëts did Satyrically wryte, was written only against some disorders in the Church of Rome, and against the presumed faults of some particular Popes; but never against their supreme dignity in the Church of Christ. And as touching the former Popes by Petrarch so commended; We are to remember, that his prayses delierued of them, where written after the deaths of the said Popes; and therefore his words could not be censtred to pro-
ceede from adulation and flattery; but according to his owne
ture and secret judgment pass'd upon those Popes.
In the same manner, for their lyke injured against the
sulnes of the Popes power and jurisdiction, he allledged cer-
taine obscure men; to wit, Dubemus, Hayabalus, Ioannes Bi-
rensis, Ioannes de Rupe Sciffa, three religious Men; who lued
and dyed in respect of all other poyns in the Roman Church.
And yet touching Ioannes de Rupe Sciffa, both this Author and
the author of Catalogus testium veritatis: (From whom this
man tooketh it) are decaued, if we may beleue Fox (1) who
thus wrytes of hym: Joannes de Rupe Sciffa, lived in the yere
140, who for his rebuking of the spiriuitall for their great enor-
mities, and necleeting their office, was cast into prison.

Our Pamphleter after produceth Gersyn for a Protestant,
of whom he thus saith: Gersyn (2) saw in his ages many horri-
able abuses of the Church of Rome, and in his wryttings spoke libe-
rally of it. Is not this a learned prouf for Gersyns being Protes-
tant in all poyns of Protestantcy?

After all the former instances the Pamphleter (even for
want of other matter) returneth back againe to the Waldenses
(1) or Albigenses, iteratiye with a tedious proximity his former
(1) Pag.86
discours concerning them, and this in many leaues: Whereby
he sheweth the extreme ndicicy of his Cause; and that he
laboreth with all Art possible, to draw out this his Treatise
( as is above saied) into some reasonable number of sheetes. But
touching the Waldenses, I refer the Reader (as I fore I willed)
to the particul ar passage of Waldo, in the former Dialogue.

His former Extraugancies of discours being ended, he is
not ashamed to challenge S. Bernard (u) for a Protestant, of (u)Pag.87
whom he thus wrythe: Before our ascension this high, we
might tell you of S. Bernard, whom all though it is lykely at the
first daysh, you will challenge as your owne; yet when you be weel
advised of hym, you may let hym goe againe. O perscrutem fromes,
and wonderfull Impedency. For who is so ignorant or to bould,
that will not confesse S. Bernard to haue bene a Roman Catho-
licke
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like in all points? He was a religious Man, and Abbot of Clairvaux and Author of many Monasteryes in Flanders and
France (as Osiander (x) the Protestant confesseth ) he also was
Pryest, and saide Masse to his dying day (as all Writers of him
doe testifie ) A poynct so evident, that for his being a great and
eminent member of our Catholicke Church, the Centurists (al
Protestants) thus cenfure him: Bernardus (y) coluit Deum
M:ac:im, ad nonissimum vestrae articulam: And further they
say of him: Bernardus fuit acerrimus propagatoris Antis-
christi, Bernard was an earnest defender of the state of Anti-
christ. Here now I refer to the candid and upright Reader,
what impudency it was in this Man, to challenge Bernard for
a member of the Protestant Church. But heere touching S.
Bernard, I cannot but abserue this Authors fraud and in-
formurous cariage, who teemeth all such Articles, whenin S.
Bernard did agree with vs, as the Sacrifice of the Masse, Purg-
tory, merit of Works, freewill praying to saints, and indeed
all other Catholicke Articles whatsoever (only his boldnes of
wryting to Pope Eugenius excepted, to whom afofe he had
bene Mayster, and thereupon presumed to wryte more freely)
(b)Pagg.93. Slips (a) & Lapses, (b) as they were beleuied by him: which in
vs Catholicks he exagereteth by the name of Superstition, Idol-
ary &c. And thus we may see, how one and the same Caufe
being exemplified in different Persons, is by this Pamphleters
decceate, diversly censured.

Leaving S. Bernard, the Author generally (but with out
(c)Pagg.95. any prouf at all ) wtheth his (c)Reader to thinke, that the Pro-
estant Church was in all Countrie in Christendome, and did lie
bid, as those Iewes did in the tyme of El as, for feare of Persecu-
tion. But this he only faith, but proueht not; and it is therefore
reieccted with the same facilte, with which it was spoken.

Now touching those Men, who conceales their fayth for
seare of persecution, I refer the Reader to the former dialogue,
wherein the weaknes of this pretex of Persecution is parti-
cularly displayed.
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That done, the Pamphlett sayth, that (d) India, Armenia, Asia the lesser, and Egypt, had in former tyme Christianis in them (or he gieeth them no other name, then Christians;) And then he infers, without any proofe at all, or instances in the points of their Religion, that they were Protestants. Poore man, that thus moost infensibly reasoneth: Seing we find the Christians of all those Countreyes to agree in all the chiefest points, with the present Roman Church; Only some of them do not acknowledge the primacy of the Bishop of Rome, aboue all other Bishopps.

In the last place of all, he much insinueth in the Greek Church (within which are included the Russes and Muscovits) he thus laying thereof: The Greek Church was never so much as in show extinguished; And from whome the Russes and Muscovites had their faith. And then a little after he thus enlargeth himselfe: We should do wrong to Almighty God &c. to pull from him, so many ample Churches (meaning the Greek Church, & the others above specified) inferring from thence, that the Protestant Church did in former ages rest visible, even in the Greek Church.

Now this his shamelesse alleading of the Greek Church for Protestants, shalbe confronted with the testimonie of Syr Edwin (f) Saunders (a man of his owne Religion) who plainly affirmeth, that the Greek Church doth concurre with Rome in opinion of Transubstantiation, & generally in the sacrifice and whole Body of the Masse, in praying to Saints, i.e. auricular Confession, in offering Sacrifice and prayer for the dead, Purgatory, & worshipping of pictures Yea the Protestant Deuines (g) of Magdeburg do record, that the Greek Church doth not only beleue all the former Articles, recited by Syr Edwin Sandes; but also that it beleueth and teeacheth the signifying Ceremonies of the Masse, Confirmation with Crisme Extreme Visions, all the seauen Sacraments, Abses for the dead, Siemell, Monachisme, vows of Chastity, the fast of Lent, and other prescribed fasts, that Priests may not mary after Orders taken, and finally that the tradition &

t doctrin (e) pae.96. (f) in his Relation of the late Reuolution in the West parts of the World, in the last Teille, but false.
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doctrine of the Fathers is to be kept. Now heere I referre to any one not blinded with prejudice, whether the professours of the Greeke Church, are to be accounted for Catholicks or Protestants: And from hence we may discover the idle and ridiculous vaunting of this Pamphlet, who in the close of this point touching the Greeke Churches being protestant, and a continual Viliety of Protestancy in the said Churches, thus insulthes: I.oke to these places (you Papists) and imagine, that if there had beene none, but those; yet the words of the Scripture, which in generall doe speake of a spouse, had bene true: And Christ had thare had his Body upon earth: and the Church had not bene utterly extinguished; if neither we, nor the Synagogue of Rome had bene extant. Thus he.

His former examples being ended, he entertaineth his Reader with great store of frothy and neculeesse matter, touching former differences betwene the Popes and Empeours, the Kings of England and France. And then all such persons, as did bandy chemetelles either by writing or otherwisse with the said Empeour or Kings, agaynst the Popes of those tyme, the Pamphlet vrgeth for Protestants though the chief cause of such differences betwene the Popes and the sade Princes, was touching Distribution of Ecclesiastical Livings, within their owne Realmes. That done, the Treatier extravagantly discourseth in his declaratory Sayling veyne, that the Pope is Antichrist: But how ruing and wandring all this is to the tylle of his Pamphlet, and proving of his owne Churches viliety (the which he obliged himselfe to perfome) may appeare, by what is already set downe.

After all this, & for a Cloce of all, he objesth (for forme-like, as if his taking notiwe of what, we can truly objest against his wryting, were a sufhent answere to it) certaine exceptions urg'd by the Catholicks, against his former Instances of protestancy. Which Objectiones of ours being set downe, he shapeth no trwe Answere vnto them. And first, he thus objesth in our behalfe: (l) The Papistes will beginne and say, that
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we take together, as the Ancestours and forerunners of our faith, such as were notorious Hereticks, as Wylkeles, Hus, or the WAL- 
denforde, To which (after much severitie of words) he finall- 
ly thus answereth: We do (in) not believe, that all these, are Her- 
ticks, whom you Papists will so call or account. But we report, 
hereunto, and say: That not only the Catholicks, but the Prote- 
stants themselves do particularly charge Wylkeles, Hus, the WAL- 
denforde, as also Almaric, Peter Bruis, &c. with many gresse 
and absurd Hereticks, acknowledged for such even by our Ad- 
ministrations; as may abundantly appear by recurring to the seve-
rall passages of this former Dialogue. The defence of which her- 
eticks doth necessarily make their defensores, absolute Heret-
ticks: seeing they were maintayned by Wald, Wylkeles, Hus, &c. 
with a most and open contempt of the authority of Gods. 
Church, publicly teaching the contrary: far differently from S. 
Ausin, S. Cyprian, and Lactantius, their believing certayne. 
etters (the which the Pamphletor, for the more thefery of the 
Heretics of Wylde, wylkeles Hus, &c. in p. 112. sutly repea-
teth) seem their Fathers taught them only, as their owne pro-
bable opinion: erect submitting (with all Obedience) their 
Judgments therein, to the supreme Judgments of Christ his 
Church. And herto, that being those Books written by Catho-
lacks of those tythes, do indiscriminately charge Wylkeles, Hus, WAL-
do, and their followers with maintayning of some one point or 
other of protestant, and with divers absurd Hereticks: The au-
thority therefore of those Writers are either equally to be be-
leueth in all their accusations, or equally to be rejected in them 
all: And the rather, seeing they could not foretell (a considera-
tion much to be oblsteth) or preface, what points touching 
faith and Religion, and different from the then Roman sayth 
(wherewith Waldo, Wylkeles, Hus, &c. were then charged) 
would be professed, beleue, and maintayned in these dayes, by 
the enemies of the Church of Rome: And therefore it necessa-
riely followeth, that the accusations passed in former times upon 
Wald, Wylkeles, Hus, and the rest, are either in general true.
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or in general false: If false, then haue we no sufficient Records, that there were any in those daies, who beleued any points of protestancy: If true, then certayne it is, that as Waldo, Wiclefe, Hus, &c. mantayned some points of protestancy, so with all, that they mantayned divers expurate Heresies: and acknowledge for such both by Catholicke and Protestants.

Secondly, the Pamphlter objected in the Catholicke name in this sort: None (n) of all those, which hitherto have beene named, or can be named (meaning for Protestants) but in some knowne, confessed, and undoubted Opinions did vraye from you: And therefore they and you Protestants may not be said to be all of one Church. This difficulty he falsheth with a most impudent and bare denyall, saying: All those whom before I have named, did generally for all myne Matters teach the same, which we now teach. What forhead or shame hath this Man? For First, as touching Waldo, Wiclefe, Hus, and their followers (in whom through out this Pamphlet, the Author principally insisteth.) It is confessed by Osiander, Luther, Fox, and other Protestants, as also it appeareth by some of their owne Writings, that they agreed with the Catholicke Religion, which were of greatest moment (as in the Reall Presence, seuen Sacrements, praying to Saints, Purgatory, frewill, Merit of Works, and in all other most principal Articles of the present Roman Religion.) Concerning the proue of all which points, I remit the Reader to the Former Dialogue. Secondly touching other obscure Men, alledged by the Pamphlter for Protestants he commonly and for the most part (some two or three excepted) exemplifieth no other Article of Protestancy defended by them, then their disobedience and inuading against the Bishop of Rome. But if he could have suffly auerted them for Protestants in all chief Articles, why should he not as well particuly set the said Articles of Protestant downe, as he did the other, touching their dislayning from the authority of the Bishop of Rome? Ad hereto, that many are produced for Protestants by this Author.
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Author, only for their sharply speaking and writing against the manners and conversation of the Clergy in those days; they not dissenting from the doctrine of the then Church of Rome in any one article whatsoever; & ever even acknowledging the Primacy of that Sea.

To all the former points I may addoyne this following Consideration. That supposing the forsaied alleged Men were protestants in all points: yet do they not proue the Visibillity of the true Church of Christ, for these Reasons ensuing: First, because they were but few in number, and in regard of such their paucity, the Predictions of the amplitude largenes, and continual splendour of Christ Church could not be performed in that small number. Touching which predictions, pesue the beginning of the Dialogue: Secondly, because neither this Author, nor any other Protestant living (now learned soever) can proue, that, there were in those tymes (specified by this Pamphlet) any Administration of the Word and Sacraments practizi by any of these supposed Protestants: which ever necessarily concurs to the existence and being of the true Church; as is demonstrated in the former Tract. Thirdly, because the former Men could but serue for instances during their owne tymes, and no longer; The Pamphlet not being able to name any one Man for a Protestant, for the space of many Ages and Centuries together: which pomt being so, impugneth not only the Nature of Christ's true Church, which must at all tymes and ages be most visible; but also it crosseth the Title of this Pamphlet: where in the Author vnforaketh to proue the Visibillity of his Church in all Ages.

Thus far now (Good Reader,) hauing labored in surveighinge this Idle Pamphlet. Now for they better memory, I will brie ffly recapitulate and repeate certaine chiefe impostures and deceitful deportements, practizi by this Author throughout his Booke. And then I will remit both him and his Treaute, to they owne impartial judgment.

1. First then, I may remember his putting no name to his Booke,
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Booke, nor taking any Notice of the then late Conference in
London, touching the Visibility of the Protestant Church:
not once naming M. Fisher and M. Sweete, the two then dis-
putants. Which concealed Cours our Pamphleteer purposely
affected in all probability; sitting otherwise he might well
think, that the setting of his owne Name downe (especially
if the Author were either D. Whyte or D. Feathy) or having
in this discours particular reference to the forefaid Disputation,
might sooner draw on an answer to his Pamphlet, from one
of the said two Fathers, or from some other Priest.

2. Secondly, You may call to mynd, that in the first part
of his Treatise, he laboreth to prove rather the Inuisibility of
the true Church, then the Visibilitie thereof ( contrary to the
Inscription of his Pamphlet ) chiefly to inticate thereby, that
a continual Visibility of the true Church is not so necessarty
as we Catholicks do teach it is; and consequent-
ly, that what few, weake, mayried, and imperfect proofs
and examples for the continuance of protestancy, he was after
to alledge; the same might be thought sufficient and strong
enough, for the estaablishing of his owne Churches Visibility.

3. Thirdly, The pamphleteer callengeth any one for a Pro-
teftant who did but hould one or two Articles of protestancy
(and especially if he did but impugne the Popes authority) or
did wyte against the Manners & conversation of the Clergy
of those dayes, though otherwise he did agree with the
Church of Rome, in all Articles of Faith.

4. Fourthly, He callengeth those for protestants who were
condemned by the Church of Rome, for other Errours, then
are manteayned by the protestants; to making the ignorant Rea-
der believe, that the Pope in those dayes condemned only the
docines of Protestants for Heresies, this the pamphleteer doth
to the end, that the number of the protestours of his Church in
those dayes might seeme the greater, in his Readers eye.

5. Fiftly, be most carefoully concealeth the Catholicke
doctrines, ever beleived by Hus, Wiclefe, Waldo &c; as also

he
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he most falsely extenuateth such Heresies, as they maintayned, & are acknowledged for Heresies even by learned protestants; The Treatizer subtly forbearing to name or set downe (in expres Words) any one of their Heresies.

6. Sixthly, For want of better Authours, he sleeth to the testimonies even of Poëts (as Chaucer, Dante, Petrarch) urging them for protestants; only by reason of their Sayis, written against the supposed abuses of Rome.

7. Seannently, he most impertinently dilates and spreadeth himselfe, in long and tedious discourses, touching the increase of the Doctrine of Wald, Hus, Wiclef &c. as also touching the Contentions betweene the Popes, and the Emperours, the Kings of England and France; and finally spendeth divers leaves in railing against the Pope, as Antichrist: All which were some proximities he vieth, thereby to spinne out his booke to some reasonable length or quantity; being othere wise to the title of his booke, they are newly impertinent.

8. Eightly, his Monstrous Impudency is to be observed, in making S. Bernard, and the Greike Church in former tymes; as also the Churches in India, Armenia, Asia, Minor, Egypt &c. to be protestants, without showing any one Protestant Article, that they did hould; excepting the Greike Church, denying the Popes Supremacy.

9. Ninthly, The title of his Booke, being to proue the continual Visibility of his owne Church in all ages, he produceth his Examples of protestancy (supposing them for the tymes, to be true Examples) only for the first three or foure hundred yeres before Luthers dayes; and so (nearly close to the title of his booke) he omiteth eleven hundred yeres, without gewing influenza of any one protestant, during all those Ages.

10. Tenthly, Touching the Compass of those few ages, for which he produceth some supposed Examples, his fraud and calumny is, to beginne from Lusher vpward (and not downward towards Luther) thereby the better (as is aboute said) to concerne from a vulgar Eye, the small number of those ages or Centuryes,
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Centuryse, for which he endoureth, to proue the imaginary
Visibility of the protestant Church.

II. Eletonly and laftly, his flilling the Catholicke Articles
(to wit of the Real Presence, Purgatorye, freewill, praying to
Sainctes, and all the rest, beleued by S. Bernard and other Ca-
tholicks only Lapses and Slipps; the beleife of which Articles
in vs Catholicks at this present he, commonly calls Idolatry,
Superstition &c. But this alleuation of words and speech he
writeth most subtelly of S. Bernard that so notwithstanding S.
Bernard's different beleife yet by this Pamphleter he neuerthe-
les may be reputed a good protestant.

Thus far (Good Reader) of his cheife affected sleightes
And with this I end, referring this one Consideration unto thee.
That is: Yf the question of the Visibility of the protestant
Church through the Conference had thereof at London (im-
mediately before the comming out of this Pamphlet) and oc-
casion of that other Toy, intituled: The Fisher caught in his
owne Met, was at that tyme, much discussed and talked of by
many Men through out the land; and therefore the Mantay-
ers of this Visibility did stand more obliged (by all Reading
and learning possible) to justify the same; being then and at
all tymes, so much prouoked unto it by vs Catholicks; and if
neuertheles, the Author heare refused, being filed in the E-
pistle of this Treatise: A most reverend, and learned Man, and
one who hath more particularly and perspicuously trauelled in this
Argument, then any in our English tongue; And therefore he
may be presumed in all lykelyhood, to have spoken in defence
thereof, as much as can be spoken therein: Yf (I say) this
Man cannot but for three or foure ages only (and these, nearest
to Luthers dayes) seek to justify the same; and this by mea-
tes of some few, false, defection, and misapplied examples
and Instances, accompanied with divers funde impostures,
and Collusions: What other thing then from hence may be
concluded, but that it is impossible to make good or proue the
Visibility of the Protestants Church, during all the ages since
Christ.
Christ to Luther's days (or indeed, during but any one age thereof) and consequently, that the Protestant Church, for want of such a necessary visibility (ever attending one the true Church of Christ) is not, nor can be the true Church of Christ?

FINIS.
THE
ARRAINMENT
OF THE
CONVERTED
JEW.
OR
THE THIRD DIALOGUE
OF
MICHAES
THE IEV.

The right honorable, the Lord Cheife Justice
England.
Michaes, the former Converted Jew.
M. Vice Chancelour of Oxford.

The Contents hereof the Argument following will shew.

Vide mulierem ebram de sanguine Sanctorum.
Apocalips. 17.
MICHAES, after his disputation ended in Oxford, with D. Reynolds, Ochimus, and
Neuses, touching the Invisibility of the Protestant Church; and giving it out, that he
would instantly depart from hence; Neuerthelesse lyeth secretly in Oxford, and hath
peculiar acquaintance with some of the chovert witts there; whom he persuadeth to the Catholike, and Roman sayth.

The Vice-Chanceller of Oxford, hearing thereof, apprehen
deth Michele, conventeth him before the right Honourable the
Lord Cheife-Justice of England; before whom he standes ar
raigned of three Crymes. The first, that (according to the
fally supposed Principles of the Roman Religion) he laboreth
to plant disloyalty in the Schollars moods. The which Michele
abfolutely denyeth; and thereupon retorteth (by way of recri
mination) the cryme of Disloyalty vpon the Protestants, both
THE ARGUMENT.

for their doctrine thereof, and for their practive. The second
offence urged by the Vice-Chancellor is, that Michael did
write certaine short Discourses of divers points of Catholicke
Religion, and divulged them to the Scholars of his acquain-
tance: Of which discourses the Vice-Chancellor getting a copie
(of Michael, his owne hand writing) delivereth it (in the pre-
sence of Michael) to the Lord Chief-Justice. This Action
Michael acknowledgeth it, as true, and warranteth it by force
of Reason, and strong example. The third Cryne. That, Mi-
chael (being a Roman Priest) undertaketh to reconcile some
Scholars to the Church of Rome, and daily celebrateth Mass.

All this Michael granteth unto, justifying such his proce-
dding, by deducing the antiquity of Priesthood; of the power
of remitting Sins (in the Sacrament of Penance) and of the
Mass even from the times of the Apostles, and the Primarie
Church: By reason of which occasion, the present State of
Priests, and Catholicks in England, is impart discovers of.

To conclude (omitting divers other short indentations, & pas-
sages in the Dialogue, incidently occurring) the Lord Chief-
Justice (as inclining to Clemency, and communciation) proce-
deth to an honorable, and mylde Censure, or judgment against
Michael; at which censure the Vice-Chancellor mightily her-
meth. And so, (Michael, earnestly praying for the Kings
health, and true happynes) the Dialogue endeth.
THE ARRAINMENT
OF THE
CONVERTED
I EW
BEING A DIALOGUE
BETWEENE THE
RIGHT HONORABLE THE LORD
CHEIFE:IVSTICE
OF ENGLAND
MICHAES
THE CONVERTED I EW AND
M. VICE:CHANCE:
LOVR OF OXFORD.

Wherein is prooved (besides divers other short insertions) that
the Protestants stands more chargeable with disloyalty
to their Lawfull Princes, then Catholics do.

THE VICE:CHANDELVR.

Y Lord. All duty to your Lordship.
I have herewith brought before your Lord-
ship, a Man most turbulent in his pro-
ceedings; and who of late hath much
ruffled, and disordered the same, and
quiet state of our University, by seeking
to infect the Schollar thereof, with his
Popish, and superstitious doctrines;
One, whom kinde, and curious entertaynement (for such he
A 3
hath)
THE ARRaignement.

That found at our hands, and whose dama-
ris are of that nature, as that Compassion shewed to him,
would produce Cruelty to others: And we should become ac-
cessory to our owne hurt, to suffer such a man to passe unpun-
ished. Therefore I hope your Lordship will not preferre him,
whom the Law hath overthrownne; nor suffer his present calami-
ty (how great soever it may seeme) to attract from your deere
judgment commiseration, & pitty; But rather you will vouch-
safe to remember, that he doubteth his crime, who masketh
it under the tecture of Religion.

This is that Micheas homo (a) pestisfera & concivans sedi-
tionem; who after his disputacion in our University with the
most leaerned D. Reynolds, made now presently to leave our
University, and to retire himselfe into some forayne Countrey:
But many months have since that time pasted: He, during all
the whyle, secretly louring among vs (to the Spidarius close,
to surprise the incautelous fles) seeketh to get private acquain-
tance with divers eminent Maisters of Arts, and others of the
younger sort. Which being obtayned, he then enuenometh their
judgments with Superstition, and Idolatry, and with his other
Romish positions, breathing disobedience, & disloyalty against
the Magistrate. And indeed he hath such a facility by lyce, and
subtill insinuations, to serve himselfe within the Schollars affe-
sions, as that it is most wounderfull: For first he commonly
beginneth a farre off, to talke with them of the nature of other
Countreies, and of his owne trauells in other Universities (to
which discourses our Schollars do lend their greedy ears) be-
fore ever he enthrer to talke of Religion: And so (like a good
tablter,) he visuall playeth with them an aftergame, the more
speedily to come to his designd end. The hurt, which he hath
already perpertrated in our University (which is one of the two
eyes of the whole Realm,) is great and insufferable; and your
Lordship well knowes, that (b) if the eye be wicket, then all
the Body shall be darke. Therefore now at the length having ap-
prehended him, I have concereted him before your Lordship
that
OF THE CONVERTED IEW.  
that so he may be punished by the Law, who hath transgressed the Law.

LORD-CHEIFE IVSTICE.
Stand forth Micaes. Many and grevous (you see) are the complaints given up against you; from which you must either truly vindicate your selfe, by being faultles therein, or else you must undergoe the chastisement appointed for such offences. And though we judges be ordaind to punish what is euill; yet we are to wish, that men do proue themselves euill; And therefore I desire, that your Innocency (if innocent you be) may be here cleared; for I hould it a farre greater oversight to punish the guiltles, then to leave unpunished the guilty; Since Justice instructeth vs not to delight in punishment, but to recoure to it for playne necessity. Now speake Micaes, what you can in your owne defence.

MICHÆAS.
My Lord, I do heartily proteste my selfe in all Humility before your Honour, with all gladnes, that though my accusers have wronged me by thus falsely traducing me before your L. yet that it is my fortune, to appear before such a judging, with whom Innocency shall find it easie, and only true faults be corrected; for I presume, that that sentence of the Psalmist is even imprinted and sealed vp in your hart: (c) Rellì indicatì (c) Psalm. filii dominii.

Now for my more just defence your L. may heare be authorized, that I am a freeman by birth and Nation, and a Roman by Religion; and do heare, that Jerusalem, (I meane the Church of Rome, which is vpon earth, the spiriwall (d) Jerusalem) is the place, where Mens ought to worship. I came into this flourishing Kingdom, only through my greater desire of seeing your famous and so much celebrated University, with intencion of returne in a convenient tyme. Now I trust (my L. I speake it under correction of your more experienced judgment) that I, as being a stranger, and not borne within these dominions, do not stand precisly subiect to the lawes of the
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said dominions; And therefore, what I have committed (sup-
pose most to be true, as most of it is false) may well be an er-
ror in me; but any heinous crime (as now it is exagitated)
it cannot be. And further every Man well knowes, that euem
by the lawe of Nations, the very name of a stranger (who in
this respect cannot take particular notice of the Municipal law-
ests and Ordinances of the Realme) doth please excuse for
many Transgressions; the committers whereof being borne sub-
jects, are severely and determedly punished. Therefore my L.
since Lawes are made rather to succour, then to wound Man-
kynd, I doubt not, but your L. will heare dispence with all
sterne severitie, and will remember that saying of an auncient
Father: Facilius Ira, quam Indulgentia obliquae est.

VICE CHANCELOUR.

See you not my L. how this Polypragmon, this Michaelis
dare not only (without seare) violate the lawes of our Realme;
but also will needs braue it before your Lorship, that for be-
ing a stranger, and not borne in our Nation, he stands not
subject to the said Lawes; and thereupon doth justify his im-
pieties; but it seemes he glories to be extremly facinorous:(c)
Est or mals dignitas, quod in summo pesimorum collector.

L. CHIEF JUSTICE.

Michael. Your Plea heare is most weake and defectue
for though you be a stranger, and as you say, not borne under
the lawes of our Dominions; yet you must know, that you had
leasure enough to be acquainted with our Lawes, before you
entered into our Country, or at least within short tyme after.
And you must conceave, that the Lawes being made by the conse-
ent of the whole Realme, are not to be violated in fauour of any
one Man. Furthermore, where you speake of Priviledges and
Indulgenes allowde to strangers euery by all Nationall Lawes;
you must take notice, that these fauours are imparted to stran-
gers with some conditions and restrictions; to wit, if the bad
comportment and carriage of the said strangers do not wor-
thely depriue them of participaung of the said Priviledges;

(c) Terul. lib de Pu-
docer.
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since otherwise, no reason there is, why they should be partakers of them; And indeed the lesse reason, because in tyme of Necessity, when the Prince is to command aydes, forces, or Tributes from his subiects, no such releifse and helps can be expected at the hands of any strangers, refuding in his Country. Lastly, it were repugnant to the nature of Justice (which in itself is ever sacred and inviolable) that a stranger, (such an one, as you Michael, are) by comming into a forayne Country, and as it were, by indueing himselfe for the tyme, should become a subiect in the fruition of the benefits of the said Country: And yet, when he would performe any unlawful act, he should of new create himselfe a stranger. Therefore (Michael) my judgment here is, that you stand obnoxious and subiect to our laws; And therefore you must either plead yourselfe innocent in the objected Crymes, or else the Laws of our Realme will justly take hould of you. What say you therefore to the offences, wherewith you here stand charged?

MICHAEL.

Well my good Lord: since it is so I humbly submit myselfe to your L. grave judgment heerein, and do willingly recalle my former mistaking, in alledging the priviledge of a stranger. Yet I hope I rest excusable: since not knowing, but that it might stand in force, I had no reason (by not inflicting upon it at the first) to be vnust to myne owne Innocency, or to be flow in myne owne defence. Now my Lord, to come to the objected Offences. Where first I must say, that though an extraordinary Loue of Justice doth sometymes cause Injustice in the lower: Yet no such effects do I feare in your Lordship, one, who will impartially censure of Mens Actions, as they are in themselves: and not as they are tragically amplified by the tongue of malice.

Touching then my accusations, I must put your Lordship in minde, that my Adversarie Serpentine (not Prudence, according to our Sauiours words, but) subtile, hath in accusing of me, so affectedly mingled together Truths with falsities.
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hooods, as that I can neither with one breath absolutely acknowledge all, nor absolutely deny all. Yf I say, I have not persuaded some Schollars of the Universitie to the Catholicke Roman Religion, I do lyse; And if I do confesse, that I have divulged to them any Positions of our Religion, as supposed to containe the seeds of disobedience and disloyalty to their Prince (besides the vntruth thereof) I should be false to myselfe, and wrongfully become my owne Accuser. Therefore to seuer and fase these two different poynets, one from the other) know you (most worthy Judge) that I do freely grant, that during my stay in this your celebritious Universitie, I have moved divers of the students to embrace our Catholicke and only true Religion. And if it be the an offence to persuade a Man to save his soule, I do hereby acknowledge myselfe to be an offendenour in this Kynd, and shall receive with comfort any impoded punishments for the same: But if it had beene far better for one, to have lyed in everlafting Infirmitye and Abis of Nothing, then to enjoye a Being, and after to have that Being (for want of a true fayth and Religion in his creature) to be punished with eternity of paynes; I hope then, we lyue not in those Cunicular and unluckly tyme, but that the persuading by fayre and sweete means to the true fayth and religion, shalbe houden if not as worthy of commendacion yet at least exempt from blame and dillyke; and the rather, since Men are not to be forced by lawes to an erroneous fayth only for flateslike: Religionis. (t)

noe est cogere religionem, quae sponte suscipi debet, non vi.

Touching the second poynet, wherewith my adversary (too my id a word, my Enemy) chargeth me at this present; that is, that I should lyce secret in the Universitie, and labour by all means possible, to plant in the Schollars judgments such Theorems of doctrine, as might brede disloyalty in their mynds; It is a most false and calumnious imputation: myselfe being therein as innocent, as Innocency it selfe. I know well, that as on the one side, nothing is more delicate, then is the sense and feeling of an Eistate; so on the other, I am assured, that
that our Catholike Religion is so far from approving disloyalty, as any Profession or Religion can be. For it teacheth with the cheife Apostle, that we (a) ought to be subject to the King, as ex-

(a) Pet. (b) Rem. (c) Rom. (d) ibidem.

celling; It further instructeth vs with the Apostle of the Gentiles, 3. Th s (b) we are to be subject to higher powers, seeing there is no power, but of God, that w ho (c) resi steth the power, resisteth the Ordinance of God; and they, that resist, purchase to themselves damnation; Finally, that we (d) ought to be subject even of necessity, and for conscience sake, since (c) such a Power beareth not his sword without cause.

Now our Religion teaching all this, why should this Plantiff out of his own speculative and slyious Conceived (like to a superfluous Comment, which actheth more to the Text, then euer the Author meant) foyle my innocent and eleeute intentions with the asperion of such a foule demeanour? Therefore my L, since this is orly florne, which at this present chieflie showeth vs upon my disgrace; I hope that the radiant beams of Justice (through your L. meanes) will be of force to dissipate and dissipate it.

VICE-CHANCELOUR.

My Lord these are the accustomed common places of mouths, exhaling forth disloyalty; I means, to plead Innocency, though never so faulty; and to stifle their excuse with tragi cal phras, apt to stir vp a vulgar pity. But if this Man [my L] who hath contaminated himselfe with so many foule breaches of Civil Hospitality (which all men in all Nations most ceremoniously obserue) (may passe vnhazied; then let vice expect to be rewarded, and virtue punished. But why do I labour so painfully to take the height of this his wicked action (since it is a kind of error, over precisely to insist in proofe of most evident Truths) as if doubts were here to be made either of your L. judgment herein, or of your justice? the one being sufficiently warranteed unto vs, by your long experience in this kind; the other by your many examples of like Nature. But to turne my words particularly to you, Micahas. I pray you, why
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must your flay in our Univercity be kept so close and secret, after you gave it out, you would instantly depart? Belike you thought, the more resedly you liued from the eye of vs all, the greater conceate would be had of your presumed Worth; and so your followers might keepe you, as a treasure referred to themselves; you imitating herein Diogenes, who became the more eminent, in regard of his affected obscurity.

MICHAELS.

O M. Vice-Chancelour, do not thus betrample upon old age and calumny; neither lay a further weight of disgrace, by your sorceries upon him, whose misery and yeares have almost prostrated even with the earth. Neither secke to enlarge my faults with your more gresious fault. And where you infect my privat retyringe in your Univercity with a veyle of a defcended enminencie; I must replye, that I am as far from all such elation and pryde of mynde, as your selfe is from all charitable censuring of me. For I do acknowledge my selfe to be a meane and defeccted Old Man, and do ascribe all glory height and honour to hym, who is celsitudo (*) humilium; And who being only supreme, doth most delight in those, who are the lowest; And this defcruedly, since we find by experience, that who are most poore in Spirit, are commonly most rich in the graces of the Spirit.

L. CHEIFE-IVSTICE.

M. Vicech: I would have you to descende to the particulr doctrines of disloyalty, broached by Michaels in your Univercity: for as yet both your words have bene spent only in discoursing and sery generalities, And they are particulars only, of which the law taketh hould: for since the punishment prescribed by the Law is particular, it followeth, that the ofcense must also be particular. Therefore shew in such and such a poynt with others particularities, where Michaels hath offended against the Souerainity of Princes.

VICE-CHANCELOVR.

My L. I will. You have diuogled (Michaels) to your followes,
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That the Pope hath full authority to declare Kings and Princes (though never so absolute) at his pleasure. And further Papists teach, that the spiritual jurisdiction residing in the Pope, ought to have that predominancy over all temporal authority, which the soul hath over the body. To be short, this point (to wit, that your Papish Religion both teacheth rebellion & insurrection of the subject against their lawful Prince) is so clear, as that we may well say, Papishy and Disloyalty are almost *termini coextensives*: or though some disloyall Men are not Papists: yet every Papist (in that he is a Papist) is to his ioueraigne Protestant Prince, disloyall.

MICHÆAS.

You are glad (*M. Vind."*) to molest this your drye accusation, in the froth of many idle and spleenfull words. Your accusation stands upon two points: first, you charge me in particular for disseminating of disloyalty in your Universitie. That being only said, you make in lieu of further proofe thereof a subtil transition to the doctrine of other Catholicks in that point: As if what were wanting to the perfecting of my supposd Cryme therein, ought to be made vp, by the accression and application to me of other Catholicke Doctours writings of that subject.

Now to the first I answer. It is a most false Calumny forged in your owne brayne, and wrought upon the anvil of Malle. For produce (as if you can) the parties, to whom I ever verted such a Doctrine, the Place or the Tyme, Where or when, such speeches were declered. Thus, we see, that this your report (as being in it else most false) is wholly destituted of all Circumstances, necessarily attending upon every humane Action. For even to recule the secrets of my soule herein: I did in all my discourses with your Scholars purposely aoye of State: (as a seamanke) all such questions [of State:] I being willing I ever was, but to touch upon these dangerous lands. And for the greater demonstration of my Innocency herein, and of my Loyalty to his Majestie of England, I here acknowledge (and in
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This acknowledgment I do for the tywe, depose and put out of the
person of Miechas, and speake in my owne person, the Au
thour of this Treatise; and in the name of all other Priestes and
Catholicks of England) all loyalty and fidelity to our most gra
cious and dread soveraine King Charles, and to his most illustri
ous and worthy Queene; beseeching the Almighty to grant him a
fruitfull life, and to make him parent of many noble Children.
And further I humbly pray to the Highest, that he may in all
tranquility and true happines reigne over vs many yeres; and af
ter his dissolution of Body, that he may equall in everlasting Beau
tude the greatest Saint of his Predecessours now in Heaven. This
is my Profession made in all sincerity, and in which by Gods
grace even to my last gaspe I intend to continue and persevere.

But now to resume my former shape of Miechas. Touching
the first point of my accustimation (M. Vice-Chancelour) you fee
how cleere and innocent I am. I will now hasten to the second
branch, containing (as you say) the doctrine of Disloyalty,
taught euery by all the Doctours of the Roman Church. First I
answere, It is a most unjust flander obtruded upon them by
you; since not any one Catholike Doctour teacheth, nor a
one good lay Catholike believe that the Pope can by his
pleasure depose Princes, and transferre Kingdome and
States, as to him best liketh. Secondly, I replye, that seeing you
ever cease to vpbraide our Catholike Religion, with the foule
flayne of disloyalty (this being your, & other Protestants com
mon Theame, wherein you too much riot in malignant exa
gerations) Therefore as awokeed by your so often ingeniara
ted accustimation herein, I do assure (pardon me most Reu
rend Judge, if being thus prouoked, I enter into a Subiect, but perhaps
vagratefull to you) that the Protestants do by infint degrees,
and more reprehensible in this poynt of disloyalty and dislo
bience towards their Prince, then we Catholicks do. And
this I will proue, if I may be suffered, at this present against
you. (M. Vice-Chancelour) first from the positions and specu
lative assertions of the most learned Protestants; and after, from
the
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the actual insurrections and rebellions of Protestants, against
their lawfull Princes.

VICE-CHANCELOVR.

This is the Scene [Micheau] of men of your disposition, that
when you are truly charged with your owne faults, then in
place of better answere, you insinuate (by way of recrimina-
tion) your Adversaries within the same faults. But it seemes by
you, that dotage is the accustomed Attendant of old age; or
that you take a delight and complacency to have the subject of
disloyalty often in your mouth, as you euer have it in your
hart. But begin at your pleasure to charge vs Protestants (if
you can) either with the doctrine or practice of disloyalty. My
Lord-Justic (I know) will give you leave, who in the end shall
percease, that all what you can imagine, in this point, is but
mere imagination, and no real Truth; And so in your discours,
you will resemble that Man, who dreams, he doth but dream.

M IC H Ä S. [*] Terræ

O wound not [M. Vice-Chancelour my reputation with
these Philippicks and declamatory Intreaties; so much hurtfull
even to the I speaker: for, *quomodo placabit Patrem, in
fretum? And rest satisfied, that I do not solace my selfe (as
you suggest) in this unpleasing Text: but do acquaint my selfe
with discourses of that subject, with the like intention, that the
moral Philosopher doth busy himselfe with the nature of Vice;
which is, the better to avoid Vice.

L. C H I F F E-J U S T I C E.

Micheau. I must needs now say, that you do incontinently
wrong our Religion, by aspyring both to the chiefe Doctours
and Professors of it, this odious Crime of Disloyalty and Re-
bellion. No, no. Our Gospel which cometh from God, beft
reacheth our duty towards the Lieutenants of God. I presume,
that herein you rest but upon the bare and naked speeches of
others of your owne Religion, our designed enemies: But you
must remember, that as things, which are seen by reflexion,
are imperfectly scene; so reports and bruits taken only at the
rebound
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rebound of partial menstounohs, dereue but a light eare.

But seeing it is the part of a Judge, to heare all sides with an indifferent eare; you may [Michear] at your pleasure begin your discours of this your attainted Argument, where I doubt not, but M. Vice Chancellor will sufficiently repel all your reasons, and answere to your examples, to the greater Honour of our Religion; which is a free from all stayne and blot of disloyalty, as an intenerate virgin is free from any defiled touch. Therefore, Proceede.

M I C H E A S.

My L. I will; And I must entreat your Patience herein, as desirous to abstaine from geung the left iust offence to your L. And touching this subiect, I doubt little, but that (howsoever you are as yet perwaded) after I have finished my Discours, your morning and more retyrde thoughts will (at left in the secrets of your owne Judgment) give an other censure hereof. And I will begin in delivering the Positions & doctrines, which the most accomplished Protestants for literature, have left of this Argument in their Bookes and wryttings.

And first do we not find Luther even to deny all secular principality, as most unlawful now in these Christian dayes? For thus he wrytheth: Among (a) Christian Men none is superiour, save one, and only Christ. As also more fully: Among (b) Christians, no man can or ought to be a Magistrate; but (c) one is to other equally subject. And further in touching matters of Religion, he thus discouereth: As Christ (d) cannot suffer himselfe to be tyed and bound by Lawes &c. So ought not the Conscience of a Christian to suffer them. And more: If the (e) Civil Magistrate should contend, that his Commandements be necessary to salvation; then as it is said of the Traditions of the Papists, his contrary is to be done. Thus we find, that Luther is not afraid, not only to impugne all Magnificacy and domination in certaine cases; but he is also not attainted, to dogmatize and teach in his wryttings, that there neither are no
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not ought to be any true souerainity or Princes at all, now in
the daies of Christ. To which Princes partly their Eminency
graced with Pompe and state; but chiefly an innate & inbred
Obedience to Power and Maiestie (God and Nature making
that now good, which law of man did first ordain) induce
men to exhibit all due reverence and veneration: In compare
of whom, even the greatesst subiects are to seeme but private &
obscure: like the brightest stars, which are darkened in
the presence of a fayrer light.

VICE CHANCELOUR.

Touching Luther [Micheas] you must know, that although
we acknowledge him, to have been a great instrument of God,
for the revealing in these later tymes the Gospel of Christ; yet
we grant, that in some points he varied from the Truth; and
particularly in denying all Magistracy and Principality. But all
other childe Professours of our Religion concurrently teach
with vs the lawfulness of Princes, and all due Obedience unto
them.

MICHÆS.

M. Vice-Chancelour If Luther by your owne acknowledg-
ment, did erre in this point, how then can you rest assured, that
he did not erre in other points of faith, first by him broached,
and after enterrayned by you? Since he had no better warrant
for reaching the truth in the one, then in the other; and it is
certayne, that a manifest errour but in one point, carryeth with
it a possibility of erring in any other point. But to come to your
answere. If by the contrary thereto will pretelny appeare. For
is it not evident, that Swinglius (a man of extraordinary note
among you) thus teacheth? Quando (c) persidet & extraregu-
larum Christi ejusque Principiæ, possit iste deposi: When Princes do
enroll, and contrary to the rule of Christ, they may be deposed. Thus
Swinglius; who there warranteth this his doctrine from the
example of Saul, whom God deposed; although afore he des-
digned him, King. Yea Swinglius thus further procedeth: Dee

(c) reuerentia sso be promised to Caesar, if so be permitted by vs.
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our Religion inviolable: Thus intimation, that if the Prince doth not permit Religion, then no honour is to be given, but resistence is to be made. Swinglius furthermore continueth his former discourses in these very words Romanum (g) Imperium, me quidem aliud Imperium, ubi Religionem sinceram opprimeat et c. If the Roman Emperor, or any other Prince or Sovereign shall begin to oppress the sincere Religion, it shall miscarry and neglect it, and so we might easily suffer the same. We shall stand charged with contempt thereof, as much as even the oppressors themselves. An affront so much displeasing to other more liber and quyer Protestants, that Diogenes doth rest much displeased with those words of Swinglius; saying in lieu of them, as the inquirer and writer to them: As I muse (h) at Swinglius his words; so I disapprove his judgment.

VICE-ChANCELOVR.

MICHAES. You know well, that Swinglius and Luther liued both in one time together: I mean, when, when though many Articles of the Truth were by them discovered; yet all were not discovered; but happily they might mantayne some errors; The Sunne of Christs Gospell not as then arriuing to it Meridian, and full acente. And indeed it is a kind of imperfection and (as I may reason it) a signe of an over rigid naturall, to expect in the writers of those latter times, so imperfection at all. But now in these more late and refined ages, the Professours of the Gospell have wholly exploded the former doctrine of Luther and Swinglius herein. For what Men do more assurance, and defend the dignity and sovereignty of Princes, then we do in our Sermons, and other our personal Conferences?

MICHÆAS.

If you do so much magnify in your Pulpits (as you say, you do) the regallity of Princes, it is to the end, that in the clowd (I speake only but of some of you) you may the better undervyme them all: like the earth, which for the tyme susteth all Creatures, yet finally devoureth all Creatures. But because you reply, that the Professours comming after Luther and Swinglius,
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inglius, cannot be blemished in their wrtings, with any spot
of disloyalty; Therefore to follow you in your owne method
therein, I will come by degrees from Luther and Sswinglius eu-
ten to these our dayes; and to descendsing in tymes, I will ascend in
weight and force of Argument.

And now to come to Calvin, who next in tymes succeed
Swinglius, and towards whom most of you Protestants do com-
nit a Kynd of Idolatry. It is over evident, that Calvin thus
writeth of Princes and their authority: Earnly (i) Princes do
in Daniel, c. 6. Abdic-
sant se po-
ta e ter-
rns; nisi Prin-
cipes, dum
insergent
contra Dei,
imo indign
sanctam
vicem, qui
torere
sunt in
mum:
Prin-
ci
qui
sunt
in
mu-
rum capit,
quam hu-
patri.

(i) In his obedience or Exclu-
sion pag.
60.

(ii) In his

in the booke entituled: Dangerous Positions. (m) D. Succliff in his anwerte to

a ceutroned, appliatory. pag. 75. (n) D. Succliffe vbi supra, pag. 98.
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Christian Magistrates. To contract this point touching Beza, Beza himself thus writeth in one of his Epistles to a friend of his: Po: places (p) mili & c. It pleaseth me very much, that you write, that private Councils and assemblies are to be made without the authority of Princes. And again, in the said epistle: Si piis: proper expetendum putas, dam: levi ultra cedane & c. If you think, we must stay the delays of godly men, till the worldes do freely depart, or are driven away by publike authority: I cannot tell to your judgment therein & c. And if we had made such delays, what Churches should we have had at this day? Thus far the doctrines of Caluin and Beza in this point: concerning both which in general, I will set downe the judgment of thersore named D. Bancroft, past upon them both, who thus writeth: He shall reede M. Caluins and M. Bezas two booke of Epistles & c. Would certainly merueyle to understand, in what actions and dealings they put themselves of war, of peace, of subjection, of reformation, without staying for the Magistrate. Thus he.

Next we will come to Knox, who thus teacheth: Reformation (r) of Religion belongeth to the Community. (s) God hath appointed the Nobility to bridle the inordinate appetites of Princes, (t) Princes for suft cause may be deposed. Finally Knox further auoucheth in these words: (u) If Princes be tyrants against God and his Truth, their Subjectes are freed from the oath of obedience. Of all which passages of Knox see D. Bancroft in his booke of dangerous Positions. Neither his Colledge Buccan is lese sparing herein: for thus he teacheth: Thir (x) People have right to be lowe the Crome at their pleasure And yet with far more debating spyt he thus eggerateth his venom: Is (y) were good, that rewards were appointed by the People for sych, as should kill Tyrants, as commonly there is for those, which have killed viles. Finally Buccan affirmeth, that People (z) may arraign their Prince. Now in regard of these impious positions of Knox and Buccan, I fully approove and allow the grave sentence of the Bishop of Rochefelt; who in his Sermon (a) at Poole.
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POOLES CHURCH, termeth these two men: The two fury spirits of the Church and Nation of Scotland.

MICHÆS.

Notwithstanding what you heare have alleged touching strangers; yet no part thereof concerneth the Church of England, or it Members: Our Church remaining most incontaminate, see, and spores from the least tuch of disloyalty. And therefore what is by you as yet hearted, concerneth vs little; you only discovering your Ignorance in misapplying other mens doctrines to vs, who wholly dislayne from the same.

MICHÆAS.

M. Vice-Chancelour: Pardon me, if I heere do say, you charge my ignorance with greater Ignorance. For first, are not your Protestants of England of the same faith and Religion with Luther, Swingius, Calvin, Beza, and the others aboue mentioned? If you be not, then have you erected a new Protestant Church of late, different from all Protestant Churches aforesaid in being. If you be of the same faith, must you not then confess, that your Religion teacheth disobedience and disloyalty to your Prince? Secondly, it is ouer manifest, that the Church of England (I speake of some members thereof only, & not of all) doth stand most chargable with the same crime. In proofe of which point, I will produce the testimony of your former Archbishop of Canterbury, D. Bancroft; who in one of his Books, thus confeyth of English Ministers concerning this point, saying: I omit (b) their desperate course of depositing Princes, and putting them to death in divers cases of resistance against reformation: The general summary was this: That if the soveraigne Magistrate refuse to admit it; the Ministers, the inferior Magistrate, the People &c. might set it on fire themselves. Of these, and such like arguments divers books (he meaning, made by English protestants) were allowed by the Ministers of Geneva, to be there then printed in English, and to be published in England &c. And against the said Archbishop in an other of his Books, speaking of the seditious English Protestants in

Queene
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Queene Marystyme, thus writeth: Goodman, (c) whiting w.
Gilby, the author of the booke of Obedience, with the rest of the
Generall Complices in Queene Marystymes, urged all states by de-
grees, rather to take armes and to reforme Religion themselves;
then to suffer such idle larry & superstitious remayne in the Land. But
to defend more particularly to this Goodman. He was a for-
ward Protestant in Queene Marystyme, & did write a booke
of this very subiect, as D. Bancroft. (d) and D. Sucliffe. (e) af-
ferme. Thus hereof he writeth (as D. Bancroft (f) alledgegeth his
tentences) If, (g) Magistrats tranpire Gods Lawes, and
command others to do the like, then have they lost honour and obe-
dience, and ought no more to be known for Magistrats, but to be
examined, accused, condemned &c. And more: (h) It is not suffi-
cient for subiects not to do the wicked Commandements of their
wicked princes, but to with dad them also. And yet more plainly:
Eve (i) Princes ought by the Lawes of God to be depos'd. To ab-
breuote this everlasting subiect, there was alfo in the laid times
an other Booke, made against the authority of Princes and enti-
tuled: Of Obedience. Which booke is much disliked by D.
Bancroft (k) and D. Sucliffe, (l) in which booke we thus read:
Kings (m) have their authority from the People, and by occasion
the People ma nake it away againe. And more: By (n) the word
of God, in a manifest defection (meaning of faith and Religion)
adequate aboueing some special inward motion may kill a ty-
rant. Manke you not, no, why doth R. militae it? And finally: It
(k) in his dangerous
positions
substantially
is lawfull to kill wicked Kings and Tyrants. But I will make
no further in this argument. For I much feare, that the afore
vaunted, and now unexpected recital of the former Protestant
scriptures is most displeasing to the ears of this honorable
answer. Only I must note, that among the above mention d
Protestants, some do speake with more respect and honour of
Princes; others with all contempt and disgrace; yet all of them
alleged do with one & the same eye or countenance, indiffer-
ently

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rently looke upon this principle; to wit: That Princes in some cases may be deposed: such a disparity we find in this their generally acknowledged Conclusion: So in the pourtrayture of divers mens faces, we observe great disproportion, in one and the same proportion.

LORD-CHEIFE JUSTICE.

Michael. I must confess, that these Doctrines of the former learned Protestants, touching the deposing of Princes are most strange, and indeed, distasteful unto me. But it well may be, that either the places by your insertions and additions are corrupted; or that you have violated them by duoring the words from their true intended Sense: Which Sense of their (no doubt) is different from that meaning and Construction which you have imposed upon them. But to confess my ignorance, I have not at any tyme read the former Authours; And therefore I must refer this point (for my fuller satisfaction) to the judgment of M. Vice-Chancelour, here present.

MICHAELAS.

I do assure your L. in all sincerity, that the Testimonies of the former Protestants are truly alledged, without any subtile detection either of the Words or Sense: And herein I appeal to M. Vice-Chancelour owne judgment; who if he can charge me with any such wilful imposture but in any one of the passages above, I will acknowledge my selfe guilty in all. But ydes; all the former Authours are long since departed out of this World; and therefore my fault (if any such were) should be far more odious and insupportable; since Christian Charity teacheth vs, to treade gently upon the graves of the deade.

VICE-CHANCELOVR.

Suppose (Michael) that we should grant, that all the former Protestants did teach, as you have produced them; for to speak the truth, I cannot take any just exception against your allegations; and the lesse, seeing I find some of our owne Bishops by you alledged (and particularly D. Bancroft and
D. Suecif to acknowledge with discontent their said sentences. Yet seeing they were but certaine Metaphysicall and airy speculations only of scholars; men vnapt for ames and rebellions, and not of any acting spirits: Their doctrinall Cominations therefore (as never being accompanied with any externall acts of disloyalty) are to be reputed the lesse dangerous to princes and Magistrates. And thus in regard hereof, it may be truly said, that the error of those former protestants hearten was but small, though the poynct, about the which they erred, was great. But the case is far otherwise with you papists, who do not only teach and warrant rebellion by your doctrine, but also have actually practisid the same with great effusion of innocent blood, to the amazement of all Christendom, and irreparable dishonour of your owne religion.

Michaelis.

I will here speake with the poet (M. Vice-Ch.) mutatio nomine, de testabula narratur: Since these your words do unjustly recoyle upon your selfe, and your Religion. And therefore even to chaoke you irreplably hearten. I will present to your view, the tragical & deplorable face of many states and countries in Christendom, ingendred from the former protestants Principles; In the contemplation whereof we shall find it a mystery, ever peculiar to dyuers protestant states, to cast of their loyalty and obedience; that so either by one means or other they would either fynd right, or make right, to violate the bond of all suerainty (as men speake of Hercules breaking Gorgon's knot) with whom it hath beene visiall, to grow wurtion in shedding of blood, for the more speedy establishment of their Gospell to the end then, that these former doctrinal theorems of rebellion shal not become meere acty (as it plesemeth you, M. Vice-Ch. to tearme them.) I will truly and really incorporate them in dyuers most lamentable Insurrections and outrages, perpetrated by protestant subiects against their Catholicke Princes. Many of which rebellions did receive their first Conception (and after their byrth) even from the violent
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violent incitements and insuffolatations made by divers of the afore
alleged Protestant's: Wryters, in the mynds of the subiects a-
gainst their Catholicke Leige Lords. And in showing this, I
will first begine with England, then Scotland, and so I will
pace to other more remote Countryes.

Now touching England. Do we not find, that the afore-
named L. Archibishop D. Bancroft, speaking of the attempts
made in Q. Mary's tyme for advancing of the Protestant's Re-
ligion, thus wrythe? Sundry Englishmen did wryte bither (mea-
ning from Geneva) Sundry letters and books of this subjict;
That the Counsellers of Q. Mary's tyme, Noblemen, Inferior
Magistrates, and (rather than sayle) the very People were bound
before God, to overthrow superstition and reforme Religion, whe-
ther Q. Mary would or no; and though it were by putting her to
death. And according herto we thus reade in the former booke
of Obedience: By God's law and Man's lawe, Q. Mary ought to
be put to death; as being a Tyrant, a Monster, and a cruel beast.
O poore and titulary fouierignty, that is forced in these mens
judgments to be thus subjict to it owne subiects, and to endure
those opprobrious and contumelious tearmes from any one ob-
scure Superintendant, which ciuill Conversation forbiddeth
amonge Men of the meanest ranke and quality. No, supreme
domination and rule, were to the Princes are inuested, is lyke
to hym, from whom it selfe originally first streameth; that is,
Absolute and independent; and brooketh not the controule of
any such, whom God hath subjugated to it by lawfull subjec-
tion. But to proceede: from these former, and other such ele-
ments and Principles of Treason, it came to passe, that one
Wiltin Thomas (m) with others, conspireyd to murther Q.
Mary; for which offence he was hanged, drawne, and quar-
tered: that D. Cranmer (n) (Archibishop of Canterbury) par-
tly for spreading seditious Books, and chiefly under pretext of
Religion for ayding the D. of Northumberland with horse and
Men, was lent to the Tower, arraigned in the Starchamber,
& attaynted of High Treason. Finally, that S. Thomas Wyatt,
(p) In his
dangerous
positions.
pag. 34.

(q) The
Book of
obedience
pag. 99.
(&
103.

(m) See
hereof
Holinshead
Chron.
the last
edition
volum. 3.
pag. 110.
(n) Act
Mon.
printed
1596.
pag.
128.

& Holinshead
great
Chronicle
volum. 3.
THE ARRaignMent
(Seconded with the D. of Suffolk,) attempted his treason agaunt the said Q. Mary, only under the colour of erecting Protestantism. But to leave England, and to come to Scotland: Who is ignorant, that Knox (p) being instructed in this Art at Geneva, returned into Scotland, attempting to reform Religion even by open rebellion, and force of armies; and murdering the Cardinal in his bedchamber at S. Andrews, was convicted to appear before the Queen Regent, and for not appearing was proclamed Rebell? In like sort, D. Bancroft thus further writeth of Knox and his Confederates and followers: They (p) kept the field two months, and took away to themselves the coming irons, and justified the same &c. They gave the Queen the by divers times, and used her with most despiseful speeches, and renounced their obedience unto her, and depreded her of all further regiment by force, penned by Knox.

The said D. Bancroft thus further enlargeth himselfe, touching Knox and his followers, saying: By (q) the persuasion of Knox in his Sermon, they did cast downe and destroy at S. Andrews both the houses of the Fryars, and the Abbeys in that towne: Sodales they with the Abbey of Scone, the Fryars at Stouling, &c. Lithquo, and Edenburrough; the Queen being fled thence for feare.

Thus D. Bancroft of these mens proceedings; who not content in affliging the said Queene; in such rebellious a manner, further extended their malice and Disloyalty in so high a degree, to the last Queene of Scotland; as that his deceased Majesty (her Sonne) thus complained thereof: (r) How they used (speaking of Knox and his Confederats) that poore Lady my Mother, is not unknowne, and with greife I may remember it.

Touching Geneva, Geneva, I would say (but the mistakes is not great, since what the one teacheth, the other punisheth) We find that D. Sthurst thus truly writeth: (s) The day of these did depose their Liege Lord (who was Catholike) & Prince from...
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from his temporall right; albeit he was by right of succession the temporall Lord and owner of this City and Territory. Which whom conspireth D. Bancroft thus wryting hereof: The (t) Citizens of Geneva receaving some good encouragement (meaning from Calum and such others) I doubt not, took upon them the endeavoure of altering Religion: and omitted not the occasion offered of changing also the state of the Commonwealth.

In this next place, the Low Countres affoord a greater evidencie and demonstration of this point. For Ofsander (a most eminent Protestant) thus wrytings his owne Professours: The Low Countres by publicke wryting recounced all obedience and subjection to Philip, their Lord and King &c. When (x) foure hundred of them, (men of good name) had said for toleration in religion, and did not over much, the impetuous People stirred up with fury at Antwerp and other places of Holland, Zelund, and Fladiers, drew and broke downe Images &c. The (y) subjects of those Countres, took arms against the Magistrate, and made the Prince of Orange their Governor: A truth in like fort conffred by D. Sarana in these words: They of the Low Countres did over throw and [pole temples and monasteries with Monks, Bishops, and the whole popish Clergy], against the mind of the cheife Magistrate, and prom segmen.

Finally Crippusus (a the Protestant) and the forefaid Ofsander (b) do relie, that one Petrus Dathenus and other chiefe Protestants, e Gault, did stir vp in the yere 1587 the Citizens to call all the Mie Prebells (as they speake) and Monks out of the City, and to place them goods in the Treasy. (c) Of the state of the Church p. 617.

Next let vs come to France. What cruel Wars have beene raised by the Protestants, during the space of forty yeares togetheer, till the last King Henry the fourth made him self Catholike, only for their Religion, against their Catholike Kings and Princes? Many histories are become the subject thereof; only I will content my selfe with discerning some few testimonies and confessions of the Protestants heerin. And last may occurre the battayle of Dreux whereat ... (Beza 22 p 45.)
himselfe was present; undertaken only for the advancement of the Protestant Religion, and of which Battayle Beza thus wri-
eth: The Nobility(,) of France under the noble Prince of Condy, laded the foundation of the restoring true Religion in France, by consecrating most happily their blood to God, in the battayle of
Dreux. In like sort, we thus reede in a Protestant booke, enti-
tuled: The generall Inventory of the History of France; and translated into English by Ed. Grimston. The (e) Protestants of
Meaux transported with indiscreet zeal, grounded upon their
numbers, did fly to the Churches, beare downe Images, and make the Priests retire. And againe: Beza (f) preaching at Grenoble,
Charters, and Orleans with his sword and pistoll in his hand, ex-
borted the people to show their manhood, rather in killing the Pa-
spirit, then in breaking Images. And yet more: The (g) Protest-
ants (co wit anno. 1567.) being first armed, were in the begin-
ning masters of the field &c. The King being incensed against
them, was at Meaux, and preparing to celebrate the feast of S.
Michael, the Prince of Condy approaching with five hundred
horse, by this attempt forced the King to retire, with some amaze-
ment to Paris. And yet further: The Prince of Condy and the
Admirall kept S. Denis, S. Owen, and Averrilliers to curbe Pa-
ris. The Constable (the Kings Lieutenants) gathered an Army,
whereupon battayle ensued &c. Which Author of the afore-
mentioned Inventory of France, relateth many more occurr-
exts of those matters, which here for breuitie are omitted.

But to procede further touching the Country of France.

Ofiander (the foresaid Protestant) recordeth this matter in
these words: The (i) Protestants under colour of exhibiting a
Confession of their faith, came armed to the Kings palace &c. That
(k) some warre, for Religion was renewed; the Prince of Condy
being General of those of the reformed Churches; and the Com-
stable, General of the Kings Army. That the Constable (l) being
in these wares, the Kings Brother supplied his place. To
conclude this point of the Prince of Condy his rebellion here-
in; it is so evident & undeniable, that Crispinus (a Protestant)
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thus writeth hereof. After (m) many messages (though in vayne) sent by the King to the protestant Princes, the warre begane a-

"gaine. For the Prince of Cond rose vp in armes, and swore not to leave them, under whose protestation this sentence was placed: Deus & ueltricibus armis.

This lamentable subiect of Protestant Subiects rynging a-

gainst their Catholicke Princes, hath butted my tongue very 

long; Therefore I passe ouer, how in Basil, (a cheife City in 

Heluetia) a great dissention did ryse betwene the Burgesses & 
certaine of the Senatours, for cause of Religion only (as Cripi-
nus (n) relateth.) And how the Burgesses having taken armes,

forced the others to agree, to what they demanede; and there-

upon they did cast downe Images; and how twelve Senatours 
fauouring our Catholicke Religion, were cast out of the Senate, 

and how the Maffe was first by these meanes abandoned, 

throughout all that Signory.

Also, I pretermitt the dolefull passages of this nature, pra-

citzed in Sweneland, of which Country Cythereus (a Protestant)

thus relateth : (o) Sigismund being King of Sweneland by her-

ditary succession, was constrained to doe his affents, that none should 

bear office in that Kingdome, but such only (meaning Protestants) 
as ratnede the Confession of Augusta. He further faith thus. They 

forced the King to consent himselfe with exercis of his (Catholicke) Religion in his owne Chappell. A truth so well knowne & 

confessed, that Oslander thus speakes of it in generall teares: 

The Protestants (p) of Sweneland did decrees, that the exercise of 
Papall Religion should be banished out of all parts of that King-
dome &c.

Finally, I passe ouer with a gentill tuche, what the King-
dome of Polonia, hath suffered in this kynd; of which point 

the foresaid Protestant Oslander thus writeth: Certaine (q) of (q) Cent.

Polonie did (out of an uncturnely xcel) expell their Priests, with 
great violence and sedition: without expecling permission (as the 

laid Author (r) confesseth) of the Kynge.

Thus far (most worthy Judge) I have proceeded (contrary 

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to the byas of myne owne naturall disposition) in relation of
these lamentable I hyde, as I may termee them but I am to
be pardoned; since the vpbrading importunity of M. Vice
Chancelour, did compell me thearte: from which former Ex-
amples we may gather, that for divers yeres past, most Na-
tions of Christendome haue become the table and mornfulle
Theaters or fanges, whereupon to many bloudily Tragedyes
have bene acted; or rather the very shambles, wherein haue
bene slaughtred so many thousand Christians; and all this
warranted, vnder the pretext of introducing the Protestant
faith and Religion. And for the more iustifying of thesse so
wicked perpetrations, we find divers most eminent Protestants
euen with grete laudes and applause to celebrate these their
attempts. To forbeare the Encomium aboue recited, given by
Beza to the Protestant Nobility of France, who were slaine
at the batayle of Droux: do we not find, when euene an inua-
dation of bloud ( shed through the insurrection and Rebellion
of Protestants ) had overwhelmed most parts of Germany, that
Luther thus honoreth in words the same ? Videor (s) nihil ve-
dero Germaniam in singuine pacare &c. Christus meus virum et
regnum; ego vino & regnabo. it sermes, that Germany enues vms
with bloud: thus Crist lucet and regneith; a d I will lyue and
regne. As also he thus further triumphant hearted: Thus com-
plainest, (c) that by the Gospell the world is becomevoluminous; I
allarme, God be thaked: These things I would have: to see, and
wro me movable Mm. is such things were not. In lyke sort doth
not Calumnyg magnify the former leucious attempts of kox in
this manner ? Knox (u) voluntarily bestoweith is labour upon Christ
and his Church. O porre weake blait or wyd ( hue inmost
praise is no better) thus idly spent in commending that, which
deserverith all incommendation and reproace: for I much feare,
that these Men, thus extolled for such their rebellious combi-
tations and affinacies, are interested in that eulogie of Saint
Austin: Laet laura; ob non sunt; tormentum ubi sunt.

VICE-CHANCELOVR.

Michael. You haue heare entred into a wyde and wyld
excursion
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excursion of Discourses. But I shold them not altogether pertinent; since all your former Instances were undertaken, for depression of superstition and advancement of the Gospel and Christ. The weight whereof is to overbalance all humane respects. And how far a Man may proceede hearem, I will not determine: Only I hope, I may without offence say, that in matters so nearly touching the endangering of our Gospel, and for the better beating downe of Antichrist, it is a kind of Passion to be insensible and voyde of Passion. But you (Mich. as) have brought some examples of Protestants disloyalty, and want of duty against their Protestant Prince, if so you had thought to have wounded our cause indeed: But since you have not, nor cannot insist in any such, your former Instances wee refute (supposing them to be true) for lesse materiall and convincing.

MICHAELIS.

M. Vice-Chancellor. If it did comport with my present afflicted state, or with my due reverence to this Seate of Iustice I could well saine to see, how you still give ground more and more, in every of your answers, against our former authorities and examples, for whereas the mayne Question heare is, Whether the Protestant Religion doth teach any disloyalty to the Prince, of what Christian Religion steme he be? And whether the Professors of Protestantism do truly stand chargeable, with such their Disloyalty for matter of Religion? you now haue heare vned divers inclinations and turnings to wynd your selfe out of this Labyrinth. For if, when Luther and Swinglass were produced out of their owne wrtings to that end; You answeare, that indecde they were unjustly charged there with; but nevertheless the tymes after them, being more refined and purged from all errors, were most free from all such imputations. When to impugne this reply, I did urge, that Calvin, Bezze, Knox, Bucanae and divers others of these dayes, did in their books & wrtings most confidently defend the same doctrine of Rebellion and disloyalty for defence of Religion: Your next sleight
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was (crossing your former answared) to say, that though these later Men did teach the sayd doctrine; Yet seing this was but only the speculatio of some Protestant Schollars, but never put in practive by any of them, or their followers: that therefore their errour was herein the lesse dangerous and more pardonable. When to confront this your silly euasion, some of the said particular Protestant wryters, and many thousands of other Protestants are urged (by their open rebellions and insurrections) actually to have practized the said speculative doctrine of disloyalty: You then lastly replied, that all this was undertaken by them, for the defence of the Ghospell, and depriving of superstition and Idolatry. Which you say, may perhaps decaue hearein a myld excuse. And further, you affirm, that you hold the Protestants lesse chargeable with any iust fault hearein, because they are ever loyall to their Protestant Princes, for any attemptes touching religion; though not ever loyall to their Princes of a different religion from them. But how rousing and wandering are all these Replyes from the Question heare ventilated? Which was, Whether Protestants did teach or put in practice Rebellion and insurrection against their lawfull Princes, of what Christian Religion sever they were?

But M. Vice-Chancelour. I do heare pardon you. For either you must have openly confessed in the first entrance of this passage, that the Protestants do stand obnoxious, for teaching and practizing of disloyalty, &c. Against their true Kings and louver signs (which perhaps, you were loath to doe) or other wyse, as being decriued of all better. Yf any learned Protestant, thinke, I do wrong his party, by feigningly imposing these euasions uppon the Vice-Chancelour; then let that Man set downe such his other owne replyes,as he may thinke more satisfying to all the former obiected authorityes and examples, and he shalbe answared. For I cannot prelase, what heare could by sayd by any Protestar, but either to vie these sleights, or otherwyse plainly at the first acknowledge the Protestant
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But Mr. Vice-Ch. To trace you in the steps of your last refuge. I do hear a suonch, that Protestants even to their Protestant Princes, only for matter of Religion (contrary to this your last assertion) have manifested great dissuasion: Thus is your God: I see against your Godpall; I will not say with Esay, (x) the Egyptians against the Egyptians. And here I pass over for greater brevity the examples of this Kynd, acted in Scotland (x) and Germany, (y) even by Protestants against their Protestant Princes; and will awthyle rest in the outcurrences and intendments at least, heare in England. And according heareto we fynd D. Bancroft thus to wryte of the proceeding of the Puritans, against their Protestant Bishops. The (z) Puritans meaute and co:ferre concerning the proceedings of the Ministers, without assistance or staying for the Magistraste. And further, talking of Penny and other Puritans, he thus accuseth them: They (a) would make men to believe, that they had for the tyme, and within their lives, an absolute authority, as if they them selves were Princes. Indike for most, this Doctor reciteth Martin Seiner, making mention of a hundred (b) thousand hands; and what a stroke so many would strike together; and that (Martin affirrning) their cause should not be resisted, especially in such a tyme, whereas we now lyne in danger of our enemies abroad, and therefore had need of no causes of disconfortment in hame. Thus D. Bancroft cyrreth the words of Martin Marselet; and then he giueth his sentence & judgment of this their Menage, and teameth it thus: A speech, at first seditions.

This Doctor also further discouereth the threats of the Puritans.

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(x) See hereof D. Svedif in his answer to a certain libel supplicatory pag. 80, & Holinhed in the history of Scotland the last edition p. 433.

(y) Osian's epist. cent. 16 p. 735.

(z) In his dangerous positions pag. 74.

(a) D. Bancroft vbi supra pag. 37.

(b) Vbi supra pag.
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Puritans against the Magistrate, and be alledged one of their
comminations thus in their owne words: we beseche you
advance this cause of God by humble suites to the Parliament; by
writing are using none of these means used by us have preceded;
if it same by that means which will make all your hands to ake;
blame yourselves. Finally not to stay long heere D. Suckford thus
speakeeth of Martin Marprelate: Martin misbelieveth, that the Par-
lament would bring in the Eldership (now misstuding her Ma-
jestyes resting of it) Viz. it is a rebellion. They bragged of a hundred
thousand hands, and in plaine cearmes, talked of Massacring their
Adversaries. Thus D. Suckford, with whom I will heare end.

VICE CHANCELOVR.

Though I cannot deny (Michaels) the former attempts
of the Protestant; yet since not only the Papists Doctrine,
but also the mainfold traiterous designes and reall practizes
of them against their Protestant Princes, are no lesse tragical,
then the former related by you are; I do not see, but that gran-
ting the Protestants to be faulty in defect of Loyalty, you Pa-
pists may in a far more high degree be insteemulated within
the said Cryme. Good God, your treasons and machinations
have bene so apparent and so approved, by the consent almost
of all other Papists; as that I may truly pronounce, that in the
whole throng of Papists, a true and Loyal Papist towards his
Protestant Soueraigne (so rare such an one is;) is like a Dia-
mond, placed among many whyle Saphyrs: So that reason had
the learned D. Morton to say of your Profession: We may (c)
now expect as well a white Ethiopian, as a loyal Subject of the
Religion.

MICAES.

Alas. M. Vice-Chancelour. These are but verball exaggera-
rations without proufe; which as they are but wynde offplenu-
full tongue, So are they blowne away with the Wynd. Be it,
that some Catholike Doctours in certaine peculiar Cases, do
ascribe a powerfull authority to the Pope against Princes; And
give also, that some few Catholicks have proued to be (to
the
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Of the ineffable griefe and deslyke of all other good and sober Catholicks) Disloyall to their Prince: Yet since the difference both of their doctrines, and circumstances of their attempts, are incomparably short and inferior, to the doctrines and reall insurrections of the Protestants, against their Soueraignes; You haue no reason (M. Vice Chancelour) thus to inflame, in galiantry of such amplying speeches against vs. Therefore I will parcell them heare together; that so you seeing the greate disparity, may recall (for shame) those your speeches; and suf-fer your checkes to wittnes your former errour.

And first touching the doctrine. The Protestants (I meane, those former alledged Protestants) do extend this power of depoying Princes to every pore parochial supernintendent; who is Pope, (or so would be) within his owne circuit; yea for want of such a turbulent fellow (if at any tyme, there can be a want of these) they give this liberty (as above I haue shewed) to the base Common people, and promiscious multitude; the many headed tyrants of all humane societes: The Catholike deuynes, who most defend such transcendency of proceedings, do nevertheless assybe the doing of it to the Pope only; who is a stranger, and therefore further of from any such sudden & present attempting; and who himselfe in case of Heresie (as a private person) lyeth open to the same peril. This also, they teach mull be done, by many former sweete admonitions and proceedings. To procede to the attempts on both sides. The Protestants have actually depoyed severall Kings, Queues, and absolute Soueraigns: Thus is the King of Spayne depoyed, of a greater part of the Lowcountrie; the King of France, of cer-taine Cittyes in France; The Supreme Lord of Geneua, of his Territory belonging to that Cittie; The Emperor, of many Imperial Citties in Germany; King Sigismond, of his Kingdome of Sweueland and finally his Majestyes Grandmother and Greatgrandmother, of the Kingdome of Scotland; The Pope and the Catholicks have never yet to this day, actually detyoned any one abolute Protestant Prince or King, through-
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out all Christendome, of their Sates and Territoryes. The
greatest matter of this nature, that can be alleg’d, is the ex-
communications of King Henry the eight of England, Queen
Elizabeth his daughter, and King Henry of France the fourth.
The Protestants have come into the field against their Catho-
licke Princes, in many huge Armies and hundred thousand of
men; as appeareth by the wars made by them in the Low
Countyes, France, & Germany; which wars have continued
for many yeres: The Catholicks never yet levy’d any such Ar-
myes against their protestant Prince. Lately the Protestants
have not only deposed their Princes of severall states and
Countyes; but they have really impatrionized themselves of
the said states, and keep them in their owne possession; as is
under manifestly evident by the examples of Rochel in France,
Geneva, Holland, Zeland, severall parts of Germany, Sweneland,
Transmaria &c. The Catholicks to this very day haue not
made themselves Lords of any one towne or City (much lesse
of any state or Kingdome) which have belonged to their pro-
testant Princes. And thus farre touching the libration and weig-
thing in an even hand, the doctrine and attempts taught and
made by Protestants & Catholicks in point of disloyalty, against
their lawfull dread soueraigns of a different Religion.

And now (M. Vice-Chancellor) after the true unfolding
of these matters (which afore were lap’d up in a great mis-
king) I demand of you, where are your former Termini (con-
vertibilitis of Papistry & Disloyalty? Your similitude of one Dia-
mond, among many worthless Saphrys? And D. Mortons Arane
beast? As it all Papists (and no Protestants) were guilty of
Treason and Rebellion, against their lawfull Princes: to nowly,
you see, your selfe was mistaken therein; and so wildly did
your Blackmousted Dallor raue of a whYTE ETHEPIAN.

L. CHEIFE-IVSTICE.

Michae. I am tyred with learning thus much of this dis-
raffful Theaine; and I am unwilling, you should spinne out
this discourse to any further length: Therefore you may heere
end.
end. And truly I would scarce have believed till now, my owne eyes (much lesse, my cares) that the Protestants writings and actions had stood so Jntly subject to this kind of Reprehension. But I must yield (though with greife) to such evident testimonies, as you have produc'd; and the rather, seeing you (Mr. Vice-Chancellor) suffer them to passe without either gainsaying the testimonies adddged, or denying the Examples inflicted upon.

But [Michael], notwithstanding the truth of all, what you heretofore said; Neverthelesse you have proceeded very particu- larly in your discourse; seeming to involve all Protestants within the generall offence of disloyalty, because some of them do descrimendly stand obnoxious thereto; And you deale as unjustly herein, as if one should charge all mankind, with drunkennesse, because many men do sinne therein. But I feare, you repute no men loyall, but those of your owne religion.

M I C H A E L S.

My most loving Lord, be such & overfright, far distant from my thoughts; and God forbid, my charitable conceits should be clouded within so narrow a compass, as your Lordship seems to conjecture. No, I do willingly acknowledge, that many Protestant Doctours have in their writings learnedly defended the right and royalty of absolute Princes, against their subjects of a contrary Religion. I also do as fully acknowledge, that there are many thousand Protestants in the world, who (no doubt) would spend their lives and livings in defence of their Sovereine of a different faith, who, both, zeale, and loyalty is sanctified with a most forcible bent to their Princes safety and honour. What is above delined by me is even forcibly drawn out of me by way of recompence; since Mr. Vice-Chancellor would never cease to weary your Lordship & idly beare the wynde, in obielding Diuinity to me and my Religion. Therefore my good Lord, do not thinke, I do extend my former discones to Protestants in general; or particularly to the Protestants of England in these days, whole-laudable
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& confessed Loyalty farre be it nö me in any sort to impugne
but rather my pene shall be ready upon just occasion, to cele-
brate such their due praises thearein. But to be short, your
Lord/ship may obserue, that what is above spoken, is spoken
not by me, but by the Protestants themselfs; and acknowled-
ged, as so spoken (and therefore condemned) by other lear-
ned Protestants. What dislyke then I may incure heareby, the
same doth necessarily attend vpon D. Bancroft, D. Bilson,
D. Smelkisfe and other moderate protestants, condemning the
foresaid protestants of disloyalty. I am but the poore Relater of
their words, and can be reputed no more faulty hearein, then
is the Herauld, for openly proclayning the rebellion of a sub-
ject against his prince; or the Printer, for printing a history,
contayning the manfull confessed vices of some particular
Men.

VICE - CHANCELOVR.
Well, well, Michele. All what you have said (to which
for this tyme, I will forbeare further to reply) is not sufficient,
to wash out the slaynes of those other cryms, which you have
perpetrated in our university. You are come hither to make a
reconning for them, and not for to rauell out the tyme, in long
and tedious perorations. I say, that belydes your disloyall po-
sitions, which you have distilled into our Schollars judgments
(which are our manifest, howsoever you do palliate them
with impudent denyalls, and subtill recriminations) you have
enominated some of them, with many superstitious and Popish
doctrines. And not content to effect the same in words and
speeches only, you have not forborne (so presepitious and im-
petuous you are in your designs) even to wryte certaine short
Treatises of the said Popish Opinions; geting them to your
prophets; that so the poiyon of these your doctrines thus
spreading it selfe, and multiplyed through these your very wry-
tyngs (as through a well dispoised Medium) may the more
speedely affect the sense and understanding of the more weake
students. Now My Lord, if such a Man, who hath thus dis-
colored
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colored the beauty and reputation of our (otherwise) most famous University, shall escape unpunished; then instead of due unpunishments, let vs erect Trophies and garlands of Honour to Men, for their attempted impieties. And that your Lordship shall not find this my Accusation to be only verbal; but that you may be assured, that this (f) Act.

Man (f) persuaded Men to worship God, contrary to the Law; I have heare brought unto your L. a Copie of Michael his owne hand writing of every such Papistical doctrine, by hym vented out. Heare the wrytings are, which I deliver at this present into your L. hands to peruse at your pleasure. The which, after your L. have read, you shall find them to be, but certaine rouing Paperbulletts, shot by Michael, against the walls of our flourishing University; Which (for the tyme) may perhaps make some small crack and noise, but cannot batter: so fortified and sturdily seated our Academy is, through the strength of the Gospell.

CER.
CERTAINE SHORT DISCOURSES TOUCHING SOME POINTS OF CATHOLICKE RELIGION, WRITTEN BY MICHAES THE CONVERTED JEW

AND FIRST.

That the preaching of the Word, and administration of the Sacraments are not the true Notes of Christ's Church; And that admitting them for such, they make wholly against the Protestants, and for the Catholicks.

His Question will take it best illustration and unfolding, if it be considered; first, Categorically and absolutely in itselfe; To wit, whether the Administration of the Word & Sacraments can be reputed to vs. for Notes of the Church? Secondly, Hypothetically, that is, that if by suppose all it be granted for the tyme, that they are
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the true Notes of the Church... Whether the said Notes do prejudice the Protestant Church, and advantage our Catholicke Church, or no?

Both these points shall heare be discussed. And first of the first. Where the Reader is in the beginning to under stand, that the true Reason, why (a) Calvin; the Confession of (b) Augu ska, (c) D. Whiggeists, (d) D. Whitakers, and all other Protestants in general do preferbe these as Notes of the Church, is for two respects: first, that by this meanes themselves may be Vmpiers, where and which is the true Church; seing they alone through their misapplication of the Scripture, and priviledge that they atribute to their owne Spirits, interpreting the Scripture, will with a Lordly peremptoriness decreet and set downe. Where and when the Word is truly preach'd, and the Sacraments duly administred (they rejecting all other Mens interpretation heerin) and consequently, where and which is the true Church. The second reason of the Protestants constituting these as Notes, is, Because on the one side they see, that the Church of Christ by force of all Reason and prudence, is to enraye some Notes, for it distinguishing from all prophane Conuenticles; And on the other side they well discover, that the Notes of the Church assign'd by Catholicke Writers (to wit, Antiquity, Succession of Pastours, an uninterrupted Visibilitie, Working of Miracles, Holiness of Life and Doctrine, Priest, and divers others of like nature) are by all Ecclesiastical Authors, reason, and experience, and by the Protestants confissions, peculiar to our Catholicke Church; and incompatible with their protestant Church. Therefore in this their want of better Notes (seing even for very shame, some Notes their Church must have) they have thought it good policy, to erect the preaching of the Word and use of the Sacraments, as Notes: And thus they, rejecting all former Catholicke Notes, do reduce (as above is said) the determining of which is the true Church, to the inappealble and last Resort of their owne private opinions; passed upon the true preaching.
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preaching of the Word and the due administration of the Sacraments.

But now to come to the Question itself, touching these Protestant Notes; Where the Reader (for the more clear setting downe of the state of the Question, and his owne better instruction) is to conceive: first, that these Protestant Notes (supposing them to be Notes of the Church) prove only the place, where the Church is; but not, which is the Church; Which here is only the Question. Secondly, the Reader is to call to mind, that whereas a Note may be of two sorts: The one in respect of Nature; the other in respect of us, according to the doctrine of the learned Protestants themselves, thus teaching: Notis est duplex; (c) Exutum Natura, uterum nobis: that here (c) Luca the Question is only of such Notes, as are Notes in respect of beraus (the

vs, for our better informing, which is the true Church (since here we are instructed a posteriori, and according to the measure of that knowledge, which God vouchsafes to afford to vs.) And not as they are Notes in respect of Nature; Which Notes in regard of Nature, are ever intrinsicall, secret, and often essential to the thing, of which they are Notes. Now in reference herto, we freely grant, that the true preaching of the Word and administration of the Sacraments may be learned Notes of the Church; but not Notes as, which is the only point now issuable: for though they be Notes in Nature, of the true Church; yet what saith it vs: since they are not Notes to us for our direction, to find which is the true Church?

And here we are to remember, that the Question is not, what kind of Notes, or what kind of knowledge is better (for it is granted, that fœce per Causas, is most perfect and noble) but the Question is, what kind of knowledge God is content to impart to vs, in this life, for theCurrentUserValue() retayning of the Mysteries of our faith, and particularly for the knowing & searching out, which is his Church.

Now that the true preaching of the Word, and vs of the Sacraments cannot be erected as notes of Christ's Church (1

F 2

1.4. ac Ecles. cap. 2
Euer meant in respect of v. is severall ways demonstrated.

And first, this I propose from the nature of a Note; which is euer to be of a greater perspicuity and clearnesse, and better knowne to vs, then the thing is, of which it is a Note. Since otherwise it should follow (an inference both in reason and Arte most absurd) that, that which is unknowne, should be produced by an other thing, which is lesse knowne and more obscure.

That the true preaching of the Word and administration of the Sacraments (which is but a necessary handmaid to the true preaching of the Scripture) are more obscure and unknowne to vs, then is the Church; I propose first, from the Scripture, which teacheth, that true faith (which is the effect of true preaching the Word) proceeds only from the Ministration of the Church, according to that: how (f) shall thy brethren, whom thou hast not heard? and how fhall they heare, without a preacher? Thus God's sacred Word (we see) doth presuppose, that the Minister, who is the member of the Church, (and consequently it followeth thereby, that the Church must be afore knowne) doth reveal unto vs the true sense of the Scripture. And therefore Calvin thus well saith of this point: Demus (g) praei momentos saus persecui: vulg. memen en, adop. secere in visselem cyste, nisi educassimus Ecclesiam: God can perfect and instruct us in a moment (meaning touching faith) yet he will not bring us to any mind'ske (as it were) and perfect strength therein, but by the help and labour of the Church. And hence it is, that in all Controversies touching faith, we are always for the determining of them, both in the judgments of the ancients (h) Fathers and learned Protestants (i) referred to the Church; Among whom I cannot here pretermite the sentance of D. Field, thus writing: 'seeing (k) the Controversies in our time are growne in number so many, and in nature so intricate &c. What meaneth for men, desirous of satisfaction in things of such consequence but diligently to search out, which among all the societies of Men in the World, is that blessed Company of Holy Ones, that house-hould of faith, that house of Christ,
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Christ, and Church of the living God, which is the pillar and ground of truth, that so they may embrace the communion, follow her directions, and rest in her sacraments? Thus we are troubled by this learned Protestant, to know which is the true faith in all controversies and sincere preaching of the Word, from the Church; and not to know, which is the Church, how the sincere preaching of the Word.

Secondly, that the true preaching of the Word and the use of the Sacraments are more obscure and difficult to us to be known, then to know which is the true Church; appears from the voluntary acknowledgments of our most learned Adversaries: For, as to brevity hereof, I will insist only in one or two. And to omit the invariable judgment of D. P. L., potently inculcated in his former words, We do find: Iesus Moltor (a learned Protestant, and Adversary in his writings to Cardinal Red. manic.) thus to confess: Nobis (I. gnud. antiqu. rationis. con. f. s. alquorum. add. nova vera Ecclesia, quam vera praedicationem nos suauet &c. The true Church by L. manic., in confess. suae, is sooner known to us, according to del. p. 34. the judgment of reason, then the preaching of the true word is known. With whom compareth in express Words the learned mentioned Protestant Luberti, thus writing: Sacramenta (in) ut usus habemus minima quae sunt Ecclesia. The true use of the Sacraments is less known us in the Church. And he gathereth these of the Words: Nobis non a

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the Church) is internal; since truth in doctrine is internal and
invisible. We may ad hearto, that in the note of true preaching
the word, the believing & receaving it (so preached & this with
persuence) is included by our Adversaries doctrine, as a part
of the same Note. But how can it be known, whether the Word
(though truly preached) be truly heard and beleived with a
final persuence? So far distant is this pretended Note, from
being (for our direction) a true Note of the Church.

An other Argument for the impugning of the Protestants
former Notes may be this. The Scripture it selfe cannot be
made knowne to vs to be Scripture, but by the attestation of
the Church: for as for that sentence, which teacheth, that the
Maiesty and voyce of God, which appeareth in the Scripture,
or the Private Spirit judging of it, affureth vs, which is true
Scripture, it is an exploded Error: Seeing one Man is persua-
ded, he fyndeth in those books, which himselfe admeteth for
Scripture, that Maiesty and voyce of God: the which very
books, for want of the said supposed voyce or Maiesty, an
other Man utterly rejecteth, as Apocryphal. And in lyke sort,
the privat Spirit of this Man embraceth such books, as Cano-
nical; the which bookes the Privat Spirit of an other absolutely
disconeth.

Now this being granted, it from hence ineuitably resul-
teth, that first we must know, which is the true Church, to
give this approbation of the Scripture, before we can know,
which is the Scripture; and much more then, before we can be
assured, which is the true preaching of the word and sincere
construction or Sense of the Scripture. Now that our knowing
which is Scripture, proceedeth from the authurite of the
Church, I first proue, not only from S. Austin, who faith: (n)

Aetibus Apostolorum necesse est me credere, & credo Evangelia;
quomiam verum; Scripturam sibi iterum mihi 'Catholica commun-
das Ecclesias. But also from the acknowledgement of our lear-
ned Adversaries; whose words in their wryttings to this purpose
are most plentifull. I will content my selfe (referring the Reader

\(\text{(a) Tom. \overset{\text{contra e-}}{\overset{\text{pult. funda-}}{\overset{\text{tura e. 5}}}\text{ }}\)\)}}
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to the references of others (o) at this tyme with Peter Martyr, (o) Kempf
and M. Hooker. Peter Martyr, thus wrytheth : We (p) acknowledge to be the function of the Church (even as it is endowed with the Holy Ghost) that it should discern the true and proper books of Scripture. M. Hooker more fully & courseth heartily, saying (q) Of things necessary, the very chiefest is to know, what books we are to esteem holy; which point is confessed impossible; for the Scripture itself dooth teach &c. For (r) if any ofke of Scripture did give testimony to all; & as fain that Scripture, which geneth esteem to the rest, would require in other Scripture to give credence unto it: Neither could we come to any peace, whereon to rest, unless besides Scripture, there were something, which might assure us. Which thing M. Hooker in another place artificiously teacheth: The (-) authority of Gods Church, thus saying: We all know, the first outward manner, leading Men to esteem of the Scripture, is the authority of the Church. Now if by these learned Mens confection, the Church hath authority to propound to vs, which books presented for Scripture, are true Scriptures and which are Apocryphal and Spurious; then followeth it, that the Church hath in lyke sort authority to propound to vs, which is the true and pure sense of the Scripture; since the one is as necessary to vs, as the other; for it advantageth a little to know, which are the undoubted books of Scripture, it so we know not which is the true sense of the Scripture.

Now out of the Premisses I demonstrate this, that by the authority of the Church (and not otherwise) we are taught which Bookes of Scripture are Canoncall, and consequently which is the true sense of the said Scripture, that therefore the Church being fister in order of knowledge to vs, then either the Scripture, or the true preaching of the word of Scripture; the true preaching of the word is not, nor can be apprehended to be a Note to vs, to find thereby which is the true Church. Since then it would follow (an absurdity incompatible with all true discourses of Reason) that a thing.
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to vs is later knowne, should be a Note to vs of that, which
by vs is first knowne.

An other argument may be drawne from the Nature of
every true Note; which ought to be so peculiar to that, of
which it is a Note, as that it cannot be applied in the judg-
ment of others to it: Contrary: But we see different sec-
taries teaching contrary doctrine, and professing them-
seft to be members of different Churches, do all witherellies
promiscuously challenge the true preaching of the Words, and the
"as of the Sacraments to be the Notes of their so much discon-
ding Churches or Conuenticles. And therefore the afores named
Lubbertus thus truly pronounceth of this point: (F) pradica-
tio, Sacramentorum communicatio & similia, Ecclesiae, a eis non
anuint; sancti enim Hereticorum, concilia atque
Christiani. Ecclesiae, communia: The preaching of the word,
the distribution of the Sacraments, and such like: do not belong to
the essence of the Church, since these things are common both to the
Conventicles of Heretics, and to the true Churches of Christians.
And according hereto we find by experience, that Lutherans,
Protestants, and Puritans teaching most repugnante doctrines,
do warrant these their doctrines, by the former Note of pre-
aching the Word. And therefore it from hence followeth, that
it is no leffe a madness in our aduersaries, to presse the pre-
aching of the word and the use of the Sacraments, for the notes
of the Church (which are common to all Heretics! Conven-
ticles at least in their owne Opinion) then for one, who would
discouer and note out one particular Man from all others, to
distinguish him from them, by saying: It is he, who hath two
eyes, one nofe, one mouth, two armes &c. Since these Notes or
description are common to all men in general.

Againe, I thus dispute. A true Note of any thing ought
to be at all tymes (without discontinuance) a Note thereof,
and not sometymeys only: since otherwise it is but a temporary
Note. But there be hath bene a Church of God euen then, when
there was no Scripture at all: much lesse any preaching or in-
terpretation.
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interpretation of the Word. Therefore the preaching of the word cannot be erected, as a true Note of the Church. The Assumption of this argument is manifest: For it is acknowledged, that the Church of God continued two thousand yeres before Moyses his tyme, without any Scripture; and therefore D. Perkins truly thus faith: *Moyses (u) was the first penman of Holy Scripture;* With whom agree (x) Zanchius, D. (y) Whitaker, and all other learned Men whatsoever. Againe after Moyses had penned the Scripture, it remainede only in the custody of the Jews, and was among them for many yeres lost; as it is granted even by the marginall annotations of the English Bibles of the yere 1576. where it is said: *That (z) it was either by the negligence of the Priests lost, or by the wickednes of idolatrous Kings.* And yet even in those tymes Iob and Iudges others were of the true Church of God: of which pouynte peruse S. (a) Austin.

Furthermore Irenæus (b) faith, that there were divers Continuys of Chriftians, which beleued only by preaching and by force of Tradition, without enjoying any Scripture at all. And it is certaine, that after our Saviour's passion, there was a distance of tyne, before any part of the New Testament was written. And after when it was penned, what partly by violence of perlection, and partly through scarcity of Manuscripts, the New Testament could but come to the hands of few, in respect of the whole number of Chriftians then in being; which being true: how then coulde the Scripture or the preaching of the Word be a knowne Mark to all other Chriftians of those days? Neather awyleth it here to reely, that what soever was then deliuered by Tradition, was agreeing and answerable to what was afore or after written by the Apostles & Evangelists. This satisfies not the point; being admitting too much for true; yet what was then deliuered, was receaved by the hearers through the authority only of the Church, and not by Note or direction of the Scripture; which is the point here controvert. But to proceede further, I do auerre, that this
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Position of erring the preaching the word for a Note, for the ignorant to fynd out the true Church, implyeng in it selfe an absolute contradiction. The reason is this. First, every true Note of any thing, must first be knowne in selfe to the party so ignorant and doubting; But it is impossible, that the true preaching of the Word should be knowne to one, as long as he continues ignorant or doubting; therefore it is impossible, that to such a man the true preaching of the Word should become a Note of the Church.

Secondly, True sayth is no foner knowne, but that with all the true Church is knowne; Therefore true preaching of the Word (from whence spring, true sayth) cannot be any Note of the Church: Since that thing, of which any Note is gien, ought not to be coincident with the Note; but is truly knowne after the Note is knowne; and not immediately at one and the same tyme with the Note; being the end of the Note is after to know a thing, of which it is a Note.

My last argument here would be taken from the consideratiou of the obscurity and difficulty in general of the Protestant Note here given. For if the Scripture be in it selfe most sublime, abstruse, and the sense thereof impenetrable without Gods directing grace therein; how then can it be obstrued for a Note of the Church, not only to the learned, but to the illiterate and unlearned? Now that the Scripture is most difficult, is a point acknowledged by all learned men, and proved by generall Media. First because the Scripture is authentical only in the original, according to those words of D. Whitakers: (c) Nullam nos editionem, nisi Hebraicam in verere, & Graecam in Novo Testamento authenticam faciems. This being admitted, how can the ignorant in the Hebrew and Greeke tongues, know which is true Scripture, or which is the true sense of the Scripture? Yet it be replied, that they are to know true Scripture from the Translations of it, I say hereo that (besides no Translation of Scripture is authentical Scripture, both in the former Doctores judgamentas also in the ceniture of D. (d) Cowell)
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well.) being there are many Translations made of Scripture by the Protestants, and one mainly differing from another, and accordingly each such translation is charged as Heretical and erroneous by other Protestants, the ignorant in the tongues cannot discern which translation among so many is the truest. And as touching the English Translation in particular, it is thus condemned by the Protestants themselves: (c) A Translation which taketh away from the text; which addeth to the Text; and that sometimes to the changing or obscuring of the meaning of the Holy Ghost. And yet more: A Translation, which is absurd, and senseless, perverting in many places the meaning of the Holy Ghost. Now then if the ignorant, who can but reede, is thus stabled, how shall all they do, who cannot reede at all? And yet to all such Men God (who (f) would have all men sa"

The like difficulty of the scripture appeareth, not only from the seeming contrary places of the Scripture; one text in shew of words impugning another; all which to reconcile (though in themselves they are reconcilable) there is no small difficulty: But also even from the many Commentaries of the Scripture, made even by the Protestants. For if the scripture be easily and facili, to what end do these fasts bestow such labour and paynes in illustrating of it? And if it be of such difficulty, as that it needeth Commentaries for it further explanation, how then can the true sense of it be prostituted (especially to the unlearned) as a true Note of the Church?

Lastly, the difficulty of the sense of the scripture is so great, as that if selfe needeth other more elect Notes (as I may call them) to make it selfe knowne; without which Notes it selfe resteth most doubtfull And yet are these second Notes in themselves most uncertaine. The Notes for the finding out of the true
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true sense of the scripture, are in D. (g) Reynolds and D. (h) Whetakers judgments, these following: Reading of the Scripture, Conference of Places, weighing the Circumstances of the Text, Skill in tongues, Prayer etc. In the observation of all which, 2 Man stands necessarily subject to errors, and false construction of the scripture, even by the judgment of D. Whetakers, thus saying: (1) Quaeris illa media in his etc. Such as the means of interpreting the obscure places of the scripture are, such also is the interpretation. But the means at interpreting obscure places are incertæ, ambiguæ, uncertainæ, doubtful and ambiguous: Therefore it necessarily falls, that the interpretation is itself uncertain; since uncertain is beyond all, and is therefore uncertain, that may be false. Thus fare D. Whetakers.

Now I refer to any Mans impartial judgment, how the true preaching of the Word (which ever prevaileth the true sense thereof,) can be a certaine and incontestable Note of the true Church; when in, or necessary, relyeth upon means, as Notes of it; which means are in themselves uncertain; and at the most can afford but a doubtful, and perhaps a false conclusion of the Scripture.

And here now I see but commendate our adversaries: who seeing themselves environed in these straits, touching the finding out of the true sense of the scripture, by Men unlearned, rash, full in the tongues, and perhaps not able to read (and consequently teaching this their way taken Note of the Church) are finally and for their last refuge, enforced to compare therein with the very An Baptist: seeing for the interpreting of the Scripture, to the testimony of God's Spirit, and immediate instruction of the Holy Ghost. Scarcely he can we find, that the foresaid D. (k) Whetakers (to refer others (l) to the Margin) thus wrythe: Omnès linguæram imparæt, Sc. At those who are ignorant in the tongues, though they cannot judge of places whether they be truly translated or not; yet they approve and allow the doctrine, being instructed by the Holy Ghost. Thus be, O thou, St. John to Galatians, who have bewildered you! For
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For may not any Cobbler, Wibstall, or other Mecanical fellow (as by experience we daily find they do) flee to this refuge for their interpreting of Scripture; assuming themselves in the interpretation thereof, to be peculiarly enlightened with the spirit and instruction of the Holy Ghost? Which being granted, what Heresies so absurd, which these ignorant fellowes will not attempt to maintayne? And thus far to prove, that the true preaching of the word and a due administration of the Sacraments) which resulteth, as above is said, by sequestre out of the former Note of true preaching) can or be appoynted as Notes to vs, for our direction to finde out the true Church of Christ, within which we are bound (under payne of eternall damnation) to implant our selves.

I will pursue to the Premisses this pertinence animadversion following. It is this: When the Catholicks do demand the Protestants, to set downe certaine Notes of the true Church: And they answerr, that that Church is the true Church, which enjoyeth a true preaching of the Word, and a due and aydeable administration of the Sacraments. Now hence I see, that this description of Notes is but our owne question, reduced vs backe in other terms; and consequently but a Sophisme, consisting in the circulatio of the same point, intertied with a new forme of words. For when I demand, which is the true Church; I virtually implicity, and according to the immediate meaning of my Words, demand which Church is that, which enjoyeth the true preaching of the Word and the true vs, of the Sacraments: for eely the true Church is honored with this Kynd of preaching and distribution of Sacraments: The Protestants then answerr, that that is the true Church, wherein are found the true preaching of the Word and due administration of the Sacraments, do they not give me backe my owne question, vayred in other phrazes? being no other thing in se, then to say: That Church, which enjoyeth the true preaching of the word, & due vs of the Sacraments, is that Church, which enjoyeth the true preaching of the
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Word and due vice of the Sacraments: Most absurd, being but: Demonstratio eiusdem per Idem, justly exibilated out of all schooles.

Hearn now I will end this first part of this Question of the
Protestants Notes of the Church; Admonishing the Reader of
one thing: to wit, that whereas S. Austin (x) and other Doc-
tours do say; that out of the Scriptures, we learn, which is the
Church. This is so to be understood that we are able to prove
from the Scripture, where the Church is: but this, not as
from a Note of the Church (which is the point only heare
issuable,) but only because the Scripture teacheth which are the
Notes of the Church; and teaching of what nature and quality
the Church ought to be.

In this next place, we will handle the foresaid question
Hypothetically, and by supposal only: That is, we will imagin
for theyme, that the true preaching of the Word, and due
administration of the Sacraments, are the Notes of the Church
to vs. To this end we will call to mynd, what divers learned
Protestants do teach heretofore: Calvin thus writ: Pastoribus (u)
& Doctoribus necesse est, quod hanc Ecclesiam &c. The Church
can never want Pastours and Doctours, to teach the Word
and administrer the Sacraments. Doctor Whitaker confirmeth
the same in these words: The (x) ministry of Pastours and
teachers is absolutely and essentially necessary, to the being of a
Church. Briefly Doctor Whitaker affirme, That (x) he said
Notes being present do constite a Church, being a secret, do subs-
stante. Now all this being granted, I confidently auer, that
the force thereof doth moost dangerously recoyle upon our Ad-
uersaries: since it irreproachably prooveth, that the Protestant
Church hath bene contrary to the Nature of the true Church
at severall tymes (or rather for severall ages together,) wholly
extinct and annihilated. Sine during many ages, it hath bene
utterly slopp'd & depriued of Pastours and Doctours, to preache
the Word and administrer the Sacraments.

That the Protestant Church hath during so many revolu-

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(x) Inflit.
L. V. c. 3. sect. 4.

(u) Epifl.
L. 2. c. 6.

(*) D. Wh.-
cak. contra
Camp.
rat. 3. p. 44.
tions of verses and largely wanted all pastors and doctors, to preach the word and dispense the sacraments, is stated in general from the confessed Invisibleness of the Protestant Church for many ages; concerning which subject, I refer the reader to the part of the Confessions of the learned Protestants. First then Sebastianus Franciscus (a Protestant heretofore alleged) thus writeth: (y) certaine through the works of Antichrist, the external church altogether with the faith and sacraments was most professedly after the Apostles departure; and for those thousand and four hundred years, the church hath beno where external and visible. D. Perkins in the fort thus confeseth: We (z) say, but before the days of Luther for many hundred years, an universal apostasy over the whole face of the earth; and that our Church was not then visible to the world. In regard of which confessed latency of the Protestant Church, Calvin hath just reason (as prefusing his owne Brethrens preaching of the Word to be true) thus to say, (a) Fidullum esset, ut aliquot socii spus, Verbi promessae et in multo. It was brought 4 c. 1 sect. to passe, that the pure preaching of the word of God did vanish away, for the space of certaine ages. The perspicuity of which point (I meane of the invisibleness of the Protestant Church in former ages) will more easily appeare, if we infit for Example but in the synne immediately before Luther Apostasy; of what tyme it is thus confessed by D. Lewell; as taking his doctrine to be the truth: (b) The Truth was versly owen at that tyme, and we are dle of when Martin Luther and Mudderick Swyngbus first came into the knowledge and preaching of the Gospel. Thus we see, that the acknowledged Invisibleness of the Protestant Church demonstratively poureth the want of the former Protestant Notes (to wit, the preaching of the Word, and Administration of the Sacraments) during all the synne of the said granted in Visibleness; And that therefore the Protestants have much endangered themselfs, assigning the said Notes for the Notes of the true Church.
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Now that the setting downe of the forsaids Notes do make for vs Catholicks is no leste cleare, then the former point, for seing it is granted, that Palleurs and Doctorus must be in the Church, till the end of World, for the administration of the Word and Sacraments, as not only D. Fulke, and other learned Protestants do teach, but also is evidently proued in the fore-said mentioned Second Part of the Composed Act: And seing an uninteruppted preaching of the Word, and administration of the Sacraments hath ever (by the lyke Confession of our learned Adversaries) bene in our Catholicke Church: Therefore it may inauoydly be concluded, that either our Catholike Church (as euery enjoying the former imposed Notes) is the only true Church of Christ; Or (which is most absurd in it selfe, and repugnante to infinit places of Holy Scripture) that there hath bene (for seuerall ages) no true Church of Christ at all, extant upon the face of the Earth. That the Catholike Romans Church enjoyeth the preaching of the Word, and administra- tion of the Sacraments (besides the evidency of the truth there- of otherwise) is confessed by D. Field, (c) who speaking of Luther and others, acknowledgeth, that they received from the Church of Rome their Baptisme, Christiantye, Ordination, and power of Orders. I say: By Luke Oiander, thus writing: Ecclesiastically, (d) que sub Papas suis &c. the Church, which was under the Papacy, when Luther was borne, was the Church of Christ; so is the ministry of the Gospel, the sacred, spiritual Baptisme, the Lords supper &c. and finally (to omit many others) by Luther himselfe, thus acknowledging: (e) No seuerer &c. we confess, that there is under the Papacy, true Baptisme, the true Sacraments of the altar, the true office of preaching, true Catechisme. Thus Luther. And here with I end touching further discourse of this subject: remitting to the euue and impartiall censure the more sober Protestant: whether the danger and detriment, which fall from our Adversaries, by erecting the preaching of the Word and administration of the Sacraments, for Markes
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of Christ's Church (granting them for the tyne, to be the
marks thereof) do not by many degrees overbalance the ad-
antage, which our Adueraryes (by pretending them for
Notes) do hope to gaine. Since as by such their pretence, they
on the one side, labour to reduce the knowing which is the
true Church, to their owne priuat Judgments (which every
learned and inducive man at the first sight expoldeth, for an
imposture) so on the other side, they are forced even by most
necessary Inferences (resulting out of their owne doctrine
herein) first to grant, that the Protestant Church, as for
many ages, by their owne acknowledgments, wanting the said
Notes (being essential to the true Church) hath for the sayd
ages (contrary to the Nature of Christ's true Church) beene ve-
terly extinct, and not in being. Secondly, that during the sayd
centuries or ages, our Catholicke & Roman Church (through
it ever enjoying of these Protestant Notes) is the true Church;
or that otherwise, these have beene no true Church of Christ,
in all that great compass of yeares; Which last point to affirme,
is most repugnant to God sacred (f) Writ.

(f) Efay. 60. 61. Psal.102. Ephel. 4.
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many o-
ther pla-
ces.

That the Pope and Church of Rome may (upon most urgent Oc-
casions) sometimes dispence with some degrees of Marraige,
prohibited in Lewiscus; And that in so dispensing the Law
of Nature (which ever bindeth) is not viola-
ted or transferred by them.

THE explanation of this Question taketh its source from
this one Proposition: To wit; All the praecepts, which are
delivered in Lewiscus (touching the degrees prohibited in mar-
riage) do not bind Christians by divine law, to observe them.
Which propositon or sentence being once confirmed and for-
tified; it then followeth, that the Church of Christ and the
Head thereof, may upon just and most urgent occasion dispence
without any f延e, with some degrees prohibited in Lewiscus.
For the better unfolding and understanding of this one proposition, we are first to conceive, that both the Catholicks and Protestants do teach: That the precepts of Levities do not oblige Christians, as they are properly Lennieall; that is, as they are Postive and Indiscreall; but only as they are Natural; that is, as they are prohibited by the law of Nature.

Now the Catholicks do further teach, that as some precepts in Levities are Natural, so some other precepts are not natural, but merely Indiscreall, and therefore may be dispens'd with, by Christ his Church, as the Councell of Tient (a) affirmeth; Whereas our Adversaries maintayne, that all the precepts of Levities are Natural, and therefore each of them indispensible by the Church.

Now here we are to remember, that those are Natural precepts, which are knowne for such only by the light of nature, without any discourse: or at least, which are knowne for such, by a most small discourse of Reason: And these precepts are the same among all Men, in all nations and times, both for the knowledge of them, and for the rectitude and justnes of them. Now such precepts, as for the knowing of them, do neede supernaturall light, are called Divine Positions: And those other Precepts, which recieve their establishment by humane discourse, from the Prince or Magistrate, are stiled: Humana, humane Constitutions: and these are not the same among all men and in all nations.

Now then this justly presupposed: The first proposition, to wit: That all the Precepts delivered in Levities (touching the degrees prohibited in Mariadge) do not bynd Christians by divine Law, to observe them. Is proved.

First, from the consideration of the different punishments, appointed in the twentith of Levities against those, who transgredde in Mariadge the different degrees, prohibited in the eighteenth of Levities. Thus for example, we there fynd, that Mariadge contracted in the first degree of Affinity in the right line, God punisheth with death, and compared it with
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with adultery and sodomy: Which are manifestly against the Law of Nature. The same punishment of death is there appointed for such, as marry in the first degree of Consanguinity in a collateral line; as when the Brother marrieth the Sister. But now in the second degree of consanguinity in the collateral line (as when the nephew marrieth his Fathers sister, or the Mothers sister) this Mariadge is punished with a less and more gentle punishment. In like sort, mariadge in the first degree of Affinity in the collateral line (as when one marrieth the wife of his brother being dead; and in the second degree; to wit, when the nephew marrieth the wife of his uncle) is not punished with death of the parties, so contracted; but only with privation of children: That is, that the children begotten in such a mariadge, should not be acknowledged or reputed the children of their said parents. Now this punishment evidently sheweth, that these mariadges are not prohibited by the Law of Nature; since the light of Naturall Reason doth not dictate to all Men, that the former chattelment is a just punishment of the fore-said kind of mariadge.

Secondly, the former proposition or sentence is thus proved. If all the precepts of 

Leviticus (touching the degrees of marriages) were ordained by the law of nature; then followeth it, that they should be universal; so as all marriages contracted within the degrees there prohibited, should be unlawful. For what is prohibited by the Law of Nature, is in all times and places prohibited; as even the Protestants do maintain. But Moses hath prohibited 

Leviticus certaine mariadges, and hath permitted other mariadges in the same degree. Therefore this prohibition in 

Leviticus proceedeth not from the law of nature; but is merely judicall and positive: and consequently dispensible. The 

Assumption of this argument is evident: for the Law of 

Leviticus doth forbid mariadge of the nephew with his Aunt, either by his Fathers or his Mothers side; and yet it forbidth not marriaige of the Uncle either of the Fathers side 

or Mothers side, with the Niece or the Brother of the
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sister: And yet the nephew & the aunt are in the same degree, in which the uncle and the niece are. In like sort Leviticus forbiddeth marriage with the wife of the brother, though dead; and yet it doth not forbid marriage with the sister of the wife, except the wife be alive; and consequently, it forbiddeth not with the sister of the wife being dead: And yet there is one & the same degree of affinity with the sister of the wife, and the wife of the brother.

Thirdly, the foresaid verity is thus pronounced: If all the precepts (touching the prohibition of degrees in Leviticus) were natural, & binding by the law of nature; then they should at all times be binding, even before the law was Queene of them. As we see, that the Law of not killing, of committing adultery, of not stealing &c. were obliging, before the law of these Precepts were given to the Jews by Moses. Now if the foresaid Lawes touching the degrees prohibited in marriage, were ever and at all times binding; Then Men of sanctity &c. in high grace & favour with God, would never have contracted marriages within those prohibited degrees: But there are severall examples of holy Men, who in the law of nature, did contract marriage within the degrees prohibited in Leviticus.

According herto we fynd, that the Patriarch Jacob did take to wives, two sisters, both liuing together: to wit, Lia and Rachael, as we reede in Genesis: (b) But this is expressely forbidden in the eighteenth of Leviticus: it being the first degree of affinity in the Collaterall line. In like sort, Iudas (c) (the Patriarch) did give in marriage to his second Sonne, the wife of his first Sonne, being dead: and the second sonne after dying, Iudas promised her to his third sonne: And yet this degree is prohibited in Leviticus: since it is (as the former was) the first degree of affinity in the Collaterall line.

Necther can it be replied against these examples, & some others of this nature here omitted: That these Patriarchs did sinne in contracting the foresayd marriages: for although Holy Men (such as they were) may, as men, sinne: yet still to live and
and dye in this state without repentance, supposing it to be sinne (as Jacob and Iudas did) is not incident to virtuous men, and such as be the friends of God. Ad hereto, that if we grant, that the precepts of Leviticus do ever bind in conscience: the followeth it, that not only Jacob and Iudas did sinne: but also that the Sonnes of them both were bastards and illegitimate.

Neither will that second Evasion (geten by some) satisfy the former Examples. Which is, that God did dispence in the said Marriages, through some intended Miflery. This cannot be infallible, seeing we read in the twentith eight of Genesis, that two Sister were joyned in Mariadge to one Man. Thus did Laban who (when he had deceased Jacob in obstruding to him one Sister, for an other) offended him the other whom he accepted: Neither was this Act reprehended by any, neither repented of, as being an oversight. Which if it had beene unaccounted and singular, and such as might infall beget a scandal; No doubt the blessed Man Jacob would either not have done it, or at leist would have warranted the doing of it with some reason.

Lastly, the former Proposition touching the prohibited degrees in Leviticus, is proved out of Deuteronomy where it is (d) commanded, that if anyone die without children, his Brother shall marry his wife, that so he may raise up issue to his dead Brother. Now here it can not be sayd, that this Law in Deuteronomy commandeth any thing against nature: since it is most absurd, that the Author of nature should impugne and croffe nature. Therefore from hence we may conclude, that it is not against the law of nature, but that for some most important and just reasons some prohibited degrees in Leviticus may be diff

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pensed with. Now for the finding of these two contrary lawes in 

Leuiticus and Deutoronomy (that in the Scripture be not con-

trary to the Scripture) we are to observe (according to the 
judgment of the Learned) that matrimony with the wife of the 
deceased Brother, is not prohibited in Leuiticus: but only as

such a marriage is considered in itself nakedly, simply, and

abstracted from all Circumstances: even as manslaughter is

taken in the Decalogue, when it is sayd: Thou shalt not kill.

Which law of Leuiticus doth not hinder, why there may not

after be ordained some particular positive Lawes, which may

prohibit marriage with the wife of the Brother, according to

some circumstance: and yet according to other circumstances,

may warrant and justify the said marriage. Even as the foresaid

law in the decalogue: Thou shalt not kill: doth not let, but that

particular lawes and decrees may be ordained, which may

command a theefe or a murtherer to be killed: and may also

command, that he shall not be killed, who killeth another cy-

ther by chance, or in his owne defence.

Now it against the former coynyne, delivered in this que-

tion of prohibition of degrees in Leuiticus: It be objected, that

S. John Baptist (whose ministry imposed an end to the old

law) did declare the precept of Leuiticus of not marrying the

wife of the Brother, when he sayd to Herod: (c) It is not law-

full for thee, to have the wife of thy Brother: And therefore how-

soever this point was in the old law: yet now it is not lawfull,

but wholly indispensable.

I answer here to, and first say, that if we speake of the

change and abrogation of the Law, Christ only, and not

Saint John Baptist did impose an end to it: though it be

granted, that Saint John Baptist was the last Prophet of 

the old Law. I further say, that it was not lawfull for 

Herod (even according to the Lawe of Leuiticus) to have 

the wyfe of his Brother: because an Offpring was then begotten 

of that former Mariadg (to wit, the daughter of Herodiades, 

who so pleased the King with dancing, that she obtayned the 

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That this daughter was the daughter of Herodias, begot by the Brother of Herod, is acknowledged by the testimony of (f) Chrisostome : Secondly, I further asswear to this example of Herod : that the sinne of Herod was not only incest, but also adultery: since Herod did marry the wife of his Brother, he being yet living, as S. (g) Ierome witnesseth out of auncient historyes : and (h) Iosiphus autereth the same.

Thus far then of this poyne, to shew that all the Precepts of _Leviticus_ (touching the prohibited degrees in Mariae'g) are not commanded by the law of Nature : and that they do not oblige Christians by divine Law, for the ever observing of them: But that some of them are in themselves dispensable : And consequently that the Church of Christ may (upon most vigent Occasions) sometymes dispense with some of the said Precepts.

Now heare then appeareth the incondurate and rash obloquy of our Adversaries: charging the Pope, that he teaching Mariae to be a Sacrament : consequentely by his owne doctrine, undertaketh and presumeth to alter the _Matter_ or _Essential parts_ of a Sacrament : which was first instituted by Christ, and therefore inalterable by Man. To which false asperation I asswere, that neither the Pope nor the Church can change the essential parts of this or any other Sacrament for we are heare to conceaue, that the _Matter_ of this Sacrament is not the ioyning together of every Man or Woman (since then this Sacrament might be perfected betwene the Father and the Daughter:) but only the ioyning together of Lawfull persons. Now which are lawfull persons for Mariae, Christ did not appoint or set downe: but only a humane Contraft betwene lawfull persons being presupposeth, Christ himselfe did advance this conuention to the dignity of a Sacrament. Therefore the Church or the Pope doth only determine, who are to be accounted Lawfull Persons, for the contracting of Mariae: And in this sort, the Church doth only _approve the Matter_ or _founda_
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foundation fitting for this Sacrament: But doth not, nor can alter and change the essential parts of the Sacrament of Mariage. And herewith I conclude this short discourse, touching this subject.

That the Catholicks do not expunge out of Gods writ, or receive those words in the Decalogue. Thou shalt not make to thy selfe any graven Image &c. But that they willingly acknowledge them, as part of the Decalogue: howsoever they be not sometimes set downe in Cathechismes and Primars.

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Hereas the Protestants do charge the Catholicks to conceal (through their affected fraud) in their Cathechismes and Primars one commandement, and so to expunge it out of Holy Writ; To wit: Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing above in Heaven, or on earth beneath: neither of those things, which are in the waters under the earth: Thou shalt not adore them or worship them &c. This (I say) is either a fraudulent, or an ignorant mala-
ing of our Adversaries. For the truth of those words (heere recited) do but make one and the same Commandement with those first words: Thou shalt not have any other Gods before me; these later being but a more full explication of the first words; and consequently may be omitted sometimes in a short numbering or setting downe of the Commandements. This is thus prooued: Every Image is not prohibited in the Deca-
logue or ten Commandments; but only that, which may be truly called an Idol; that is an Image, which is taken for God; or which representeth God to be that thing, which God is not. Therefore when it is laid. Thou shalt not make to thy selfe any graven Image &c. the exterioir Act of Idolatry is forbid-
den; But in those first words: Thou shalt not have any other Gods before me: the interioir Act of Idolatry is prohibited: Of which
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Now that Images are not absolutely forbidden by the law of God, appeareth; in that the Scripture tell eth vs. that God himselfe commanded Images to be made: According hereunto we reade in the booke of Kings, (b) that God commanded the Images of the Cherubins, Lyons and Oxen to be made; In the Booke of Numbers, (c) the brazen serpent; And in Exodus (d) the Images of the Cherubins to be made. From whence we may infallibly conclude, that the making of Images is not absolutely forbidden by God, as a distinct Precept from the first; but only so farre forth, as the Images be taken for God; and consequently that (as is above said) these words (forbidding the making of Images) do but make one & the same Commandement with the first words: Thou shalt not have any other Gods before me. And therefore the Catholicks do not: fraudulently conceal one of the ten Commandements; as our Adversaries do in their Pulpits tragically complaine.

Again. Y' all Images should be absolutely prohibited, in the former words of the Decalogue; then should it follow, that the Precepts of the Decalogue should not be only ten, but eleuen or twelue; an inference incompatible with the Scripture (e) it selle, which in express words teacheth, that there are but ten Commandements. The necessity of this Inference is thus proveed. It is granted on all sides, that these words: Thou shalt not have any other Gods before me, is one Precept. That, thou shalt not take the name of God in vain, is another. A third: Thou shalt keepe holy the Sabath day. A fourth: Honor thy Father and thy Mother. A fifth: Thou shalt not kill. A sixth: Thou shalt not commit adultery. A seventh: Thou shalt not steal. An eighth. Thou shalt not beare false witness against thy neighbour. A nineth: Thou shalt not covet &c.

Now that: Thou shalt not covet &c. is eyther to be divideed into two precepts; so as the ninth Precept shalbe: Thou shalt not covet thy neighbour's wife; the tenth: Thou shalt not covet thy neighbour's Ox, nor his Asse, nor any thing, that is his.
Or else those wordes: Thou shalt not make &c. with all the words following, to wit, his Wife, his Oxen, his Asses, or any thing, that is his; do make but one precept or Commandement. Yf they ought to be divided into two; then followeth it, that those words: Thou shalt not make any graven image &c. shall be the eleventh Commandement (contrary to the Scripture) or that, this is not a distinct precept to the first, videlicet: Thou shalt not have any other Gods before me. As Clemens Alexander: (f) Saint (g) Austin, all Schoolemen, and Latin Catechismes do teach.

And then it followeth, that not every graven Image is forbidden in these words; but only that, which is taken for an other God. Now if supposing further, that that: thou shalt not make &c. be only one Precept (as some other fathers do hould) then (to make up the tenth Commandement) all those words: Thou shalt not make to the false any graven image &c. thou shalt not adore them, nor worship them &c. do concurre to make up one Precept or Commandement. But absolutely and simply to make Images, and to adore or worship them being made, are two different things in themselves; because one man may adore an Image, which he did not make; and an other Man may make an Image, and yet not adore it. Therefore only one of these two things is prohibited in the forefayd words: (Since otherwise there should be eleuen Commandements.) But it is certaine, that the worshipping of Images in place of God, is forbidden; therefore the absolute making of them is not forbidden; but only with reference of worshipping them indeed, of God.

Now the Schoolemen, and all Latin Catechismes, & Pri-mars do follow herein the first opinion of S. Augustin; to wit, that those words: thou shalt not make any graven image &c. do make but one Commandement, with the first Precept of not worshipping other Gods. And therefore Primars and Cate-chismes, intending but breue fly and in few words, to set downe the ten Commandements, do omit to set downe that: thou shalt not make to thy selfe any graven image &c. thou shalt not adore.
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before them &c. because (as is said) these words are implicitly included in the first Commandement. In like sort, and for the same cause of briefly setting downe the ten Commandements; we find, that Latin Cathechisms and Primers do omit to set downe divers words immediately following in Exodus, and belonging to the Commandement of keeping the Saboath day, holy. The words omitted are these: Six days thou shalt labour, and doe all thy worke; but the seanneth day is the Saboath of thy Lord, thy God &c. Besides many other words there following. The same course the Cathechisms and Primars take in setting downe the Commandement of honoring thy Father and thy Mother: where these words following are also for brevity omitted: that thy dayes may be prolonged upon the Lord, which the Lord thy God giveth thee. Now is it not a loose and diliterate kind of reasoning, thus to argue: The Papists do purposely conceale and labour, to put out of holy Scripture, divers passages immediately following & belonging to the Commandements of keeping the Saboath day, holy; and of honoring thy Father and Mother: because (for greater brevity) they do not set downe the said passages (being but meere explications of the sayd Commandements) in their Cathechisms and Primars, when they make recitall of the ten Commandements. And yet we see, the Protestants do even in the same manner argue most wildly against the Catholicks, for not setting downe those words: Thou shoalt not make to thy selfe any graven image &c.

Yf the Protestants could proue, that any one Catholicke did say or maintaine, that the said words of not making Images, were not Scripture, and were not spoken by God, in the delivery of the ten Commandements to Moses: then they had just reason, to charge the Catholicks with great Impiety herein: But this is impossible for the Protestants to doe. And therefore this accusation of the Protestants against the Catholicks herein, is an error (as in the beginning was intimated) compounded of malice and ignorance: where (I thinke) the greater Ingredient is malice. And thus much touching the supposed
The Arraignment raising and expunging out of one Commandement by the Catholicks.

The Catholicke Doctrine touching Images.

Touching Images: the Catholicks do teach two things. First, that lawfully they may beheld and kept, by reason of the profit proceeding from them. Secondly, that we haung them, may lawfully geue vnto them a peculiar respect or worship (about other prophane things) as they are things consecrated vnto religious vs.

Touching the Vtility. This we find in them. First, they do instruct the ignorant, and such as cannot reade; and therefore they are worthely called: (a) Libri illistratorum, by some of the fathers. And hence it is, that the picture is so made, as that for the most part, it containeth in it selfe a short abstract or Compendium of the history of him, of whom it is the Image: Thus for example, When Christ is painted either in the shape of a yonge Child in the bosome of his mother; or in the forme of a Man, tyed to a Pillar to be whippd; or hanging vpon the Cross; or ryng from the grave: or ascending to Heauen &c. And so the ignorant by behoulding the pictures, are thereby put in remembrance of the incarnation, the Passion, the Resurrection, and the Ascention of our Lord and Saviour. And the lyke may be said of the pictures of Sainets: who are commonly pictured in such sorte, as that the picture doth deserybe some cheiffe part of their Sanctitie, Sufferance, Martyrdome, or power and authorty.) as for example, S. Lawrence is commonly pictured lying vpon the gridiron, and so of other Sainets.) And thus secondarily it resulteth from hence, that Images are profitable to encrease our Loue towards God, and his Sainets: Seing we see by experience, that who loueth, doth most willingly behould and comtemplate the Image of the parye, so beloved by him.

Lastly
Lastly and principally, Images do greatly helpe vs in
eyme of prayer; for seeing and behoulding them at that tyme,
they preearge in vs the Memory of Christ and his Saints: and
so in time of prayer our thoughts are fixed with greater elec-
tion of mynd vpon Christ and his Saints, by reason of the
pictures there present. Now this is to be vnderstood, that whe
we pray, we neither pray to the Pictures, nor honour them
with the honour due to God (for this is the Protestants will-
fully mistaken assertion, most wrongfully layd to our charge)
but only in reverence of them, we do in tyme of prayer, pro-
scrue God with that supreme reverence and honour, which
is peculiar to himself alone. This is the true vse, which we
Catholicks make of Images in tyme of our Devotions.

But now before we come to entreate of the worship of
Images in particular; we are to conceiue, that according to all
learned (b) schoolemen, Adoration or worship of any thing
contained in it selfe three different Acts. The first, is an Act
doing or of the Understanding; by the which we apprehend the excel-
ency of any thing: The second, the Act of the Will; by the
which we are inwardly movd to manifest or protest our Wor-
ship, by some exterier or interior Act: The third, is an exterier Act:
by the which we move our hat, or bow our leg, or show some other externall
signe in manifestation of our inward worship gueuen. Of which three Acts, the second (which
is of the Will) is most essential, seeing the first may be without
Adoration, and the third with irraison and scorne; as the Jewes
worshiped our Saviour vpon the Croffe. Heare further we are to remember, that that worship, which is gueuen to God
alone, is a cheife and supreme prostracion and inclination of the
Will, with the apprehension of God, as the first beginning and
last ending of all things: and therefore as our cheife Good:
and is called by the Deuynes, Latia: and cannot be commu-
nicated without Idolatry to any Creature.

Worshipps gueuen to Creatures are distinguished, according to the different degrees of excellencyes in the Creatures.

And
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And so according to the different degrees of the worth of Creatures, the worship exhibited is severally called: as **dulia, sacer-dulia, cultus religiosus, and cultus civilis**. Lastly, it is further to be observed, that by the exterior Acts, it is not easy to distinguish the severall kinds of worshipps: For almost all exterior Acts (sacrifice only excepted) are common to every kind of worship. And according, hear to wee rede, that Abraham with the same act of bowing his body to the ground, did adore God, Gen. 17. did worship Angels, Genes. 18. And did worship Men, Genes. 23. In lyke sorte, all men doe vie to kneele to God in their prayers: to their Prince or King: and to their owne parents: yet with disparity of honour to each of these. And hear the source and fountayne of the Protes-tats mistaking, who hearing that Catholicks do sometymes exhibit part of that externall worship to Creatures, which is given to God: do instantly exclayme forth in this, or the lyke maner; se how the Papists commit Idolatry to Creatures: see how they pray to flockes and stones: Poore Men, I commiserate their Ignorance who so much mistake the true meaning of the Catholickes practive.

Now then the former doctrine presupposed, touching the worship geuen to Images: This ensuing is the Catholicke doctrine: (c) **Images of Christ and his Saints are to be worshipped and honored with a peculiar respect; so as neither any Confidence be placed in the Images; neither any petition be made to them, nor that it be believed, that there is any Divinity in them. And this honour, being but an inferior kind of religious worship, affected to things consecrated to holy ends (as is ever presumed) is geuen them only for the persons sake, of whom they are Images, and whom they reprent.**

This is proued by the example of the Images of the Cherubins, (d) appointed by God to be placed over the Arke: and by the Image of the brazen Serpent, in lyke sorte appointed by God (which as we reade in John c. 3. was the figure of Christ.) But to both these the Iewes gave a peculiar worship, as to things
things ordained to religious uses: For how could they adore the Arke, but withall they must adore the Images of the Cherubin? Or how could not the brazen Serpent but be worshipped by the Israelites: when it being seated in a high place by God's command, did cure those, which looked upon it?

But now let us inferre, that if it were lawfull to worship the Images of Angels (I mean, with that respect, due to consecrated things:) then by the same reason, it is lawfull to worship the Images of Saints departed. And if the brazen Serpent might be worshipped (so long as this religious respect (without any act of idolatry) was giv'n to it) as being the Image of Christ in the form of a Serpent: then may the Image of Christ be esteemed venerable. And heretofore, that if the day of the Pasch be called, Holy, (c) in regard of its signification; and because it was dedicated to divine Worship: And if the vestments of the Priest in the old Law, for the same reason, be termed, Holy: (f) And if the sepulchre or grave of Christ; be named, Glorious: (g) Yf also it be said in Exodus: (h) The 11. place, whereon standeth is holy: and this said by reason of the presence of the Angel, being there: And if in the New Testament the Scripture be called: (i) Sacra littera, holy letters: (j) In this only by reason, that the letters are signes of holy things, expressed by them: And finally if to the name of Jesus we be commanded to bow: (k) (the sound of the word being to the ear), as the picture is to the eye; then by the same reason, why may we not bear to the Images of Christ and his Saints a religious respect, in regard of the persons, of whom they are made?

Again, leaving divine authorities, and comming to force of reason. Yf a picture be capable of disgrace and injury, in regard of the person therein represented; then by the same reason a Picture may be capable of honour, respect, and reverence. This inference is most demonstrative. Now that a Picture is capable of disgrace or Contemn, is evident: For example, if a Subject (daub'dly affected to his Prince) should...
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deface, teare, or breake, or any otherwyse indecently handle
his Prince's picture, as by stabbing it with his knife, or the lyke.
Or if some Arystacc (denying all Scripture) should berramp ple
under his feete (through scorn and malice) the Bible it selfe;
Would not these actions be severely chalzised? And might
not the Pictures of the Prince, and the Bible, be said to have
suffered disgrace and indignity hereby, with reference to the
wrong and indignitic committed against the Prince, and the
sacred Scripture? Then by the same reason, may the Pictures
of Christ and his Saints be affected with due religious respect
above other things: in regard of Christ and his Saints repre-
represented in them, of whom they are the Pictures.

Only here we are to remember (as above is often intima-
ted) that the respect we give to the picture of Chrift, is not that
supreme honour and veneration due to Christ: but only an in-
ferior religious respect, due to things, as they are directed to
Spiritual ends: and not otherwise: The verty of the former
Point may be further confirmed, by our custome of standing
barehead, and giving reverence to the Cloth of Estate, even
in the Kings absence. for as to it (as representing our tempo-
rall Prince) a ciuitall honour may lawfully be givien: so (by
the same ground) a religious respect or honour may be acrybed
to the picture of Christ, who is our cheife King and Saviour.

That this our Catholicke doctrine is warranted by the
practice and authority of the auncient Fathers, is most euient;
And therefore I refer the Reader hearein to the cleare testimo-
nyes of (l) Austin, (m) Ambrose, (o) Chrystothe, (p) Basill,
(p) Jerome, (q) Athanasius and others: whose whole sentences
thereof were our longe to set downe. This point of the Fathers
judgment touching Images is so euient, that we find Learned
Protestants to confess no lesse of them: For thus wryte the
Centuriti: Lactantiu affirme many superstitious things conser-
ving name not in nature or only Analogicè non viuocè. (l) Lib. 2. de doctrina Christi-
aea. c. 25. (m) Serm. 10. in plasm. 118. (n) In Iulianum, vt citat
Adrianus ad Imperator. (o) In vita Paulæ. (p) Quæst. 16. ad Antonum. (q) Cens
q. cap. 10. col. 1050.
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Walking Christ's Image: (c) And Bede addeth in worshipping of Images. And Osianter (s) confesseth, that Gregory by his Indulgences, established pilgrimages to Images. (e) Bale thus playly wryte: Leo allowed the worshipping of Images. Finally M. (u) Symondus thus accordeth with Bale: Leo desired, that reverence should be given to Images. To all whose confessed testimonies, we may adioyne the acknowledgments of Functius, (x) and Cerdernus, (v) confessing (as they procure out of) Nicephorus that Xenayas Persa was the first in ancient times, that impugned the due worship of Images.

That it is lawful to have Images in Churches, is taught (as true and warrantable doctrine) by divers learned Protestant; as by Compitius, (a) by Luther, (b) and Brentius, Jacobus, (c) Andreas &c.

But now I will conclude this discourse touching Images with a most authoritall and strange miracle, wrought by the Image of Christ, and recorded by (d) Eusebius, (e) Theophilact, and (i) Zorizene; all ancient & graue Wryters; whose authorityes herein if we receiue, we receiue by the same reason the prove of all other things, recorded by ancient Historio-graphe.

It was this, The woman, whom our Saviour cured of the bloody flux, causeth to be made a brazen Image of Christ; at the foote whereof did spring a strange healbe; the which healbe, after it did ascend to high, as to touch the scut of the Image, it had vertue to cure all diseases. Which vertue (no doubt) God would not have imparted to the Healbe, but only in manifestation, that due receiue might lawfully be given to the Image of Christ. And thus far touching the Catholicke doctrine of Images.


K Touching
Touching Prayer to Saints.

I will deliver the Catholicke doctrine thereof in certaine Propositions; which Propositions may scare the certaine graduaall steps or degrees of this Controversie.

The first Proposition may be this: *It is not lawfull to pray to Saints, as a tenths or principall dispensers of divine beneficces, to obtaine from them either grace or glory; or the means of obtaining our Eternall felicitie; much lesse, the Crowne of glory or benediction in this life.* Since in this sense to pray to them, were (according to the judgment of S. Austin (a) and all Catholicks) to make Saints Gods. And therefore if at any time, the words directed to Saints should sound otherwise: as when we say: *Our Lady heale the me &c.* We are heare to intit in the sense, not in the naked words: That is: *Our Lady heale the me by her intercession & prayers to her some;* and no otherwise: Even as we fynd, that S. Paules faith of hymselfe: *If I may faue some of them:* meaning, of the Gentiles. And againe the sayd Apostis faith of hymselfe: *To all men I am become all things:* that I might save all: meaning, to saue all nor as God: but only heale: them and furthering their Salvation by his preaching to them, and by his prayers for them. Which words of the Apostis (being truly understande) may scare well to stop the Mouths of the Protestant Ministers, for their often mislaking and misinterpreting of the Catholicke Doctrine touching prayer to Saints.

The second Proposition. *Saints are not our immediate Mediators, by way of intercession with God; But whatsoever they demand of God for us, they demand and obteyne it, through Christ and his Merits.* And according heare to we find, that all the Prayers of the Church (which are made to Saints) end with this clause: *Per Christum Dominum nostrum.*
OF THE CONVERTED IESUS.

For we willingly acknowledge, (d) that no man cometh to the Father, by the Sonne; And that their is but one Mediator of Redemption; though all the Saints may be termed our Mediators, by way of intercession.

The third Proposition. The Saints, which reign with Christ, do pray for us, and this not only in general, but in particular: That is, for particular Men, and for the particular Necessity of the same Men. This is proved first, from those words in Jeremiy: (e) If Moses and Samuel shall stand before (e) Cap. me, my Soule is not towards this People. From whence it is inferred, that Moses and Samuel (then being dead) might and were accustomed to pray for the People of Israel.

Secondly, the same is proved from the Example of Angels, who do pray for us, and have a care of us in particular, as appeareth out of several passages of (f) Scripture. But if the Angels do pray for us, then much more Saints; seeing so far forth, as appertaining to this function, nothing is wanting to the Saints in Heaven, which Angels have: for they are endowed with Intelligence or Understanding, and with Will; they are ever in the presence of God; they love us vehemently; and finally they (g) are equal even with Angels: Besides, some promulged the same in this point, which are wanting in Angels: to wit, that Saints are more coniuged and united members of the body of the Church: and that they have tried our dangers and Miseries, which Angels have not.

Thirdly, the former Proposition is proved from the many apparitions of Saints, which have evidently testified, that they do pray for us even in particular. Of divers such particular Apparitions, see (h) Ezechias, (i) Austin, (k) Balti, (l) Gregory Nazianzen, (m) Gregory Nyssene, and (n) Theocoret, all which testimonies of so ancient and reverend Fathers to reject, touching matter of facts, by answearing, that all such relations are fabulous, is in effect (and by necessary inference) to take away all authority of Ecclesiastical and humane Histories.

K a

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The fourth and last Proposition. Saints and Angells are religiously and profitably invoked and prayed unto by living Men. This is proved. First, Wee read, that Jacob blessing the sons of Joseph, thus saith: The (o) Angell, which hath delivered me from all evil, bless these Children; where we see, that Jacob expressly invoked these Angell. Again, we read thus in Job. Call, (p) if any will answer thee, and turne to some of the Saints: Whereas by the word: Saints, he meaneth Angells, according to the exposition of Saint Aulbin (q) Secondly, this last Proposition is proved from that, that in both the Testaments the Living were invoked and prayed unto by living; as in the first Booke of the Kings, and in the last of Job. In lyke sort in the Epistle to the Romans. S. Paulus thus saith: (s) Brethren, I beseech you, that you all hie me in your prayers for me to God. Which Kynd of prayer the Apostle vseth in the Epistle to the Ephesians, in the first to the (u) Thessalonians, in the second (x) to the Thessalonians. In his epistle to the (y) Colossians, & to the (z) Hebrewes. So familiar and usual was this to S. Paulus. Therefore from hence I conclude, that now it is lawful to invoke and pray to the said Men; being now Saints, and reigning with Christ. This Inference is most necessary & demonstrative. For if it be not now lawful to pray to them, It is either because the Saints now in Heauen will not healte vs with their intercession to God; But this is not so, being the Saints in Heauen enuye greater Charity, then they had herte upon each: Or else in that the Saints cannot healte vs with their prayers; And this were true: for if they could healte vs with their prayers they being then but Pilgrims, much more now, they being arryved into their Country. Or else because they do not know, what we pray or demand of them: But this is false: for looke from whence the Angells do know the Conuestion of Sinners, for which they so much reioyce in Heauen, (as we reade in S. (a) Luke) from the same source of knowledge the Saints do know our prayers; Or lastly, because we offer imuity to God and Christ, if we pray to any
any other, then to him alone; But this is the least of all true, being by the same reason, it should not be lawful for vs to pray to the living, that they would pray for vs; And then consequently Saint Paul should have beene most injurious to God and Christ, in praying to the Romans, the Ephesians, the Thessalonians, the Colossians and the Hebrews, to pray for him to God. Therefore, as it is no injury, but an honour to Kings, when their friends are honored, and Embassadors are sent to them; Even so heere there is no injury done to God, but honour, when the Saints of God are honored by praying vnto them, not as to Gods, but as to the friends of God: since otherwise it would follow, that he should commit an injury to God (as is above said) who should desire & entertaine the prayers of the living. This argument is unanswerable, and the rather: since the Angels in Heauen are members of the same Church, of which a large part: they also wholly relye upon the same intercession of Christ with the living: for what they desire for vs, that they desire of God, through the merits of our Saviour Christ.

This doctrine of Invocation of Saints is further pronounced from several ancient Councils: whose places for greater brevity I referre the Reader to. As to the Epistle of the Bishops of Europe, written to Leo the Emperor, which epistle is added to the Council of Calcedon, the Council of Chalcedon, it selfe, the first (c) generall council, the feuenth (d) generall council, besides divers others. That the ancient Fathers of the Primitive Church used & practiced this doctrine of praying to Saints, is evident from the references herein in the margen. See then hereof Dionysius (e) Areopagita, Irenaeus, (f) Eusebius, (g) Athanasius, (h) Basil, (i) Chrysostome, (k) Gregory (l) Nyssene, Hilary, (m) Ambrose, (n) Jerome, (o) Austin, (p) and others. This point of the Fathers judgment and practice herein is so manifest, as that we find it to be thus confessed of them, by the learned Protestants. M. Fulke thus saith: (r) I confesse, that Ambrose, Austin, and Jerome did bona. invoc.
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The sayd D. Fulke doth further thus write: In (s) Nazianzen, Basil, and Chrysostome is mention of Invocation of Saints. And yet more fully the same D. thus confesseth: Many (c) of the ancients Fathers did hold, that the Saints departed do pray for us. In which general condemnation of the Fathers herein D. Whitguft. (the Archibishop of Canterbury) thus confirme with the foresayd D. Fulke: (u) Almost all the Bishops and Wyters of the Greeke Church and Latin also, for the most part, were spotted with the doctrine of Invocation of Saints, and such like points. To conclude D. Council thus impeth with the former Protestants, saying: (x) Divers both of the Greeke and Latin Church, were spotted with the error, about the Invocation of Saints.

Now that the Protestants do not only confesse the ancient Fathers judgment hearein; but that also duers of them do beleue the doctrine is selle to be true, is no lesse cleare: For we find Luscher hymselfe thus to wryte: De (y) intercessione divina, cum ealve Ecclesia Christi ad sentio, Sanctos a nobis benevolentem esse et invocandos. With whom agree (z) Occolampadius, (a) Latimer, and duers (b) Protestants in Polonia.

Now I will end this poynt, in setting the judgment of learned (c) Fathers and Catholicks, touching the manner how Saints do heare our prayers. Which is, that Saints as being in Heauen, even from their first beginning of their beatitude and happines, do see all things in God (as in a cleare glasse) which belong vnto them any way, according to that: Quod (') est, quod viuesciant, quod see, semon eis: And therefore they see and heare our prayers, directed vnto them. And hence it is, that the holy Soules before our Saviour's Incarnation and Ascension, being in Heauen, were not prayed vnto; because they then not being in Heauen, could not heare the prayer: of the living made to them; And therefore no manuely, nor in the old Testament neither in the new, do we find no expresse examples of prayer made to Saints. To the for-
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met manner, how saints do see the actions of the living, and (d) Lib.de

do heare their prayers, I may adioyne an other manner of hear-
ing the allowed & caught by S. (d) Aultim & other (e) Fathers.

Which is, that God out of his speciall favour and love to his (e) Nazia-

Saints, doth open and reuiele to them, the particular states and

prayer of their friends, yet living in the World.

Now how agreeable it is to all force of Reason, that Saints

in Heaven should know the affayres of their living friends, is

seuerall wayes proved. First, because the (f) Angells in Heaven

rejoyce at the convocation of a sinner: Therefore the Angells

know the particular states of living Men. But if the Angells do,

then by the same Reason the Saints doe: seeing so far as con-

cerne this point, there is no difference betweene the Angells

and the Saints.

Secondly, the Nature of their beatitude requireth such

knowledge of the affayres of their living friends. For seeing

their Hapynesse is a mayne Ocean of all ioyes (no kind of hap-

pines being to them wanting, which is requisite for them to

have) therefore it followeth, that for their creature measure of

their felicity, they are to have notice of the miseryes, wants, &

prayers of their living friends. And this the rather, being Nature

is not abolished, but betterd and perfected by grace; from

whence we may gather, that the Saints in Heaven do not ab-

andon & reie the cares & states of their living friends; but

do full reayne (though with greater perfection) their former

natural desire to know & releue the state of their true friends.

Thirdly, This minitude of Saints, knowing the state, and

hearing the prayers of the living, best forteth to the no-

bility and worthish of their beatificall and happy Vision of God.

For if God hath honored houses of his friends (where they li-

ued in this world) with the guard of Prophecy; as he did Da-

niel, Ezechiel, Elia, David, and many others, whereby hu-

iers of them revealed many things to come, secretly depend-

ing of Mans freewill (and therefore not forsett, in their

calls) as also did tell (at the very tyme they were done)
things done at places far distant and remote from them. How can it then otherwise be, but that his divine Majesty is most willing to communicate with his Saints the State and prayers of the living? To the force of which Reaion S. Austin sublimeth in these words: If the Prophet Eliasus (absent in body) did see the byre his servant Geza did take of the Man's Sow &c. How much more in the Spiritua. bodie, for all Saints see all things &c. When God shall be All in All, etc. us?

Lastly, the damned spirits and devils, (being for absent from their Witches, southerers, and confurers) do neether-heeles hear their innocuations and conspirations: As is warred by all Experience. Shall any Man then thinke, that the blessed Saints of Heauen, are deprived of hearing the prayers and intercessions, which the faithful hear upon Earth, to make vnto them? Since otherwise it would follow, that soulded substances by their losing of Heauen (I mean, the devils by their fall) did obayne greater privileges and excellencies, then the soules of the Saints do by gaining and ascensiong up to Heauen: an abstinence incompatible with the goodness, wisdome, and Charity of God. And thus much, touching the doctryne of Prayer to Saints.

The Catholike doctrine touching Justification by works, Merit of works, and Works of Supererogation.

Touching Justification by Works, the Catholicks teach, as followeth.

1. Justification, (a) whereby a Man being afore wicked, and the Sonne of Wrath, is become the Sonne of God, is wrought by the healpe of Gods grace (without any measure of works on our syde) and by the spirit of faith in. Charity, infused by God in vs, in the very Act of our Justification. Thus our Adversaries may see, that we do not ascribe our first Justification to
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go any of our works at all; though they most wrongfully tra-
duce vs to the contrary; For we willingly acknowledge those
words of the Apostle: It (b) is not of the willer, or of the ranner;
(b) Rom.
but of God, who sheweth Mercy.

Secondly, the Catholicks teach, that after a Man justified
(being of wicked become good) he may encrease his first justi-
fication by works: That is, he being already made just, by
Gods grace and mercy, may by his works become more just:
Which works are not those, which are performed by the force
of Nature (as the Pelagians did teach), and the Protestants do
fairly charge the Catholicks but as they are performed by the
spirit and grace of God; and as they receive their force & ver-
tue from our Saviour Passion.

Concerning the merit of Works more particularly, the
Catholic teach, as followeth: whose doctrine herein (for grea-
ter perspicuity) I will set downe in certaine propositions;
Which propositions do containe certaine conditions, necessa-
arily required, that Works may merit.

The first proposition is this. That works may merit, it is re-
quyred, that the partye (who worketh) be in state of grace, and an
adopted Child of God. Thus we exclude all works from meri-
ting, which are performed by one, who is not in state of grace;
that is, who wanteth true fayth, true hope, true charity: for
such Works are performed by force of Nature only, & not by
force of Gods grace.

The second proposition: That works do merit, a free & li-
berall promise or Covenant of God is necessary; by which his pro-
mise of reward made unto good works, God in a manner obligeth
himselfe, to reward good works, according to his promises. Here
our Adversary may see, that we willingly confess, that no
works of ours (of themselves) can merit, as we abstract from
them the promise of God: for without the promise and Co-
venant of God, nae out of his mott merciill bounty to re-
munerate good works, we do willingly fly with the Apostle:
(c) Rom.

The (c) psalms of this life are not condigne, to the glory to
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... that shall be revealed unto us.

...; that Works do merit, it is (according to the most probable opinion) necessarily required, that they chiefly proceed from actually or virtually Charity, & love towards God: That is, that they be undertaken chiefly and principally for the honour and love we beare to God. From whence it followeth, that no works, which are not seasoned with this condition of Charity in God, but have to themselves only peculiar and lesser principal ends, can merit.

The fourth and last proposition, which is implicitly included in the former Propositions. That Works do merit, they must take their worth and dignity from the merits of our Savious Passion; and from hence receive (as it were) a new virulence and dye. Thus we see, that originally and principally it is Christ's merits, which do merit for us; and that our works are but once of the meanes, whereby we apply Christ's merits unto us.

That the doctrine here set downe touching merit of works is surer to the doctrine of the Catholike Roman Church, is evident even from the authority of the Council (d) of Trent, where we thus reade: To them, who work well to the end of their life, and do hope in God, eternall life is given, both as a grace, and favour mercifully promised to the Sons of God, through the merits of Christ Jesus; as also as a reward, proceeding from the promise of the same God, faithfully to beginne to their good Works and Merits. &c. Thus the Council.

The certainty of this doctrine of merit of works receaueth its chiefest proofe from the holy Scripture; and this from the testimonies of Scripture of severall kinds. First, from those places, where eternall life is calledosc., a wage or reward. As Mathew (e) Rejoice, for your reward is great in Heauen. Again, Calle the workmen, and pay them their hire, besides dues outers of like nature. Secondly, from those places, wherein a heavenly reward is promised to men, according to the measure & proportion of their Works; as where it is said: The (f) Some of Man shall come in the glory of his Father, and shall render to every
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Every one, secundum opera sua, according to his works. In like sort it is said: (g) God will render to every one according to his works: besides many other like places, (h) here omitted.

Thirdly, from those testimonies of Scripture, which express the reason, that works are the cause, why eternal life is given; thus we read: (i) Come you blessed of my Father, possesse the kingdom prepared for you; esmini sum, & dedisti mihi man- ducare, for I was hungry, and you gave me to eat. Again in the same place: Quia in panis sustuli &c. Because thou hast been faith- full over few things, I will place thee over many things; enter into the joy of thy Lord. And in the Apocalypse: (k) These are they, which are come out of great tribulation &c. idea sunt ante thronum Dei, therefore they are before the throne of God. In all which places the particles: Enim, Quia, Ideo, are causales; that is implying our shewing the reaoun and cause of a thing.

Fourthly, from those texts, in which a reward is promised to good Works even by force of Juslice; According hereto we read: (l) God is not unrighteous, that he should forget your works. As also that: (m) be thou faithful even unto death, and I will give thee the Crowne of life. See of this nature other texts (n) quoted in the margin.

{[Image]}

Tisly, and lastly, from those pascages, wherein there is mention made of dignity or worth; As where we read: The {[Image]} workman is worthy his wage. Agayne: ut (y) digna habeas- mis: regno Dei &c That you may be had worthy the Kingdom of God, for which you suffer. See the like texts (z) noted in the margin.

That the auncient Fathers mantyned the doctrine of me- rit of works: see for greater breuitie (a) Ignatius, (b) Ireneus, (c) Basil, (d) Chrysotheme, (e) Nazianz, (f) Nyssene, (g) Cy- prian, (h) Ambrose, (i) Austin, (k) Jerome.

{[Image]}

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The judgment of the ancient Fathers touching merit of works, is discovered. (besides by their owne testimonies) even from the acknowledgment of the Protestants. For first we find D. Humfrey to confess in this fort: (l) Irenæus, Clemens, and others, (called Apostolicall) have in their writings merit of works.

In like sort the Centurists thus charge Chryse Rome: (m) Chrysostome handleth improperly the doctrine of justification, and attributeth merit to works. They also thus censure Origen (n) Origen made works the cause of our justification. (o) Brentius in like fort saith, that Austin taught sufficiency in mans merits, towards remission of sins.

Luther styleth I Jerome, Ambrose, Austin, and others Infijo.

(p) Workes of the old Papacy. D. Whitaker thus wrythe of the age of Cyprand: (q) Not only Cyprand, but almost all the holy Fathers of this time, were in that error, as thinking so to pay the price due to sinne, and to satisfy God in works. D. Whitgift (as afore of praying to Saints, so) of merit of works thus confesseth: (r) Almost all the Bishops and Writers of the greke Church and Latin also, were spotted with doctrine of merits. (s) Bullinger confesseth the great antiquity of the doctrine of merir in these words: The doctrine of Merit, satisfaction, and justification of works, did incontinent after the Apostles time lay their first foundation. To conclude this point M. Wotton (no obscure Protestant) refuseth the authority of Ignatius (the Apostles scholar) touching merit of works in this sort: (t) I say plainly, this Masse testimony is nothing worth; because he was of little judgment in Diumity. Thus farre, touching our Assurance acknowledgments of the Fathers judgment herein.

Now that some learned Protestants do teach and beleive the doctrine of Merit of Works, to be true and Orthodoxall doctrine, is no less evident, then the former point. For it is taught, as true doctrine by the Publicke (u) Confessions in their ecclesiasticall Harmony: by M. (x) Hooker, by (y) Melanthon, and by (z) Spandeburke (z) the Protestant.

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To the former doctrine of merit of Works, I will adioyne the doctrine touching works of Supererogation; which doctrine is greatly exagitated and depraved by many Protestants; who are not ashamed to traduce the Catholicks, and to divulge both by penne and in Pulpit, that the Catholicks do howell their works can do more, than merit Heaven. But this is th-Protestants calumny; since the Catholicks do not howell or believe any such thing. Therefore I will sette downe the true definition of an Evangelical Counsell, distinguished from a Precept, being upon Evangelical Counsells works of Supererogation are grounded.

An Evangelical Counsell of Perfection, is called any good work, which is not commanded by Christ; but only commanded by him, and pointed out to us by him; as the Vow of Chastity, of Poverty, of Obedience; and divers other good works, not commanded by God.

It differerst from a Precept. First, because the subject of a Precept is more facill and easy, then that of a Counsell; Secondly, in that a Counsell doth include in it the Performance of a Precept, and somthing more then a Precept; Thirdly, in that Precepts are common to all Men to performe, Counsells are not so; Fourthly, Precepts of their owne nature doe oblige Men to their performance; Counsells are in the choyce of one, to performe or not performe; Lastly Precepts, being obserued are rewarded; being not obserued, the transgression is punished: Whereas Counsells, being obserued and kept have a greater reward; being not kept, no punishment followeth.

Thus far touching the definition of an Evangelical Counsell: Which in other words may be also thus defined: An Evangelical Counsell is am such good work of high Perfection, to the performance whereof we are as bound, as that we sinke in not doing of it.

Now whereas it is commonly objected against the doctrine of Evangelical Counsell, That we are so obliged to God, as that we cannot ever do more, then we ought to do:
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It is therefore heare to be conceaued, that if we consider God's benefits bestowed vpon vs, we willingly acknowledge, that Man can not do more good, then he ought: no not the thousandth part of that, he ought to do, in that Man cannot render or retaliate anything of equall value and worth to Gods benefits.

Neuerthelesse ye we consider the Law and Commande imposed by God vpon vs; then man may be sayd to do more, then indeede he is obliged by Gods Law to do. For althogh Man cannot exceede or equall Gods benefits with his owne works: yet he is not become guilty hereby: being Men is not obliged to performe more, then that only, which God commaundeth.

Evangelicall Counsellors take the cheife and first proufe from sacred Scripture: As where it is said: (a) There seer- tame Eunuchs who have gelded themselues for the Kingdom of Heaven: Which place is expounded of the Evangelicall Counsell of Chastity, by (b) Cyprian, (c) Chrysollome, (d) Austin, and others.

A second text (to omit divers others for brevity) is that where our Saviour sayth to the yong Man: (e) 7f thou wilt be perfect, go, and sell all that thou hast, and give it to the poore, and thou shalt have treasur in heaven: Which text is interpreted of the Evangelicall Counsell of poore, by S. (f) Ambrose, S. (g) Jerome, and S. (i) Austin.

The forefaide doctrine is further confirmed by the authority of the auncient Fathers: For besides their expostions of the forefaid places of Scripture, this doctrine is further taught by (i) Origen, (k) Athanasius, (l) Basil, (m) Chrysollome, (n) Nazianzen, (o) Cyprian, (p) Ambrose, (q) Jerome, and finally by (r) Austin, who speaking of Precepts and Counsells, doth with the very Word: supererogation, thus laying of precepts and Counsells: Dominus debuit impositi nobis: in his actem supererogavit meritis, in taedonde deducet nobis.

The
The doctrine of Euangelicall Counsell is warranted and taught by the former ancients of the Prima
tine Church, and by divers learned Protestants.

Accordingly we find it is maintained for true doc-
trine by (s) M. Hooker, by D. (t) Councel, and by (u) Bu-
pol lib. 3.

And thus briefly of justification by Works, of merit of Works, and of works of Supererogation.

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The Catholicke Doctrine touching Indulgences.

The Virulence of Protestants against the doctrine of Indul-
gences is most remarkable. Wherefore for their better
conceiving of the State of this Question or Indulgences, this
following in the Catholicke Doctrine.

First, that Mortall sinne is remitted by the Sacrament of
Conceiison; so farre forth only, as concerneth the guilt or offence
of God and the punishment of eternall damnation; yet so, that
this eternall punishment by Gods Mercy is turned into tem-
porall punishment; as appeareth by the example of David: Who
(though the eternall punishment due to the guilt of his sinns
was forgiven) yet was punished temporally by the death of
his Sonne: For these are the words in Scripture after his sinne
was forgiven: (a) Because thou hast caused the name of God to
be blasphemed, the Child, that is born to thee, shall dye. In lyke
fort, Davids sinne in numbering his People, being remitted
him; yet was he put to chuse (b) for his temporall punishment:
and satisfaction, either Warre, Famine, or Pestilence.

Now the guilt of eternall damnation for sinne being remit-
ted, there remaineth a temporall punishment. And this temporall
punishment (thus referred) is the sole subject of Indulgences.
Therefore an Indulgence (as here the word is taken) is a merci
full relaxation or remission of temporall punishment, due for sinne, by
applying the superabundant satisfaction of Christ, after the sinne is
selfe, and guilt of eternall damnation due to mortall sinne is remit-
The ground and foundation of Indulgences is chiefly the treasury and satisfaction of Christ's death, which is of that infinity great, what an price (seeing every drop of his blood was able to redeem a thousands Worlds, in regard of his Divinity being united to his Humanity) as that it can never be exhausted. For we read: that (c) Christ dyed for all; Also that (d) Christ is a propitiation for our sins; and not for our sins only, but for the sins of the whole world.

But it is certaine, that the price of Christ's death was not actually applied to all Men hitherto living; since then it would follow, that all Men (which hitherto have lived) should have bene saved.

Therefore it followeth, that there yet remaineth a great abundance of the price of Christ's passion (if it were not in finite, as indeed it is) to be applied and still will remaine.

The dispenser of this treasury of the Church is the Heade of Christ's Church, who hath power to apply this treasury for the ablution of Men from their temporal punishment, due to their Sinnes, already remitted by Sacramentall Confession; according to the authority given him in those words: Whosoever shall lose his life upon earth, shall lose it in Heaven; with which place accord other places (f) of the Evangelists. Now these words being generally, they do extend as well to the punishment due for sinne, as to the sinne itselfe; being that punishment is as remissible, as the Sinne; And as to the one are applied Christ's Merits, so to the other Christ's satisfactions.

The cause, why any indulgence is granted to any Man, ought to be just and reasonable (or otherwise the indulgence granted is of no value) for being the Pope is not Lord of this spiritual treasure of the Church, but only the disposer there- of therefore this distribution he cannot make without a just, reasonable, and lawfull cause.

The Partie receaving the benefit of an Indulgence ought
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(at the tyne of receaung it) to be in state of grace (since otherwise he can reap no benefit by any Indulgence) to which state he is brought by true Confession of his former Sins, although not perhaps forgenen (in respect of eternall damnation) in the Sacrament of Confession: And heare is discouered the trilling vanity & falshood of our Adversaries: in affirming, that the Catholicks teach, that the Pope can giue (a fore hand) an Indulgence to any Man for any sinne, which hereafter is to be committed. Since wee see, that the object of an Indulgence is the temporall punishment only (and not the punishment of damnation) and this for a sinne already committed (and not hereafter to be committed) of which a Man being in state of grace (and consequently not one, who beareth a present resolution to commit any sinne hereafter) is remitted by his Indulgence; applied to hym, upon just and reasonable Caules.

We are further heare to admonish, that the Partie receaung an Indulgence, ought to performe entirely and perfectly all things enjoyned hym by his Indulgence; Whether it be prayer, Alms, fasting &c. According to that viuall saying; Indulgentia sanum valent, quantum fonsue.

Whereas it is taught, that the Merits and sufferings of some great Saints as of our Blessed Lady, S. John Baptist, and some others, do concurre to the encreasce of this spiritual Treasure of the Church (which is the foundation of Indulgences) this is to be understood in this sense; to wit, that because their Merits, works, and sufferings have their descent and value only from the Merits of our Saumours Passion: And that they onely concurre to the increase of the treasure as they depend upon the merits of Christ therefore it may be truly said, that primatiuely and Originally only the Merits and Passion of Christ, do make this spiritual treasure, from whence Indulgences do flow.

Ad heearto, that if S. Paule might truly say in a reasourned sense: Adimple ec. que deficit passuum Christi, in carne mea, (S) Colox pro corpor cm, quod est Ecclesia, I do fullfill those things, that
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do wait of the passion of Christ, in my flesh, for his body, which

is the Church (words, which if any Catholicke should have

accepted of any one Saint, without the warrant of the Apostle,

he should have bene mightily calumneted and wronged by

the Protestants,) then followeth it, that the affermations and su-

ferings of S. Paul, (as receiving their force from Christ’s Passio-

n) may be said without any indignity to Christ, to encreaseth this

spiritual treasure of the Church, or these former words do

not import, that there was any defect in the Passion of Christ;

but that the sufferings of S. Paul, did fulfill the plenitude of

Christ’s Passion, and his members for the benefit of those to

whom they are to be communicated. For as Christ, being the

invisibill and supreme head of his Church, eath with his

Church, make but one mysticall body; so his sufferings with

the sufferings of his members, receiving all their force and

efficacy from the Passion of Christ, do make (as S. (h) Aulian

affirment) one common and publike Weale, or one publike

treasure. And according hereto it is, that we fynde, offered S.

Paul’s affections sometymes for the (i) Colossians at other

times for the Corinthians (k) : he desiring at one tyme to dye

for the Romans (I) ; at another tyme, to become an Anabema

for them.

To proceed further, the Old Testament is full warrant

for this mutual communication of one suffering for another;

And in this sense it is said of God’s Church (there entircled le-

rusalem, that it is, (m) as a City, whose participations is in itself.

That is : As in a publike City there is a genetall traffike, for

the publike benefit of every particular Citizen; So in the City

of God (which is his Church) there is a communon or parti-

cipation of all the spiritual works thereof, to the general benefit

and bechose of such particular Men. And upon this ground

it is, that David said (in respect of the communication of one

Mans sufferings for another) (n) I am made paraker of all, that

fears the Lord.

Now this former doctrine, touching the sufferings of one
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to be applied to an other, being the undoubt, true, and aman
tient doctrine of Christ- Church (upon which ground Insid-
giues are builded) it from hence appeareth, how idle and im-
pertinently our aduersaries do urge some texts of Scripture to
the contrary: As where it is sayd: The (o) sole, which fineth,
men that shall dye. And againe: (p) Every one shall bear his
own burden. And more: No (q) Man can renounce his brother,
(p) of God, or give a prise to God for him. All which texts are spoken of the
state of eternall damnation, (and therefore impertinently alled-
ged) in which state a Man departeth out of this World; but
they are not spoken of temporal punishment only, which is
returned, after the guilt of eternall damnation is remitted;
which is the point here controverted.

If it be urged against this doctrine, that the actions of the
Saints, deceased, were merits to themselves; and therefore
cannot be applied, as satisfactions for others: To this I answere,
that one and the same action may be (in a different respect)
both meritorious, and satisfactory: Meritorious, as it proce-
deth from supernaturall grace; satisfactory, as it is performed
with payne, labour and sufficiency; According hereto we reade
in Scripture, that almesseeds do both merit, and satisfy for
sine: For thus we reade: (r) be suche as al daye in my name a (s) Marci
cup of cold water, &c. shall not lose his reward. Here is merit. 9
We also reade of Almesseeds (t) in this fort: Almesseeds deliver
us from some and death; and againe: As (u) water quencheth the
fire, so almesseeds extinguish sine. Here is satisfaction. Here allo
we are to conceave, that though the same action may be meri-
torious and satisfactory: Yet a man meriteth only for his life, &c.
not for others: but satisfie he may both for himselfe; and for oth-
ers: only Christ (our Saviour) hath merited both grace and
glory for vs all, and also both satisfied for the sines of all Men.
Yet the worth and price of his merits we can apply only to
our selves (by our meritorious actions) and not derive it to a-
ny other: but the benefit of his satisfaction we may derive (by
our owne satisfactorie works) not only to our selves, but also to
others.

Where
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Where it is vulgarly objected, that indulgences are oftenest granted for more thousands of yeares, than the World or Purgatory are like to endure and continue; And that therefore they are ridiculously and foolishly granted, I answere, this argument proceedeth from mere Ignorance. For here the yeares are not to be understood of the yeares or daies of penall satisfaction, which are to be imposed in Purgatory, but of the number of yeares, which were more or lesse in number proportioned (according to the diversity of the crime) by the Canonical Decrees of the Church. And here we are further to know, that God in the space and compass of an houre or some such short time, may by the bitter paynes of Purgatory expiate that, which ( in this life) a remifle and slow penance or satisfaction would scarce redeem in the compass of many yeares.

Now touching the antiquity of indulgences; we fynd them practiz'd by S. Paul, who thus fayth of the incautious person:

(u) 2 Cor. whom (u) you have pardoned, I also pardon; for that which I have pardoned, in the person of Christ, for you I have done it, that we be not circumvicted of Satan. Here now we are to remember, that the incautious person (to whom the indulgence was heere gruen) being in great contrition and sorrow for his sinne, was excommunicated by S. Paul, who at the request of the Corinthians did release him of his excommunication, for seare he might faule into dispayre. Now in this example, we find all things necessary to an indulgence or Pardon. As first, the authority of the grantor of the pardon; to wit, S. Paul, who affirms to do it, in the person of Christ. Secondly, the state of grace in the Receavel of the indulgence; as appeareth by his Contrition and sorrow for his sinne committed. Thirdly, the temporal punishment remitted; to wit, his excommunicacion. Lastly, a just & sufficient cause for giving this indulgence or Pardon: Which was, left the offender should faule into dispayre, or be overplunged in sorrow.

After the Apostles tymes, we fynd that the Bishops of the Primative Church gave pardons and indulgences to many; and this
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this was done by the mediation of confessours or designed Martyrs, as is witnessed by (x) Tertullian & (y) Cyprian.

We also find, that Pardons and Indulgences were given by sundry Popes in other ages: as by (z) Leo the third, by (a) Gregory the Great, by (b) Vibian the second, by (c) Innocentius the third, by Paschalis the first, and by others. All which dispersed and distributed out of the common treasure of the Church.

Besides the former authorityes, the doctrine and use of Indulgences is warranted by Councils, both Generall and Provinciell. To wit, the first Council of (d) Nice, the Council of (e) Ancyran, the Council of Leodice, (f) the Council of Claromontane, the Council of Lateran, of Vincena, of Constance, and of Trente; as appeareth in the Councils themselves. Now if the former auncient Popes and Fathers, as also these aledged Councils should err in the doctrine of Indulgences, then two mayne abyrudities should follow; first, that the Primitive Church should most souly err in a damagickall point of faith; contrary to the judgment of the more sober & Learned Protestants, among whom I will (for breuiety) here set downe the judgment only of Kepherius, touching the Primitive Church, who thus faith: (g) I doubts not, but the (h) Can.

Primative Church receaued from the Apostles and apostolical.

Men: not only the text of scripture, but also the nature & force thereof. But this the Primative Church could not receive; if it wholly erroed in so mayne a matter of Christian doctrine, as the doctrine of Indulgences is. The second Absurdity, is that in regard of the said Fathers and Generall Councils, defending the doctrine of Indulgences, the whole Church of Christ (supposing the doctrine to be false) should err in matter of faith; contrary to the Promise of Christ, who hath promised ever to be with his Church till the end of the World; which said Church of his is styled by the Apostle (for it greater certainty of faith (b) columna & firmamentum veritatis; and (h) 1 Tim. therefore incompatible with error.
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And thus much concerning the doctrine of Indulgences, ending this discourse with the Confession of Kempnirius, (touching the antiquity thereof) who plainly acknowledgeth, and saith (1) that the beginning of Indulgences is not clearly enough set downe in histories.

The Catholicke doctrine touching Communion under one Kynde, defended.

The true state of this question is not, whether Christ did institute the Eucharist under both kyndes; Or whether himselfe and the Apostles did at the first institution, receive it under both kyndes: Or whether the Apostles and the Fathers afterwards at sundry times did minister it to the Laity, under both kyndes (for all this is confessed for true.) But only the Question here is, whether Christ our Saviour did give an absolute Command unto his Apostles and their Successours of administering the said Sacrament under both kyndes, (to wit of breaue and Wyne;) so as the delivering of it to the Laity under one kynde only, should be a breach of our Lords precept therein.

The Protestants affirm it to be an absolute transgression of our Saviours precept; The Catholicks deny it, maintaining, that our Saviour in the first institution of the Sacrament, did leave no precept, touching the manner, how it is to be administered to the Laity.

The Catholicks do further justify, that the Protestants in this place do ignorantly confound a Precept with an Institution betweene which two, there is great difference. For example, God did first Institute the Dayne Marriage; yet he gave no precept or command thereof: For if he had, then all Men should have been bound to marry.

The Catholicks prove this their doctrine; first from our Lord
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Lord and Saviour's own words; Who, as he some times maketh mention of both kinds; so often doth he mention but one. Kynd only, as where he saith: He, (a) that eatshis this bread, shall live for ever. Again: this (b) is the bread, that commeth downe from Heaven: in both which places (besides divers others) he maketh no mention of the Cup.

Secondly, the same doctrine is proved from the practice of our Saviour himself; (c) who being at Emmaus with his two Disciples at supper, did take bread, and (as S. Luke relateth) did bless and brake it, and did reach it to them. Where are S. Luke mentioneth not the Cup. That by this bread is under stood the Eucharist, is taught by S. (d) Austin, and even by some Protestant (e) Writers.

Thirdly, from the Apostles practice, after Christ's time. For we rea dce, that S. Luke (speaking of the believers and the faithful) thus saith: They (f) were partaking in the doctrine of the Apostles, and in communication of breaking of bread, and in prayers. Here is no mention of the Cup to the Laity; And (g) Luther, yet hee, by breaking of bread is understood the Eucharist, both because it is joined with doctrine and prayers, as also by the testimonies of the ancients: (e) Fathers, & the Protestants.

(h) Concerning which place of S. Luke, wee are to conceive, that S. Luke related not what the Apostles did (who, no doubt, did consecrate in both hands) but only, what the Laity did, and what kind they did re ceave.

Fourthly, the foresaid doctrine of the Laity communicat ing under one kynd or both, is confessed by divers learned Protestants, as a matter of Indifferency only, and not of Necessity: For Luther thus wrightsafo: (i) That some not against Christ, who use one kind; being Christ hath not commanded to use both but last be st, it to the will of everyone. In lyke fort Holpinian (k) (the Protestant) relateth, that certain Protestant (as holding it a matter of indifferency) did actually communicate under one kynd. To be short, Melanthon thus wrightsafo: (l) Concerning both the kinds of the Lord's Supper,

per 74 p. 75.
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per &c. The Pope with our any hurry, might espyly be made these in-
conveniences; if taking away th prohibition, he would leave the
use free. And this liberty would moving hurrie us: Of such indif-
ferency (we see) melancthon maketh this point to be

In the next place, we will examine our Adversaries, chiefest
arguments produced out of the scripture to the contrarie. And
first, they object the words of our Saviour: (m) 'Ye fell ye
trust the first of the Sonne of Man, and drinke his bloud, you shall
not have life in you.'

To this I answere; first, that according to divers learned
Protestants, these words do not concerne the Sacrament
of the Eucharist: But that by eating and drynking in this place,
is understood beleiving in Christ.

Secondly, admitting the same words to concern the B.
Eucharist; and withal supposing them to include a precept (as
indeed they include no precept) yet this precept refleeth not in
the manner of receaung, but in the thing receaung; to wit, the
body and bloud of Christ. But the body and bloud of Christ
are as fully receaung under one kynd, as under both; as here-
after shall be showed.

Our Adversaries further object those other words of our
Saviour: (o) 'Drinke you all of this.' Which words they will
needs extend, as spoken to all the Latty.

To this I first answere, that the word: All, is not ever
taken in the Scripture Universally, for all Men, or all things;
but often for all only of some certayne kynd; And according
heardo we thus reade: (p) 'All Men sinned; and yet from hence
Christ is excepted. Again, we also reade: (q) 'A cryed, Cru-
cifye hym; And yet the Apostles were exempt out of this: All.
And so heare in the former words: Drinke you all of this: The
word: All, is to be restryned only to all the Apostles, who
then were with Christ: For if it were to be extended to all
Men universall, and without restraint; then should the Sa-
crament of the Cup be given to Jewes, Turks, Infitels, and
Children; all which not withstanding are exempted from thence,
by the confession of the Protestants. Moreover *Drinke* see all of this was spoken only to those to whom was said do ye this in remembrance of me. But this was spoken only to the Apostles and in them to Prefils their succesours.

Now seeing (as above it is proued) Communion (vnder one, or both kynds) is a thing of Indifferencie; The Church of God out of her authentique, hath debarred the Laity from the Cup; mused thear to (besides some other reasons) out of due reverence to this highe and venerable Sacrament. For if the Laity should drinke of the Cup, it would not (morally speaking) be otherwise, but that through the negligence of duers of the Laity, there would be frequent spilling of the Cup upon the ground; a thing most indecent and irreurent; and which the ancients (s) Fathers had a special care to prevent.

Neither can it be heare replied, that to the Laity (as 1. s. homil. being retayned from the Cup) but a halfe and imperfect Sacrament is gruen; and that thereupon the Laity is deptyued of much grace and fruyte, imparted by receaving it vnder both kinds: To this I answere. First, the Protestants have small reason to urge the want of Grace or fruit, by giving it vnder one kind: sting by their doctrine, this Sacrament actually giveth no grace or fruit at all, but only by representation or signification; but this representation of our Sauiors death is perfectly accomplished vnder one kind only; As we see, it was fully figured in the old Law, in the Manna alone, and in the Paschal Lambe alone.

Secondly and more particularly, I say, that neither is this Sacrament givin by halfe only (as our Aduersaries sugget) neither is lesse fruit imparted by one kind, then by both; the reason hereof is, because the Catholicks do ioynit teach, that vnder eyther kind, is truly contayned whole Christ, to wit, his Body, Bloud, Soule, and Divinity.

That this doctrine is true (ever presupposing the Real Presence of Christ in the Sacrament, which all Catholicks doe) is prooved from two other Principles of faith. The first is, that...
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Christ after his Resurrection shall not ever dye againe, according
(s) Rom 6, to that of S. Paul: (s) Christ rising from the dead, now dwelle no
more. From whence it immediately followeth, that under the
forme of Bread, the Body of Christ is not without bloud and
Soule; feing otherwise, it would be without life, and conse-
quence, dead. The second Article is, That Christ is one Divine
Person, subsisting in two Natures: from whence it followeth,
that feing the Body of Christ hath no other subsistence, then
that of his Godhead; That therefore where his body is, there
also is his Divinity. Both which Articles being true, & acknow-
elidged by the Protestants, it unauoydably followeth, that
(once supposing and granting the Real Presence for true do-
ctrine) neither the Sacrament is mayned or imperfect under
one kind; nor that lesser grace or fruyte is given under one
kynd, then under both. And thus farre of this poyn.*

The Catholicke Doctrine touching Relicks of Sainetts Bodyes;
the signe of the Crosse; Praying upon Beades; Benedi-
diction of Creatures &c.

In pra-
fat. 6.Cet. F irst touching Relicks of Sainetts Bodyes. Whereas the (a)
Centurials do charge vs Catholicks, that the Relicks of
Sainetts bodyes are worshipped by vs, with divine honour; and
that we do pray vnto them, as if they did heare vs, or were li-
uing. To this I answere. It is a most impudent and lying, thun-
der, stifling to procede from the tongues of such false Apostles.
For which of vs Catholicks have euuer invoked the Relicks of
any Sainet? Or who of vs was euuer heard to say: Holy Relicks
pray for us?

The honour we do to them is this. We worship Relicks
with the same inferior worship, as we do to other religious
things: And this we do, as reparing them the holy pledges of
our Patrons; and as being parcell of those bodyes, wherein
the
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the Holy Ghost did vouchsafe to inhabit; and which hereat
later at the day of general Resurrection of our bodies, shall be
reunited to their glorious soules now in Heauen: But we ney-
ther honour them, as God: nor inuoke them, as Saints. And yt:
this is the very answere, which S. (b) Jerome made to Vigilantius (the Hereticke) denying (as Protestants now do) the law-
full worship of Relicks.

The worship of Relicks given by vs Catholicks, is warran-
ted by the authorities of the second (c) Nicene Councell, by (g) Serm. de Sanctis
the Councell (d) Gangreufe, as also by the prachise of the au-
cient Fathers: to wit: (e) Athanasius, (f) Basili, (g) Chryso-
stome, (h) Ambrose, (i) Jerome, and (to omit dieters other)
mo-
k) Aulin himselfe: who thus writeth hereof: S. Anto-
ianum. (h) Serm. va & precipit Beatorum Martyrum reliquias, (ac si Christi mem-
bra) sinceren honoranda credamus: si quis contra haec senten-
tiam venerit, non Christianus, sed Eunomianus & Vigilantianus
crediteur. We do beleive, that the bodyes of Saints, and specially (i) Lib.ad
the relics of blessed Martyrs are to be honored, (as the members of Christ) And who impugneth this sentence, is not to be reputated
Christian, but an Eunomian and Vigilantian. Thus S. Aulin,
de Ercole. (k) Aulin.

The evidency of the auncient fathers judgments herof, dogm. c.
appeareth from the open confessions of the learned Protestants. 73.

For Oliander the Protestant thus reproocheth S. Jerome. (l) In epistle,
where Jerome thus writeth: (m) Constan-
tinus Imperator sanctas religiones Andrea, Luce, & Timothae
transforat Constantinopoli, quid autem rem praeponat. Constanti-
in se Imperator did cause the holy relics of Andrea, Luce, and
Timothae to be carriyed to Constantinople, whereas the very Demis
did roare at rage. Now Bullenger (the Protestant) thus zaxeth
Jerome. (n) S. Jerome is overfull, in that he saith, the Demis did
roare at the holy relics of Andrea. The said Bullenger (o) con-
selfeth, that many holy men of God (he flyyng them, Sancti
Dei homines) did in the doctrine of worshipping of Relicks:
and in lieu of answere, thus saith: studium Dei habens, sed non

N 2 Tou-
Touching Pilgrimages to the bodies & relics of Saints, the Centurials do thus write: (p) De peregrinationibus ad loca sacrata, caperunt hæc soluta primum sub Constantino, locatae in praecelis habere: Helenæ mater Imperatoris (mulier superstitiosa) idque profecta adorans & carsum facta. Touching pilgrimages to Holy places, the places of the holy land did become first in this age under Constantine, to be held in estimation and respect; Helen the mother of Constantine (being a superstitious woman) did go thither, to the end to worship them. Thus the Centurials. The layd Centurials do in like sort thus condemn Constantine himself:

(q) plantæ sanctæ superstitiosa, Constantium religiosis quasdam de Cruce (ab Helene renuntiana Constantinoque dicta superstitiose, ut factum unus verba conscripsit.lix. in med with the like superstitiose, Constantiius, is reported to have translated certain relics of the Cross (found by Helen), to Constantiopolis: that they might be the preferer of the City:

Touching Miracles, wrought at the sepulchres and bodies of Saints, the Protestant do no less acknowledge the same for truth; Luther thus confesteth: (r) si ho can deny those things, which God do this day worketh miraculously; and visibly (ad utrum septem) is the Monuments of the Saints? In like sort Cempnitus thus confeth: (s) Apud Augustinum, in translatione Reliquiarum Stephani, mulier caecam illuminata est; ut aliquando quodam miraculose rege, edominat. Austin recordeth, that upon the translation of the Relicks of St. Peter, a blind woman was restored to sight, and that sometimes certain Miracles were wrought at the presence of Relicks. And the Centurials affirme the lyke, thus writing: Si (t) Ambrosio credimus, ergo qui vestes Sanctorum munti coniungent, sanabitur; absit libe-

runtur et cæ. If we believe Ambrose, sickness, which is with them, shall be united with the vestments of Saints, were cured; and persons possessed with evil spirits, were thereby freed from them. Finally D. Whitakers gueeth a full allowance and approbation of all such relations in these words: (u) Nec ina miracula verae vita post, quæ in Mariæ monumentum facta narratur. I do not know.
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It should those Miracles, as wayne or idle, which are related to have been exhibited, as the monuments or sepulchres of saints.

Thus much touching Relikks, the true and Catholicke doctrine whereof may receive it most full and undoubted professe (if all above spoken, were false) even from Gods holy writ. For do we not find, that Moses (x) vsed great reverence (y) Exod. to the bones of Joseph the Patriarch? And was it not lofte (z) the lyke to the bones of an other Prophet? And were not Miracles wrought, by the dead bones of Elizeus, (a) by the shadow of S. Peter, (b) and by the Napkin of S. (c) Paul? c. 13. Therefore if the Protestants will ad vit the old and New Testament, they must consequently admit the Catholicke doctrine of Relikks.

In this next place, we will come to the signe of the Croasse, which we make upon our foreheads, which is so much disliked by the Protestants.

When a Catholicke signeth himselfe with the signe of the Croasse, he but only implicitly desirith that by this signe, which explicitly and by mediation of words, he desirith by prayers. For being the signe of the Croasse doth figure out to the eye our Saviours Passion; and being the secret desires of the heart are manifested and made knowne, as well by signes of the bodye (as dumbe Men, and such as cannot speake, are accustomed to make) as by prayers and words of the tongue: Therefore if it be lawfull for me with the tongue to pray, that God will forgive my sins, through the Merits of Christ his death and Passion; It must needs then consequendy be lawfull for me, to pray to him to the same end, without words, by making the signe of the Croasse: Seing the making of this signe, with an intimation of inward Prayer (the Croasse being the badge and remembrance of our Saviours death and Passion) is all one, as to pray in words by vertue and force of the same death and Passion; Since the hand in this case, by making the signe of the Croasse, doth supply the place and office of the tongue.

The lawfullnesse of this signe may be taken and proved.

N 3
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from the signe of the Old Testament: So the Blood of the (c) Lambe, sprinckled upon the parts of Hoses, did signify nothing els, but the signe of the Cross vpon the foreheads of Christians, by the authority of S. (d) Aultin.

In lyke sort, the signe: (f) was commanded to be drawne vpon the foreheads of these, who lamented, was a manifyst signe of the signe of the Cross, on the foreheads of Christians, by the judgments both of S. (f) Cyprian and S. (g) Ierome.

The making of the signe of the Cross was ever practized and justified by the Fathers of the primate Church; of which point see, (h) Dionysius, (i) Cyprian, (k) Cyril, (l) Athanasius: who saith: Signum est omnium magica compositur, by the signe of the Cross all Magesck is suppressed. (m) Basil, (n) Ambrose, (o) Ierome, (p) Aultin, byues diuers others of the Greeke and Latin Church: The words of S. Aultin I will hear set downe; Thus then he wryteth: Quia est, quod omnes monet: signum Christi, nisi crucifix Christi? quod signum, inquid, adhibeatur sine frontibus credentium &c. What other thing is the signe of Christ (which all men know) than the Cross of Christ? Which signe of the Cross, except it be made upon the forehead of the faithful believers; upon the water, by the which, they are regenerated: vpon the oyle, with which Crisme they are anointed: vpon the Sacrifice, with which they are nourished, not any of these former mysteries are duly performed. Thus S. Aultin.

Ad hearto, that God hath vouchsafed to worke diuers Miracles by the signe of the Cross, as appeareth by the frequent testimonies of the Farthers; to wit of (q) Tertullian, (r) Epiphanius, (s) Nazianzenus, (t) Nyslane, (u) Athanasius, (x) Ierome, (y) Aultin, and others: All which authorities to concerne in this point, were most inoffizently to traduce so many learned and auncient Farthers (and consequently the whole Church

Scorciaci. (it) Haref. 30. (s) Orat. in Iuanum. (r) In vita Gregori. Thaumaturg. (c) In vita Antonij. (x) In vita Pauli, primum Erasmus. (y) Lib. 11. de cunctio Dei.
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Church of God in those pure and primitive times) as super-
natural, blind, and ignorant.

Now that the testimonies of the former ancients Fathers (though their owne words, for bickery, be not at large set downe) both touching the worship given by them to the Cross, (I meane, such religious and inferior worship, as is given to things consecrated to religious ends: farre different from that given to God, and touching divets Miracles wrought by the said signes, are most clear, euident, and unanswerable, appeareth from the acknowledgmentes of learned Protestants in this behalfe: And thus concordantly hereto, Damasus (that learned Protestant) thus wryteth: (z) Cyril and S. Ambrose: (a) Ambrosius multa commereorat superfluo ad cru-
se inuentae: Ambrose relates many superfluous things of the Cross, which was found. In like forte the said Protestant thus p. 1455.

(1) Cent. 3. col. 302.
(b) Cent. 3. col. 121.
(c) Damasus, c. 19.
(d) Against

The Edict of Constantine: (b) Ephem. crucis signatione vniuim ad v mùns.

Ephem. is thought to ascribe too much to the signe of the Cross. And yet Ephrem lived within little more then three hundred yeres after Christ. The said Cent. writeth, speaking of the age of Tertullian, (who lived not much more, then two hundred yeres after Christ) thus confite: (c) Crucis signatione vniuim ad v mùns.

Tertullian seemeth to show, that the Christians did cause the signe of the Cross to be made in places of publicke meetings, as also priuily in their houses: D. Fulke, speaking of Paulinus, thus wryteth: (d) Be the report of Paulinus, the Cross was by the Bishop of Jerusalem brought forth at Easter, to be worshop of the People. The said Doctor thus wryteth of Cyril and Ruffinus, saying: (c) Ruffinus and Cyril had a superfluous estimation of the signe of the Cross.

Now touching more particularly the miracles wrought (in the Fathers judgement) by the signe of the Cross, we find these confessiones following.
And first, we find Osiander speaking of Iulian, thus to wrytce: Iulianus metu persecutiones, illico ex conficiendae Christianismi, fumam crucis signatu; ubi D. mones subito dispans; Iulian being stricken with fear, according to the custom of Christians, did presently sign himself with the signe of the Cross; and thereupon the Devils did vanish away.

M. Burges (an English Protestant) with exception only to the worshipping of the Cross, thus wrytheth of the Fathers in this point: There is nothing ascribbed to the Cross (in or out of Baptisme) by the rankeste Papists, but the Fathers are as deeply engaged in the same; so as if we will use it, as the Fathers did &c. we take the Soule to be fenced by crossing of the body, and the Cross to have vertue of consecrating the Sacrament, drying away Devils, witchcraft &c.

To be short, Doctour Couel, speaking of those auncient times of the primarie Fathers, thus truly and ingeniously confesseth: No man can deny, but that God (after the death of his Sonne) manifested his powere to the amazement of the world, in this contemptible signe; as being the instrument of many Miracles. And thus far touching the fathers augments of the worship due to the Cross, and the Miracles, which God hath vouchsafed to worke by it, as his instrument; and all this confessed by the learned Protestants. And with this I end; putting the Reader in mind, that when a Cross is made in Paper, wood, or stone &c. It is made to put the behouldier in remembrance of our Savious Passion and death; And therefore that Man, who calamiteth thereof, theweht great ouerture, that he cannot willingly endure to heare of our Savious death and Passion: The Cross being but, to the Eye, as the Words are to the care.

In this next place, we will breifly touche praying upon beades, benediction or blessing of water, Salt, Ashes, Candells &c. against which many Protestants do mightely inveigh, as charging the Catholikes therein, with Superstition; affirming further, that the Catholikes do place a kynd of Divinity in these
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these matters. Into such strait's (we see) the Protestants are driven, that whereas they are not able (by any forcible arguments) to overthrow the Catholicke faith in the greatest & chiefest articles, they therefore bend all their strength to impeugne the small rites and Ceremonies.

And first, touching praying upon beads. All Men know, it is but the repetition of the same prayers, severall times; the beads serving only but to number or counte the tymes.

This Custome is warranted by the example of our Saviour hymnselfe, who being in the garden, did repeate one and the same prayer, to wit, (1) If it be possible, let this cup passe from me; three severall tymes. Now if it be lawfull to iterate one and the same prayer thrice; it is lawfull (by the same reason) to iterate it many scores of tymes together. Again, if it be lawfull to repeate the Lords prayer seven tymes in a weke (for I presume, every Protestant will confesse, he faith it once a d. y.) why then may not he not repeate the said Lords prayer, of any other good and spiritual prayer, seaven tymes a day: and if seaven tymes, why not then any greater number of tymes? Again, once granting the prayer to be good; the goodnes of the Prayer (by force of all reason) doth warrant the often repetition of it.

The precise number of tymes of repeating one & the same prayer (among Catholicks) hath a mythicall reference, either to the number of Davids Psalms; or to the number of the yeeres, that our blessed Lady liued here upon earth; or to the number of our Saviours wounds; or to the number of the Persons in the most blessed Trinity: Or to some other such Mystery.

The Antiquity of praying upon Beads, is confessed by the (k) Centurifs and by (l) Othander, to have bene twelue hundretyeres since. In lyke sorte, the antiquity is recorded by (m) Zosomene, who saith, that Pau (the Monke) was accustomed to pray by counteing the number of little stones, in tymes of rep. sing his prayers; which is all one as to pray upon beads.

The words of Zosomene are these: Indes singulose recemass e-
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r. Deo, velut tributum quoddam, \textit{addidit; ac ne per imprudentiam in unum erraret}, frecundat lapilli in summa conscientia; ad singulas precas, singulos inde cecidi lapilli; consumptis igne lapilli, consubstantiibus orassones (lapillis numero pares) absque explicibus esse. And thus much touching praying upon Beads.

We will next descend to the consecrating or blessing of Creatures (ved in the Catholicke Church) the lawfulness whereof is warranted by the example of Christ himselfe: (n) Who intending to multiply the breads, did looke vp towards Heaven and blessed the breads; and from that blessing of his did multiply them. But certaine it is, that what our Saviour did is free from all reprehension.

Againe, doth not the Apostle say: That (o) every Creature is sanctified by the Word and prayer

The Antiquity of Hollowing or blessing Creatures (and particularly of holy water) is very great. For (p) Clemens, (q) Dionysius (both who lived in the Apostles times) (r) Circular, (s) Cyprian, (t) Ambrose, (u) Augustin, and others do make frequent mention of Holy Water, and the religious use thereof. And hence it is, that the (x) Centurifts do charge the Fathers (living in the third age after Christ) with superltition in blessing and hollowing of water; among which Fathers's. (r) Cyprian, thus faith: \textit{Oportet mandari & sanctificare pr suas aquas a Sacerdote.}

\textit{Benediction of Oyle} is mentioned and approved by Clemens, and Dionysius (in the places above noted) by (z) Basil, Augustin, (a) Cyprian, who thus expressly (b) faith: \textit{Olsum in Altari Sanctificatur}, by the Council of (c) Leodice, by the second Councill of (d) Carthage, by the third Councill of (c) Carthage, by the first Councill of (f) Toledo: Finally (to omit the testimonies hereof of other Councells, and (g) ancien

\textit{De damasius epis. de Corepiscopis. Leo epis. 88. ad Episcopos Germaniar. \\& Galliz.}
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Ancient Fathers) the antiquity of Hallowing of Oyle (and that particularly by a Bishop (is acknowledged by the (h) Centurists, and by (i) Cepiantius.

Benediction of breads (and this besides the vse thereof in the consecration of the Sacrament,) is proved from the authority of S. (k) Austin, S. (l) Paulinus, and S. (m) Jerome; the words of which last Father are these: Consessit Episcopi, Presbyteri &c. volgus ignobile, potentes viri & laudes, ut be-

nedictam ab eo panem vel oleum acciperent. This point of the benediction of bread is so evident to have been practiced in those ancient times, that D. (n) Fulke thus speaketh thereof: (l) Epist. ad Alpius & Romani-

nianum interpret. Augulfini, (m) In via-
ta Hilaris

onis, post med.

It was a superstitious bread given (in S. Austin's time) to those, that were Catechumeni, in stead of the Sacrament. And Philip Mornay in lyke sort thus chargeth the Liturgy of S. Basilis: &

(c) alloweth holy bread to be distributed, after Service to such as had not communicated.

Benediction of Candles is acknowledged by the fourth Councell (p) of Toledo, by Pope (q) Zosimus, S (r) Gregory: (s) Prudentius, and (t) Strabo; and according heereto the Centurists (u) do confess the antiquity of this Ceremony to be great: and withal do further confess, that Candells did burne in the Church in the day time, in Constaintys days: thus, writing hererof: (x) Accensus candelarum interdixit in templis Constantinus instituit; The proufe of which custome is further evident, out of the fourth Councell of (y) Carthage, (z) Eu-

sebius, and (a) Jerome.

The benediction of Palms and Ashes is proved from the authority of S. (b) Maximus. Now to reject the authorityes of all the former Fathers, touching the benediction of Creatures, (r) Lib. 9. is to charge the Primaty Church with superstition and error. Which no Man either of humility, Charity, or learning, will do. Ad herto, that the Protestant themselfs do practise this.

(h) Cent. 3. col. 143. & Cent. 4. col. 865. (i) In Ex. 2. part. 2. p. 18. (l) De peccat. metr. 1. 2. e. 26. (k) Epist. ad Alpius & Romanianum interpret. Augustini. (m) In via-
ta Hilaris-
onis, post med. (n) Epist. ad Alpius & Romanianum interpret. Augustini. (p) In the booke of the Maffe, pag. 51. (q) In Pol-
ta Hilaris-
onis, post med. (r) In Pol-
ta Hilaris-
onis, post med. (s) Prudentius. (t) Strabo. (u) Cent. 5. col. 744. (x) Cent. 4. col. 497. (y) Can. 6. (z) Hist. lib. 6. cap. 8. (a) Contra Vigilantium, cap. 3. (b) In homil. de die Cinerem & Dominica Palmarum.
consecration of Creatures: For they do consecrate their new builded Colleges, and Churches, or Chappells: yea (which is most ridiculous) it hath bene obserued of late, that in some places of England. Yf a Catholicke hath bene buryed in a Church (notwithstanding the Church was first builded by Ga-
tholicks) the Church (as supposed, to be prophesied by the
dead body of the Catholicke) hath bene by it Person and MINISTERS, of new consecrated and holowled, spectantes admissionem.

Now in this next place, we will shew the end, why Creatures are blest, by the prayers of the Church. Which end is threefold. First to signifie spiritual effects: Thus the sprinkling of ashes signifieth penance: Palmes signifieth victory: the Paschal Candell berokeneth the glory of these Resurrection. And thus they are vied to stirr up our devotion. The second End is to take away venial sins: of which poynr S. (c) Thomas and (d) Dominicus a Soro, fully dispute. Now heare we are to conceave, that as the blood of Christ doth clese vs from all sinne, so it be applied to vs by the Sacraments of Baptisme and Penance: so these Consecrated things and our Lords prayer do apply his blood for the taking away of venial sinne from hym, who is in state of grace. The third end is to drive away wicked spirits, and to cure diseases, as appeareth from the prayers, by which they are consecrated. Neuer the lette we are heare to knowe, that these consecrated things do not infallibly worke these effects, as the Sacraments (where not othere) do infallibly worke their effects. And the reason heareof is, because these consecrated things have not their force from any expresse covenant made by God (as the sacraments have) but from the Prayers of the Church, and devotion of the partie vifing them: Besides, sometymes it is not convenient, that we should be freed from sicknes or diseases, or from the molestation of the Deuils.

And according heare we finde, that the (c) Apostles did vie to annoy the de with oyle, and they were cured. In
like for, (f) Epiphanius relateth, how Joseph by holy water, did dissolve incarnation and Magicke. And (g) Theodoret recordeth the same of Marcellus Apameensis; and (h) Palladius of Macarius.

Against S. Jerome testifieth, that S. Hilarion did cure divers diseased Persons with holy bread and holy oyle. The like did S. Bernard, S. (k) Gregory was also there, that one S. Fortunatus did cure one of a broke thigh, only by sprinkling holy water upon it, and his owne prayers. Finally (l) S. Bernard affirmeth, that S. M. Balthas did cure one, that was phænicke, by the means of Holy water. Now these Examples do show, that it is not Negromancy (as the Protestants sometime do term it) to seek to produce (with the help of prayers) supernatural effect, by applying of holy water or holy oyle.

That the Church of God hath authority to blesse Creatures, for the former ends, (and for the furtherance of Devotions) is produced from her greater authority, possessed in changing the Sábadoth day, from Saturday to Sunday; And now it being thus changed, is indelible. (m) Which point by the confession of learned (n) Protestants, was wrought by the sole authority of the Church; and is not warranted by any text or passage of Scripture.

Now thus farre of all these former points. And here I am to end; adverting the Protestant Reader, that what is here set downe, containes (for greater brevity) but short discourses of the said controversyes here handled; and alluring him, to see the rest, part of the proofs and authorities, drawn from Gods holy Word; from the testimonies of the Fathers, from the practice of Gods Church, and from the confession even of our Adversaries are here alluded, which might be produced, in warrant of the said Catholick doctrines. And therefore, I referre the Reader (these being given, but for some dilatation and tard aforehand) for his greater satisfaction, to the many learned Catholicke Treatises, written upon the said subjects.

(f) Haret. 30.
(g) Lib. 5. cap. 21.
(h) Cap. 19.
(i) In vita
(l) In vita
(m) So teacheth D. Whitewifte in his defence par. 89. D. W. de
(n) In vita
(p) Cant. 88. Car
(q) In vita
(r) In vita
(s) D. Whitewifte in his defence par. 88. D. W. de
(t) Bull. in his
(u) Bull. in his
(v) Bull. in his
(w) Bull. in his
(x) Bull. in his
(y) Bull. in his
THE ARRAINMENT
L. CHEIFE IVSTICE.

Michæas. What do you reply hereto? Are these discourses of your owne framing? Again; if they be, how can you then free your selfe from that infinite Wrong, which you (being a stranger) offer to our flate, in seeking thus by supplanting the Gospell, to plant your owne false Religion? And lastly, what were the Motyues, inducing you rather to divulge these particular doctrines, than divers others of greater weight and consequence, which are still in Question betweene you and vs? Be-like there was some reason of this your election & choyce.

MICHAES.

My very good Lord. I will answere you to all your demands; And herein my Tongue shalbe a true Interpreter of my Heart. First, concerning the Author. I do here freely grant, I was the Man, who penned them; who taught them; and who through Gods grace and assistance, wilbe ready to seal the truth of them (if need should so requyre) with my bloud. Concerning the choyce made of these Controversyes, among many others of as great, or greater importance, now ventilated betweene the Catholicks and the Protestantts. Your Lordship may be aduertized, that the true reason was; because I do finde by experience, that the common and ignorant Protestant of meane conteate, and whose understanding is v Whilst it be taken at first sight, seems not to take more exception at these Catholicke doctrines, then at others, heere not discoursed of. The cause hereof I take to be, in that most of these content in practice (and consequently, are dayly subject to the outward sense.) Whereas those other, for the cheife part, do lye in speculation; & thereby are further remoued from the apprehension of the vulgar; whose understandings herein are commonly like to boysterous Instruments, impricable and infrutable to worke upon any fine and curious matter. For I grant, that though they were principally written for some students of the University of good talents; yet secondarily my intention was, the instructing of the unlearned Protestant in the said Catholicke doctrines. That
they are here handled so briefly, is in regard of the multiplicity of the Questions; each of which, if it were at large disputed off, would require a small Treatise; And therefore I have rather undertaken to set downe (besides some few proofs of them) the true state of every such Catholicke point (so to vindicate it from the false making of the Adversary) then in the fullest manner by authorities, to confirm & fortify them.

LORD CHIEF-JUSTICE.

Well touching these two former points, you have answered (and in part satisfied) me. But what say you to the injury by you wrought, not only against the universal; but even against the whole state? Which cannot be by our own statutes and Decrees, brooke such tumultuous proceedings in any Mann, much lesse in forayners; as to labour to disquiet the beaustifull frame of that Religion, which the whole Realme for these many years, hath so peaceably enjoyed.

MICHAEL AS.

Most Reverend Judge. Give me leave without offence, to use the words (only allusively, not comparatively) of that great Apostle; who like my selfe, was once a Jew, but after a Christian: Neither (\( )\) against the Law, nor against the temple of (\( )\) Acts.21st God, nor against Caesar, have I any thing offended.

It is true, And thus I confesse with comfort (for discomfort is the ordinary attendent of a faulty judgment) that I much labored (and to that end chiefly) penned these short Discourses to dissimulate the true faith of these points in the minds of the Scholars of my acquaintance; And why might I not? Since the view of an amiable faith is so great, as that without it no man; with it all men may stand gratefull in Gods eye: Sine (\( )\) satis impossibile est placere Deo.

Consider my L. the price but of one Soule, which our (\( )\) Heb. Saviour hath ransomed out of the Deuils hands, with so high a rate: \( )\) humiliatis (\( )\) semetipsum, factus obedientis vsque ad (\( )\) Philip: mortem; mortem autem crucis. And then thinke, what great it were, that this Soule through wants of true faith, should return.
THE ARRAGEMENT

turne to it former thralldome. Alas my L. Is it not greate pitye,
to see divers yong students of eleuoted Wits and apprehen-
sions, either to receive their Religion ( which they beleue to
be true ) from the bare assurance and trust of their Readers and
Maysters, without any further examining or tryall of it; Or
els little to pryze any Religion at all? And thus in this later ma-
nar, this poore Material Prima being Formlesse, is ready in-
differently and without choice, to enterrayne the impression
of any Religion. Now is it not great pitye ( I say ) to suffer
these Soules to perish eternally, as not having an articule &
perfect Christian sayth? Which sayth ought to be qualified;
being it auaileth little to beleue in Christ, except we beleue
truly in Christ: For though sayth be heare to be required; yet
a falle sayth is as presidial, as a meare Misdemeisse: So light
is more nece sary to the eye, then darknes; yet not being well
proportioned, is more dangerous to the eye, then darknes.
And indeed ( my L. ) I must confess, that I do more fully glasse
their danger in my owne former want of sayth, when I conti-
nued a Jew; And am in this respect more ready to imparte
the benefit of that to others, of which my selfe have alreadie so
fully telled.

Now for this my attempt ( my selfe being an Alien ) I
must shrowd it under the wings of the lyke attents of S. Peter,
and other the Apostles; who were not afrayd to go ( by our
Lords commandement ) into strange Countreyes, to preach &
teach the faith of Christ: (*) Euntes in mundum universum, pra-
dicate Evangelium omni Creaturae.

And my good Lord: I must therefore further say, that
though a Zeraphicall and burning zeale in this kind, may in an
humane eye, seeme to be but a kind of madness; And that high
Vertues of this Nature (through want of due consideration) do
rather offend, then please; yet since the Apostles did first track
this unusall path, their example hath more emboldned me to
read herein their stepps.

VICE-CHANCELOVR.

(*) Marc.
6.
OF THE CONVERTED IEM. 113

Good God. See unto what an affront of impiety Man's nature is arraigned. I mean heere, not only to do evil, but to make the Holy Apostles patrons of the said evil. No Michel. As soone may the Idol Dagon stand by the Ark, so your pernicious Machinations beare affinity with the actions of the Apostles. You preach not Christ, but Antichrist; and you must remember, that Christ himselfe said: *Who[1] artworks not with* (**) Math. me, saith he.

M. Vice-Chancellor, I see, you much labour to have the advantage of the day against mee: so willing you are, that I should ye prostrate with the base shame. Yet my comfort is that Innocency (though oppressed) still continues Innocency. But to come to the point. What have I done, which the glorious Apostles may not seeme to have done? They went into foreign Countries, without any peculiar licence of the Prince of them, to preach the Gospel of Christ: I heare (being a stranger) have aduentured to initiate some tumults in the faith of Rome, which is the sole true faith of Christ. They preached peaceably without raising of tumults, or reaching disobedience against the Prince of the Country: I did yet venture to ordre things, by undiscreet courses, they might happily pull thousand of Souls out of the inmost of the Devil: I do confess, my sole end was to do some good in that kind, if so God would vouchsafe to bless therein my endeavours; And multioffull I should be, if through my owne labour (under Christ,) I might say, but of any one straying Soule, with the great Father in the Gospel: *This[2] m. Jesus was dead, but is risen: saith he,* and is fomed. (***) Luke.

But my accointments, mured their days in most bloody Martyrs, ones: O! that I might be so happy, as to redeem my manifold sins with so glorious a death: so true is that Eunomis, *the bond of Martyrs is the key of Paradise.*
THE ARRAGMENT

Here are now my good Lord, if you condeem mee, how can you finde them? Therefore either abjure mee with them, or accuse them with me: S. or, all of you be either guilty, or all innocent. If guilty, I glorie to have such Precedents of this my imaginary Cryme; If innocent, Why then do I stir at this wofull barr of justice, pleading (if not for lyfe, at least) for Liberty?

LORD-CHEIF JUSTICE.

Although these your resolutions and endeavours [Michæ] may seem to proceed from a remour and zeale; Yet I hear, this your zeale is branded with those words of S. Paul: (o) E- mulius ratioe Dei habent, sed non secundum scientiam. Since divers Men have certaine impestulities and violent Straynes of Nature, which (because in their owne private conceits, they meane well) they feare not to guild over with the faire title of Christian zeale. Againe [Michæ] where are you secke to theyld your attempts, vnder the example of the Apostles, your mistaking heare is owr grosse: since they preached the uncontaminated and unspotted faith of Christ; and weare therefore not only excusable, but even warranted by the Holy Ghost: Whereas you do teach a religion, mixed with divers errors, and humane Inventions; and therefore farre different from that, first planted by the Apostles.

MICHAELS.

My Lord, What colours locuer of disgrace and contumely may (in another Mans eye) be laied upon thee, my actions: yet to my selfe I am best privy, that they procede from my sole desire of advancing the faith of Christ, and from the bent of a strong affection, and love towards him: Amor (c) meus, pons, mecum, illo foro, quocumque, foro. Which love and promptitude ought to be so intence and vehement, as that in deed it cannot transgresse any bounds, within which it may seeme to be limited. And therefore I heare hold it an extreme, to secke in these actions to avoid the Extreme; where the Extreme (if any such can be) putoff on the nature of the Meane. O my Lord.
OF THE CONVERTED JEW.

Lord, when the Apostle did write those fiery words: (d) Prae-
dica Verbum, in saepe verbo, importum: arguisse, obseruare, increp-
are. No doubt he taught us thereby, that in the preaching of
the true Christian faith, we should performe it with all pro-
peration, speediness, and alacrity; not loosing the time in any
ceremonious delays. Now my Lord, where you say, that the
faith taught by me, is different from the faith first planted by
the Apostles; I hereto answer (though most briefly, since this
tyme is not capable of any long Discourse:) Ye that Christian
Religion, wherewith Rome was first cultivated & tilled by the
labours of the Apostles, did never since that time to this day, suf-
ter the least change in any dogmaticall & materiall point; Then
followeth it inevitably, that our present Catholick Religion is the
same, which was preached by the Apostles; and consequently,
that I (contrary to your L. supposall) do here instruct the Aca-
demians in the same faith and Religion, which first flourished in
those prime tyme. Now that no tyme should be made
at Rome in points of faith and Religion, your Lordship may
be fully satisfied, by perusing the former Dialogue, betweene
the Honorable Cardinal and Doctor Whiakers.

VICE-CHANCELOV.

My Lord, Michael will trye you with his wearisome
speeches, and (if you would suffer him) will perorate whole
days together; for he hath a peculiar delivery of himselfe in
seeking to decline his accusations, by framing his tedious dis-
courses, touching the supposall honour of his owne Religion;
wholly impertinent to that, for which he now stands arraign-
ed. Therefore to cut off all such exhorbitant speeches, I
now in your L. presence (to the greater accumulation of his
former crymes) do in this last place, accuse him of being a Po-
pish Priest: a pernicious State of Men, and such, as your Lord-
ship well knowes, is incompatible with the Lawes of our
Realm. Thus we may observe, how the over-shadowing Pro-
vidence of God hath disposed in these matters, that if (by sup-
posall) his former faults might passe uncorrected, yet this last

(d) 2. Ti-
moth. 4.
THE ARR A I G N M E N T
breaketh through the bounds of all Commissiration and Pity.
Therefore your L. may do well to examyne him stricly
hereof, and cause him to answere without any referred sense or
equivocation; the peculiar Dialec of the Papists in like cales.

L. C H E I F E - I V S T I C E.

Perceiving you not here a Michael, how in your accusation
one cry me is ever at the backe of another; like waues follow-
ing one another, till they all one flow and overwhelm you?
You are here lastly accused to be one of that estate of Men (I
meane, a Romish Priest) which are insufferable in our Nation;
and whom (as guilty of many foule transgressions) our Lawes
do most severly punish: Tell me therefore directly, whether,
you be a Priest, or no.

M I C H A E L S.

Sweete Iesu, what sallyes of Malice hath your-tongue [M.
Vice-Chancellor] made in this your long Processe of my accus-
tation? First by charging me with reald disobedience to the su-
preme Magistrate, then with penning the foresaid Catholicke
Treatises; and now (for the close of all) with being a Priest:
Where I see, howsoeuer my cause be good, yet I must be, re-
puted Euill. But leaving that, and to answere to my Lord's
last Question. Since then I am demaunded thereof, I will not
conceale my greatest honour. I grant, I am a Catholicke and
Roman Priest, created by the reverend hand of the most illu-
nrious and learned Bellarmine. But is the very name of a Priest
(though otherwise, not to be charged with any fault) so dis-
 Skinny? In this place? Or shall it be at any tyme here asked,

Cur de folonimne patris factis?

Your Lordships judgment (no doubt) would heare in
be altered, if so you would vouchsafe to take into your Con-
ideration, the antiquity of the holy Order of Preisthood.
Since our Saviour himselfe was the first Priest in the tyme of
Grace; typically adumbrated by that of Melchisedech: Tw(f)
es Sacerdos secundum ordinem Melchisadech; Of which poynt
the goldenéred Father thus wrytheth: Vide (g) typum, co-

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(a) Tertul. aduers.
(b) Gentes.
(c) Psalms.
(d) Psalm. 109.
(e) Chryst.
(f) Cyprius. folio 34.
(g) homil. 35.
in Genet.
OF THE CONVERTED JEW. 117

Thus Christ was the supreme Priest; Man, but the Ministerial Priest. O how reverently do the ancient Fathers speak of Priesthood? Nazianzene termeth a Priest, the Mediator between God and Man. Chrysostome (h) Epist. honored Priesthood so much, as that he did write a booke, 8. ad Sim., entitling it: De Sacerdotiis; among infinite other passages of plerum, which subject, he thus faith: Non Angelus, non Archangels, non alia quaeque creaturae, sed ipse Paracletus Ordinum censurae dispositus: Neither Angel, nor Archangel, nor any created Power, but only our Advocate or Comforter, Meaning Christ; did instruct us in this Order of Priesthood. Ambrose in like sort did write of this subject; citing his Treatise: De dignitate Sacerdotii., In which booke, speaking of the manner how a Priest is created, thus writeth in the first Chapter thereof: Hominum mortem, Deo legitur gratiam; Sacerdos imponit simplicem dexterae; Dei beneficium potestat dextera: Man doth impose the hand, but God giveth the grace. In a Priest doth lay his humble hand (meaning, upon him, who is to be made Priest) But God doth bless with his powerful hand. Leo the first, thus worthily writeth hereof: Omnium (i) Sacerdotum tam excellentissi.

eft electo, ut habe, quis in alio membro Ecclesiae vacaret vel culpa, in illo tamen habeatur illicita: The state of all Priests is so noble, as that some things theare are (meaning, marriage of Priests) which being lawfull in other members of the Church, are nevertheless prohibited in them. To be short, Pascianus thus amplifieth upon this point: (k) Plebi unde Sprinres, quam non consignatus vult Sacerdos? How can that Society or company of Men, receive the Holy Ghost, if the anointed Priest doth not sign & bless them?

Thus farre in generall of the dignitie of Priesthood, which I hope in modesty, and without the least uche of Vanity, I may allledge; for bearing many more authorityes of lyke nature; lest my producing of them might be misconstrued (my selfe being a Priest, and therefore interesteed in them) by some one or other depraving tongue.

P. 1.
THE ARR A I G N M E N T
VICE-CHANCELOVR.

What you have heard [Michael], alleged out of Antiquity in honour of Priesthood, we willingly acknowledge; since it was then meant, and now is truly applied to the Ministers of the Gospel, and others of the faithful (in regard of the spiritual sacrifices of prayer, daily offered up by them) who therefore in a metaphorical and improper acceptance of the word: Priests (and as the phrase is, are termed) are termed Priests.

MICHAEL. M. Vice-Chancellor. You are falsely mistaken herein, & willing (it seems) you are to vindicate to your own Ministerial function the pray'r[s] due to Priesthood. But I hope, you will stand to the judgment of S. Austin and other Fathers herein. S. Austin then thus speaketh of this point: (1) Solo Episs. & Presbyters proprie vocantur in Ecclesia Sacerdotis. Thus Austin by expressly calling Bishops & Presbyters only Priests, excludeth this secondary and improper signification of the word: Priest, which you seeme heare to mantayne; and which in your sense may be truly extended to Women, who offer up the Sacrifice or prayer to God, as well as Men. And according hereto it is, that Irenæus, (m) acknowledging with you, that in a restrained sense alltrue Men may be called Priests doth further teach a peculiar Priesthood of the Apostles (different from the former kynd of Priesthood) which (faith he) daily attains upon God and the Alter. And hence also it is, that the greeke Word: σacerdos, which properly signifieth: Sacerdos, is applied to Christian Priests by (n) Eusebius, (o) Jerome, (p) Ignatius, and finally (to omit other:) by (q) Dionysius Areopagita. I may ad in further warrant of this Truth, that the ancient Fathers do make frequent mention of Alters, now to be in the Church of Christ. But, the word: Alter, hath even by the confession of Dr. Raymonds a necessary and inseparable reference to the words: Priests, and Sacrifice, as they are taken in their proper and natural signification; since they
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are Relatives. And seeing every Alter hath a relation to a true and real Sacrifice, and to a Priest, as the Word is properly taken, and as the said Priest doth offer up a true and real Sacrifice. That the Fathers do often mention Alters, now to be in the Church of Christ, you may [M. Vice-Chancelour] peruse, (s) Auffin. (7) Christoffome, (8) Optanus, (x) Dyonibus Arco, (s) De ci- poqita, and finally the (y) Canons of the Apostles.

VICE-CHANCELOUR.

Howsoever the Primatine Fathers may take the word: Priest, It is not much material to us, who heere relye only vpon the pure word of God, interpreted to us by the Holy Ghost: yet sure I am, that Those Priests, (who come into Eng- land) do arrogate unto themselves a dooble Prerogative, of which All Antiquity was wholly ignorant. The first is, in under- taking to reconcile men to the Pope, (our heares designd ene- my.) And so by this means, to alienate them in their allegiance from their owne naturc Praye and soueraigne. The second, in assuring to them power to offer vp in the Muffe, the body & blood of Chrise. Which once for all was offered vp for the whole world vpon the Crosse. Now both these attempts are deseased punished by our Lawes, for their attrocities there- in committed; And to the daunger (decreed against them) your see [Micheas] refus obnoxious, seeing you (being a Priest) have no doubt often practized them both, since your arrival into England.

MICHÆS.

It is wonderfull to obserue how Malice (taking the place of Ignorance) seeth vp Mans judgment for I presume [M. Vice-Chancelour] You cannot be ignorant of the untruth of these your affections. Therefore for the better satisfying of you (My present Judge) whom in all reason and duty I am bound to satisfy. You are heere to know, that what M. Vice-Chance- loyr calleth reconciling to the Pope, is nothing els, but an incorpating of one into Christ Church (if so afore he was no member thereof) by Confession of his forefathers, (accompanied with
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with a resolution neuer to sinne more) to a Catholike Priest, and absolution thereof given by the said Priest; Or if he were afores a branch of the said Mystical Body, then is this M. Vice-Chancelour reconciling a meere penitent Confession of our finnes to a Catholike Priest; attended on with an absolution from the said finnes: By force of which Sacrament, we overcome him, who is invincible, and restrayne him, who is Omnipotent.

Now heare I demand in all sincerity, how these spiritual actions of a penitent sinner may be reputed prejudicial to his Loyalty to his Prince? Or what necessary relevance hath the one to the other? Or shall we thinke, that in Catholike Countries (for the reason is the same of Catholicks, living either in Catholike or Protestante Countries) one renounceth his Loyalty to his Prince, by receiving so spiritual a physicke, for the curing of his soules diseases? Alas (M. Vice-Chancelour) I much grieve, to see you thus drunke (as I may say) with malice, as to forge such strange and forced interpretations of the Precepts and Catholicks proceedings heathen. And I pray you, how can it be conceiv'd (M. Vice-Chancelour) that our prophanity towards God (for such a nearness is wrought, by a true & penitent Confession) should be presumed to cause a greater distance of our obedience from our Prince, and that our state of grace in the sight of God should be centur'd as a state of Disloyalty in the eye of Man? No. The case is nearly contrary to your supposition. For since absolute Princes are the Viceroyes of God, and in that respect are termed Gods: (a) Ego dixi, dixisti. And since we are bound to obey our Prince, even proper (b) to St. Peter: Therefore we may truly inferre, that a truefull conscience, both to offend God, or through the act of offending; yet willing by the Sacrament of perrance & absolution to expiate it finnes, is ever most ready to performe it duly (even for fear of Gods displeasure) to his sovereigne. And that such men, as want this tenet of conscience, are loyall subjects to long only, as their owne temporal and humane interests.
OF THE CONVERTED JEW.

VICE-CHANCELLOR.

You speake much [Michael] of your Priestly functions, in absolving of sines, confessed. But you should prooue (if you can) since it is most material; that such Men, as were teemed Priests in the Primative Church, did heare the confessions of other Mens sines, and did giue absolution of them, so confessed. And if you cannot make this good, from the Precedents of those fiercer and purer tymes; we must then reft assure, that this your assumed authority, is but a mere Innovatioun, ingenied betweene the pryde of the Priet (taking upon him Gods person herein for we read: Quis pontif disimitur peccato, nisi solus Deus? Marc. 2.) and the Incurpulous superstition of the confessed Penitent.

MICHAELS.

It is true, that only God originally, primatively, and immediatly remitteth sines; and in this sense the Scripture speaketh of only God remitting of sines; yet is his divine Majesty pleased to vse Man, as his instrument therein, according to those words of our Saviour to the Apostles: (d) Whose sines you shall forgive, they are forgiven, and whose sines you shall retayne, they are retayne. From which passage we further inferre, that feing sines are to be retayned, and not remitted; it followeth inauoydably, that we are oblied particullarly and distinctly to confesse our sines to the Priet. For how can the Priet know, what sines are to be retayned, and what sines to be remitted, except he know, which the sines be in particular? Ad heereto, that if God vouchsafeth to vse Water (a creature much more base, then Man) as his instrument, for the taking away of Original sines; then much more may Man, as his instrument, and receaving his authority heerein from the words of Christ, and from his Passion (which giue force and efficacy to eich Sacrament, now in the tym of grace), practive without sacrilege the same authority.

that the auncient Fathers of the Primative Church (con-
THE ARR AIENCE

tray to your former bold afftrtion,  M. Vice-Chancellor did con crudantly teach & practize our Catholicke dectine there- in, is most evident. I will not overwhelm you with multitude of their testimonies (though all of them are most luminant in such their sentences) therefore three or four of them, and such as are most eminent, shall suffice. Heere then first, I will produce the words of Saint Basill, thus wryteth: (e) Necessario peccata

taa perempti debens, quisbus credis est diuerso mysteriorum

Dei; sicutem rationem habe in peccatori eum vertere illos

ominibus securos esse. Our sines ought of necessity to be revealed to them, to whom is committed the dispensing and distribution of the mysteries of God; and this, in se in Penance we do find, that the ancient Christians did follow. Thus we see, that this authority and words of Saint Basill imply a necessity of confession of our sins to the Priest; and consequently a particular relation of them. Saint Leo thus conspireth with Saint Basill: (f) reatum confesstionum suifficiat follis Sacerdotibus indicatoes con-

fessione confitea. &c. Sering is sufficient, that the guiltines of our consciences be made knowne only to Priests, in secret confession &c. where you may see, that confession of sines in those dayes was made secret, and only unto Priests. Saint Austin thus agreeth with the former Fathers: Non solam (*x) post peccatori

&c. Not only after Penance is prescrib’d, a Man ought to keep himselfe from these vices; but also before penceane, while he is found; who if he should deere not in his last end, Nescit, si ipsam peccationem accipere, & Deo, & Sacerdoti praebet sua confitore

potest. He knoweth not, whether he shall have power to receave his penceane, and to cause his sines to God, and to a Priest.

S. Cyprian thus wryteth of this poynt: (g) quanto sice

maior & simulare sint, que quoniam nisi nobis sacrificiis aut

libelli facinore confessit; quosam tomen de hoc vel cognieas-

runt, hoc ipsum ipud Sacerdotum Deo velizet & simpliciter conf-
dentes, exomollogis si confitentur sacrum; animat potius exponunt, 

salutarem mecum parvis sicut & medicis umbilicibus exquirunt? How much more greater faith and better fear, have they, who

through,
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though they be not guilty of any crime touching Sacrifice, or giving up a Libel; yet because they had such a conceit or thought, they do with greiffe and simplicity confesse this to Priests &c. Thus do they disburden their consciences, and seek to apply a healthful remedy to their smallwounds? Now here by the words: Sacrifice, and Libel, are to be understood, sacrificing to Idols in the tymes of the Heathen Emperours, and giving up their names in a booke, that they were content to sacrifice.

To be short, Tertullian thus fyth of this custome of confessing our sinnes to a Priest. Plorans hoc opus aut subjugere, aut de die in diem differre presuma, pudorem magis memores, quam fames: velut illi, quis in partibus verucundioribus corporis, contralecta scientiam Mediciam vitant, & sibi cum evadentia peramur: I do presume, that divers do either among this worke (meaning of confessing their sinnes) or do deferre it from day to day, being more maddfull of their shame, then of their health: They being heerein like to those Men, who having some diseasse in their more secret parts of their body, do see the cure of physicians; and so they perisse through their owne shame. Thus Tertullian, from whole testimony is necessarily evicted particular confessioun of our priuat sinnes, even according to the nature of his similitude heere vised.

This point of the auncient Fathers judgement, touching confessioun of our particular sinnes to a Priest, is so cleere and manifest, that the Centurists diiscourings of the vie thereof, in those former tymes, thus plainly acknowledge: (i) Si quis penitentiam agat in peccatum prae confessori, sic enim confessionem magnopere Tertullianus urgeat in libro de Penitentia; & in institu- sem sui & prae confessori, quae delitta & censurae prava confessionem, ex aliquot Cypriani locus apparit. &c. If any in those tymes diiscovered, they did first confess those sinnes: for thus dowe Tertullian mightly urge Confession in his booke de Penitentia: And that priuate Confession was then in use, by the which sinnes & even wicked thoughts were confessed, appeared from certaine places of Cypriani; to wit, out of his first sermon de Lapidis, & lib. 3. Epis. Q 2 .
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epit. 14. and 16. Thus saith the Centurions (all eminent Protestants) who (we see) do grant, that in those times, even private thoughts (much more particular actual sins) were accustomed to be confessed. Which Centurions do further witness, that the Priest did in those times, abate the penitent (besides by pronouncing the words of Ablution) with the Ceremony.

(*) Cent. (** of imposing his hand: a ceremony, which at this very day, is used by the Priests. And thus (My Honorable Lord, and you M. Vice-Chancellor) you both may from hence perceive, how near to the Apostles dayes Confession of particular sins (even by the acknowledgment of the Protestants) was usually practiced: Which point being granted, it must by force of all Reason follow, that Christ did first institute this Sacrament of Confession, and the Apostles did first exercise their authority therein, given to them by Christ. Since otherwise it cannot probably be conceived, that a dogmaticall point of faith and Religion, so crosse and repugnant to Mans nature (as Confession is), could in so short a time, invade the whole Church of God, without any contradiction or resistance.

**Vice-Chancellor.**

Michaell, you have spoken much in warrant of Confession and Ablution, given by the Priest. But the question (in regard of your former allledged authorityes) is not so much, whether Confession of particular sins was generally taught by those ancient Fathers; as whether they had inst reason and warrant so to teach? But I will passe no censure of them, touching this point. But [Michaell] what do you say to that assumed authority and privilidge, which you Priestis venide to yourselves, in the sacrifice of the Masse? Whare you bease the people in hand, that you sacrifice and offer vp the true and natural body and blood of Christ to his Father. I am assured, that the ancient Church of God cannot afford you any example hereof; And the rather, since it is manifest, that the doctrine of Transubstantiation (upon which your doctrine of sacrifice is grounded) was first brought into the Church at the Council...
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Council of Lateran by Innocentius the third; which Council was holden anno 1215. And therefore it was celebrated many hundred yeeres, after the Period of the Primaince Church.

M I C H A E S.

M. Vice-Chancellor. The sequel will show of what Antiquity the doctrine is concerning the Sacrifice of the body and blood of Christ. Which is daily offered vp by the Priest. But first, I will take away your stumbling block, touching the name of Transubstantiation, imposed by the Council of Lateran. For the better removal whereof, you are to conceive, that the doctrine of the real being of Christ's body and blood in the Sacrament of the Eucharist, and Sacrifice of the Mass, was taught in all the precedent ages; though the word: Transubstantiation, (for the better explication of the doctrine) was then (and not before) invented: Even as the doctrine of the Trinity, was ever in the first infancy of the Church generally believed; yet the word: Trinity, was first imposed upon the doctrine, by the Council of Nice.

But to proceed further, touching the Antiquity of the doctrine of the Sacrifice of the Mass. We first antecede herto, that it received it first institution and beginning, even from the night before, the Creatour of all flesh did suffer in flesh. For our Saviour being at his last suffer, did then first institute it, when be delivered to his Apostles his owne body and blood, saying: Tace in my body. I will in my Blood &c. With reference to which institution, the Apostle calleth the table upon which this Sacrifice is made, (k) to wit an Altar, being (l) Heb. denoted of the verb, signifying: Sacrifice. But let vs x3.

see in what dialect Antiquity speakeh hereof: Some few places (among infint) I will heare secket: first then we find S. Authin thus to say: Quid (1) gr. tins offerri aut sacrifici possit, quam c. ro (1) Lib. 1 3 sacrifici crucem efficiemus Sacerdotis nostris? What can be offered vp, or accepted more thankfully, then the flesh of our Lord, made the body of our Priest? Chrylostome thus Q. 3 wyth: 
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wryteth: Per (m) id tempus & Angeli Sacerdottis auditur &c. At
that tyme the Angelis ar'moure onto the Prefet, and the whole
order of the beasemly Foweres &c. great vyses, and the place
wears onto the Alarum full of queares of angells (in silvis homae-
orum, qui incunulator) by reason of the honour of hym, who is
the unanomad & offered up; which thing we may fully beleive,
vel extanto illi sacrificio, qui suscettit.) in regard of so
great a sacrificethem performed. Gregory Nythene: Dominus(n)
praeoccupant imperium deiuorum &c. Our Lord presenting the
violence of the iewe, being both Prett and Lambe, made hym-
selde a sacrificeth. But then demandest of me when this did happen?
Euen then, when he gave to his discipules his body to eate, and his
blood to drink.

Optatus Milvitanthus discusseth: Quid est ius sacrifici-
orum, quam altaria Dei, in quibus aliquando nos obtulimus,
frangere, tradere, &c. &c. in quibus vota populis, & mem-
bra Christi portatae sunt; &c. What is so sacrifices, is tobreake,
or scrape, or to remoue and take away the Alarum of God? upon
which your selfs sometime have offered; in the which the vomes of
the People, and the members of Christ are borne. And further
the saide Father: Quid (p) altaria, nisi Sus corporis & Sin-
guis Christi? What is the Alarum, but the faire of the body and
blood of Christ?

S. Ambrose: Eisti (p) nonus Christus non occupatur offerti:
ius nonem offertur interitis, cum corpus eius offertur. And againe:
Cum (q) sacrificuus, Christus isti present, Christus immola-
tur: when we do sacrificeth, Christ is present, Christ is sacrificeth
or immolated.

Ephrem: Quid (r) sacrificuus : simulacrum : &c. Why doth
show sacrificeth simulacrum to be searched after &c. Be thou sayth-
full and innocent, and participate thou of the immaculate body of
thy Lord, with a most ful faith: being assured that thou dost eate
the whole Lambe.

Cyprin. Cana (s) dispositus inter Sacramentales opulas &c.
The supper being prepared, the ancients and now institutus did
write

De Natura Dei
minime
scutanda

Sem.
decena

Domini.
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were together among the sacramental meats; and the Lamb, which ancient Tradition did set upon the table, but gers of mid, the Master dote give to his Disciples an incorruptible meate.

Tertullian (t) and Dionysius (u) make frequent mention of Altars, and consequentiy of Sacrifice.

To conclude this passage (as a cyclical progress) Hypopolitan Martyr introduces Christ speaking to Bishops and Pryells in these words: (u) Venite Pontifices & Sacrares, qui pretiosum corpus & sanguinem munem quodas in moliftis: Come hither, you Bishops and other Pryells, who have daily im-

Now Mr. Price (Chancellor) in regard of the perspicuity

of these sentences of the former Fathers, and of others, others

such authorities of the Eird and other Fathers of the Primative

Church (heare through brevity pretermittit.) It is the leffe

wonder, that your wone learned Protestants do ingeniously

conclude the truth of those Fathers judgments herein. For (to

omt) that the (*)Centurials do particularly charge S. Ambrose, (x) Cent. with this very phrase: Missam facete; vied by vs Pryells at 4. c. 4. col. this very day.) do wee not find Calvin himselfe thus to ackno-

ledge of them in general? (x) Vates etlos video &c. do see, (x) Lib. 4. that those ancient Fathers did writ the memory of the Lords sop-

per otherwise, then was agreeing to the inistitutions of the Lord. Since the Fathers supper and their shew and resemblance of a

vreme (libation &c. they instating some nearly the Jewish man-

ner of sacrificing, the other Christ did ordaine, or the nature

of the Gospel would suffer. And hereupon it is, that Calvin in

an other place, thus chargeth the Fathers: (y) The Fathers did

abattaine the supper of the Lord, by addisg of Sacrifice unto it.

Neither can these words of Calvin be restrayne to those

Fathers only, who luted either in the midst, or towards the

eond of the Primative Church: First becase they are delivered

(without exception) of the Fathers in general; Secondly, by

reason that other learned Protestants do charge the Fathers

some of them living immediately after the Apostles; others

lying

(t) Lib. de

pariten-

(i) Cap. 3.

Eccles.

Hier.

(u) Orat.

de And-

chaff.
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lying even in the days of the Apostles with the said doctrine of sacrifice. Thus (conterting hearto) we find Sebastianus Francus (an eminent Protestant) to vie these words: (2) Statis post Apostolos, omnia invenienda sunt &c. Presently after the Apostles departure, all things were inuered &c. Et eum Dominii in sacrificium transformatum est, and the supper of the Lord was changed into a sacrifice. But Hofspuian (that famous Protestant) meth higher in tyme, thus confessing: (a) Iam sum primo illo seculo, viventibus adhuc Apostolis &c. Even in the very first age (the Apostles yet living) the devil labored to seduce Men more about this Sacrament (meaning, touching the Fathers supposed admiring of sacrifice to the Sacrament of the Eucharist.) Then about Baptisme, withdrawing Men from the first form thereof. Thus farre of the Fathers cleare sentences, and of the learned Protestants confessing no lesse, touching the doctrine of Sacrifice.

VICE CHANCELOVR.

It lett preuizeth vs [Michael], who proffeseth the Ghostfell though the Fathers did teach the doctrine of the sacrifice of the Maffe. For seing it is granted, (both by vs and you Papists) that divers Fathers erred in other particular points, why might they not alyke erre in the doctrine of the Sacrifice? And seing we are not oblied to embrace their other acknowledged Errors; why should we be forced to entertaine this their circut.

MICHAEL

O [M. Vice-Chancellor.] the difference is great, and subject even to a vulgar judgment. For we grant with you, that some particular Fathers did erre in certaine points, yet were those their erreors pretendly condemned and written against, by other Orthodoxall Fathers. Thus for example, did Austin, Ierome, and Epiphanious wryte against Ongen, teaching that the Demills were at the last day to be saued; against Tertullian, denying second Mariadges; against Cyprian, mantayning Rebaptization.

Now heare wee grant, that such particular Fathers might and
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and did err in such particular points. But the Case is farre otherwise. When many of the chief Pastours and Fathers of seuerall Ages of the Primitie Church do concurrently teach a point of doctrine, as an Article of faith; And that they are not contradicted by any other of the Fathers, for their manifesting of the said doctrine; And in this sort is the former doctrine of the Sacrifice of the Maffe, taught without any opposition at all, not only by the former alleged Fathers, but by many others (or rather all others) for brevity heare omitted.

Now in this Case: [M. Vice-Chancelour] we Catholicks do hould, that such their doctrine so ioyntly by the Fathers taught (without any contradiction) is most agreeable to Gods word. For being the Fathers of the Primitie Church, were in those daies the chief Pastours of Christs Church; Ye they should ioyntly erre, in faith, then would it follow, that the whole Visible Church of God should erre: an assertion most repugnant to the promise of our Saviour: (c) Super banc petram adscibo Ecclesiam meam; Et porta Infers non praebet urbem aduer-
susam) and to that honorable title given to the Church by the Apostle styling it : (d) columna & firmamentum veritatis.

Now what reverence and respect we are to give to the Primitie Church, and how we are to conceive of the authority of it, I will (for the closure of this passage) referre you [M. Vice-Chancelour] to the sentences of your own Brethren, being most learned and remarkable Protestants; & from whose judgment therefore herein, you cannot without great branch of modesty decline. First then we find Kempiusius thus to advaunce the authority of the Primitie Church: We (e) doubt not, but that the Primitie Church receaued from the Apostles & Apostolicall 74

Men, not only the text of the Scripture; but also the right and na-
ture fense thereof. The contesion of Bohemia thus magnifiteth the same: The (f) ancients Church is the true and best Mistress of Posterity; and going before leadeeth the way. Finally Dr. Jewell is no leffe sparing in his prayses heereof saying: (g) The Prima-
tie Church, which was under the Apostles & Martyrs, hath e-
vermore been accounted the parent of all others without exception.

R. Such
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Such transcendency of speeches (you see) your owne more sober and learned Brethren are not aafraid to aascribe, to the Fathers of those prouerbe tymes.

L. CHEIFE JUSTICE.

Mishasa, I grant, you have spoken fully in defence of your owne state, and of the severall offices thereof, practyzed by you Priests. And though I will not say like to Agrippa: (h) A little you b.ue presuaded me, to become a Catholikes; yet I must ingenuously acknowledge, I never heard a cause of this Nature, with stronger & better arguments defended. Yet for the more perfect balancing and weighting the force of your authoriyes (my selfe not being conversant in the written Monuments of the anciuent Fathers) I must submit this point, to the more mature discretion of our learned Denims.

MICHÆAS.

Though your Lordship will not apply to your selfe, the fore-faid words of Agrippa; yet I will make bold to reply to you (such is my charitabe wishing of your cheifest good) in the phrase of S. Paul to Agrippa: (i) wish to God, both in little & much, that your 1. were such as I am, except this ini of leuert.

But my worthy Lord. Here now beginneth the Tragedy of the disconsolate and mournefull state of Priests and Catholikes in this Country. You have heard (my 1.) of the Antiquity of Priesthood; of the like, ant quity of the Sacrament of Confession and Pennance; and lastly of the antiquity of the most holy sacrifice of the Mass. And yet notwithstanding all this, it is decreed (as your L. well knowes) by the pennail lawes of this Country, that Priesthood shalbe Treason; the releas of any one with Priest, death to the Receiuer; Confession of our sins to a Priest, and abolution of them, reputed to be in the Penitent a renouncing of his Loyalty; and the hearing of Mass, attended on with a great fine of siluer. And thus by these means, every good Priest and Catholike are (at the first sight) become State instructures. And indeed such is the case here, that neither Priest nor Catholike can (with safety of conscience) give any yeilding obedience and satisfaction to the Magistrate, sou-
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...ching those laws; since here not to offend, were to offend; (k) (k) A.R. s.

Obedere operet Deo magis, quam hominibus.

And touching my fife, and other Priestis in particular, you L. is to take notice, that (not speaking of our Blessed Saviour, who was the first Priest, nor of his Apostles, succeeding him therein) most of the auncient Fathers were Priestis, enjoying the same Priesthood, practizing the same function in hearing of Confessions, absolvint the Penitents, & laying of Masse, which the meaneest Priest of England at this day doth. Therefore your Lordship may truly suppose; That before you at this present stand arraigned (only for being Priestis, & exercizing that their function) S. Austin, S. Ambrose, S. Jerome, S. Cyprian, S. Athanasius, S. Chrysostome, S. Ignatius, and many more of those primate blessed Doctors. What I am, they were: I stand but here, as their Image; And they are personated in me. Neither can you impleade or condemn me, but that your sentence must (through my tide) wound them: So indissoluble an union there is betwene their staves & myne; no other difference betwene vs, but difference of tymes.

But my good lord. To passe on further to the despicable & detestable state of Lay Catholicis (a theme not unseasonable at these tymes) I will not insist in particularizing the petrall status decreed agaynst them. Neuerthelesse my tongue (vnder your L. licence) can hardly pretermit one point in silence. Among them so many Calamiites and vexations (whereby some in particular have been plunged) Not any one pleasure is more insufferable to them, or more opprobrious in the eares of strangers (who are ready to trumpet forth the same, to the irreparable dishonour of this noble Nation; otherwise famous throughout all Christendome.) Then to obtine the houses of Catholike, to lye open to the search of the Common & base.

Psalm 21: Who vnder colour of looking for a Priest, do enter their houses at most unseasonable tymes, euen by force: And there opening their Trunks & Chests: perusing their Evidences of their Eittars: taking the Maysters of the houses, bound in great somes of money, for their after appearance in Courts of...
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Justice: and violently breaking downe, what may seeme to
withstand their present forre; do by strong hand, carry away a
ny gold, siluer, jewells, Plate, or any other portable thing of
worth; And all this under the pretext of them, being forfeited
through Recusancy; And the least resistance against these men
here made, is punished as an Act of Disloyalty. Neither are any
English Catholicks (the Nobility excepted) free from these
Indignities; the said putdylese law herein promiscuously taking
hold of all without difference. Now my Honorable Lord, Is it
not a thing deserving astonishment & amazement, to see in a
most noble Country (where the Gloispiel, which forbidden
all Rapine, is presumed to be truly preached that men free &
not borne Bondflaues, should thus in body and estate (only for
fear of offending God, and desire of losing their soules) yse
prostitue, to the depradations & robberyes of certaine hungery
Keflfes and Outcahs of men? who make show at least (though
wrongfully) to warrant all these their pillages, by force of the
statute Law; though otherwise prohibited by all Divine and
human Law: (1) Si est dolor, sic et dolor herum? And if it for-
tune, that any Priest be taken, or Recusants do appeare; then
is the Priesty affairs, and the Catholicks in danger, to be com-
mitted to a darke and loathsome prison; there to remayne (the
Priest tomesymes in fettars) so long, as it shall please the subor-
dinate Magistrate; His Maiestie, who is most prone to mercy,
paty, and commisuration, being wholly ignarant of such ou-
trages and proceedings.

But My Lord. How base so ever the Priestt & Catholicks
of Eng land seeme to be in the eyes of their Adversarye's; yet no
doubt their state is most gracefull (through this their imprison-
ment) in the light of God, and honorable in the judgment of
all foraine Catholicke nations; who in regard of the others en-
durance, may suitly apply to the said imprisoned Priestts & Ca-
tholicks, that sentence of a most augent Father: (2) Carcer
habes tenebras, sed lumen estis ipsi; habes umbra, sed vos solet
de estis; in iste luc in egress, sed vos odor estis suaestatis.

LORD CHEIFE JUSTICE.

Theefe
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Theeke extraordinaryes of proceedings (Michael) whereof you speake (if any such be) the Lawe chastizeth, and the Offendours are punished; neither doth the supreme Magistratgeue allowance of them. Yet heare (Michael) you are to remember, that though wrong be not to be recompened with wrong, and Cruelty, with Injustice, The tymes have bene (I meane, in the reigne of Queene Marie) When the Protestant of our Religion did not only suffer losse of Goods, but even death iteself. And therefore there appeareth lesse reason, why you Romanists should so tragically complaine at your present afflictions. Since in so doing, you are like to those Men, who perpetrate impietyes, yet expostulate of Wrong.

M I C H A E L S.

Indeede (my Lord) I grant, that this is the vulgar recri-mination, often vrged and reinforced by the Protestant, for the more depressing of our presumes in the eye of others; yet though I will not undertake the defence of all the procedures of those tymes (my selfe being a stranger both to the Nation, and to the affayres of those tymes) Neverthelesse let it not be offensive vnto you (my honorable Lord) if I unfold the reason, why such actions in that Queens tymes, may stand lesse subject to the condure of an unrightful punishment, then theesel in the tymes of Queene Elizabeh, and since. The reason is this; In Q. Maries tym, the Protestant of any Religion, different from the Catolicke and Roman Religion, were punished by certaine Canon and Imperiall Lawes, made by most auncient Popes & Emperours; they not then having any forknowledge, that Protestant should rather sway in these tymes, then any other erroneous faith. And this they did, in regard that all such different Religions were reputed and bouneden, as Innovations, and most repugnant to the auncient Catolicke faith. Now that Protestant was to be accounted in Queenes Maries reign a mere Innovation in faith, (as well as any other sect) appeareth even from the free acknowledgment of the learned Protestant, who teach expressly, that for these fourtye, or fiftene hundred yeeres, the Protestant faith was never so much
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as heard or thought of, till Luthers dayes. I will heare content
myselfe (for greater brevitie) with the authoritie of two or
three Protesants. Do we not then find M. Park is thus to co-
semble heresee? For (m) many hundred yeres, our Church was not
visible to the world; an universal Apostasy over spreading the
whole face of the Earth. And doth not Sebastianus Francus (the
Protestant) confess the same in these words? (n) For
certaine the excess all Churches together with the Sacraments un-
misted away, presently after the Apostles departure, and that for
these fourer: hundred yeres, the Church hath not beene exter-
nall and Visible. In lyke sort D. Fulke, speaking of the Prote-
stant Church, doth he not thus wryte? (o) The true Church de-
cayed immediately after the Apostles times: A verity confessed by
Luther himselfe, thus vanishing of his owne supposed true faith;
(q) Christum et bis primum velgam um sedemus gloriari; We dare
boaste, that Christ was first preached by us. Thus then we see,
that Protescane was punished in Q. Maryestaine, as an In-
 innovate in faith and religion, neuer afores that tyme dreamed
of. But now the case is farre otherwise, touching the affections
laid upon the Catholicks, for professing of their faith: since
they are punished by certaine Parliamental statutes only, decreed
not past some three score yeres since, by the authority of a
Woman Prince, against a religion which (by the learned Ad-
veriates lyke acknowledgment) hath possesed all Christen-
domde thence many hundred yeres, and indeed in many hundred
yeres, as the Protestant Church is confessed by them to have
beene latent and invisible; And therefore those statutes were de-
creed not against the Catholicke Religion, as against an Inno-
vation; but as against the (till then) only and sole Religion,
professed by all the Christia, is, through out the whole world.
To this end we find M. Napper (a learned Protestant) thus
acknowledging: (p) Betweene the yeres of Christ 330. and 316.
the Assechristian & Papisticall region began, reigning univerally
without any debatable contradiction one thousand, two hundred, or
sixty yeres. And as conspiring with the former Protestants hence,
the (q) Centurials doe even from the tymes of Constantine,
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charge both hym, and every age and Century since, till Luther's dayes, with the Profession of our present Roman Religion.

Thus now your Lordship may clearly discover the great disparity, betwene the proceedings of Queene Mary, and Q. Elizabeth. Since in the former Queene's tyme, the Lawes, whereby Sceptaries were punished for their Religion, were instituted many hundred yeres since: In this later Queene's, the Statutes were first made at the beginning of her coming to the Crowne; which is yet in the memory of eich Man, being but of reasonable great yeres. Those lawes were enacted by Popes and General(1) ourcellers (to whose charge and undercumbency the burden of Religion is peculiarly by God committed,) secunded otherwise by the secular authority of (2) Emperours, and particularly of (3) Valentinian and Marcian:

These were first invented by a Woman, and a Parliament of Lay Persons: he incompetant judges of faith and Religion, Briefly, by the former Decrees a Religion, confest by the chiefe Professors of it, to be never heard of, at least for fourteene hundred yeres together: and therefore to be an innovation of faith, which is held by Catholics to be a destruction of faith necessarie to Souls health) is interdicted and prohibited: By thee last, a Religion (confestly by his greatest Enemies) practiz'd univerally throughout all Christendome, the space of the aforesaid fourteene hundred yeres and by, the learnedst sort of Protestants granted to be sufficient to Salvation, with losse of Goods and lienge, in punishment to the Professors of it, and death to the Plots and sicurers of them: (r) Quantum distat Ortsus ab Occasum? And heare I cannot omit to reprende, how the said Queene Elizabeth, among other her lyke pious and charitable deeds (that to theare might a suitableness in her Actions) was not afraied (contrary to the law of God, contrary to the law of Nations, contrary to her owne volumne yowe and promiile afore given) in that behalfe, contrary to the pitifull flexure of her owne Sex, and finally contrary to all Nature, Honour and Religion) to detayne by force, to imprison, to becheade, her owne nearst kinswoman and

(1) See Conccl. Lateron, can. 31, 32.  
(2) Consil. L. 5.  
(3) Hæret. L. cun. 2.  
(4) Hæret. L. 1.  
(6) Proba. 103.
THE ARRaignMEnT
immediate Successour; A Princes, a Catholicke Queene of
incomparable excellencyes and vertues; Mother (and therein
the other Q. greater atrocitye) to the late deceased Kinge of
famous Memory; and Grandmother to his Majestie, that now is.

Quis talis fanda

Myrmidonum, Dolopumne, anx duri miles Vlysse,
spermant laetrime? Since heare this most worthy
Princes deitie was her only fault; her birth, her crime; And
thus did nearest in blood occasio the effusion of most innocent
bloud, and proximitie in Nature produce this barbarus Act,
euen loathed in Nature.

But doth your Lordship thinke, that the other Q. then
height of state and fatiguing Dignity, could be a Sanctuary
( without final repentence ) for such her immunitie? o no.

Potentes potenter &c. But I will conceale, what followeth.

L. CHEIER IVSTICE

That most deplorable Act (Micheas) by you now men-
tioned, was rather to be ascribyd (perhaps) to certaine of
the sayd Queens Counsellours of state in those dayes, then to
the Queene herselfe. But since she was a Princes of greater parts
and perfection, I could wish, that (as free from all reproach)
the now being dead (through of never dying memory) might
rest in Honour, who gonne with Honour.

VICE-CHANCELOVR

my L. Judge. Micheas is come hither, not to declame
thus at large, or to make excursions of longe discourse, (as
hitherto he hath bene permitted) but to suffer condigne punis-
ment for his former Misdeemours. The crime is almoet spent,
and therefore I would entreate your Lordship, speedely to pro-
cede to sentence against hym.

MICHÆAS

Most Excellent Judge, d le not my gray hevies become
discolored with any imaginary Crymes; nor suffer my rumous
and decayed bones to be attended to their grave, with any in-
just punishment; and therefore, (‘) In virtute tua indica me,

If I deserve eull, let me have my due recom pense: If I be
faultles,
OF THE CONVERTED JEWS.

It is the law, & my owne demerits (not this Mans venomous tongue) that must make me, true.

LORD CHEIF JUSTICE.

I will descend to your sentence. And first, being I well obserue, that grete and unaccustomed Examples of Justice must ever in the eye of the multitude, be presumed to have somewhat of Wrong, at least of Rigour; therefore for the better avoyding of such an asserption, I will call to mynd of what particular offences you heare reft accused; and will passe my euen & impartial judgement of them; not respeeting, how they are amplyfied in words, but what they defeue (all collaterall respetts considered) in themselves. Since one and the same Acton (the circumstances being varied) is with the allso varied.

You are hearde then M.cheares arraignd (as farre as my memory may seare to suggest; and if I do forget any thing, I hope your charitable friend, M. Vice-Chancelour, wilbe my Remembrer) of three severell Offences.

First, of diuulging and mantayning Positions of Disloyalty of the lubie & against his Prince. Secondly, of spreading Short Treatises in the Univercity, containyng diuers points of your owne Romish Religion: Thirdly, and lastly, of being a Priest, and exercizing your Priestly function within this Realme.

Touching the first, I can find no proufts against you, but only M. Vice-Chancelour bare & naked asserion; to the which I haue lette reason to glue so farre credit, as to punish you for the same; not only, because you do as peremptorily deny it, as he did confidently aurre it; but also in that you made a voluntary and earnest protestation (in the name of your selfe, & all other Priests and Catholicks in England) of due allegiance to his Maiesty; so whereas M. Vice-Chancelour did thearein speake words, you did speake matter. Besids I shuld hould it no small oversight, to chastize you publikely for that presumed fault (though most weakely proued) with the which (if your former relations be therein true) our owne Brethren do stand (in a farre higher degree and measure chargeable.

Touching your Priesthood and exercizing of it in our

Century.
Country (the greate antiquity whereof, if you have truly dis-
couraged of it, hath partly awakened my Spirits) though you
be much blame worthy in so doing; Yet I cannot but confess,
that our Statues made in that busines, have particular reference
to those Prayets only, which are borne in our Country, and
not to Aliens or Strangers, as you give your selfe out to be: And
therefore our Lawes thearein can not take any full hould of you.

That third fault then it is, whereunto you lie more dan-
gerously subject; Which is, touching the disduling of your
Treatises, and persuading others to your owne Religion. The
which, as it is prohibited by our Lawes, for every vrgent rea-
sion (as begetting turbulency in our settled and quyre State)
so the offendours thearein stand highly punisheable. Neuer-
theless [Michæas] since in the whole procedure of your Ar-
raiment, you have showed greate temperance in your de-
portment, and loyalty to our Soueraigne; by the which we
must conteinue the integritie and candout of your Mynde (for
though God do judge the words by the hart; yet Man must
judge the hart by the words) since Old age, a Schollar, and a
Stranger (even in all Countries) deseare speciall commissera-
tion and pitty. Finally, since he, who through any great of-
fence committed, is dead in the Law, if after the rigour thereof
be to him dispensed, is become the Child of Mearcy, enjoying
(as it were) a second Byrth; in which kynd of dispencing with
rigour, the Highest clefily glorieth: (u) *Summis est Dominus, &
miserationes eius super omnias operas eius. Therefore my sentence
shalbe against you in the most gentle maner (yet with due con-
sideration of all circumstances) And it shalbe this. You shall
continue in this Nation, as long as your selfe shall thinke good,
ejoyng you full liberty of body; so that hereafter you for-
beare all persuading of others to your owne Religion, and do
percever in your former obedience to his Maiestie, you shall at
the next Act or Commencement at Oxford, be readie there pub-
likly (in the eye of that Vinuerity) to defend your owne
doctrine, mantayned in these your written Treatises; at what
tyme M. Vice-Chancellor heere (as being a Professed Deuine)
shalbe
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Shalbe in those disputes, your chiefest opponent and Antagonist.
And if any of our Doctours shall by writing impugne your said
discourses, you shall give your faithfull promise, to reply there-
to. And lastly you shall pray for the well-fare of his Maiestie;
under whose happy and clement government, your former
Transgressions are to mildly chastized.

VICE-CHANCELOUR.

My Lord. I willingly accept of the Disputation; Where I
doubt not, but to lay open at full the superstition of that Man
of some. But what? Must the meane tyne, Mich. as (a mem-
ber of Antichrist) be freed from imprisonment, and passe thus
unpunished? Must the Whore of Babylon be entertained among
vs (in her followers) no worse, then a staff and interstrate Vir-
gin? Shall the words spoken in the Dragons voice, be to pre-
varicate, as to enchant the ears of the faithfull, with her plea-
sing (yet poysenous) musick? Breastly, shall Heresy, Supersti-
tion, and Idolatry (the worst of all euill) endeaoure among
vs (and that in our University) to take place in the Souls of
Christians, with all impunitie, and as exempt from controule?
Yf so; then come (O Lord of heaven) hasten thy approach;
Outrunne the earth with an irresistible prostration of all
Creatures; and reduce all things of their last Period and disso-
lution: for now it seemes, the tyne is, that (x) Gog and Magog (1)Ezech.
(2) forces (2) of Antichrist are let loose, to ceaze upon the 28. Apoc.
faythfull (without any gainaying or opposition) and to beget
in mans soule, a giddy dissipation of all his intellituall powers.

M. Vice-Chancelour: (x) Proviscis ampullas, & sesqui-
dalias verba. You mouth it ouer loud, and ye very urgent
and sweling words, against vs poore distressed Priests & Ca-
tholicks: Whose shyness in the meane tyne is Patience: whose
armour, our Confidence in God: and whose rectimation, rests
in words of myldnes and ciarity: (y) Maledicimus, & benedi-
cimus: blasphemamus, & obscenamus.

But my very good Lord. To turne my speeches unto you:
Touching this your sentence (how innocent I am) I do

But no very good Lord. To turne my speeches unto you:

Touching this your sentence (how innocent I am) I do

5 a undergo
undergo it with all humbleness of mynd, and without the least reluctation: for I have red: (*) Non indices contra indicem.

And I embrace it the more willingly, since I hope, that by this means, the radiant and most flaming Truth of the Catholicke Doctrine in the former discoursed Points, will in the sight of so noble and worthy an Auditorie (as the famous University of Oxford is) more easily dispell the mist of all contrary Newlines.

Touching my Loyall duty to his Majesty, my prayer is, (s: this I speake, not in a Dialogizing and feigned manner: but plainly, sincerely, and seriously, in the sight of God and his Angels) God preserve King Charles and his Royall Queene, with a prosperous and blessed Domination and government over this Nation: Grant to them the happines, to branch themselves forth into many descents and posterities, from generation to generation: And finally vouche safety (most mercifull God) that the greatness of this their temporal felicity may serve as a Type, or adumbration, to figure out their greater eternal Beatitude in the world to come. And thus with bended knee, and hart prostrate in all dutifull humility, and with all remonstrance of thankesfulnes, for this your clemency and myldness of Judget and sentence, I take my last farewell with your good Lordship.

VICE-CHANCELOR.

My Lord, must your former judgment passe vnalterted? and must it not be accompanied with any chastisement at all?

L. C H E I F E - I V S T I C E

M. Vice-Chancellor. Content your selfe with my former sentence: It shall stand: (z) an oculus vnnus nequam est, quia ego bonus sum? I hope, you will have advantage enough against him, in your future disputation: and it is more honour for you, to have the Victory over his Cause, then over his Person. And indeed, it is inhumanity to deprime and waigh downe a poore old Man and a stranger, with multiplicity of miseries: your selfe is a Schollar: and therefore you are the more to commiserate him, being a Schollar. And so with these my last words, both of you may depart from this barre, at your owne pleasure.
OF THE CONVERTED JEW.  141
VICE CHANCELLOR.

My Lord. Since such is your resolution, I must rest satisfied therewith; and so I take my humble leave of your Lordship.

As for you [Micheas.] I will not take any formal farewell with you: because I hope according to my L. sentence delivered, I shall meete with you in our University this next Commencement; at what time, I will anatomiize and dissect that Whore of Babylon, and strike her in her Mayster-veynes; and will (to your irreparable disgrace) display the falsity and absurdities of all your former dispersed Popish doctrynes; when your Auditors shall easily perceive, that you in your former writings, did much partake of the byrd, that owed the wing, from which you borrowed your penne: And so till then, I bid you: Adieu.

MICHÆAS.

M. Vice-Chancellor. I do contente these your Lucian and scoffing vaunts; unworthy to proceede from the mouth of a grave and learned Man. At the tyne appoynted, I meant to be present in your University: where I trust through the ayde of him, whose cause I am then to maintayne, to make good & justify all my former Catholicke doctrynes.

Touching your malignant demeanour (for I can terme it no better agaynst me,) throughout the whole Process of this cauillous acutation; know you, that as all Christians in generall, so Priests and Catholikes more peculiarly (of which number I am one) are bound to requite good for euill; imitating therein our Lord; who, Cum (a) ma- (a) te, Pele
lediceretur, non maledicera: cum pateretur, non comminebatur. tri. 2.
Theornado (b) charitate Dei, & patientia Christi; I freely forgine you: and will afford you my daily Prayers for your Conversion, and saving of your Soule. And with this [M. Vice-Chancellor] untill the tyne set downe of our future disputacion, I leaue you.

FINIS.

GOD SAVE THE KING.
THE CONCLUSION

EARNED and worthy Academicks Now Michaelis
(the Converted Iew) hath acted his last Scene; And
now hee hearth pulleth off his visard, vnder which in
the former Dialogues he masketh, and taketh his
last farewell with you in the playne and natural
dialect of an English Pryest, the Author of the
sau'd Dialogues. You have heare perused the points
discussed. It hath in the former Dialogues (I hope irretractibly) bene
proved, that since the Apostles dayes 'even to Luther's recolt. Our
Catholicke Iayth without change, hath ever bene professed; the Protestants
Iayth hath never bene professed. What demonstration more choaking?
You also have seene, with what disaduantage doe's of your Professors
( in regard of the most just retorting of it vpon themeselfs ) have in
greates waft and profusion of words, wronfully & perniciously charhed
all Catholicks with the hatefull Cryme of Disloyaltye. Lastly, heare
that bene laid open before you, ( beides some short discourses of cer-
tain Catholicke doctrines) the venerable Antiquite of Priesthood, the
lyke antiquity of the Sacio- doall authority of remitting of finnes in the
Sacrament of Confession; and of celebrating the most reverend and
inuent Sacrifice of the Masse: subiects against which, many Protes-
tants so bitterly inquish both with tongue and penne.

Now if Gods sacred Writ, partly deluered in a propheticall spirit,
and partly by our Saviours Sayles and Apostles, touching the former
points. Ye the vnpinterrupted practize of Gods Church, unwearable to
those divine Oracles. Ye the learned Monuments of the Primatique
Fathers in the Churches infancy, contesting (or rather, depositing) the
same. Ye the Ecclesiasticall Historyes recording the events, sorting to
all the former prouls and authorities. Finally, if your owne Brethrens
free Confessions in their writings (to their owne irreparable prejudice)
warrant the same, cannot induce many of you, to believe the truth
of the Articles above discussed; then can I but despise of your bettering
by perusing the former disputes; and can but comisserate your irrede-
emable states in the words of the Prophet, *spoken to Israel* : (a) Infana-
bles ***fratrer tua, pieszma plega tua.*** But if you be such, as I have figured
out to my selfe: Men profusely Candor and innuendie; thinleone after
your owene Salvation; desirous to embrace the Truth, once found out;
and (thorning any lesser to loose and implicit and blind allent (with-
out further trial and search ) to your own Mayflers Theorums; then I
am in good hope, that sele my Labours may winne some ground upon
your Judgments; and that you will make good in yourself, that sentence
of our Lord and Saviour : *(b) Mythicata est sapient: a phis suis.* I will
speak playnly unto you, because I affect you in true Christian Charity
and

(a) Jerem. 32. 30.

(b) Matt.
THE CONCLUSION.

and pitie it is, that such transcendent spirits should for ever perile. You are created to enjoy eternity: Spurne then at those temporary illusions, whereewith the soul is accustomed to be deytaken from her chosen Good. You are (through the force of Christ's Passion) borne Coheyes to the Kingdom of God: Why then will you longer see off the Prodigal Sonne, upon the high of worldly delights and pleasures? say eich of you rather, with an ancient Father: (d) Mili (d) Tert. famulo Creatoris, mundus crucifixus est, non tamen Deus mundi, Et ego Mundus, non tamens Dei mundi. Pray with in celesnt and feruous circulations of spirit (by which means, he will no doubt, of new become present to you, who at all tymes is (*) present) that his Divine Majesty would vortexsafe to remove from your eyes (as he did from the corporal eyes of the (e) Apostle) the scales of partiality and prejudice in matters of thing and faith: the most dangerous rocke of the foules eternall naufrage.

(*) God & place, per essentiam, potentiam, gloriam. (c) Act. 9, 20. Those are but our Adversaries impromptures and Calumnyes, forced to entwre the ignorant. For we all most willingly acknowledge, that the bloody wounds of a sinfull soule are cured, only by the bloody passion of Christ his Passion; thus we reach and beleue, that blood heart, flancheth blood and Death (through otrethrow of death) raise Men from death. (** Mors mortua itc. ej. in ligno quando mortua vita sit. (**So fait)**

But to returne more particularly to the former Dialogues. I do probably perehpe, that perhaps some one or other of your learned Protefuors will understate to answere these dubious Writings. Therefore let me premonish that man chiefly of three Things.

First, that whereas the are in the three former disconverses, almost a thousand Testimonials of all sorts of authorities, produced (some immediately, and others by neceffary inference, proving the Catho. Church, in the office of the Holy Crofes. It is Poynts above treated of. That therefore he would not (forbear in policy to answere the authorities) see a new to the flate of the question (being already acknowledged on all fides) and to other extrananeous of discourses; and all, to with draw (by fuch subtile transitions) his Reader from the point affable; which is, whether the former contraeted Questions doe receave their full proufe, from my alleged testimonies, or no? Secondly, that whereas the greatest part of the above alluded authorities, are taken from the protestants Confessions and acknowledgments, (they mainly derying wounding their owne Religion.) That the Replyar for the auoyding of the force of their authorities, would not seek to oppose other Protestants denying that, which they confesse; since this Kynd of evading is most weake (as is intimated already in the second Dialogue) in that the Protestants alligned by me, are the most remarkable Protestants, that ever did wryte, and do confe. 
THE CONCLUSION.

confesse to their owne prejudice, and against the uelt ; which they never would do, but that the evidency of the Truth enforceth them thereto: Whereas thus others (which perhaps the Replyar may produce) are Men of meaner ranke, and speake in their owne behalfe, and therefore as compaunded of Impudence and boldnes, their tongues and pens stand at all tymes ready charged, to speake and wyte by affirming of things (though never so fale) for the supporting of their owne Cause. Thirdly and lastly, that in answereing to the testimonies and Confessions, he would take them in order, as they lyce, and not omit any; as otherwyle hoper, that in regard of the multitude of the testimonies the sluggisht yawning Reader would safely swallow such over-sights of Omisions. For heare I aduertize the Replyar a forehand: That pretently upon the first comming out of his Answere, I will make a short Catalogue of all the testimonies and Confessions omitted by hym (if any such be) shewing to what end the sayd Testimonyes were particularly produced; And will make this Catalogue within fewe dayes after; alreadie fewe weeks (for I will not stay for moneths) to be printed and disposed, for the present making of the Readers thrist, till further opportunity be gien for confusing of his answere at large. And thus I dobut not, but the Sunne of the Replyars fame end worth, which may beeme perhaps so gloriously to ryle at the first appearance of his most learned answere (forsooth) within short tyme after (if any of the former presonished snares and collisions be ved thearein) wilde forced to lie in a Cloud of his owne dispraise and disreputation.

Neither let that Man think, that the farce of his Booke with greeke sentences, or the hayling in of certaine myllyed and greatheaded Apophages of some one or other old and outworne Philosopher (an idigne peculiar to most Protestant Wryters) must carie the matter: But it must be a playne, vpright, and sincere cours of answearing, which at this tymes can satisfy.

But now (Celebrious Academicks) taking my laste leave of you all I will heare ceafe; but I will never ceafe, to power out my dayly prayers to the most Blessed and undecided Trinity, for your encrease of all vertues; but particularly for true and orthodoxall faith: that so ye being gratefull in the sight of the three divine Persons God the Father, would vouchsafe you the Power, Christ his Meary, and the Holy-Ghost his diuision and spirit, for the enriching of your soules with so inestimable a Jewell: (g) Cui veritas conjacitet, sine Deo? cui Deus cognitor, sine Christo? cui Christus explorator, sine Spiritu Sancto? cui Spiritus Sanctus apportionatus, sine fidelium Sacramentis? 


d: Tert. l. de Anima.

Laus Deo, & Beatae Virginis Mariae.