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WILLIAM SMITH

*Qui non credit condemnabitur*

1625

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QVI NON CREDIT  
CONDEMNABITVR

MARC. 16.

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O R

A discourse prouing, that a man who beleueth in  
the Trinity, the Incarnation, the Passion &c.  
& yet beleueth not all other inferiour ar-  
ticles of Christian fayth, cannot be saued.

A N D

*Consequently, that both the Catholike, and the Prote-  
stant (seeing the one necessarily wanteth true fayth)  
cannot be saued.*

Written by WILLIAM SMITH, Priest.



He that beleueth not, shalbe condemned. Marc. 16.  
Without fayth it is impossible to please God. Heb. 11.

AT S. OMERS  
For Iohn Heigham, with permission, Anno 1625.







THE EPISTLE  
DEDICATORY TO THE  
READER.

**G**ood Reader, such are the lamentable times, wherein we liue, as that they not only bring forth men, who with great contention, and heat of dispute, do vndertake to maintaine particuler Errors, directly repugnant to the Scripture, and the iudgement of Christ his Church; but also, they afford some others who (as if wickednes would striue to raise it selfe to its highest pitch) are not afraid to entertaine all Religions with such a cold indifferency, as that they would, that saluation may be obtayned in any Religiō; so that the professours therof do be-lieve in the Trinity, the Incarnation, & other such fundamental points of Christianity, whether they be Papists, Protestants, Anabaptists, Brownists, or any other of these later Sects: They heereupon further do teach, that we are not obliged (vnder the paine of any spirituall losse) to embrace any one of these Religions before another, scornefully traducing in their conceits all others, who exact a more strict and articulate beliefe of our Christian mysteries: which later kind of men is far more dangerous and hurtfull, then the former; since those out of a preposterous zeale (their vnderstanding being blinded and misinformed) do only defende faiths for verities, so running themselves vpon that rocke of Tertullian: *Heresis est. probata non credere, non probata presumere.* It is the propriety of Heresy, not to belecue points proued, and to presume or take for graunted, things not proued. Whereas these *Adiaphorists* (whose secret pulse doth indeed beate vpon Atheisme) disclaime from all necessity of truth, iustifyinge

the defence of errors euen vnder the title of errors, and houlding only this one maine controuersy in Christian Religion, to wit, that in Christian Religion there are no maine controuersies. Against these ambidexter Protestants (so to call them) who draw their soules perdition in the ropes of a supine and careles security, I haue thought good to vndergo the wryting of this short ensuing Treatise. The subiect of which discourse I find most necessary euen from my owne experience, who for the space of thirty yeares and aboue (with infinite thanks to God) haue bene a Priest of the Catholike Roman Church, during which longe compasse of tyme, I haue dealt with many soules here in Englād; and haue found infinite of them openly professing Protestantcy, yet inwardly perswaded (as is aboue touched) that men of moit contrary fayths (so that in grosse they beleue in Christ) may be saued; as if saluation were a Center, indifferently extending its lines, to the circumference of all Religions: yea diuers of these men were not ashamed to contest with me in the open defence of this wicked opinion; and fortifying themselues principally with this following reason.

2. God (say they) is most mercifull, and therefore it would be much repugnant to his infinite mercy, to damme for all eternity, any man that beleueth in him, and in Iesus Christ, as his Redeemer; so that withall he forbear dooing of all wronge, but leade a vertuous (or at least, a morall) lyfe, though in other articles of lesse importance he may erre. To this I answer, with the Apostle. (a) *O altitudo diuinitatum sapientia & scientia Dei!*

(a) Rom.  
cap. 11.

Gods judgments are inscrutable, and to be admired, not to be ouercuriously pried into. If it was his diuine pleasure, for many ages to make choyce only of the Iewishe Nation (a very handfull to the whole earth) for his elected people, and to suffer all the rest of the world (generally speaking) to ly drowned in Idolatry, and therefore to be damned. And if also after our Sauours Incarnation, he vouchafed not, for the space of many ages, to enlighten whole Countreys with the Ghospel of Christ, but permitted them to continue (to their soules eternall perdition) in their former Idolatry & Heathenisme; yea suffering euen to this very day (and how long yet after, his diuine Maiesty only knoweth)

diuers

## The Epistle Dedicatory .

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diuers vast Countreyes to perseuere in their foresaid Infidelity, if (I say) this proceeding in God is best liking to himselfe, and that for the same he cannot be truly charged with Iniustice or cruelty, seeing he gaue them sufficient meanes of saluatiō by the law of Nature, and did not withdraw from them grace sufficient leauing them thereby without excuse. Then much lesse can any man expostulate God of iniustice or want of mercy (for his diuine goodnes is nothing but iustice and mercy it selfe) if he suffer men to perishe eternally, and damne them for want of an entire, compleate, and persit faithe in all the articles of Christianity; especially in these times, when no Christian can pretend for excuse any inuincible ignorance in matters of faithe, by reason that the true articles of Christian Religion, are sufficiently propounded and diuulged by Gods Church, to all Christians whatsoeuer; therefore touching Gods secret iudgements and disposales heerein, we will conclude with (b) Esay: *Deus iudicij Dominus.* (b) Cap. 30

3. This then being thus, from hence it appeareth, how much the Protestants wronge the Catholikes in charging them with want of charity, for houlding that Protestants dying Protestants, cannot be saued, wheras on the contrary part, diuers learned Protestants do (say they) graunt the hope of saluation to Catholikes or Papists, dying Papists. To this we reply, that here is no want of Charity, but rather a *Seraphicall* and burning Charity; for what greater charity can there be, then (seeing it is an indisputable verity, that men dying in a false & hereticall faith cannot be saued) to premonishe and forwarne withall conuenient sedulity & endeaour, *opportune, importune*, their Christian Brethren of so great a daunger, as the perdition of their soules commeth vnto? Noe, the soules interminable and endles weale or woe, is not a matter of complement, that so for ceremony sake it is to be forborne to be inculcated and often spoaken of, especially where the most certanie truth of the matter insisted vpon, & the charitable conscience of the speaker, do warrant the discourse. And if Catholikes must be accompted vncharitable for these their admonitions, then by the same reason they must infimulate the Apostle of the said fault of want of Charity, who (c) seuerely chargeth vs to fly the company and society of an Heretike; and who rangeth 3. (c) Tit. 2. 2. Thes. iii. 3.

(d) Gall.  
cap. 5. &  
Rom. 16.

(e) Marc.  
16.

geth (d) schismes and heresies among those sinnes, the workers whereof shal not obtaine the kingdom of God. But to returne more particularly to the subject of this Treatise: I have thought good to entitle it with the words of our Sauour: *Qui non credit, condemnabitur*. (e) He that beleueth not, shalbe condemned; as being a sentence, which best sorteth to the matter here handled, and which indeede really (though breifly) inuolueth in it selfe the truth here discuffed. The source, from whence this Libertinisme beleife did take its first emanation and flowing, is the contempt of the authority of the Catholike Church: for thus reasoneth our Newtralist in Doctrine.

4. Both Papiſts and Protestants doe agree in beleiuing the Trinity, the Incarnation, the Paſſion &c. but they manly diſſent touchning Purgatory, Praying to Saints, Freewill, the ſacrifice of the Maſſe, Juſtification &c. therefore I will embrace and follow that doctrine (meaning the doctrine of the Trinity, the Incarnation, Paſſion &c. and hold it neceſſary to ſaluation, in which all ſides doe agree. But ſince the diſſentions and diſagreements in Religion, are of theſe ſecondary & leſſe principall points, to wit, Purgatory, Praying to Saints &c. and ſince it is impoſſible, that both the Papiſt and Proteſtant, ſhould teach truly in the ſaid articles, (for they teach meeere contrary doctrines therein.) And further ſeeing I haue no more reaſon to belieue the one ſide then the other (and it is impoſſible for me to belieue both) therefore my reſolution is (countenning the authority of Gods Church in its definitions of theſe articles) peremp'torily to ſtand to neither, but will hold the doctrine of Purgatory, Praying to Saints, and all other controuerted points of faith at this day, betwene Papiſts and Proteſtants, matters meeerly of indifferency, and of that nature, as that neither the true nor falſe beleife of them, can eyther further or hinder a mans ſaluation. Thus diſputeth our Newtraliſt. And thus whileſt he wilbe of all Religions, he wilbe of no Religion. Then which (as if Religion were only, but an intentionall, and no reall name or word) what can be inuented more impious and Atheiſtical in it ſelfe, more repugnant to ſacred ſcriptures, more croſſe to the practice of all antiquity, and (as hereafter ſhalbe proued) more aduerſe to all naturall reaſon? ſo dangerous it is for a Chriſtian once to diſmember himſelfe by pertinacy of iudgmēt from the Church of Chriſt, and ſo truly is verified of ſuch a man, that ſentence of Optatus:

*Deſerta*

## The epistle Dedicatory.

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*Deserta* (f) *matre Catholica impy filij, dum foras excurrunt & se separant & errando rebelles abscedunt.* Our mother the Catholike Church being once forsaken, her wicked children do goe out and depart from her, and thus being become Rebels through erring, do hyde themselves: Thus we see, how these all reconciling Omnifidians, doe carry themselves, who through the pretended immensity of their pretended charity (forsooth) can promise saluations to al Religions, and who seeke to introduce a peace into Gods Church (by compounding al controuersies of faith) farre more dangerous, then are the warres & contentions of Heretikes.

(f) Lib. contra Pav. menian.

5. Now seeing all such men make no more accompt of diuerfity of Religions, then others doe of wearing suits of apparrel of different coulours; and seeing by such their lukewamenes in matters of faithe, they seeme to be all Laodiceans, therefore wee may asure our selues, that the commination and threat denounced against the Church of Laodicea registred by the (g) Euangelist shall (without finall repentance) fall vpon them: *Because thou art lukewarme, and neither colde, nor hot, I will vomit thee out of my mouth.* But (good Reader) as vnwilling to transgresse the accustomed limits of a preface, I will detaine thee noe longer; only I haue thought good to put thee in mind (and so to end) with the sentence and iudgment of Saint Augustine passed vpon the Pelagians (as for some delibation and tast of the subiect herafter handled) who beleeued in the Trinity, in Christ, and his Passion, were men of moral and honest conuersation; yet for houldiug that only by the force of nature, without the assistaunce of Gods grace, a man was able to exercise vertue and flye vice, (a point no more fundamentall thē most of the controuersies betweene the Catho likes and the Protestants) they are registred for Heretikes by the saide S. Augustine, & consequently not to be in state of Saluation: his words (h) are these: *Nec tales sunt Pelagiani, quos facile contempnas, sed continenter viuentes, atq; in bonis operibus laudabiles; nec falsum Christum, sed vnum verum equalemq; patri & coeterum, veraciterq; hominem factum, & venisse credentes, & venturum expectantes: sed tamen ignorantes Dei iustitiam, suam cōstituerē volentes, Heretici sunt.* In English thus: *Neither are the Pelagians such men, as are easily to be contemned for they doe liue continently, and are laudable for*

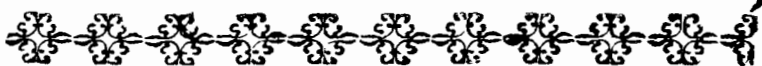
(g) Apoc. cap: 3.

(h) Epist. 120. 637.

*The epistle Dedicatory.*

for their good workes. They further doe belieue, not in a false Christ, but in one true Christ who is equall & coeternall with his father, and who was truly made man. They beleue, that he is already come, and they expect him hereafter to come; yet because they are ignorant of the iustice of God, and would make it their owne iustice, (meaning, because they taught it might be obtained by their owne naturall force) therefore they are Heretikes. Thus farre Sain& Augustine, with whome I end; leauing thee (Good Reader) to the deliberate and studious perusall of these ensuing leaues, and intreating most earnestly the prayers of all good Catholikes for the remission of my manifold and infinite sinnes, and for an happy houre of the dissolution of my ould and decayed body.

*Your soules well-wishing friend*  
*William Smith.*



QVI NON CREDIT  
CONDEMNABITVR

MARC. 16.

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*That a man, who belieueth in the Trinity, the Incarnation, the Passion &c. and yet beleueth not all other articles of Christian Faith, cannot be saued.*

*And first of the definition of Heresy and an Heretike.*

CHAP. I.

**B**EFORE we come ( Good Reader ) to dispute particularly of the subiect of this discourse, I hold it most conuenient, in place of a short *Prologomenon*, or Preface, to prefixe and set downe, the true definition of *Heresy*, or an *Heretike*; since this method wil giue light to the whole ensuing Treatise, and wil best manifest, what opinions be Heresies, and what men Heretikes; and consequently ( seeing heresy is incompatible with saluation, & can-

**B**

not

not stand with the purchase of heauen) will demonstrate, that not any one Religion professing the name of Christians, though it maintaineth but one heresy, can iustly promise to it selfe, the hope of saluation or eternall life . Well then *Heresy*, or *Herefis* (as we tearme it in latine) is a greek word, signifying as much as *Electio*, *Election* or *choyce*, comming of the greeke Verb *aireo*, in latin *Eligo*, to *choose* or make choice of . So as this word *Herefis*, originally and primatiuely, signifyeth election or choice (as is sayd) in generall; yet because they, who deuide themselues by maintayning false opinions from the Church of Christ, doe make choyce of these their new opinions, and so therby do separate themselues from the Church; therefore this word *Herefis* (loosing its former generall signification) is restrained by the Apostles, and the ancient Fathers, through an Ecclesiasticall vse and acceptance (which course we finde houlden in diuers other wordes, as the wordes *Apostolus*, *Christus*, *Baptisma*, and many other now taken by the Church in a secondary acceptiō) to signify any false and new opinion, or Religion, of which a man maketh choyce, and pertinaciously defendeth it against the Church of God; & the maintainours thereof, are commonly stiled

Heretikes.



Heretikes. Thus *Heresy* (in its true and Ecclesiasticall definition) is any false opinion touching fayth and Religion, contumaciouſly defended againſt God, and his Church. This definition (I meane in taking the word *Hereſis* and *Hereticus*, in this reſtrained ſenſe) is warranted by the Apoſtle, by the ancient Fathers. And laſtly (to omit the like acknowledgement of the Catholikes) by the learned Proteſtants. By the Apoſtle; for thus we find him to ſay: *There muſt be Hereſies among you, that they which are approved among you, may be knowne* 1. Cor. 11. As alſo: *A man that is an Heretike, after the firſt and ſecond admonition, awoide.* Tit. 3. And finally: *Thoſe which were of the hereſy of the Sadduces, laid hands upon the Apoſtles.* Act. 5.

2. By the ancient Fathers. For S. Hierome in cap. 3. ad Tit. ſhewing the difference between hereſy and ſchiſme, thus defineth hereſy: *Hereſis eſt, quæ peruerſum dogma habet. Hereſy is that which containeth a peruerſe and froward opinion.* And S. Auguſtine in like manner *lib. de fide & ſimbolo cap. 10.* defineth hereſy in theſe wordes: *Hæretici ſunt, qui de Deo falſa ſentiendo fidem violant: Heretikes are thoſe, who do violate their fayth by houlding falſe opinions touching God.* By the Proteſtants: for to name one or two among many, *M. Ormerod* (a

most forward Protestant) thus defineth an Heretike : *He is an Heretike , who so swarueeth from the wholesome doctrine, as contemning the iudgment of God and the Church , persisteth in his opinion, Dialog. 2 . with whome conspireth D. Cowell, saying : Heretikes are they, who directly gaine-say some article of our sayth. Exam. p. 199.*

3. Now out of this former definition of heresy, I am to premonish thee good Reader of two points. first, that euery heresy is maintained with obstinacy against the Church of God , and therefore the maintainours thereof are sayd by the Apostle, that *they went out of vs, 1. Ioan. 2.* that is, out of Gods Church ; and for the same reason the Apostle pronounceth an Heretike to be condemned by his owne iudgment. *Tit. 3.* because he preferreth his iudgment before the iudgment of the whole Church ; from which consideration it followeth, that what man soeuer houldeth any erroneous opinion touching sayth , and being aduertised thereof by Gods Church, and not yealding his iudgment in all humility therto, is thereby become an Heretike . And such is the state of Catholikes and Protestants , since the one doth euer reciprocally charge and condemne the other with false doctrine, & therefore seeing the church  
of

of Christ must be with one of them, it followeth, that the other not submitting their iudgments to it, are proclaimed thereby Heretikes . And thus it may sometimes fall out, that the first inuentor of a false opinion may be no Heretike, as maintaining it before it be condemned by the church; whereas the Professors of it, after its condemnation, are become Heretikes, according to that of *Vincentius Lyrinensis* , in his worthy booke against the prophane innouation of the heresy'es of his tyme . *O admirable change of things, the authors of one and the same opinion are esteemed Catholikes; and their followers Heretikes!* Thus we see that pertinacity of iudgment, doth consumate an Heresie .

4 . The second is, that the aforesayd definition of heresy ( being the only true definition, and acknowledged for such by all sides ) is not restrained, eyther in it selfe, or by the meaning of the Apostle ( as by his wordes set downe in the next chapter following, may more easily appeare ) only to the most principall and ( as they are called ) fundamentall points of christian fayth, as of the Trinity, the Incarnation of Christ , his Passion, the Decalogue and the articles of the creed, but it is extended in its owne Nature ( considering to Logicke the definition, and the thing defined,

ought to be of an equall latitude or largnes) to any erroneous opinion whatsoeuer, frowardly defended by a man, and gainsayed by the Church of God: So as, it is as perfit an Heresy (and the beleeuers therof are as true Heretiks) to deny, that there is a Purgatory, or to deny Freewill, Prayer to Saints, the doctrine of Indulgences, the necessity of Baptisme, or any other article approued by the Catholike Church (granting the doctrine of the Catholikes in these articles to be true) as to deny the Trinity, the Incarnation of Christ, his Death or Passion &c. And a man shalbe aswell damned in hell for denying these former, as for these other; though the denyall of these later, do exceed the other in mallice; since the Heresies of them are more wicked & blasphemous. And thus much touching the definition of Heresie, or an Heretike, which being iustly premised, we will now come to the maine controuersie handled in this Treatise.

*That*

*That every Christian, though beleewing in the Trinity, the Incarnation, the Passion &c. cannot be saued in his owne Religion, proued from holy scripture.*

## CHAP. II.

**N**Ow then to begin to fortify & warrant this vndoubted truth, that every Christian, though beleewing in the Trinity &c. cannot be saued in his owne Religion, I will drawe my first kinde of proofes, from the sacred wordes of holy scripture. And these testimonies shalbe of three sorts. One concerning Heretikes, which texts are not restrained to any particuler Heresies, but deliuered of Heresie in generall. The second branche of authorities shall touch Heretikes euen for certaine particuler Heresies, different from denying the Trinity, the Incarnation of our Sauour, the Passion, and other like principall and fundamentall points & articles of Christian Religion. The third shall containe the necessity of faith, without any restriction, to the points or articles, which are to be beleued.

2. And first to begin with the first, we reade the (a) Apostlic thus to speake of an Heretik in generall: A man, that is an Heretike, after the first or <sup>(a) Epist. ad Tit. 3.</sup> second<sup>3.</sup>

*second admonition auoyd, knowing that he, that is such, is subuerted, and sinneth, being condemned by his owne iudgment.* Where the Apostle commaundeth vs to auoid an Heretik, which he would not haue done, if the sayd Heretike had beene in state of saluation: the Apostle further adding this reason, in that (saith he) such a man (as being a pertinacious & willfull Heretike) is condemned by his owne proper iudgment: that is, because he aduanceth his owne iudgement, aboue the iudgment of Gods Church, and because he needeth not that publike condemnation of the Church, which vpon other offenders by way of excoꝛmunication is inflicted. The Apostle in 2. *Theff. cap. 3.* coniureth (as it were) in the name of Christ, that all should auoid all false belieuers, in these words: *We denounce vnto you, Brethren, in the name of our Lord Iesus Christ, that you withdraw your selues from every Brother walking inordinately, and not according to the tradition, which they haue receaued of vs.* This place concerneth faith and doctrine (as the whole chapter sheweth) but if these men here to be eschewed were in state of saluation, they ought not then to be eschewed: Again this text cannot haue reference to those, who deny the Trinity, the Incarnation, and Passion, seeing the deniers of these high articles, are

not Brethren in Christ; and yet the Apostle sty-  
leth them Brethren, whome he here reprehendeth.

3. Againe, the Apostle in another place thus forewarneth: *The (b) workes of the flesh be manifest, which are fornication, uncleanes, impurity or dissensions, sects &c. They which doe these things, shall not obtaine the kingdome of God: Where wee see is expresse mention made of Sects, and that maintai- nours of any sects in opinion of faith (much more of any Heresie, which is euer auerred with greater contumacy and frowardnes, and with neglect of the Churches authority shall not enter into the kingdome of heauen: from which Testimonies we may further conclude, that as one only act of fornication, barreth a man from the kingdome of God, so alio one Heresie excludeth him from the same.*

(b) Epist.  
ad Gall.  
cap. 5.

4. A fourth place is this: *I desire (c) you Brethren to marke them, that make dissensions and scandalls contrary to the doctrine which you haue learned, and auoid them, for such do not serue Christ our Lord: But if such men be to be auoided, and doe not serue Christ, then no doubt they continuing in that state, cannot be saued. Againe 1. Tim. 1. the Apostle speaketh of certaine men, and saith of them, that qui-*

(c) Epist.  
ad Rom.  
cap. 16.

(d) 1. Ti-  
morib. 1.

*dam circa (d) fidem naufragauerunt: Certaine men made shipwracke about the faith.* Where the Apostle useth the metaphor of *shipwracke*, therby to expresse more fully, that Heretikes once falling out of the shippe of Christs church, are cast into the sea of eternall damnation. To conclude, the Euangelist Saint Iohn speaketh of all Heretikes in generall, not embracing the doctrine of Christ (within which all secondary questions of christian Religion are contained) in this sort: *If any man come (e) vnto you, and bring not the doctrine of Christ, receaue him not into your house, nor say, God saue you vnto him.* But a man is bound in charity to suffer any one, who is in state of saluation, to come into his house, and to salute him, or say: God saue him.

(e) 2. Io-  
an.

5. Now what can be replied against these former Texts? It cannot be sayd, that they are meant only of such Heretikes, as deny the mysteries of the Trinity, the Incarnation of Christ, his Passion, and such like supreme and cardinall points of Christian Religion: this (I say) cannot be auerred for these reasons following. First, because those, who in the Apostles tymes, denyed these principall points of Christianity, could not be truly tearmed Heretikes (seeing he is truly



an Heretike, who was once a member of Christs church by fayth, but after ceaseth to be thereof) no more then all the Iewes or Gentils could not be accounted or styled Heretikes, because they neuer beleued the foresayd mysteryes of christiannyty. Secondly by reason, that according to the former definition of Heresy or Heretikes aboue set downe, the former Texts haue a necessary reference, to all Heresy and heretikes whatsoeuer, whether the subiect of the sayd false opinion be small or great. Thirdly, because that in the former Texts of Scripture, there is no restriction of the word *Hereticus* or *Heresis*, to the chiefe or highest points of Christian Religion, but it is extended to all kind of Heretikes or Heresies whatsoeuer, euen by the Apostle without exception, who (no doubt) if he had vnderstood Heresyces, or Heretiks only in the greatest points (at least in some one Text or other, among so many) would accordingly haue restrayned his wordes, only to those kind of Heretikes; and the rather seeing the denyall of those great points only (not of others) do in our Libertines opinion, make the denyers thereof Heretikes. But not to leaue the least show of refuge or euasion heerin, I will produce some passages of holy Scripture, in which the mainte-

nours of particuler errours, euen in lesser points, then the highest articles of Christianity, are censured by Christs Apostles, to be deprived of eternall saluation.

6. And first we find S. Paul thus to prophesy. *In (f) the later times certaine shal depart from the sayth, attending to spirits of error, and doctrine of Diuels, forbidding to mary, and to abstaine from meates.* Here the Apostle prophesieth (according to the iudgment of (g) Saint Chrysostome, (h) Ambrose, (i) Hierome, and S. (k) Augustine) of the Heretikes, Eucratites, Marcionists, Ebionists, & such like, who denyed Matrimony, as a thing altogether vnlawfull, and prohibited absolutly at all tymes, and the eating of certaine meates, as creatures impure: Now these Heretikes believed in the Trinity, and might in the Incarnation, &c. and yet euen for these two former Heresies touching mariage, and eating of meates, and not for the Trinity, or Incarnation, they are sayd by the Apostle to departe from the sayth of Christ, and to attend to the doctrine of Diuels. But such, as leaue the sayth of Christ, and attend to the doctrine of Diuels, are not in state of saluation. In my iudgement this one authority alone is sufficient to overthrow this phantasy of our Newtra-  
lists;

(f) 1.

Tim. 6. 4.

(g) Hom. 12. in Timot.

(h) In hunc locū

(i) Lib. contra Iovin. c. 7.

(k) Her. 25. &amp; 40.

lists; since the wordes are diuine scripture, the heresies reprehended no fundamentall points of Religion; but of as little or lesser consequence, then the Controuersies betweene the Catholikes and the Protestants; and yet the maintainers of them are accounted to depart from the faith of Christ, and to attend to the doctrine of Diuels.

7. A second place shalbe that of the former Apostle, who writing of certaine Heretiks erring touching the Resurrectiō of the body, sayth thus: *Their speech spreadeth like a Canker, of whome is* <sup>(1) 2. Timoth. 2.</sup> *Hymeneus and Philetus, who haue erred from the truth, saying that the Resurrection is already past, and haue subuerted the fayth of some.* These men beleeued all the mysteryes of the Trinity, Incarnation &c. (seeing otherwise the Apostle would haue reprehended them for want of beliefe therein, as for the article of the Resurrection) yet for erring only touching the resurrection of the body, they are sayd to erre from the truth, to iubuert the fayth of some: and that, as a Canker neuer leaueth the body, till by little and little it wasteth it away; so their speeches by degrees, poyson and kill the soules of the hearers. From which it euidently followeth, that these Heretikes continuing and dying in the foresayd heresy, could not be saued;

since that fayth, which erreth from the truth, and which subuerteth the true fayth of others, and which in killing and destroying the soule, resembleth a Canker, cannot afford saluation to its Professors.

8. Another passage, which heere I will vrge, is that of S. Iohn, who calleth certaine Heretiks, *Anti-Christis*, saying: Now <sup>(m)</sup> there are become many *Anti-Christis*, who went out of vs, but were not of vs; for if they had beene of vs, they had remayned with vs. These Heretikes belieued in the Trinity, in the Incarnation of Christ, that he dyed for the saluation of the whole world, only they erred touching the person and natures of Christ, and yet they are figuratiuely styled *Anti-Christis*, and are sayd to departe out of the church of Christ. But no saluation is reserued for *Anti-christs*, & such as departe from the Church of God. And thus much out of Gods holy writ expressly touchinge Heretikes in general, and in particuler.

9. To these Texts I will adioyne (though not immediatly and directly ranged vnder the former head) a place in S. *Peter* in my iudgment most vnanswerable, and by necessary inference euicting the point heere vndertaken. The place is those wordes in the 2. *epistle. of S. Peter, cap. 3.* where

where he sayth thus: *In the Epistles of Paul there are certaine things hard to be vnderstood, which the vnlearned and vnstable do peruert vnto their owne destruction.* Now here I thus argue. But these things hard to be vnderstood in *S. Pauls* epistle, do not concerne the doctrine of the Trinity, the Incarnation, the Passion &c. and yet the misunderstanding of them doth cause (as the Text sayth) the destruction, that is, the damnation of these, who misunderstand them; therefore farre lesser points, then the denyall of the Trinity, the Incarnation, the Passion &c. doe iustly threaten to the false believers of them, damnation; and consequently that a bare beliefe of those supreme points, are not only necessary to saluation.

10. That those difficulties in *S. Pauls* epistles, intimated by Sainct Peter, doe not concerne the Trinity, the Incarnation, the Passion, &c. I proue seuerall wayes: first because *S. Peter* maketh no such mention, which no doubt he would haue done, if the subiect of them had touched onely those supreme mysteries, and were not to be extended to other inferiour points.

11. Secondly it is acknowledged by the commentaries and writings of all the fathers (besides that the epistles themselues shewe no lesse) that

that Saint Paul is most euident and cleare in all his epistles touching the Trinity, the Incarnatiō, the Passion &c. and therefore there is no reason, why the difficultyes in them should be applied to those articles, muchlesse restrained to them alone.

12. Thirdly, the Fathers do vnderstand those difficultyes in Saint Pauls epistles insinuated by Saint Peter, cheifly touching Iustification; as appeareth by the testimony euen of *S. Augustine* himselfe in his booke: *de fide & operibus lib. 12.* who particularly instanceth in that place *1. Cor. 3. If any man builde vpon this foundation, golde, siluer &c.*

Which Text treateth of Iustification, and works, and expressely saith <sup>(n)</sup> that this is one of the difficult passages intended and meant by Saint Peter. With whome Saint Hierome may seeme well to agree, who in those wordes, *Epistola ad Romanos*;

(n) Lib. de fide & operibus, cap. 15. & 16.

(o) Epist. ad Algasin quest. 8. & in epist. ad Rom.

*Nimis (o) obscuritatibus inuoluta est.* Intimateth no lesse; for it is found, that the epistle to the Romans most intreateth of Iustification and of faith and workes. Fourthly and lastly, the Protestants themselues doe vnderstand the said obscurities of Saint Pauls epistles touching Iustification, as appeareth (to omit the testimonies of all others herein) from the wordes and comment of M. Doctor *Fulke* against the Rhemits Testament vpon the  
foresayd

foresaid place of S. Peter: and thus far of this text; where we find by an inevitable deduction, that a false faith touching Iustification only cannot stand with saluation.

13. *The same is proved from the definition and propriety of faith.* In this place we will take into our consideration, the definition of faith set down by S. Paul; secondly the dignity & worth of faith much celebrated by diuers of the Apostles; thirdly, the inseparable propriety of faith, which is vnity; for so doth the Scripture delineate and describe faith: from all which it will inevitably follow, that the faith, which saueth man, is not to be restrayned only to the Trinity, the Incarnation, and other such sublime points of Christian Religion (though in other points it be erroneous) but is extended to all other pointes whatsoever, which the Church of God propoundeth to be believed.

14. And to beginue with the definition of faith giuen by the Apostle, he thus defineth faith thus: *Faith (p) is the substance of things to be hoped (p) Heb. for, the argument of things not appearing: The sense* cap. 11. whereof is this: first that faith through an infallible certainty causeth those things to subsist, and haue a being in the mind of man, which things

are yet to come, being but hoped and looked for: secondly, that fayth causeth the vnderstanding to giue assent to those points, which it vnderstandeth not, acknowledging them to be more certaine, then any thinges whatsoever, according to those wordes of S. Thomas: *Multo magis (9) homo certior est de eo, quod audiuit a Deo, qui falli non potest, quam de eo, quod videt propria ratione, quae falli potest.* Now heere (I trust) no man will deny, but the Apostle defineth that fayth of a Christian, which sanctifieth him. This being graunted (for to deny it, were both impious in the denyer, and most iniurious to the Apostle) we are to remember, the nature of euery true definition set downe by the Logicians, to wit (as is aboue mentioned) that the thing defined, and the definition, be of one and the same extent and latitade; so as whatsoever is comprehended vnder the definition, the same is also contayned vnder the thing defined. This then being presupposed by force of all reason (for Logicke is but an artificiaall and seruiceable handmayd vnto reason) we find that this definition of fayth compriseth in it selfe, not only the doctrine of the Incarnation, the Trinity, and the like, and this not articulately, but only by way of deduction; but also it contayneth al secondary points of Religio, seeing

(9) 1. 2.  
1. 4. 4. 9.



seeing the former definition doth predicate, or may be sayd, of all the sayd secondary & lesse principall points of Religion, controuerted betweene Christians at any tyme .

15 . Therefore the thing heere defined, which is the sauing fayth of a Christian, is in like sort to extend it selfe to all the sayd secondary pointes of Religion, how indifferent soeuer they seeme in mans iudgment . This inference is so demonstra-tiue (being taken from the former definition of fayth) as that the Apostle himselfe presently after the former wordes, beginning to instance in the seuerall objects of fayth ( among diuers other ex-amples ) setteth downe, that to belieue Noas flood or the deluge of the world by water for sinne, is an article of fayth : for thus he sayth : *By fayth Noah hauing receaued an answer concerning those things, which as yet were not seene, fearing, framed the Arke for the sauing of his house .*

16 . But to proceed further ; if the articles of the Trinity, the Incarnation and the like, be the on-ly essentiall points of a true Christian fayth , it is more then wouderfull, that the Apostle vnder-taking to set downe the true definition of an auai-leable fayth, and exemplifying it, in seuerall ob-jects , should wholly and silently omit the sayd

articles of the Trinity, Incarnation, Passion, &c. he in that chapter not expressly speaking one word of them. And thus much touching the definition of fayth giuen by the Apostle: from which definition we conclude, that who seeketh to haue a true fayth necessary to saluation, (besides the mysteriyes of the Trinity, the Incarnation &c.) must belieue diuers other dogmaticall articles of Christian Religion. And therefore answeareably heerto, we assure our selues, that when our Sauiour sayd: *He (q) that beleueth not, shalbe condemned.* He did speak of the belieuing (at least implicitly) of the whole corps of Christian fayth and doctrine, and not only of any one part thereof; for so in this latter manner it would be both faise & absurd. In like sort where our Blessed Sauiour in the same chapter sayth to his Apostles: *Preache the Ghospell to all Creatures.* He did vnderstand the whole Ghospell; which contayneth many other points besides the Trinity, Incarnation, Passion, &c.

(q) Marc  
16.

17. In this next place we will descend to those passages of holy Scripture, which do much magnify the efficacy and vertue of fayth. And accordingly hereunto we find it is sayd: *He (r) that beleueth and is baptized, shalbe saued, but he that beleueth*

(r) Marc  
16.

ueth

*Qui non credit, condemnabitur.* 29

*ueth not shalbe condemned.* Againe our Sauour sayd to the blind men, praying to receaue their sight: *According* <sup>(s)</sup> *to your fayth, be it vnto you.* And further: *Without* <sup>(t)</sup> *fayth it is impossible to please God.* <sup>(s) Mat. 9.</sup> And more: *Our fayth is the victory, which ouercometh the world.* 1. *Ioan.* 1. 5. Now in these & many <sup>(t) Heb. 11.</sup> other such texts, for breuity omitted, I demaund what fayth is vnderstood or meant? If it be answered a true, entyre, and perfect fayth, belieuing all points of Christian Religion proposed by Gods Church, it is true, and that which I seeke heere to proue: if an vnperfect and mungrell fayth, belieuing some point of Christian Religion, and reiecting others; and so an erroneous fayth, being partly false and partly true, I say, it can neuer deserue these prayles giuen by the Euangelists, and Apostles, neither can it produce such supernatural effects aboue specified, no more then darkenes can produce light; since *Truth* himselte hath taught vs, *that* <sup>(u)</sup> *we cannot gather figges of thornes,* <sup>(u) Luc. 6.</sup> *nor grapes of bushes.*

18. Now in this third place, we will touch that inseparable attribute of true Christian fayth, which is vnity in fayth and doctrine. This marke is so indissolubly annexed to the true fayth of Christ, as that we find his Apostles euer ready