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WILLIAM SMITH
Qui non credit condemnabitur
1625
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NOTE

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QVI NON CREDIT
CONDEMNABITVR
MARC. 16.

OR

A discourse proving, that a man who believeth in the Trinity, the Incarnation, the Passion &c.
& yet believeth not all other inferior articles of Christian faith, cannot be saved.

AND

Consequently, that both the Catholic, and the Protestant (seeing the one necessarily wanteth true faith)
cannot be saved.

Written by WILLIAM SMITH, Priest.

He that believeth not, shall be condemned. MARC. 16.
Without faith it is impossible to please God. HEB. 11.

AT S. OMERS
For John Heigham, with permission, Anno 1625.
THE EPISTLE
DEDICATORY TO THE READER.

Ood Reader, such are the lamentable times, wherein we live, as that they not only bring forth men, who with great contention, and heat of dispute, do undertake to maintain particular Errors, directly repugnant to the Scripture, and the judgement of Christ his Church; but also, they afford some others, who (as if wickednesse would strive to raise it selfe to its highest pitch) are not afraid to entertain all Religions with such a cold indifferency, as that they would, that salvation may be obtained in any Religion; so that the professors thereof do believe in the Trinity, the Incarnation, & other such fundamental points of Christianity, whether they be Papists, Protestants, Anabaptists, Brownists, or any other of these later Seets: They heereupon further do teach, that we are not obliged (under the paine of any spiritual losse) to embrace any one of these Religions before another, scornfully traducin in their conceits all others, who expect a more strict and articulate beleefe of our Christian mysteries: which later kind of men is far more dangerous and Hurtfull, then the former; since those out of a preposterous seale (their understanding being blinded and misinformed) do only defend falsehoods for verites, so running themselves upon that rocke of Tertullian: Hæresis est probata non credere, non probata presumere. It is the propriety of Heresy, not to beleue points proved, and to presume or take for granted, things not proved. Whereas these Adiaphorists (whose secret pulse doth indeed beat vpon Atheisme) disclaime from all necessity of truth, justifying the
The Epistle Dedicatory.

The defence of errors even under the title of errors, and houling only this one maine controversy in Christian Religion, to wit, that in Christian Religion there are no maine controversies. Against these ambidexter Protestants (so to call them) who draw their foules perdition in the ropes of a supine and careless security, I have thought good to undertake the writing of this short ensuing Treatise. The subject of which discourse I find most necessary even from my owne experience, who for the space of thirty yeares and above (with infinite thankes to God) have beene a Priest of the Catholike Roman Church, during which longe compass of tyme, I have dealt with many foules here in England; and have found infinite of them openly professing Protestant, yet inwardly persuaded (as is above touched) that men of most contrary faith (so that in grosse they believe in Christ) may be saved; as if salvation were a Center, indifferently extending its lines, to the circumference of all Religions: yea divers of these men were not ashamed to contentious with me in the open defence of this wicked opinion, and fortifying themselves 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 Jesus Christ, as his Redeemer; so that withall he forbeare doing of all wrongs, but leade a vertuous (or at least, a morall) lyfe, though in other articles of lesse importance he may erre. To this I answeare, with the Apostle. (a) O audito disputationum sapientia & scientia Dei! Gods judgments are incontinable, and to be admired, not to be overcuriously cried into. If it was his divine pleasure, for many ages to make choyce only of the Jewishe Nation (a very handful to the whole earth) for his elected people, and to suffer all the rest of the world (generally speaking) to lyd drowned in Idolatry, and therefore to be damned. And if also after our Saviours Incarnation, he vouchased not, for the space of many ages, to enlighten whole Countreys with the Gospell of Chrift, but permitted them to continue (to their foules eternall perdition) in their former Idolatry & Heathenisme, yea suffering even to this very day (and how long yet after, his divine Majesty only knoweth) divers.
The Epistle Dedicatory.

Divers vaft Countreyes to perseuerie 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 charg'd with Injustice or cruelty, seeing he gave them sufficient means of salvatiō by the law of Nature, and did not withdraw from them grace sufficient leaving them thereby without excuse. Then much lesse can any man expostulate God of injustice or want of mercy (for his divine goodness is nothing but justice and mercy itselfe) if he suffer men to perish eternally, and damn them for want of an entire, compleat, and perfect faith in all the articles of Christianity; especially in these times, when no Christian can pretend for excuse any invincible ignorance in matters of faith, by reason that the true articles of Christian Religion, are sufficiently propounded and divulged by God's Church, to all Christians whatsoeuer; therefore touching God's secret judgements and dispositions herein, we will conclude with (b) Esay : Deus inducit Dominus.

3. This then being thus, from hence it appeareth, how much the Protestants wronge the Catholikes in charging them with want of charity, for houling that Protestants dying Protestants cannot be saued, whereas on the contrary part, divers learned Protestants do (say they) grant the hope of salvation 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 & heretical faith cannot be saued) to premonish and forwarne withall convenient sedulity & endeavour, opportune, importune, their Christian Brethren of so great a danger, as the perdition of their soules commeth vnto? Noe, the soules interminable and endless weale or woe, is not a matter of complement, that so for ceremony sake it is to be forborne to be inculcated and often spoken of, especially where the most certaine 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 insinuate the Apostles of the said fault of want of Charity, who (c) severely chargeth vs to fly the company and society of an Heretike; and who ran-

(c) Tit. 3.
gath (d) schisms and heresies among those sinners, the workers
whereof shall not obtain the kingdom of God. But to return more
particularly to the subject of this Treatise: I have thought good
to entitle it with the words of our Saviour: Qui non credis, conden-
mabitur. (c) He that believeth not, shall be condemned; as being a sen-
tence, which belittles to the matter here handled, and which
indeed really (though briefly) involueth in it selfe the truth
here discussed. The lour, from whence this Libertinisme be-
liefe did take its first emanation and flowing, is the contempt of
the authority of the Catholike Church: for thus reasoneth our
Newtraliist in Doctrine.

4. Both Papists and Protestants doe agree in believing the Trinity,
the Incarnation, the Passion &c. but they mainly dissent touchning Purga-
tory, Praying to Saints, Freewill, the sacrifice of the Mass, In-
struction, &c. therfore I will embrace and follow that doctrine (meaning the doctrine
of the Trinity, the Incarnation, Passion &c. and hould it necessary to sal-
uation, in which all sides doe agree: But since the sentences and disagree-
ments in Religion, are of these secondary & lesse principal 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 meere contrary doctrines therein.) And further seeing I have no more
reason to believe the one side then the other (and it is impossible for me to be-
lieve both) therefore my resolution is ( concerning the authority of Gods
Church in its definitions of these articles ) peremptorily to stand to neither,
but will hold the doctrine of Purgatory, Praying to Saints, and all other
controverted points of faith at this day, betweene Papists and Protestants:
matters meerly of indifference, and of that nature, as that neither the true
nor false beleefe of them, can either farther or hinder a mans saluation.
Thus disputeth our Newtraliist. And thus whilst he wilbe of all
Religions, he wilbe of no Religion. Then which (as it Religi-
on were only, but an intenionall, and no reall name or word
what can be inuereted more impios and Antichristal in it selfe,
more repugnant to sacred scriptures, more crosse to the practice of
all antiquity, and (as herafter shalbe proved) more advers to all
naturall reason? So dangerous it is for a Christian once to dismem-
ber himselfe by pertinacy of judgmet from the Church of Christ,
and so truly is verified of such a man, that sentence of Optatus:
Deserta
The epistle Dedicatory.

Deserta (for maire Catholica impy siles, dum forae excurrunt & se separat & errando rebellies abjecunt. 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 wee see how these all reconciling Omnisidians, doe carry themselves, who through the pretended immensity of their pretended charity (forsooth) can promise salutations to all Religions, and who seekke to introduce a peace into Gods Church(by compounding all controueries of faith) farre more dangerous, then are the warses & contentions of Heretikes.

5. Now seeing all such men make no more accompt of diversity of Religions, then others doe of wearing suits of apparel of different coulours; and seeing by such their lukewamenes in matters of faith, they seeme to be all Laodiceans, therfore may our felues, that the commination and threat denounced against the Church of Laodicea registred by the (g) Evangelist shall (without finall repentance) fall upon them: Because thou art lukewarme, and neither cold, nor hot, I wil vomit thee out of my mouth. But (good Reader) as unwilling to transgress the accustomed limits of a preface, I will detaine thee no longer, only I have thought good to put thee in mind (and so to end) with the sentence and judgment of Saint Augustine passed upon the Pelagians (as for some delibration and tatt of the subiect heret after handled) who beleved in the Trinity, in Chrit, and his Passion, were men of moral and honest conversation; yet for houlding that only by the force of nature, without the assistance of Gods grace, a man was able to exercise vertue and flye vice, (a point no more fundamentall the most of the controueries betweene the Catholikes and the Protestants) they are registred for Heretikes by the said S. Augustine, & consequently not to be in state of Salvation: his words (b) are these: Nec tales sunt Pelagiani, quos facile contemnas, sed continentur viventes, atq; in bonis operibus laudabiles; nec falsum Christum, sed unum verum equalisem; patri & coeterum num, veracitatem, hominem factum, & verissimae credentes, & venturum expectantes: sed tamens ignorantem Dei Instituam, suam constituisse voluntas, Hereticum sunt. In English thus: Neither are the Pelagians such men, as are easly to be consenned for they doe live continently, and are laudable.
for their good works. They further do believe, not in a false Christ, but in one true Christ who is equal & coeternal with his father, and who was truly made man. They believe, that he is already come, and they expect him hereafter to come; yet because they are ignorant of the justice of God, and would make it their own justice, (meaning, because they taught it might be obtained by their own natural force) therefore they are Heretikes. Thus farre Saint Augustine, with whose end I leave thee (Good Reader) to the deliberate and studious perusal of these ensuing leaves, and intreating most earnestly the prayers of all good Catholikes for the remission of my manifold and infinite iniquities, and for a happy hour of the dissolution of my ould and decayed body.

Your soules well-wishing friend
William Smith
That a man, who believeth in the Trinity, the Incarnation, the Passion &c. and yet believeth not all other articles of Christian Faith, cannot be saved.

And first of the definition of Heresy and an Heretike.

**CHAP. I.**

Before we come (Good Reader) to dispute particularly of the subject of this discourse, I should 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 salvation, & cannot
not stand with the purchase of heaven) will demonstrate, that not any one Religion professinge the name of Christians, though it maintaineth but one herely, can justly promise to it selfe, the hope of salvation or eternall life. Well then Herefy, or Herefis (as we termere it in latine)is a greek word, signifying as much as Electio, Election or choyce, comming of the greeke Verb aireo, in latin Eligore to choose or make choice of. So as this word Herefis, originally and primatly, signifith election or choice (as is layd) in generall; yet because they, who devide themselves by maintayning false opinions from the Church of Christ, doe make choyce of these their new opinions, and so therby do separate themselves 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 divers other wordes, as the wordes Apostolus, Christus, Baptisma, and many other now taken by the Church in a secondary acceptio) to signify any false and new opinion, or Religion, of which a man makest choyce, and pertinaciously defendest it against the Church of God; & the maintainours thereof, are commonly stilled Heretikes.
qui non credit, condemnabitur 

Heretics. Thus Hereby (in its true and Ecclesiasticall definition) is any false opinion touching faith and Religion, contumaciously defended against God, and his Church. This definition (I mean in taking the word Hæresis and Hæreticus, 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 Herefies among you, that they which are approved among you, may be known, I. Cor. xi. As also: A man that is an Heretike, after the first and second admonition, awoide. Tit. 3. And finally: Those which were of the herefy of the Sadducess, laid hands upon the Apostles. Act. 5.

2. By the ancient Fathers. For S. Hierome in cap. 3. ad Tit. shewing the difference between hereby and schisme, thus defineth hereby: Hæresis est, quo peruersum dogma habet. Herefy is that which containeth a peruersæ and froward opinion. And S. Augustine in like manner lib. de fide et fimbolo cap. 10. defineth hereby in these wordes: Hæretici sunt, qui de Deo falsa sentiendo fidem violant: Heretikes are those, who do violate their faith by holding false opinions touching God. By the Protestants: for to name one or two among many, M. Ormerod (a most
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most forward Protestant) thus definetth an Heretike: He is an Heretike, who so swarreth from the wholesome doctrine, as contemning the judgment of God and the Church, persisteth in his opinion, Dialog. 2. with whome conspireth D. Couell, saying: Heretikes are they, who directly gaine-say some article of our fayth. Exam. p. 199.

3. Now out of this former definition of heresy, I am to premonish thee good Reader, of two points. first, that every 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 judgment. Tit. 3. because he preferreth his judgment before the judgment of the whole Church; from which consideration it followeth, that what man soever houldeth any erroneous opinion touching fayth, and being aduer- tised thereof by Gods Church, and not yealding his judgment in all humility therto, is thereby become an Heretike. And such is the state of Catholikes and Protestants, since the one doth ever reciprocally charge and condemne the other with false doctrine, & therefore seeing the church of
Quon non credit, condemnabimus. of Christ must be with one of them, it followeth, that the other not submitting their judgments to it, are proclaimed thereby Heretikes. And thus it may sometimes fall out, that the first inventor 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 innovation of the heresyres 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 judgment, doth consummate an Heresie.

4. The second is, that the aforefaid definition of heresy (being the only true definition, and acknowledged for such by all sides) is not restrained, either 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 faith, 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, B 3 ought
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ought to be of an equall latitude or lardgnes) to any erroneous opinion whatsoever, sorely defended by a man, and gainsayed by the Church of God: So as, it is as perfir an Heresy (and the beleevers thereof as true Heretiks) to deny, that there is a Purgatory, or to deny Freewill, Prayer to Saints, the doctrine of Indulgences, the necessity of Baptisime, or any other article approved 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 controversie handled in this Treatise.
That every Christian, though believing in the Trinity, the Incarnation, the Passion &c. cannot be saved in his own Religion, proved from holy scripture.

CHAP. II.

Now then to begin to fortify & warrant this undoubted truth, that every Christian, though believing in the Trinity &c. cannot be saved in his own Religion, I will draw my first kinde of prooves, from the sacred words of holy scripture. And these testimonies shalbe of three sorts. One concerning Heretikes, which texts are not restrained to any particular Heresies, but delivered of Heresie in generall. The second branche of authorities shall touch Heretikes even for certaine particular Heresies, different from denying the Trinity, the Incarnation of our Saviour, 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 beleived.

2. And first to begin with the first, we reade the (a) Apostles thus to speake of an Heretik in generall: A man, that is an Heretike, after the first or second.
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d second admonition avoyd, knowing that he, that is such, as subuered, and sinneth, being condemned by his owne judgment. Where the Apostle commundeth vs to avoide 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 (faith he) such a man (as being a pertinacious & willfull Heretike) is condemned by his owne proper judgment: that is, because he advanceth his owne judgment, aboue the judgment of Gods Church, and because he needeth not that publike condemnation of the Church, which vpon other offenders by way of excomunication is inflicted. The Apostle in 2. Theff. cap. 3. conjureth (as it were) in the name of Christ, that all shoulde avoide all fallebelieuers, in these words: We denounce unto you, Brethren, in the name of our Lord Iesus Christ, that you withdraw your selves from every Brother walking inordinately, and not according to the tradition, which they have receaved 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: Againe this text cannot have reference to those, who deny the Trinity, the incarnation, and Passion, seeing the deniers of these high articles, are not
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not Brethren in Christ; and yet the Apostle styleth them Brethren, whome he here reprehendeth.

3. Again, the Apostle in another place thus forewarneth: The works of the flesh be manifest, which are fornication, uncleanness, impurity or dissensions, sects &c. They which doe these things, shall not obtaine the kingdome of God: Where wee see is express mention made of sects, and that maintaineours of any sects in opinion of faith (more of any Heresie, which is ever acherred with greater contumac and frowardnes, and with neglect of the Churches authority shall not enter into the kingdome of heaven: from which Testimonies we may further conclude, that as one only act of fornication, barreth a man from the kingdome of God, so also one Heresie excludeth him from the same.

4. A fourth place is thus: I desire you Brethren to marke them, that make dissensions and scandals contrary to the doctrine which you have learned, and avoid them, for such do not serve Christ our Lord: But if such men be to be avoided, and do not serve Christ, then no doubt they continuing in that state, cannot be saved. Againe 1. Tim. I. the Apostle speaketh of certaine men, and faith of them, that qui-
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dam circa (d) fidem naufragauerunt: Certaine men made shipwracke about the faith. Where the apostle vseth the metaphor of shipwracke, therby to express more fully, that Heretikes once falling out of the shippe of Christs churche, are cast into the sea of eternall damnation. To conclude, the Evangelist 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 (c) unto you, and bring not the doctrine of Christ, receive him not into your house, nor say, God save you unto him. But a man is bound in charity to suffer any one, who is in state of salvation, to come into his house, and to salute him, or say: God save him.

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 aserted for these reasons following. First, because those, who in the apostles tymes, denied these principall points of Christianity, could not be truely termed Heretikes (seeing he is truely
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an Heretike, who was once a member of Christ's church by faith, but after ceaseth to be thereof no more than all the Jews or Gentils could not be accounted or styled Heretikes, because they never beleued the foresayd mysteryes of christianity. Secondly by reason, that according to the former definition of Heresie or Heretikes above set downe, the former Textes have a necessary reference, to all Heresie and heretikes whatsoever, whether the subiect of the sayd false opinion be small or great. Thirdly, because that in the former Textes of Scripture, there is no restriction of the word Hereticus or Heresie, to the chief or highest points of Christian Religion, but it is extended to all kind of Heretikes or Heresies whatsoever, even by the Apostle without exception, who (no doubt) if he had understood Heresies, or Heretiks only in the greatest points (at least in some one Text or other, among so many) would accordingly have 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 leave the least shew of refuge or evasion heerin, I will produce some passages of holy Scripture, in which the mainte-
nours of particular errors, even in lesser points; then the highest articles of Christianity are censured by Christ's Apostles, to be deprived of eternal salvation.

6. And first we find S. Paul thus to prophecy. In (f) the latter times certain shall depart from the faith, attending to spirits of error, and doctrine of Divels, forbidding to marry, and to abstain from meats. Here the Apostle prophesieth (according to the judgment of (g) Saint Chrysoctome, (h) Ambrose, (i) Hierome, and S. (k) Augustine) of the Heretikes, Eucratites, Marcionists, Ebionists, and such like, who denied Matrimony, as a thing altogether unlawful, and prohibited absolutely all tymes, and the eating of certaine meats, as creatures impure: Now these Heretikes believed in the Trinity, and might in the Incarnation, &c. and yet even for these two former Heresies touching marriage, and eating of meats, and not for the Trinity, or Incarnation, they are said by the Apostle to departe from the faith of Christ, and to attend to the doctrine of Divels. But such, as leave the faith of Christ, and attend to the doctrine of Divels, are not in state of salvation. In my judgement this one authority alone is sufficient to overthrow this phantasy of our Newtesta-
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Hic since the wordes are divine scripture, the heresies reprehended no fundamentall points of Religion; but of as little or lesser consequence, then the Controversies betwixt 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 Resurrection of the body, saith thus: Their speche spreadeth like a Canker, of whom is Titus. Hymeneus and Philetus, who have erred from the truth, saying that the Resurrection is already past, and have subuered the fayth of some. These men beleuued all the mysteryes of the Trinity, Incarnation &c. (seeing otherwise the Apostle would have reprehended them for want of beleife therein, as for the article of the Resurrection) yet for erring only touching the resurrection of the body, they are sayd to errre from the truth, to subuer the fayth of some: and that, as a Canker neuer leaueth the body, till by little and little it walleth it away; so their speaches by degrees, poyson and kill the soules of the hearers. From which it evidently followeth, that these Heretikes continuing and dying in the foresayd heresly, could not be saued;
since that sayth, which erreth from the truth, and which subverteth the true sayth of others, and which in killing and destroying the soule, resembyleth a Canker, cannot afford saluation to its Professors.

8. Another passage, which here I will urge, is that of S. John, who calleth certaine Heretikes, Anti-Christes, saying: Now there are become many Anti-Christes, who went out of us, but were not of us; for if they had beene of us, they had remained with us. These Heretikes believed 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 figuratively styled Anti-Christes, and are sayd to departe out of the church of Christ. But no saluation is refered for Anti-christes, & such as departe from the Church of God. And thus much out of Gods holy writ expressly touching Heretikes in general, and in particular.

9. To these Texts I will adioyne (though not immediately and directly ranged under the former head) a place in S. Peter in my judgment most unanswerable, and by necessary inference existing the point here undertaketh. The place is those wordes in the 2. epistle of S. Peter, cap. 3.

where
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where he sayth thus: In the Epistles of Paul there are
certaine things hard to be understood, which the un-
learned and unstable do pervert unto their owne de-
struction. Now here I thus argue. But these things
hard to be understood in S. Paul's epistle, do not
concerne the doctrine of the Trinity, the Incar-
nation, the Passion &c. and yet the misunderstand-
ing of them doth cause (as the Text sayth) the
destruction, that is, the damnation of these, who misunderstand them; therefore farre lesse
points, then the denyall of the Trinity, the Incar-
nation, the Passion &c. doe justly threaten to
the false belieuers of them, damnation; and con-
sequently that a bare believe of those supreme
points, are not only necessary to saluation.

10. That those difficulties in S. Paul's epist-
les, intimatet by Saint Peter, doe not concerne
the Trinity, the Incarnation, the Passion, &c. I
prove seuerall wayes: first because S. Peter ma-
kethe no such mention, which no doubt he would
have done, if the subject of them had touched on-
ly those supreme mysteries, and were not to be ex-
tended to other inferior points.

11. Secondly it is acknowledged by the
commentaries and writings of all the fathers ( be-
sides that the epistles themselves showe no lesse )
that
that Saint Paul is most evident and clear e in all his epistles touching the Trinity, the incarnation, the Passion &c. and therefore there is no reason, why the difficulties in them should be applied to those articles, much less restrained to them alone.

12. Thirdly, the Fathers do understand those difficulties in Saint Paul’s epistles insinuated by Saint Peter, chiefly touching justification, as appeareth by the testimony even of S. Augustine himself in his booke: de fide & operibus lib. 12. who particularly instanceth in that place 1. Cor. 3. If any man build upon this foundation, gold, silver &c. Which Text treateth of justification, and works, and expressely saith (n) 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 : Nimijs (o) obscuritatibus moderta est. Intimaceth no lesse; for it is found, that the epistle to the Romans most intreateth of justification and of faith and works. Fourthly and lastly, the Protestants themselves doe understand the said obscurities of Saint Paul’s epistles touching justification, as appeareth (to omit the testimonies of all others herein) from the wordes and comment of M. Doctor Fulke against the Rhemitts Testament upon the foresayd
foresaid place of S. Peter: and thus far of this text; where we find by an inevitable deduction, that a falce faith touching Justification only cannot stand with salvation.

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 divers of the Apostles; thirdly, the inseparable propriety of faith, which is unity, for so doth the Scripture delineate and describe faith: from all which it will inevitably follow, that the faith, which saith man, is not to be restrained 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 points whatsoever, which the Church of God propoundeth to be believed.

14. And to begin with the definition of faith given by the Apostle, he do defineth faith thus: Faith (p) is the substance of things to be hoped for, the argument of things not appearing: The sense whereof is this: first that faith through an infallible certainty causeth those things to subsist, and have a being in the mind of man, which things are
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are yet to come, being but hoped and looked for: secondly, that faith causeth the understanding to give assent to those points, which it understandeth not, acknowledging them to be more certaine, then any things whatsoever, according to those wordes of S. Thomas: Multo magis (q) hemo certior est de eo, quod auduit a Deo, qui falli non potest, quam de eo, quod videt propria ratione, quae falli potest. Now here (I trust) no man will deny, but the Apostle defineth that faith of a Christian, which causeth him. This being granted (for to deny it, were both impious in the denyer, and most injurious to the Apostle) we are to remember, the nature of every true definition set downe by the Logitians, to wit (as is above mentioned) that the thing defined, and the definition, be of one and the same extent and latitude; so as whatsoever is comprehended under the definition, the same is also contained under the thing defined. This then being presupposed by force of all reason (for Logick is but an artificiall and serviceable handmayd unto reason) we find that this definition of faith compriseth in itselfe, not only the doctrine of the Incarnation, the Trinity, and the like, and this not artificiately, but only by way of deduction; but also it containeth all secondary points of Religion, seeing
seeing the former definition doth predicate, or may be sayd, of all the sayd secondary & lesse principal points of Religion, controuerced betweene Christians at any tyme.

15. Therfore the thing heere defined, which is the sauing sayth of a Christian, is in like sort to extend it selfe to all the sayd secondary pointes of Religion, how indifferent souer they seeme in mans judgment. This inference is so demonstrative (being taken from the former definition of sayth) as that the Apostle himselfe presently after the former wordes, beginning to instance in the severall objectes of sayth (among divers other examples) setteth downe, that to believe Noas flood or the deluge of the world by water for sinne, is an article of sayth: for thus he sayth: By sayth Noah hauing receaued an answeare 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 only essentiaall pointes of a true Christian sayth, it is more then wounderfull, that the Apostle undertaiking to set downe the true definition of an availeable sayth, and exemplifying it, in severall objectes, should wholly and silently omit the sayd articles.
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 faith given by the Apostle: from which definition we conclude, that who seeketh to have a true faith necessary to salvation, (besides the mysteries of the Trinity, the Incarnation &c.) must believe divers other dogmatical articles of Christian Religion. And therefore answearably heertoe, we assure our selves, that when our Saviour our sayd: He (q) that belieueth not, shall be condemned. He did speak of the believing (at least implicitly) of the whole corps of Christian faith and doctrine, and not only of any one part thereof; for so in this latter manner it would be both false & absurd. In like sort where our Blessed Saviour in the same chapter faith to his Apostles: Preache the Gospell to all Creatures. He did understand the whole Gospell; which containeth many other points besides the Trinity, Incarnation, Passion, &c.

17. In this next place we will descend to those passages of holy Scripture, which do much magnify the efficacy and virtue of faith. And accordingly hereunto we find it is sayd: He (r) that belieueth and is baptized, shall be saved; but he that belieueth not, shall be condemned:
Quinon credit, condemnabitur. Againe our Saviour sayd to the blind men, praying to receive their sight: According to your faith, be it unto you. And further: Without faith it is impossible to please God. And more: Our faith is the victory, which overcometh the world. Now in these & many other such texts, for brevity omitted, I demand what faith is understood or meant? If it be answered a true, entire, and perfect faith, believing all points of Christian Religion proposed by God's Church, it is true, and that which I seek here to prove: if an imperfect and mungriull faith, believing some point of Christian Religion, and rejecting others; and so an erroneous faith, being partly false and partly true, I say, it can never deserve these prayers given by the Evangelists, and Apostles, neither can it produce such supernatural effects above specified, no more then darkness can produce light; since Truth itself hath taught us, that we cannot gather figs of thorns, nor grapes of thistles.

Now in this third place, we will touch that inseparable attribute of true Christian faith, which is unity in faith and doctrine. This mark is so indissolubly annexed to the true faith of Christ, as that we find his Apostles ever ready...
most seriously, to inculcate the same to their disciples. Thus accordingly the Apostle exhorteth the Ephesians, saying: Be you careful to keep the unity of the spirit, in the bond of peace. And immediately againe: There is one Lord, one faith, one Baptisme. Where we see that unity in faith is expressly set downe. As also in another place: I beseech you, that you all speake one thing: bee you knit together in one mind, and one judgment: and as this was the exhortation of the Apostle, so we read that the first believers followed the same, of whom S. Luke. Acts c. 4. thus saith: The multitude, that beleued, were of one hart & one soule. And heere it proceedeth, that the Church of Christ (which comprehendeth the professors of this unanimous faith) is styled by Gods holy writ to be, one body, one spouse, and one flocke of sheep, a truth so evident, as that (besides the frequent testimonies of confirming the same) even the Protestants do subscribe in judgment hitherunto. For thus Luther himselfe (to omit others) wrighteth. A king doute himselfe, shall not stand, neyther have any Heretikes at any tyme beene overcome by force or subtily, but by mutuall dissension; neyther doth Christ fight with them other wayes, then with a spirit of giddiness and disagreement.

19. Now
Now then this unity of faith is so to be understood, as that it is not repugnant thereto, that one and the same point should at one tyme not be houlden, as necessarily to be beleueed, the which, after it hath undergone a definite and sententionall decree of Gods Church, is necessarily to be beleueed: As for example, it was not necessary in the beginning of Christianity to beleue, that the booke of the Machabees, the Epistle of S. James, S. Jude, the second epistle of S. Peter, the 2. and 3. of S. John, to be Canonicall Scripture, till they were defined so to be by the third Counsell of Carthage, can. 47. at which S. Augustine was present. But after this Counsell had by the assistance of the holy Ghost, defined them to be Canonicall, then it was, and is hereby to deny them to be Cononical. And the reason of this disparity is, because it is Gods good pleasure and wisdome, not to reveale to his Church al articles of faith in the beginning and at one tyme, but at severall tymes, and upon severall occasions, as to his divine majesty best seemeth expedient. Thus the faith of a Christian is capable of dilatation, and of a more large unfolding or exposition, but not of any contrariety in beleefe, change, or alteration. And thus (to insist in the former example)
ample) it may well stand with Christian faith in the beginning; not to accept the former books for canonically, till the authority of the Church had pronounced them for such; but it standeth not with true faith, that one man should positively believe as an article of faith, that the Maccabees and the rest of the books above specified are not canonical Scripture, but the profane writings of man. And another man should at the same time believe, as an article of faith, that they are canonical Scripture; since the one of these contrary beliefs, must be Heretical.

20. This verity then of the unity of faith, being warranted by the word, both of God, and man, as is above said, we will take into our consideration, the Catholike, and Protestants religions, all who joynedly do profess to believe in general, in the Trinity, in Christ his incarnation, his passion, and the creed of the Apostles; and so we shall discern, whether the faith of all these several professors, doth enjoy the foresaid mark of unity in doctrine or no. But seeing this subject is most ample and large, I will therefore lepole this ensuing Chapter, for the more full and exact discovery of the many and great disagreements betweene Catholikes and the Protestants in their faith.
The same proceeded from want of unity in Faith between Catholikes and Protestants, touching the Articles of the Creed; and from that, that the Catholike & Protestant do agree in the belief of divers articles necessarily to be believed, and yet not expressed in the Creed.

CHAP. III.

Undertaking in this place to set downe, the multiplicity of doctrines betweene Catholikes and Protestants, though they all joyntly beleue in the Trinity, the Incarnation of Christ, his Passion, and the like, & consequently to show, that this their generall belief, wanteth that true unity of faith, which out of the holy Scriptures, Fathers, & the Protestants I haue aboue shewed, to be most necessary to salvation. I will first examine, how the Catholikes and the Protestants, do differ touching their belief of the creed, made by the Apostles. Next I will demonstrate, that supposing all Professors of both Religions, should agree in the true sense and meaning of the creed; yet there are divers other dogmaticall points, necessarily to be believed, (& are at this instant beleued.
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Leeued both by Protestants and Catholikes] which are not expressed or mentioned in the Creed at all; or by any immediate inference to be drawne from thence. Lastly I will set downe the great difference betweene Catholikes and Protestants in other points of fayth, of which the Creed maketh no intimation or mention at all, and yet the beliefe of them is houlden necessary to salvation, both by Catholike and Protestant: from all which it shall appeare, how far distant the Catholike and Protestant Religion are from that unity in doctrine, so necessarily required to that fayth, whereby a Christian is to be saued.

2. I do heere begin with the Apostles creed, first because the articles of the Trinity, the Incarnation, the Passion &c. are included in the creede; Secondly, by reason there are many Adiaphorists in Religion (as I may teareme them) who seeme to deale more largly and liberally heerein, seeinge they are content to extend the necessary object of fayth, not only to the articles of the Trinity, the Incarnation, and Passion, but to all pointes set downe in the creed, who assure themselves, that God exacteth not at our hands the beliefe of any other articles, then what are contained in the creed. Now heere aforehand we are to conceaue,
that true fayth refeth in that true fense and meaning of the wordes of the Creed, which was inten-
ded by the Apostles, and not in the wordes them-
selves, seeing both in the judgment of all learned Catholikes and Protestants, to beleue the words
of the creed, in a fense different from the intended fense of the Apostles (and consequently, in a false fense) is no better, then not to beleue at all: And
the reason heerof is, because a false construction drawne from the creede (no lefse then from the Scripture) is not the word of God, but the word
of man, and consequently the sayd letter of the creed, so interpreted, is subiect to the same censu-
re, whereunto the word of man is lyable; from whence it followeth, that whosoever belieueth the wordes of the creed in another fense, then was inten-
tended by the holy Ghost, and the Apostles, doth not beleue the creed at all, but only beleueth the worde of man, which euer standeth subiect to
error and mistaking. So as the sentence of Saint Hierome deliuered only of the Scripture, may
iuystly be applyed of the Creed: Scripture (a) non in

(a) In ep. ad Pauli-
legendo, sed in intelligendo consistunt. The Scripture num.
(or Creed) doth not confit in the letter, but in the fense,
and true understanding of the letter.

3. This then being truly presupposed, let

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vs begin to examine the articles of the creed, and see how we Catholicks and Protestants do differ in the construction and understanding thereof. And first touching the first article of our Belief in God, observe how different it is. The Catholicks do beleeue, that their God no way coopareteth or will eth sinne in man; that he hath but one simple & expressed will touching sinne, & this in detesting and hating of it; that he will not punish vs for not keeping of such precepts, the which is not in our power to keepe; that he imputeth sinnes to every man, that committeth sinne; briefly that he giueth to all men, ordinary and sufficient grace to save their soules, and desireth, that all men may be saued; whereas the Protestants beleeue the meere contrary to all these points: for they beleeue that their God (b) coopareteth, forceth, and will eth a man to sinne; that he hath a double (c) wil, (and therefore a dissembling will) the one expressed in Scripture, according to which he forbideth man to sinne; the other concealed to himselfe, by the which he impelleth man to sinne; that he will punish (d) vs transgressing the ten commandments, it not being in our power to keepe the sayd commandments;

(b) Beza in his display of popish pr Martial pag. 202.

faith: God excith the wicked will of one thesse to kill another. See Zuingh. tom. 2 de prouict. e. 6. fol.

Balin Instit. 2. c. 18. sect. 1. (c) Luther tom. 2. Wittenburg. de cap. Babil. fol. 74. D. Whitakerus de Eccles. cont. Bell. controversia 2. quest. 5. pag. 301. (d) Reynolds in his 2. conclusion annexed to his conference. pag. 697.
mandements; that to the (e) saythfull sinning neuer so wickedly no sinne shalbe imputed. Finally, that to certaine (f) men, he giveth not sufficient means of salvation, but purposeth and decreeth from all eternity, that some men (lyuing in the eye of the world, and in their owne conscience neuer so vertuously) shalbe damned and cast into sempiternall perdition. Thus we see how great a difference there is betweene the Catholikes and Protestants, in beleewing the first article of the creede, and how ineuitably it followeth, that eithe the Catholikes or protestants, do stand subjext and obnoxious to that saying of S. Augustine quest. 29. sup. Iosue. who imagineth God such, as God is not, he carryeth ev ery where another God, to wit a false God in his mind.

4. Touching the 2. article, which is, And in Iesus Christ his only Sonne: wee (g) Catholikes beleue in Christ, who is God of God, and equall with his Father; a Saviour, who suffred death (quoad sufficientiam) for all mankind, and who accomplished the function of his Saviourship, only according to his humanity; a Saviour who dyed only in body, and not in soule; finally a Saviour, who from his first conception was endued with all knowledge, wisedome, & prouidence, and exempt from
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from all ignorance, passion and perturbation; whereas the Protestants do believe in Christ, as their Saviour, who according to their faith, is God of himself and inferior to the Father, who dyed only for the elect; who performed his mediation not only according to his humanity, but also according to his divinity (though in the judgment of all learned men, true divinity is impassible) who in the time of his Passion, besides the death of the body (as insufficient for our salvation) suffered in soul the torments of hell briefly, who laboured with ignorance, passion, and even desperation itself.

5. Touching the article of Christ descending into hell, the Catholiques do believe hereby, that Christ descended in soul after his passion, into that part of hell, which is called lymbus Patrum, to deliver from thence the souls of the just there detained, till his coming: of which judgement are also some learned Protestant; but the greatest part of Protestants do interpret this article, of Christ descending into his grave, soe by the word

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worde hell: understanding the graue: but (q) Caluin teacheth, that by Christes descending into hell is understood, that Christ apprehended God to be most angry and offended with him for our sakes, and that therypon Christ suffered great anxiety and grieue of soule; and which is more, most blasphemously Caluin teacheth, that Christ utterer words of desperation in saying: my God, why hast thou forsaken me? Touching the article of Christ's ascending into heaven, we Catholikes and the Caluinists doe believe hereby, that Christ truly in body ascended vp into heaven; whereas (r) Luthers doe teach, that Christ's body is in all places, with the divinity; and that therefore it did not really after his passion, ascend vp into heaven, it being there both before & after his passion; thus the Lutherans both in ours and the Protestants judgments doe destroy by this their construction, the whole creede, and particularly Christ's incarnation, nativity, passion, death, ascending into heaven, and his coming to judgment; seeing, supposing Christ's body to be in all places, all these articles were but apparantly or phanstactically, and not truly or really performed.

6. Touching the article of Christ's judging the quicke and dead: wee Catholikes doe beleue, that Christ
Christ at his coming to judgment, will so judge
man, as that his good works, receaving all their
force from our Saviours passion, shall be rewarded;
whereas the Protestants, denying all (5) merit of
workes (as injurious and derogatory to his death
and passion) do hould, that Christ shall then re-
ward only a bare and (6) speciall sayth.

7. Concerning the Article: I believe in
the Holy Ghost. Whereas all Catholikes and many
protestants do beleue, that the Holy Ghost is the
third person in the most Blessed Trinity. Calvin
(howsoever he was persuaded of the truth or fal-
shood therof) much lamenteth notwithstanding,
to auoyd the force of arguments drawne from the
chiestest places of Scripture, and visally allseaged
by all Antiquity in proove of the holy Ghost, be-
ing the third person in the Trinity. Thus we find
that (6) Calvin will not haue (contrary to all An-
tiquity) that passage of Scripture Psalm 33. By
the word of the Lord, the heavens were made, and all
the host of them by the spirit of his mouth, to be un-
derstood of the dninity of the holy Ghost. In like
sort he reiecteth the argument (x) drawne from
that other most remarkable Text, 1. Ioan. 5. There
be three, that giue testimony in Heaven, the Father, the
Word, and the holy Ghost, and these three be one.

Calvin
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Calvin upon this place thus saying (therby to take away from thence the proofe of the Holy Ghost)

Quod dicit tres esse unum, ad essentiam non referetur, sed ad consensus potius. Finally, Luther was so farre from acknowledging the Holy Ghost, to be the third person in the Trinity, or to acknowledge the Trinity itselfe, that thus he writeth: Anima mea odit hoc verbum, homousion, vel consubstantialis. My very soule doth hate the worde, homousion, or consubstantial.

8. Concerning the article: I believe the holy fff. Aug.

Catholieke Church. The Catholikes do beleue this to be a visible company of me professing the present Roman Catholike fayth, of which some are predestinated, others reprobated. The Protestats do believe this Church to consist only of the elect and 

(y) Con-

8. Concerning the article: I believe the holy fff.

Luther L.

de Conci-

lijs & e-

cles. Cal.

l. 4. inst.

c. 3. § 2.

(z) Cal-

vin l. 3.

init. c. 5.

$ 6. Cen-

turias.

1. lib. 2.

c. 4. col.

460.

Brentius in confess.

Witten-

derg. c.

de Purga-

torio.

9. Touching the article: The Communion of Saints. The Catholikes do hereby beleue, such a communio to be betweene the Saints in Heauen, the soules in Purgatory, & men vpon earth, that the one part doth helpe the other with their most auaileable prayers, and intercessions. The Protetants deny all such intercourse of benefits betweene these severall partes of the Church of Christ, accounting (z) the Catholike doctrine heerin...
Lastly touching the article of Forgiveness of Sins, we Catholikes do beleue, that this remission of sins is performed, when the soule by a true and inherent justice, and by infused gifts of God, enjoyeth a renounation of her selue, and thereby becommeth truly just in the sight of God: the Protestants disallowing all inherent justice, doe only acknowledge an imputative (a) justice or righteousnes, which consisteth in that the justice of Christ is (as they teach) only imputed vnto sinners; so as we remaine still sinners, though sins be not imputed vnto vs through the justice of Christ: a doctrine most injurious to the most meritorious passion and death of Christ.

Thus haue wee runne ouer the articles of the creede, from whence wee collect, that seeing (as is aboue intimated) he only beleueueth availably & truly the creede, who beleueueth it in that fence, in which the Apostles did wryte it, & seeing there are meerely different or rather contrary constructions of each article giuen by the Catholikes and Protestants, so that if that construction of the Catholikes be true, it followeth necessarily that the other of the Protestants be false, or contrarywise;

We may therefore ineuitably conclude, that it is not
not sufficient to salvation for any one to say, that he belieueth the creede, who belieueth the words of it in generall, without restrayning them to any peculier construction given eyther by the Catholikes or Protestants, except he believe it in that one particular sense (and none other) which was intended by the holy Ghost, when it was first framed by the Apostles.

11. Now in this next place, we are to demonstrate, that granting for a tyme, by an Hypotesis or supposall, that a man did belieue the articles of the creed in their true sense or construction, yet followeth it not, that this beliefe (though it be necessary) were sufficient alone for a man to obtaine his salvation thereby; and the reason hereof is, because it is most certaine, that there are divers points of Christian Religion, houlden necessarily to be beleued in the judgment both of Catholikes and Protestants (and accordingly are beleued jointly both by Catholikes and Protestants) and yet the sayd points are not contayned or expressed in the Creed. Among others, I will insist in these following.

12. First, That there are certaine divine writings of infallible authority, penned by the holy Ghost, which we commonly call the Scriptures of the oulde and new
new Testament, of which Testament we find no mention in the Creed, and yet all men are bound under payne of damnation to beleue, that such wrtyinges there are: since other paynes (abstracting from the authority of the Church) there were not sufficient meanes left to beleue, that it were a sinne to breake any of the ten Commandements, or (which is more) that Christ Iesu was the true Saviour of the world.

13. Secondly, That there are spirituall substances, which we call, Angels; which now enjoy the most happy sight of God, and that many thousands of them, did fall presently after their creation, and are become those malignant spirits, which usually are termed Devils.

14. Thirdly, That there is any materiall place of Hell, where the wicked are tormented, of which we find nothing in the Creed in the judgment of Protestants: for although the word, Hell, be mentioned in that article: He descended into Hell: yet by the worde Hell, the Grave is understood by most of the Protestants.

15. Fourthly, That the paines of the damned, shall be for all eternity, and not for a certaine tyme only.

16. Fifthly, That Adam did presently upon his creation fall from the grace of God, and thereby transferred Originall sinne upon all mankind: So as by reason
reason of his fall, all men are borne in Original sinne.

17. Sixthly, That the world was once drowned for sinne, which inundation is commonly called, Noës floode.

18. Seucanthly, That our Saviour whilst he conversed here upon earth, did many miracles.

19. Eightly, That S. John Baptist was our Saviour’s Precurser or forerunner, and that our Saviour did choose to him certaine men for his Apostles, which did first preach and plante the Christian faith, through out the whole world.

20. Ninthly, That Circumcision is now forbidden, as a thing most unlawful and ungodly.

21. Tenthly, That there are any sacraments of the new Testament instituted by Christ, for the spiritual good of mans soule.

22. Eleventhly, That before the ending of the world, Antichrist shall come, who shall be a designed enemy of Christ, so as he shall labour to subvert, and ouerthrow all Christian Religion.

23. These points (besides some others) all Christians (aswell Protestants as Catholikes) do beleue, and doe hould that the belief of these points is necessary to salvation, and yet not any one of all these articles, is expressed or set downe in the Apostles Creed; whence I conclude, that
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the Apostles Creed, cannot be a sufficient bound-
dary to contain and limit an available faith. For what hope can that man have of his salvation, who believeth, that there are neither any divine Scripture, nor any Decalogue commonly called the ten Commandments, nor that Christ did work any miracles, nor that he instituted any Sac-
craments, nor that there is any place of hell for the damned, nor finally (to omit the rest) that there is any eternity of punishment?

24. And here I am to premonish the Reader, that it is no sufficient answer to reply, that most of all the foresaid points are expressed in the Scripture, and therefore are to be believed; this I say, aurally not, seeing here I dispute against those, who maintain with wonderfull pertinency of judgment, that it is sufficient to salvation, to believe only the articles (& nothing else) which are contained in the Creed; but not any of the former articles are contained therein. Again, seeing to believe, that there are any divine Scriptures, is not expressed in the Creed, it conduceth nothing to the answering of this our argument, to say that the forementioned articles are proved out of Scripture, and therefore are to be believed.

25. Neither secondly, can the force of our
sadd argument be auoyded, in replying that all the
former articles are implicitly comprehended in
that article: I beleue the holy Church: because the
Church teacheth, that all these articles are to be
beleued: this is no warrantable answere, by rea-
sion, that as these may be reduced to this article of
the Creed, so also may all other points controver-
ted betwenee the Catholikes and the Protestants,
be in like manner reduced to the sadd article, see-
ing the Church of God setteth downe, what is the
truth, & what is to be beleued in the sadd Con-
trouersyes, binding her children under payne of
damnation, aswell to beleue the truth in the Co-
trouersyes of our dayes, as to beleue the former
articles mentioned, which are not expressed in the
Creed. And yet these our Newtralists in Religiõ,
who make the creed, the sole square of their faith,
do not thinke, that those questions of Religion
insisted vpon betwene Catholikes and the Prote-
stants, are in beleening or not beleuuing of them,
any way hurtfull to their saluation.
CHAP. V.

The same proved from the want of unity in faith between Catholics and Protestants, in articles necessary to be beleued, and yet not expressed in the Creede.

In this third and last place we will insist in certaine controversyes of Religion, so differently maintayned by Catholics and Protestants, as that granting the maintayners of the one side, to hould the truth, it followeth, that the other party vphouldeth falsehood and heresy. Now for the more dangerous wounding of our Newtralizing Protestants heerein, I will omit here to speak of the Controversies, touching Purgatory, Praying to Saints, Free-will, Monachisme, and divers others such like; and will restraine my selfe, only to these Controversies, the subject of which Controversyes, are taught by the one side, to be (vnder Christ) the immediate meanes, of our grace & salvatioun; and denied by the other party, to be of any such force and efficacy, for the soules everla-sting good: and consequently in regard of their subject, are one way necessarily to be beleued. So as if it be shewed, that the Protestants and the Catholics
Catholikes do mainly dissent in the means of obtaining grace, & purchasing of salvation: it must of necessity be inferred, that both the Protestants and the Catholikes continuing in such their state, cannot obtain grace and salvation: since not only Philosophy, but even natural reason teacheth us, that he never shall attain the end, who seeketh not the same means, which are only and necessarily instituted to the obtaining of the said end.

1. But to proceed to these points first, concerning the sacraments in general; the Catholikes do believe, that all of them (where no just impediment is) do confer grace into the soul of man, by the help of the continuance of which grace, the soul in the end, obtaineth its salvation. The Protestants do not ascribe any such supernatural effect or operation of grace to them.

2. And to come more particularly to the sacraments. Touching baptism: the Catholikes believe, that children being borne in Original sin, cannot be saved, except they be baptized with water, according to those words of St. John. 3. Unlesse a man be borne againe of water, and the spirit, he cannot enter into the kingdom of God. The Protestants (a) believe, that infants dying unbaptized, may be saved.

3. Tou-
3. Touching the Sacrament of Penance or Confession, the Catholikes beleevue, That after a Christian hath committed any one mortall sinne, that sinne cannot be forgiven him, but (at least in voto) by means of confessing the sayd sinne to a Priest, of the new Testament, and receaung absolution thereof from him: answerably to that of St. John. 20. Whose sinnes you shall forgive, they are forgiven them: and whose sinnes you shall retayne, they are retayned. The Protestants beleevue, that neyther the confession of sinnes to man, nor the absolution of man, is necessary for the remittinge of them; but that it is sufficient to confess them only to God. And thus according to the diversitie of doctrine, either the Protestant for want of this sacrament (after he hath mortally sinned) cannot be faued, or Catholikes for wrongfully imposing this yoke vpon Christiæs, do loose their salvation.

4. Touching the most Blessed Eucharist, the Catholikes beleevue, That the very body and blood doth lyue, ineffably, and latently, under the formes of bread and wine, according to that: This is my body. This is my blood. Math. 26. That unlesse we eate his body, and drinke his blood, we shall not have life everlasting. John. 6. Lastly, That we are to adore Christ his body, being accompanied with his divinity in the sayd
sayd Sacraments. The Protestants do beleue, that Christ’s true body, as neuer leaving heaven, cannot possibly be truly and really under the forme of Bread and Wine; and consequently they beleue, that the eating of his body, and drinking of his blood, is not necessary to saluation. Finally they shoulde our adoration of the Sacrament to be open Idolatry; and tearme Catholikes Idolaters, for adoring of it. And thus eyther the Protestats, as not feudding upon this celestiall food, shall not have life euerlasting, if the Catholikes doctrine herein be true; or els Catholikes (suppose which God forbid they should erre) for teaching and practising idolatry herein, should incurre damnation.

5. Touching the meanes of our Justification. The Catholikes beleue, That not only sayth, but workes also do justify. The Protestants reiect al workes from Justification; teachinge that only sayth doth justify man: yea they further proceed, affirming that who once hath true sayth, is most assured and certaine (b) of his saluation, whereas the Catholikes reparing this as a meere presumption, are willing according to the Apostle, Phil. 2. To worke their saluation with feare and tremblinge.

To be short the Protestants do teach, that a man

by

(b) caivi.
in infir.
pasim.
Kemmst.
in exam.
Com.Tri
Quonam credit, condemnabitur.

by thinking himselfe to be iust, is by this meanes
become iust; whereas the Catholikes do hold this
doctrine not only to be phantasstical, but also (c) in rea
son most absurd.

6. Touching Grace, without which a man
cannot be saued, the catholicks beleeue, That God
dout of the Abyffe and deapth of his infinite mercy, offe
teth to every Christian sufficient grace, whereby he may
be saued, and therefore they do encourage every one to
endeavour to secke their salvation. The (d) Protestants
teach, that God giueth not this sufficiency of gra
ce, to every one, but to certaine men only; & that
diversity there are, who notwithstanding all their en
deavour to beleeue truly, and live vertuously, yet
they cannot, nor shall not be saued.

7. Touching the Decalogue, or ten Comman
dements, the Catholicks beleeue, That except a Chri
tian do keepe them, he cannot be saued, according to
our Saviour: If thou wilt enter into lyfe, keepe the
Commandements. Math.19. The (c) Protestants do
absolutly teach an impossibility of keeping them.
And thereupon Luther thus affirmeth: The ten
Commandements (f) appertaine not unto us.

8. Lastly, touching the Pope or Bishop of Rome,
the Catholikes do beleeue, That he is under Christ,

the supreme Pastor upon earth: that who doth not
communicate
Qui non credit, condamnabitur. Communicate with him, in sacraments and doctrine, not yielding him all true obedience, in subjecting their judgments in matters of faith to his judgment and sentential definitions, cannot be saved. The Protestants do teach, that the Bishop of Rome is that Antichrist which is deciphered by the (s) Apostle, and which is the designed enemy of Christ, and that whosoever embraceth his doctrine, or enthralleth (as they write) their assents to his cathedrall decrees, in points of Religion, cannot obtaigne salvation.

9. Thus farre of these pointes, of which I have made particular choice to insist upon (omitting some others of like nature,) because we see, that most or all of them, do immediatly and principally (as is aboue sayd) touch the means of purchasing of grace, of remission of our sines, and obtaying of salutatio, being maintained for such by the Catholikes, but utterly denied & rejected by Protestants. And here I now urge two things. First, if these former doctrines, as they are beleued by the Catholikes, do immediately concerne salvation, and become necessary means thereof, then cannot the Protestants (as rejecting all such doctrines, and such means both in believe & practice) be saved. But if (by a supposal) they be not of that nature, but false in themselves, and the contrary
contrary doctrines true, then cannot the Catholikes (as beleeuing false doctrines immediatly touchinge mans saluation, and accordingly practising them) be saued. From which forke argument, it may most demonstratively be inferred, that it is impossible; that both the Catholikes and the Protestants (the one part beleeuing, the other part not beleeuing the foresayd doctrines) should both be saued; for who neglecteth necessary meanes, shall never attayne to the designd end of the sayd meanes. Secondly, I urge, that a false believe, not only in these articles, but also in any other Controverysyes, betweene the Catholikes and the Protestants, is plaine Heresy. And this, because every false believe, is comprehended within the definition of heresy, as being in itselfe an electio & choice of a new or false doctrine, wilfully maintayned against the Church of God; and therefore it followeth, that eyther the Catholikes or Protestants for their persisting in this false believe, or heresy, shallbe damned.

10. But heere I will stay my selfe; wading no further in the disquisition and search of the great dissentions betweene Catholikes and Protestants, touching Fayth and believe; only I will reflect a little upon the premises of the two last Chapters.
Quinon credit, condemnabitur.

Chapters. And here, since it is made most evident, first, that the Protestants and Catholikes, do mainly differ in the sense and construction of the articles of the Creed, and consequently (seeing the sense and not the words make the creed) that they both do not believe one and the same Creed, but have to themselves severall Creedes. From whence sufficiently is discovered, that want of unity in faith, among them both; which unity is so necessarily required to mans salvation, as in the precedent Chapter is demonstrated. Secondly, that though by supposition, they did believe the Creed, & the sense thereof with an unanimous consent, yet it is proved, that there are divers other articles not contained in the Creed, which are indifferently believed (as necessary to salvation) both by Catholike and Protestant. Thirdly, seeing also there are sundry Controversies in Religion (as is above exemplified) which immediately concern salvation, being houleden as necessary means thereof, by the catholikes, but disclaimed from and abandoned by Protestants, as mayne errours and false doctrines, that therefore it is a manifest error to make the Creed, the sole rule of faith.

Therefore from all the former premises, I do
Qui non credit, condemnabitis.

I do auerre, that he, who maintayneth, that both Catholikes & Protestants, and consequently men of any Religion (notwithstanding that the one side doth necessarily beleue and maintaine Heresy) can be saued, or that every Christian can obtaine heauen, is wholly deprivd of all true judgement, reason and discourse, and for want thereof, may deseruedly be ranged among them, of whome the Psalmist speakeoth: Nolite fieri sicut equus & mulus, quibus non est intellectus. Do not become as Horse and Mule, which have no understanding.

CHAP. VI.

The same proved from the authority and priviledges of the Church, in not erring in her definitions, and con- demnation of Heresies; and first by Councells.

From the inviolable unity of Fayth, we wil next descend to the priviledges of Gods true church, of which priviledges, I will at this tyme take only one into my consideration; which, is that the church of God is indued with a supreme prerogatiue, in not erring in her definition of faith or condemnation of heresy. This point is warranted by innumerable texts of holy Scripture, as where it is sayd: Upon thy males, O Hierusalem, I have
have set watchmen, all the day, and all the night they shall not be sloth. Isai. 72. But God did not set watchmen over His Church to teach errors: And again; the Church of God, is the pillar and foundation of truth; what more perspicuous? And further, whereas each man is commanded to repair in difficulties, even of lesser consequences, to the Church, it is threatened by Christ himself, that who will not hear the Church, shall be accounted as an heathen or publican; according to that his condemnation: St. Ecclus. viii. 12. (b) Matt. 18. where we find no restriction, but that in all things we are to hear the Church. Again, Christ himself speaketh to His Apostles, and in them to the whole Church: (c) He that heareth you, heareth me. But if the Church, could err, neither would Christ referre vs. to the Church (especially under so great a penalty.) neither by hearing the Church, could we be justly sayd to hear Christ. Finally, the Church is governed by Christ, as its head, or spouse, and by the holy Ghost as its soule, as therefore we find the Apostle thus to write (d) thereof. (a) Ephes. 1. God hath made him head, (speaking of Christ,) over all the Church, which is his body: And again, one body, and one spirit, and yet more: The man is the head.
Qui non eritis, condemnabitis.

Head of the Church. From which Texts it followeth, that if the Church should err in its definition; or resolution of Bayth; and condemnation of Heresy, this erring must justly be ascribed to Christ and to the holy Ghost: and consequently it followeth, that the Apostles in making the Creede, would have omitted that Article. I believe the holy Catholike Church. For why should we be bound to believe the Church, if the Church could err?

2. This truth, (I mean that the Church of Christ cannot err in her sententionall decrees) is so illustrious and evident, that Tertullian speaking of certaine Heretikes of his time, objecting the erring of the whole church, thus figuratively or ironically writeth: Age (6) omnes errauerunt, nul-lam respexit Spiritus sanctus: that is, goe to, belike, all the Churches have erred; & the holy Ghost hath respected or looked upon no one Church: And S. Augustine. Disputare (h) contra id quod: Ecclesia uinuera sevit, insolentissima infania est: To dispute against any point, maintained by the whole Church, is extreme madness. To whose judgement herein most of the more sober and learned Protestants doe indisputably subscribe; since divers of (i) them doe with all fervour and earnestnes maintaine, that the church of Christ cannot erre, and that, what
Qui non credit, condemnabitur.

She defineth, for truth, is most true, or what for Heresy or falsehood, is heretical, and to be condemned.

3. This basis or foundation of the Churches not erring, being thus firmly layd, we are hereupon to conclude, that what points of Religion, the Catholike Church of Christ hath condemned for heresies, the same are by vs to be reputed for heresies (since the Churches condemnation or approbation is most infallible) & the maintainours of the sayd heresies, for heretikes; and consequetly that such heretikes, as departing out of the Church of God, by their houlding of the sayd hereticall opinions, cannot be saved. Now because the judgment of the Church in matters of sayth is (by the acknowledgment of all sides) discovered two wayes; first by the sentence of generall Counsell; secondly by the frequent attestations of the chiefe doctors of the Church in euery age, in their particulare writings, they not being contradicted therein, by any other orthodoxall Fathers, or doctors of the same age; I will therefore distributively handle both these wayes, shewing that both by generall Counsels, and also by the particular judgment of the learned Fathers, many opinions, though not touching the Trinity, the Incarnation,
the Passion, or the expresse articles of the Apostles Creed, have bin condemned for plaine heresies, and the believers of them anathematized for Heretikés.

4. And first, to begin with Counsellors, the infallible authority of which, euens Christ himself, hath by his own words often ratified: as where he saith: Where two or three (much more when many hundred venerable Bishops) are gathered together in my name, I am in the midst of them. And againe, speaking to his Church, and in it to the assembled Doctors and Pastours thereof: I am with you alwayes, even to the consummation of the world. Which counsel's are ever directed, and governed by the holy Ghost: according to thole wordes in the Acts 1:8. Hæc autem de Spiritu sancto ¦ nobis. It hath pleased God to the holy Ghost and vs. And therefore are worthily receaued & admitted, for the supreme sentence of Gods Church, not only by the ancients in Fathers, but even by the more learned Protestants, since to omit others, one of the most remarkable of them thus writeth: Synods are an express, judicall meanes to dispence error, & the simplest meanes do declare doubts. But to proceede. The Counsell of Nuce was celebrated (though principally for the repressing of the heresy of Ar-

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Footnotes:

1. Math. 28.
Qui non credit, condemnabitur

denying the divinity of Christ) yet withall
touching the Controversy of keeping the feast of
Easter, as is apparent out of (p) Eusebius; (q) Atha
nafius, and (r) Epiphanius. Now this Council pro
nounceceth Anathema, to all those, who (besides their
denying of the divinity of Christ) shall deny that
the feast of Easter, was not to be kept according
to the custom of the Church, but according to
the custom of the Jews. And these heresies
were called quartodeciman, of whom see Teriul. 1.
de prescrip. Augustine heresif 29. And here we are to
understand, that the worde: Anathema, vies and
pronounced by this Council (which word is also
almost every where vies in all their general Coun
cells) signifieseth that much, as accursed, and in this
sense we find this word, Anathema, to be vies by the
Apostle, in several (t) places, so as when a Council
pronounceceth Anathema, to any for believing such
and such heresies, or not believing such and such
true doctrines, it intendeth to say, that those men
so doing, are to be accursed and abandoned from
God; But no man is to be accursed or abandoned
from God, for believing, or not believing points
of indifference, but for believing of such errors,
as cannot stand with his soules salvation.

5. Also you shall reade Act. 15. of the Coun
cell
cell assembled in the Apostles time, the occasion and reason thereof was, for that certaine contentious men, maintaining that the Gentiles, covert to the Christian faith, might eat meats offered up to Idols, & blood and strangled beasts, contrary to the custome of the Jewes; the Apostles being assembled, & bearing with the weaknesses of the Jewes, in the infancy of the Church, decreed the prohibition of eating blood and strangled meates. After, which decree once established, it is certaine, that it had binne a mortall sinne immediately to have eaten of blood, and strangled meates; so as before it being a point of indifferency, is now made necessary. This appeareth from the text: first from those wordes; Certaine going forth from vs, have troubled you with wordes, subverting your soules. But men do neyther depart out of the Church, by maintaignty certaine opinions, nor by their example therein can they subvert other mens soules, if their doctrine and practice thereof, do stil remaine, about things indifferent;

Secondly from that other passage. It hath seemed good to the holy Ghost and vs, to lay, no further burden then upon you, then these necessary things: where we find, that the prohibition of such meates, is ranged by the Apostles, in regard of those tymes, a-
mouing those things, which are necessary; Againe neyther would the Apostles haue gathered themselves so solemly, neither would they haue ascri-
bed, the decreeing of it to the worke of the holy Ghost, if the subiect of the question, and difficulty then discuss’d of by them, had concerned matters only of indifferentery.

6. Now from the example of this Councell, I do gather, that if a Councell by its owne autho-
ricity may decree, that the eating of certaine meates (being otherwayes of their owne nature indiffe-
rently to be eaten without sinne) halbe unlawful, and shall repute and hould the impugners thereof for men departed from out of the Church of Christ; then a fortiori, what doctrine souer a Councell shall condemn of its owne nature for heresy, the same is to be reputed, by all good Christians for heresy, and the defendours thereof for Heretikes.

7. The third Councell of Carthage (wherat S. Augustine was present) decreed, that the booke of the Maccabees with some other bookes, should be acknowledged as canonically; and pronounce th an Anathema, and condemnation to all those, who should not belieue them, as canonically scripture: from whence it may be concluded, that seeing the booke
booke of the Machabees, teacheth prayer for
the dead, that therefore this Councell alloweth
this doctrine, and condemneth the contrary do-
ctrine for herey.

8. The doctrine of the Nouatians (who
 taught, that there was not power in the Church,
to reconcile men to God, but only by Baptisme;
excluding and denying thereby the sacrament of
Pemanee) was condemned with the thunderbolt
of Anathema. In the Councell of Rome houlden
under Pope Cornelius, as (x) Eusebius reporteth,
was condemned for herey, the errour of Anabap-
tisme; as the same (y) Eusebius relateth.

9. The Councell of Chalcedon condemned
the herey of Eutiches, who taught, that there was
but one (z) Nature in Christ, after the Incarnati-
on. In like sort the first Councell of Ephesus, con-
demned the herey of Nestorius, teaching two per-
sons to be in Christ, as appeareth out of (a) Prosp-
per, and (b) Socrates. Now touching both these last
hereyes, we are to understand, that both Nesto-
rius and Eutiches, did beleue in Christ Iesus our
Saviour, as the Redeemer of the world, yet they
were regilied & braded for hereyts only for their
pertinacious erring, touching the Person & Na-
tures of Christ; as now the Protestants may be re-
reputed Heretikes, for their ascribing of ignorance, Passion, and desperation to Christ.

10. The Council of Chalcedon also decreed, that vowed virgins and monks could not marry, condemning those with an Anathema, & for heretics, that should hould & maintaine the contrary, as is to be scene out of the Councell it selfe. The fourth Council of Carthage (whereat S. Augustine was present) pronounced, that the doctrine of prayer and Sacrifice for the dead, was according to the true fayth of Christ's Church; and condemned the contrary opinion for heresy and the maintainers of them for Heretikes. The Council of Constantinople, vnder Pope Vigilius, condemned Origen for his heresy, in which he taught that the deuil should in the ende be saued; as (d) Zonaras and (e) Nichephorus relate. Finally the seventh synod or 2. councell of Nice, condemned all them for Heretikes, who taught, that the Images of Christ, & of his Saints, were to be depriued of all due respect and reverence, and to be condemned and broken: of this point, see Paulus (f) Diaconus and (g) Cedrenus.

11. Thus farre concerning Counsellors, condemning for heresy false opinions touching fayth and Religion; where I have restrayned my selfe, only
only to those Councils (this last only excepted) which were within the first five hundred yeares, or little more, because those tymes are more prized, & esteemed, then the now later tymes. The like course was continued by Councells, for condemning and resisting of Innouations, and false doctrines (though not concerning the Trinity, the Incarnation, or the Apostles Creed) in the succeeding Ages; which I purposely omit.

12. But now I heere demand, first how can it stand with the infallible authority of Gods Church, in not erring in matters of fayth (of which pruiledge I have intreated in the beginning of this Chapter) if so she shall define the former errours, for condemned heresyes, and Anathematize, and curse the maintaynors of them, for branded Heretikes, if the doctrines are but only, matters of indifferency; & such as may stand with saluation? Secondly, I aske, how both the desfendours & impugners of the sayd doctrines, can be freed from the brand of Heresy? Seeinge the true definition of Heresy, necessarily agreeth to the doctrines, maintayned by the one side; for it is certaine, that eyther the Catholikes, or the Protestants, do make choice of new opinions herin, & do stubbornely maintayne these their Innouations
Now to come to the second way, of discovering the Churches sentence, in the fore-}

fayd point, which is by the particular judgment, of the ancient learned Fathers, which were in their 
several ages, the shyning lamps of Gods Church, whose authority, as that all succeeding ages, are to 
reuerence, is easily evinced from Gods holy writ; for answerably heereto we read in Deutromon.32.
Remember the old dayes, thinke upon every generation, ask thy father, and he will declare unto thee, thy 
elders, and they will tell thee. And the Protestant confession of Bohemia conspireth therunto, saying: 
The ancient Church, is the true and best mistresse of posterity, and going before leadeth us the way. Com-
ming then to the Fathers, I will first insist in the particular errors (not touching either the Tri-
nity, the Incarnation, & Passion of our Saviour, or the articles of the Creed, but points seeming of 
more indifferency) condemned by them, for open

and
and damnable heresyes. And here I have purposely made particular choice of divers Controversies of this tyme, handled betwene the Catholikes & the Protestants, to the end that our Adiaphorists (who maintayne, that both Protestants & Catholikes may be saued) may see, that the deniall of those very articles of fayth, were reputed by the Fathers of the primitive Church, for heresies, & the denyers of them for Heretikes, and consequently in the Fathers judgment, not capable of salvation. Next I will set downe, divers of the Fathers sayinges, & sentences, pronounced of heresy, and Heretikes in generall.

2. But before we come to the condemnation of particular heresyes, we must conceaue, that reason it selfe, & reverence due to the chiefe Doctors & Fathers of the primitive Church, must presuppose, that in those tymes, all those opinions, were generally acknowledged for damnable heresyes, which are placed in the Catalogue of heresyes, by Irenicus, Hierome, Epiphanius, Philastrius, Augustine, Theodoret, and other approved Authors, of those dayes. This by drift of reason is to be acknowledged, for two respects: First, because we cannot find any Doctor, or Writer of the same ages, who contradicted the foresayd Fathers, for planting in their
their Catalogues, any opinion as heresy, which was not heresy. Secondly, in that the forenamed Fathers, and Authours of the Catalogues of heresies, were godly and learned men, and therefore neyther would, nor durst, brand any opinion with the note and marke of heresy, which the whole Church of God did not then take as heresy. All this then justly & truely presupposed, let vs proceed to the particular heresyes, so registred for such, by some of the foresayed Fathers, where (for the fuller convincing of our Neutralists in Religion) my greatest choise (some few only excepted) shalbe of the Controversies, remayning still at this day, betwene the Catholikes and Protestants.

3. First then, That God was the author of sinne, was maintayned by Florinus, and condemned for heresy, or rather blasphemy by (b) Irenæus, (c) Vincentius Lyrinensis.

4. The opinion touching the impossibility of the Commandments, was maintayned by certaine Nouelists of those tymes, & condemned for heresy by (d) S. Hierome in these words: Execramus &c. Wee doe execrate, and abhorre the blasphemy of those, who say that any unpossible thing is commanded by God, to be kept and observed by man. See also the like
That man had not Free-will, is auerred by the Manichees, and condemned for a manifest heresy by (f) Hierome in these wordes: Manichæn est hominum damnare Naturam, & liberum auferre arbitrium. The Manichees do condemn mans nature, & do take away Free-will. As also by S. Augustine (g) saying: Peccatorum originem non tribuunt Manichei libero arbitrio. The Manichees doth not ascribe the beginning of sinne to Freewill.

That sayth doth only justify, was condemned for an heresy: in the Eunomians by (h) S. Augustine, who further (i) sayth, that it first proceeded from the false understanding of S. Paul in his epistles.

That prayer or sacrifice, could not be offered vp for the dead, is maintained by Aerus, & his followers, who also taught, that set fasting-dayes are not to be appointed by the Church: yet were these two opinions condemned for heresyes by (k) Epiphanius, and (l) S. Austin, who thus wrighteth: Aeriæ hereticæ docent, non oportere orare, aut offerre sacrificium pro mortuis, nec statuta solenniter celebrenda esse ieiunia, sed cum quocumque voluerit ieiunâ-dum, nec videatur esse sub lege. The Heretike Aeriæ do
 Qui non credit, condemnabitur. 71
do teach, that we ought not to pray or offer sacrifice for
the dead: that solemne fasting dayes are not to be cele-
brated, but that every one is to fast, when it pleaseh
himselfe, lest otherwise he might seem to live under
the law. Thus farre S. Augustine.

8. That Virgins might marry, was condem-
ned in Vigilantius for heresy by S. Hierome, who, a-
gainst the same Vigilantius, thus writeth: Quid fa-
cunt Orientis Ecclesie? &c. VVhat do the Churches of
the East in this point? VVhat the Church of Egypt?
And the Apostolical Sea? They admit for Priests, men,
who are either Virgins, or continent, or if they have
wives, do cease to become husbands.

9. That marriage and virginity was of equal
dignity, was defended by Iouinius, who also abso-
lutly denied, all diversitie of merits, yet was this
his errour condemned for heresy by (m) S. Hierome,
and (n) S. Augustine thus writing thereof: Iouinia-
ni damnamus errorem, qui dicit nullam in futuro meri-
torum distantiam. VVe condemne the errour of Iouinia,
who teacheth, that there is no disparity, or difference of
merits in tyme to come.

10. That the Church was not ever visible, (o) Lib. de
was taught by the Donatists, but condemned for a
most wicked heresy, by S. Augustine, who thus dis-
courseth thereof: Donatista (o) detorquent scripturas,
Qui non credit, condemnabitur.

in Ecclesiæ Dei, ut tanquam desecrât, & perijisse de
toto orbis videatis. The Donatists do desert the Scrip-
ture, and apply it against the Church of God, that she
Church thereby may seem to have suffered defect, or
perished out of the whole world.

11. That Baptism of children was not ne-
cessary, was taught by the Pelagians, but conde-
ned for a manifest heresy by (p) Innocentius, by (q)
S. Augustine, and (r) S. Leo.

12. The Religious vse of the images of Christ
& his Saints, was sacrilegiously denied by Zenaias
Persa, as Nicephorus (s) witnesses, thus writing:
Zenaias ille primus (audacem animam & os impudens)
voce illam euomuit, Christi, & eorum qui illi placuerit,
imagines venerandas non esse. that is. This Zenayas
was the first, that vomited forth this word (o boul'd
soule, and impudent mouth) that the Images of Christ,
and his Saints, were not to be worshipped.

12. That we ought not to pray to Saints, or
to worshippe their Relikes, was maintained by
Vigilantius, but condemned for heresy by (v) Saint
Hierome, and by (v) S. Augustine, who of this later
branche thus writeth. Sanctorum corporum, & præ-
cipue Beatærum reliquias, æti Christi memòra, sinceris-
sime honoranda credimus; si quis contra sententiam ve-
nerit, non Christianus, sed Eunomianus aut Vigilatianus
cred-i-
Qui non eredit, condemnabitur. We believe that the Reliques of holy bodies (but especially of Martyrs) as the members of Christ, are to be honoured most sincerely: and who shall come to impugne this doctrine, is to be accounted no Christian, but either an Eunomian or a Vigilantian.

13. The overthrowing of Altars, & casting away of holy Chrisme, was taught & practised by the Donatists, yet was this their sacrilegious proceedings condemned, & themselves branded for Heretikes by (x) S. Augustine, and by Optatus, who speaking to the Donatists, discourseth therof in this manner: Quid (y) est tam sacrilegum, quam altaria Dei, in quibus vos aliquando obtulitis, frangere, radere, remouere? Quid enim est altare, nisi sedes corporis & sanguinis Christi? Quid vos offenderit Christus, cuius illic per certa momenta, corpus & sanguis habitabant? VVhat is so sacrilegious (O you Donatists) as to breake, deface, cast downe the altars of God, wher- upon your selues haue sometymes offered up sacrifice? VVhat other thing is an Altar, then the seat of the body and blood of Christ? In what bath Christ so offended you, whose body and blood, for certaine moments or short tymes, did dwell and remayne upon the Altars?

14. To be short, I passe over (as lesse pertinent to the Controverisies of these tymes) how the error of Origen touching the saluation of Diuells was
was condemned for hereby, by (z) S. Augustine; the error of Tertullian denying second marriages; was in like sort mightily reprehended & condemned by (a) S. Augustine, though both these Doctors (I mean Tertullian, and Origen) had otherwise by their learned writings, deserved well of the Church of God.

15. Thus farre touchning the foresaid controversies: condemned for heresies, by the Fathers of the primate Church; though the subject of the said heresies, was neither touching the Trinity, the Incarnation, the passion of our Saviour, or the articles of the Creed; a point so evident, & confessed even by the Protestants, as that many of the foresaid examples, are collected out of the Fathers, and confessed so to be condemned, by learned Protestants, as by the Centurists in their first chapter of every seuerall Century, by Ofsander, in his seuerall centuries, as also by Pantaleon in his Chronology. Besides which condemnation of the Church, eyther these doctrines, or the contrary to them, are necessarily proved to be heresyes, even from the very definition of hereby above set downe; and therefore it followeth, that both the Catholikes and Protestants (the one believing them, the other not) cannot be faued.
ing Heretikes, dying Heretikes, cannot be fa-

16. Now to come to the sentences of the Fa-
thers powred out in great heate, and feruour of
zeale against Heretikes & Heretikes in generall.
And to beginne with S. Ihon the Euangelist. S.
Ireneus \((b)\) relateth (to set downe Ireneus own wor-
des) that Policaropus the martyr (who was scholler
to the Apostles) was wont to tell, how that Saint
Iohn the Apostle of our Saviour, being at a cer-
taine tyme in Ephesus, and going into a publicke
bath, & finding Cerinthus the Heretike to be with-
in the bath, ranne presently out of the bath, say-
ing to them who were with him: Let vs flee from
hence, for feare least the bath fall upon vs, and kil vs,
in which the enemy of God Cerinthus abideth.

17. The sayd authour \((c)\) Ireneus; in like sort \(\supra\).
relateth in these wordes following, how that the
foresayd Policaropus meeting at Rome by chance,
Marcion the Heretike, and being demanded of Po-
licaropus, whether he knew him or not? answered:
Yea, I know thee for the chiefe child of Sathan. To
conclude with the testimony of this Father, the
sayd Ireneus, writing to Florinus an heretike, who
once was scholler to S. Policarpe with him, thus
sayth: These opinions \((d)\) of thyne (O Florinus) to

\(\text{K} 2\)
Quis non credit, condemnabisur.

Speake friendly, are not true nor bosome. These opinions are repugnat to the Church &c. I may trulie protest, that if the holy & Apostolicall Priest Policaropus, had heard of such opinions, as thou defende'st, he would have stopped his eares, & cryed out (according to his fashio) O good God, unto what miserable tymes, hast thou reserved me, to bear these thinges? And presently would have runne out of the place, where he had beene standing or sitting, where such doctrine had beene uttered. But now to reflect a little upon the premises: Cœrincbus, Marcion, and Florinus, did all believe in the Trinity, the Incarnation of our Saviour, and receaue the Apostles Creede; and erred only in lesser points, and yet wee see what sharpe apprehensions, were vsed towards them, by S. John, & S. Policarpe his scholler, As to fly out of their company, to acknowledge one of them to be the child of the Diuell, to stoppe their owne eares, for not hearing of their errors &c. All which speaches had beene over much, aggrauated, and transcended the boundes of Charity, if their errors had rested vpon matters only of indifferency, and had beene compatible with mans salvation.

18. But to proceed to the sentences of other Fathers in this point. Athanasius sayth in his creed (to vie his wordes) VVhosoeuer doth not bould the Catholike
Catholike faith, whole and immovable, be shall perishe for ever. And S. Hierome expressly thus writeth: 
For (e) one word or two, contrary to the faith, many 
have been cast out of the Church. Yea he proceedeth 
further thus writting: Heretici (f) quicumque, Chris-
Shani non sunt. XV boforever are. Heretikes, these men 
are not Christians. S. Basil was wont to say; as 
Theodoret recordeth: Those (g) who are truly in-
structed in the divine doctrine, will not suffer any syllab-
ble of the divine decrees to be corrupted; but for the de-
fence thereof (if necessity fortheth them) will undergo 
any kind of death. Tertullian (h) that ancient Fa-
ther hath a sentence, not much differing from that 
of the former Father. S. Augustine sayth: Imagine 
a (i) man to be chaste, continent, not contentious, not serving (j) Lib. 
Idols, ministering hospitality to the poor, enemy to 
one, malicing no body, sober, frugal &c. but yet if he 
be an Heretike, certainly no man doubteth, but for this 
a lone, that he is an heretike, he shall not possess the 
kingdome of God. A dreadfull saying of so learned 
and godly a Father. The Donatists for disagreeing 
from S. Augustine in some traditions, not specified 
in the Scripture (much lesse in the Creed) are 
thus reprehended by him. In (k) these points those 
Heretikes were with me, and yet not altogether with 
me, in schisme not with me, in heresy not with me, in
many things with me, in few not with me. These few in which they were not with me, the many could not help them, in which they were with me. And yet these Donatists beleeved with S. Augustine, the Trinity, the Incarnation, & recyted with him the Apostles Creed. Briefly S. Augustine in quest. 11. in Matth. thus defineth an Heretike: Hereticus est, qui de aliqua parte doctrine falsum credit. He is an heretike, who beleeveth any false thing touching any point of Christian fayth. Within which definition, it necessarily followeth, that eyther the Protestants for not beleeving Purgatory, Prayers to Saints, Freewill, Mert of workes, or the Catholike for beleeving of them are to be included. S. Grégory Nazianzen in Oratione 37. Vnum uni cohæret &c. One point of fayth agreeth with another, so as of them altogether there is made a certaine golden and wholesome chaine; therefore if but one opinion or article be taken away, or made doubtfull, the whole chaine of fayth will be some broken. And S. Cyprian: Cum (1) Dominus nostre Iesus Christus &c. VVken our Lord Iesus Christ, did testify in the Ghospel, that those were his emmeyes, who were not with him, he noted not any one heresy, but manife-

(1) Lib. 1

epi. 6. ad

Magnū.
And S. Chrysostom: *Quemadmodi* (m) in moneta regia &c. Even as who pareth away a little of the Kings siluer, maketh the whole piece therof to be adulterate; Even so, who ouert browneth the least part or brasheth of true sayth, may be sayd, to corrupt the whole, he proceeding from this small beginning to worse courses. 19. To come to an end of the Fathers judgment in this point, S. Ambrose (n) shall conclude all, who thus plainly write thereof: *Si enim hortum retraxeris &c. If thou shalt recall or deny any of these points, thou hast retracted thy owne salvation; for even Heretiks seeme to challenge Christ to them, for no man will deny the name of Christ; nevertheless, he indeed denyeth Christ, who doth not confesse all pointes of sayth, instituted by Christ. Thus farre of the Fathers judgment in this matter, where I am to advertise the Reader. First (as aboue I have touched in the Counsels) that if all false doctrines whatsoever pertinaciously defended against the Church of God, be heresy, as the definition of heresy aboue explicated, proveth them to be, and as the Fathers of the Primitiue Church, and in them the whole Church of God, have maintained, then either the Protestant or Catholikes for their disensions & houlding of contrary doctrines, touching freewill, Purgatory, Prayer to Saints, Sacrifice &c.
Quinon credit, condemnation.

&c. are to be accounted hereticks; and consequently both cannot be saved in their Religion. For that Hereticks, continuing Hereticks, cannot be saved, is demonstrated; first, from those fearful threats & comminations of the Apostles thundred out against Hereticks (of which point I have discoursed above.) Secondly, from the authority of Christ's church, which excludeth all Hereticks (as I have showed) from all hope of salvation; And lastly (to omit many other reasons) from that principle, That Hereticks are no members of Christ's church, of which point we are to dispute in the next place. Now if the said false doctrines, be not hereyes, then have the Fathers of the primitiae church, generally erred in defying them for hereyes, and consequently the whole Church of God represented in the Fathers, as in her Pastors and Doctors, hath also therein erred, which is repugnant to the holy Scripture, and our Saviour's promise.

20. The second thing to be aduertised is, that of the former authoritie of the Fathers against hereyes, not any of them are restrayned by them to be hereyes, touching the Trinity, the Incarnation of Christ, his Passion, the Articles of the creede (for of these here is made no mention or
or intimation in their authorityes) within which compasse our Formalists in Religion, seek to containe their fayth: but they are implicitly by the Fathers extended, to all heresies whatsoeuer, whether they concerne the supreme and fundamental points of Christian Religion, or any other secondary, and lesse principall point of the same Religion.

The same proved from that principle, that neither Heretikes nor Schismatikes, are members of Christs Church.

CHAP. VIII.

In this last place concerning the Church, we will set downe, another principle of Christian fayth, and after will deduce from thence by way of most necessary inference, our conclusion herere handled. The principle is this: That Heretikes holding any heresyes whatsoeuer, are no members of the church of Christ. The deduction is; that Heretikes therefore cannot be saued; since none can be saued, but such as are members of Christes church. This principle is proved (as aboue is intimated) out of Gods holy word, as where it it (a) Tim. 1. sayd: Certaine men made shipwracke touching fayth, that
that is, they fell out of the ship of the Church by forgeries of Heresies. And againe: *They* (b) *went out of cos*; that is, *as S. Augustine expoundeth, out of the Church, of which we are. The expositions of which texts are warranted, even by force of reason: for seeing the Church is an united multitude (for it is one Spouse, one Kingdom, and one Body) & this union chiefly consisteth in the profession of one sayth; it is repugnant to reason, that they should be reputed as members of the body of the Church, who have no conjunction at all, in the chiefest matters with the sayd body.

2. If we proceed to the testimonies of the ancient Fathers, we shall find them of an unanimous judgment herein, to wit, *That Heretikes are no members of the Church*, and thersore cannot be saued. And first, occurreth S. Irenæus (c) who sayth, that *Policarpe did convert many Heretikes into the Church; therefore it may be concluded, that those Heretikes before their conversion, were out of the Church.* S. Cyprian (d) sayth: *Heretikes, though they be out of the Church, do challenge to themselves the authority of the Church, after the manner of Apes, who not being men, yet would be accounted to be men.* The same Father thus plainly writeth in another place: *Cum* (e) *Deo manere non possunt, qui...*
Qui non credit, condemnabitur. They cannot remaine with God, who dissent in judgment from the church of God. And yet more fully in the same place: Non peruenit ad Christi premia &c. He arriveth not to the rewards of Christ, who leaveth the church of Christ, he is an alien, he is prophane, he is an enemy; for he cannot have God to his Father, who hath not the Church for his Mother. And S. Hierome sayth: Qui non (f) à Domino Iesu Christo, sed ab alio &c. VVho take their denomination or name not from our Lord Iesus Christ, but from some other (as the Marcionists, Valentinians, Montenses, &c.) are not the Church of God, but the synagogue of Antichrist. Finally S. Augustine (for I haue already dwelt ouerlong, in the authority of the Fathers) pronounceth that: Nihil (f) in dialect. con. Lucifer., (g) formidare debet &c. A Christian ought to feare nothing so much, as to be separated, from the body of Christ, which is his Church, and which is one and Catholike; for if he be separated from the body of Christ, he is not a member of Christ; if no member of Christ, then is he not strengthened with his spirit. But who hath not this spirit of God, the same man is not of God. Thus farre S. Augustine: with whome even the Protestants do ioyne heere in judgment; for D. Doxe in his booke of persuasions thus sayth: This proposition, that Heretikes are not to be communicated withal, is undoubtedly,
Qui non credit, condemnabitur. 
undoubtedly true. And D. Sutcliffe in his Examen of petitions, pag. 9. allleadgeth the Laodicean Councell can 31. 32. 33. in prooфе thereof, thus concluding: The Laodicean Councell doth directly condemn, communion with Heretiks, eyther in marriage or prayer.

3. This already allleadged may ferue to proove that Heretikes, are no members of the Church of Christ, & consequently cannot attaine salvation; since it is agreed among all learned men, that onely the members of the Church of Christ can find salvation in Christ, we will in this place descend to Schismatikes, who if they be neyther of the Church of God, nor can iustly expect any salvation (during such their state) then à fortiori, no Heretike, can expect any salvation; since a Schismatike beleevyng all articles of Christian sayth, doth only diuide himselfe by disobedience, in not communicating with the Church in prayer & Sacraments. Whereas an Heretike (as is aboue sayd) willfully & contumaciouſly maintayneth errors, & false opinions condemned by the Church. Now that a Schismatike is not a member of Christ's Church, is first proved from the Texts of Scripture (aboue in part touched) where the Church is called one sould of sheep Ioan. 10. One body. Rome 12. One spouse, and one Doe Cant. 5. But now Schisme ac-
 Qui non credit, condemnabitur.  

4. This verity, to wit, That Schismatickers are not members of the Church of Christ, is (besides the former proofs) warranted with the authorities; & sentences of the ancient Fathers. And first S. Cyprian thus purposely writeth of Schismatikes: Qui cum Episcopo non sunt, in Ecclesia non sunt. Those, who agree not with the Bishop (meaning the supreme Bishop of God's Church) are not in the Church. And againe, the sayd Father most elegantly compareth Schismatikes, to Beames diuided from the sunne, to Boughs cut off from the tree, & to Rivers wholly separated from their springes. Saint Chrysostome discoursing of Schismatikes thus saith: Schismatis significatia satis eos arguit &c. The very signification of this word Schisme, is a sufficient and vehement condemnation of them &c. Which Father in another place, compareth a schismatike, to the hand cut off from the body, which there-
thereupon ceaseth to be a member; and expressly affirmeth, that Schismatiks, though they consent with the Church of Christ, in doctrine, yet are not in the Church of Christ, but in altera Ecclesia, meaning in a Church different from the Church of Christ. S. Hierome distinguishing schisme from heresy thus discourseth: *Inter (m) heresim sc schisma*.

(m) In e. hoc interesse arbitramur &c. *We take this to be the difference between heresy and schisme, that heresy main- tayneth a perverse and false doctrine, whereas schisme ab Ecclesia pariter separat, in like manner separateth a man from the Church in regard of disention and disobedience towards our Bishop. S. Augustine thus wouldeth a Schismatike: *Haretici (n) & Schismatice congregationes suas Ecclesias vocant &c.* Heretiks and Schismatikes, do call their congregations the churches. But Heretikes doe violate their fayth, in beleevynge falsely touching God, whereas Schismatikes, though they beleeeve the same points, which we beleeeve, yet through their dissentions, they do not keep fraternall charity, wherefore we conclude, that neyther an Heretike, belongeth to the Catholike church, because he loueth not God, nor a Schismatike, because he loueth not his Neighbour.

(n) lib. de fide & simbol. c. 30.

To conclude, Fulgentius (o) agreeth with the former Reuer. Father in this point, saying: *Firmisimeme tene &c.* Beleeue for certaine, and doubt not that only
only Pagans, but also Jews, Heretikes, and Schismatikes, who dye out of the Catholike church, are to go to everlasting fire.

5. And thus farre touching Schismatikes, who because they be not of the Church of Christ, cannot obtaine saluatiō; which point being made evident, by so many authorities both divine and human, then much more strongly may we conclude, that Heretikes (as exceeding the Schismatikes in pravity and malice; and being excluded in like sort with the out of the Church of Christ) cannot he saued. But before I end this Chapter, giue me leave, good Reader, to expatiatiate a little, beyonde my designd lines: O then you Schismatikes heere in our owne country, whose soules are so wholy absorpt in earthy & muddy considerations, cast your eyes vpon your owne states, & vse some small introuersies vpon your selues. You see what a dangerous censur e the ancient Church of Christ, by the mouthes of its chiefe Pastors & Doctors, hath thundred against you. It sayth: You are not of Christ's church, you are aliens and strangers therto. It further pronounceth, That dying in such your state, you are all deprived of all hope of salvation. Good God, what stupor & dulnes of yours is this? Are you Christians? Preferre then Christ before
the world. Fear your God more than man. Give then to God, what is God's, & to Caesar, what is Caesar's. Reflect upon these ensuing principles of the Catholike, & therefore your own Religion.

6. The one that God ordinarily doth give his grace unto man's soul, by the conduits of his sacraments, and giueth abolution of ones sinnes, particularly by the sacrament of Pennance, and confession: you wilfully deprive your selves, of the participation of the Sacraments, and therby of grace & of the remission of your sinnes, & are you not then as dryed branches, void of that heavenly grace, which giueth life to the soul? You want the grace & forgiveness of your sinne, wherewith then is your hope of eternall life? Remember the Apostles wordes, & be afraid: Gratia Dei vita æterna, & do not disjoyne those a hander, which S. Paul hath so inseparably united.

7. The second, the uncertainty of any particular mans salvation, which point is able to strike you dead through fear; & the rather, since it is noe small signe of mans future damnation, deliberatly and willfully, yeare after yeare, to divide himselfe from the Church of Christ, and from all the spirituall influences streaming from thence.

8. The third, that there is a Purgatory, the paynes
Qui non credit, condemnabitur. 89

paines wherof, though terminable, yet are insupportable. Suppose then the best, that is, that you finally dye with true repentance, and reconciled to Gods Church (which yet is not in your power, but out of the maine Ocean of Gods mercy) nevertheless your owne sayth assureth you, that you must suffer in that place even insufferable torments for your former dissimulation, & that your continuance, in thus dissembling with God, sure but as bellowes the more to blowe that dreadfull fire. Oh how great interest then, are you to pay in the end, for the enjoying of this your mispette time? If you be Catholikes (though but in hart) you beleive all here said, and thencefore may the more assuredly presage of your owne future misery. If you doe not beleive these three former points of Catholik Religion, then are you lesse damned for want of true faith, then otherwayes by your vnchaungeable schismatical liues, for want of due conformity to the Church of Christ; therefore I wishe you to awake, out of that schismaticall letargy of the soule, and dayly meditate of that of the Apostle Rom. 10. Corde creditur ad iustitiam, ore fit confession ad salutem. With the hart we beleue vnto justice: but with the mouth confession is made to salvation. But I will stay heere my
penne, remembering my underta\n
taken subject, and will proceed to the next head.

The same proved by arguments drawn from reason.

C H A P. V I I I.

To passe from the authority of God's sacred
word, his holy Church, & the ancient Fa-
thers the pillars thereof, touching the nature of he-
rely, and of Heretikes, as also touching the unity
and infallibility of the same Church, and the per-
sons disinherited and separated from it; from
all which heads it hath beene evidently evi\ned,
that a man obstinatly defending, any one error
in fayth and Religion, cannot expect saluation. It
now remaineth, that the same be made evident
by force of reason, that thereby all men, enjoying
the faculty of reason, may the more easily subscri-
be to so undeniable a verity, & say with the Psal-
mist herein: Testimonia tua credebilia sunt nihis.

Well then, the first and chieuest reason, is taken
from the causes of true fayth, where for the better
conceauing thereof, we are to understand, that
fayth is a supernaturall habite, not obtayned by
the force of Nature; and that who resteth doubt-
full or staggerieng of any one article, is charged by

Psal. 92.
Qui non credit, condemnabitur.

the Canon-law, with flat infidelity, according to that: Dubius (b) in fide, infidelis est. Therfore to the believe of any one article of fayth, two things doe concurre: the one, is the first revealing verity (as the schoolemen speake) which is God himselfe: the second is the Church, propounding the article to be beleueed. Now when we beleue any point of fayth, God, who is the first revealing verity (as is sayd) revealeth it to the Church, and the Church propoundeth it so revealed, to vs to beleue; and thus we beleue a point of fayth, thorough the authority of God revealing, and the Church propounding. And this is most consonant, and agreeing, with that most admirable and infallible rule of fayth, set downe by the most ancient Vincentius Lyrinen~s, in the beginning of his Commonitorium, desirous to be stamped in characters of gold: I (c) haue demanded (fayth this Author) very many things, of many men, excelling & renowned for learning, and sanctity of life, bow, and by what way, I might fortify my fayth, in tyme of hereyes aysying: and I ever receeued this answeres of all, or in manner of all, that whether I, or any other, desirous to avoyd the snares of Heretikes, and to continue sound in the Catholike fayth, he must by Gods assistance, Fidem munire duplici ratione: fens e his fayth with a double
Quinon credit, condemnabitur.

A double reason: Sacrosancti Canonis authoritate; deinde Ecclesiae Catholicae traditione. First by authority of God's word: secondly, by tradition of the Catholike Church. Thus farre Vincentius. Thus we see, where we beleue any thing, though it be materially true, and not through this former authority, this is not supernaturnall beliefe in vs, but only an opinion grounded upon other reasons & inducements. Euen as the Turke beleeveth, that there is one God, Creatour of the world, yet this his beliefe is no true fayth, but only an opinion of a thing, which is true; since this his beliefe, is grounded only vpon his Alcoran, being otherwise a fabulous booke, though of the being of one God, it speakeoth truly.

2. Now to apply this to my purpose. This first revealing verity, which is God (through whose authority wee ought to beleue every article of fayth) doth with one and the like authority, reveale all articles of Christian Religion; so as it is as forcibly to be beleuued, that there is (for example) a Purgatory, or that we may pray to Saints (suppose these articles to be true) as that there is a Trinity, or that Christ was incarnated. From whence it inequitably followeth, that who beleue in the Trinity, and yet doth not beleue that
that there is a Purgatory, or that we may pray to Saints, hath no true and supernaturall believe of the Trinity; but only beleeeueth that there is a Trinity, because he is persuaded thereto, only by his owne reason, or through some other humane authority. For if he did beleuee,that there is a Trinity,or that Christ was incarnate through the authority of God so reveailing this truth, so to be beleueed, by the same authority he would haue beleueed; that there is a Purgatory, and that we ought to pray to Saints, seeing both the arti-
cles of the Trinity, and of Purgatory, or praying to Saints, are equally, and indifferently alike propounded by God, and by his Church to be beleueed.

3. And seeing to the same authority, ever the same reuence, affiance, and credit is to be giuen; thus we may demonstratiuely conclude, that what Protestant doth beleue in the Trinity, and yet doth not beleue, that there is Purgatory, Praying to Saints, Freewill, the Reall presence (admitting them once to be true) or any other points controvertted, between the Catho-
likes and the Protestants, the same man hath no true sayth of the Trinity, of the Incarnation, and consequently for want of a true, and super-
M 3  
naturall
Qui non credid, condemnabitur.
naturall fayth cannot be faued, since we reade:
 Qui non (d) credit, condemnabitur. VVho beleueth not,
shalbe condemned. And from this former ground it
it procedeth, that S. Thomas, (e) and all learned
schoolemen teach, that who beleueth not only
for Gods authority, so reueling any point what-
sfouer, great, or small, fundamental or not funda-
mental, the same man beleueth not any other ar-
ticle at all, with a true and supernaturall faythe:
And hereto accordeth those words of (f) Tertulliâ,
against Valentinus an Heretike: Some thinges of the
law and Prophets Valentinus approveth, some thinge he
disalloweth, that is, he disalloweath all, whistle he dis-
proueth some. Which sentence of Tertullian, must
of necessity be true, since who reiecteth the au-
thority of God, in not beleuing any one article,
propounded by God to be beleued, the same man
begetteth a suspition or doubt of Gods authority,
for the beleuing of any other article how funda-
mentall souer.

4. Another reason may be taken from a di-
 distinction of fayth vied by the learned, which faith
is of two sorts: the one they call Explicita fayth,
the other Implicate. Explicita fayth is that, which
all men vnder paine of damnation, are bound ex-
preffely to beleue, as the Trinity, the Incarnati-
ion of
on of our Saviour, his passion, the Decalogue, or ten Commandements &c. **Implicita fayth** is that which comprehendeth all those pointes, which a man is not bound expressly and distinctly to beleue in particular (though he be expressly bound not to beleue any thing contrary thereunto) but is to rest in the judgment of the Church, concerning all such points, and what the Church of Christ houldeth therein, implicitly to beleue. This distinction is warranted, not only in the judgment of all Catholike schoole men, but also in the judgment of the most learned Protestants (though they forbeare the phrases, of Explicite and Implicite fayth) and particularly of D. Field, who in these wordes following giueth the reason thereof, saying: For seeing (b) the Controversies of Religion in our tyme are grown in number so many, and in nature so intricate, that few haue tyme, and leasure, fewer strength of understanding to examine them, what remayneth for men desirous of satisfaction in things of such consequence, but diligently to search out, which among all the societys of men in the world, is that blessed company of holy ones, that househould of fayth, that spouse of Christ, & Church of the living God, which is the pillar and ground of truth, that so they may imbrace her communion, follow her directions, and rest in her judgments. Thus Doctor
Now this distinction being presupposed, I thus argue, both these kinds of faith, are necessary to salvation. Explicit faith, because it comprehends all those fundamental and supreme points of Christian Religion, without the express and articulate knowledge of which a man cannot be saved. And these be those only, which Neutrals in Religion would necessary to be believed: Implicite faith, of other points also is necessary to salvation, because otherwise then believing implicitly & involutely what the Church teacheth therein, we cannot (according to the former Doctor's words) find out that blessed company of holy ones, the household of faith, the spouse of Christ, & Church of the living God. And seeing Implicite faith is necessary to salvation, we must grant, that this Implicite faith hath some obiect; the obiect is not the article of the Trinity, the Incarnation, the Decalogue &c. since these are the obiects of Explicit faith (as is above intimated) therefore articles seeming of lesser importance, are the obiect of implicite faith; the which as a man is bound implicitly to believe in the faith of the Church, so is he bound not to believe any thing contrary to the said articles. Seeing then divers controversi-
Qui non credit, condemnabatur.

fics betweene the Catholikes and the Protestants, are included vnder this implicit faith, and that the Church of God, houldeth but one way of them: it followeth that one side of the contrary beleiuers of those points doth erre in their believe, and consequently through want of this true & necessary implicit faith, cannot be faued.

6. A third reason, may be this. It is proper, & peculier to vertues infused (& such be Fayth, Hope, & Charity) that every such vertue is wholely extinguished by any one act contrary to the sayd vertue. Thus for exaple, one mortal sinne, taketh away al charity & grace, according that: He (i) that offendeth in one, is made guilty of all. One act of despaire, destroyeth the whole vertue of Hope; then by the same reason, one heresy wholly corrupteth & extinguisheth all true fayth. Therefore seeing Fayth is a Theologicall, and infused vertue, this fayth is destroyed with one act of heresy, whether it be about Purgatory, Prayer to Saints, Freewil, or any other controversy between the Catholiks & the Protestants; therefore whosoeuer denyeth Purgatory, or any of the rest (granting their doctris to be true) is deprived of all infused fayth touching any article of Christian Religion, whether they concern the Trinity, or the Incarna-
Qui non credit, condemnabitur.

ition, or any other fundamental point, which he may seeme to beleue: but without fayth (that is, without true, infused, and Theological faith:) it is impossible to please God, as the Apostle assureth vs.

4. Another reason may be this: These Newtralists in Religion, do not agree, euin in the general grounds of Christian fayth, to wit, in the Articles of one God, of the Trinity, of Christ &c. with any other Christiahs. This is proved, because as all other Christians, do beleue in those general heads; so doth each of them particularly agree, that these generall principles are to be limited & bounded to euery ones particular secte, as the Protestant (for example) beleueth otherwayes in God, the Trinity, and Christ, then the Catholikes doe (as is els where demonstrated.) But now these our Newtralists, doe not limit the foresayde principles, to any particular sect, or in any particular manner; therefore it evidently followeth, that they have no true beleefe, euin of those generaall and fundamental articles.

5. A fift reason shalbe this. It is most certaine, that what generaall propension, Nature (or rather God himselfe, by nature as his instrument) hath ingrafted in all men, the same is in it selfe, most true,
true, certaine, and warrantable. As for example, Nature hath implanted in each man's soul, a secret remorse of Conscience for sinnes and transgressions committed, as also a feare of future punishment, to be inflicted for the said sinnes perpetrated: therefore from hence it may infallibly be concluded, that since it selfe is to be avoyded, & that after this life there is a retribution of punishment, for our offenses done in this world; since otherways it would follow, that God should insert in the soule of man (idly, vainly and as directed to no end) certaine natural impressions & instincts, which to affirme were most derogatory to his divine majeity and wisedome, & repugnant to that anciently receaued Axiome: God, & Nature worketh nothing in vaine. Now to apply this, we find both by history, and by experience, that divers zealous and fervent Professours of all Religions whatsoever (both true and false) have beene most ready to expose their liues in defence of any impugned part, or branch of their Religion, from which undaunted resolution of theirs, we certainly collect, that this their constant determination of defending the least point of their Religion, proceedeth partly from a generall instinct of God, impressed in mans soule, teaching each man, that
death itself is rather to be suffered, then we are to deny any part of faith and Religion in generall. And thus according hereto, we find that the Athenians, who were Heathens (though they did erretouching the particular object herein, as worshipping false Gods) were most cautelous, that no one point should be infringed or violated touching the worshipping of their Gods. The like religious severity was practised by the Jewes, as Josephus (l) witnesseth. And God himselfe even in his owne written word threatneth, that, "Who (m) shal eyther adde or diminish to the booke of the Apocalips, written by the Euangelist, from him he will take away his part out of the booke of life. Now if such danger be threatned for adding to, or taking fro more or lesse, the was set downe by the Euangelist in this one booke, how can then both the Catholikes and Protestants haue their names written in the booke of life? Since it is certaine and granted on all sides, that eyther the Catholike addeth more to the faith of Christ, then was by him instituted, or the Protestant taketh from the sayd faith divers articles, which Christ & his Apostles did teach. But to returne to our former reason: From all this, we deduce, that no points of true Religion, are of such cold indifferency, as that they are not much to be regarded,
Qui non credit, condemnabitur. 

For or that they may be maintayned contraryways by contrary spirits, without any danger to mans salvation; but that they are of that nature, worth, & dignity, as a man is to undergo all torments, yea death itself, before he yeald, or suffer the least relapse in denying any of the sayd verityes.

6. The first and last reason, to prove that the maintayning of false doctrines now questioned betweene the Christians of these tymes, are most prejudicial & hurtful to the obtaining of our heavenly blisse, wherein at this tyme I wil insist, may be taken from the consideration of the differet effects, which the contrary doctrines betweene the Catholikes & the Protestants produce in mans soule, touching the exercising of vertue or vice: since most undoubted it is, that the beleeting of such opinions which of their owne nature do impel, & as it were violently draw the soule to vice, looleses, & impurity of manners & conversation, canot stand with the hope of eternal happiness. And the chief reason hereof (besids others) is this, in that the wil, which is the seate of vertue or vice, doth necessarily and irresistably worke, as the understanding (in which reside sayth & all false doctrines) doth dictate to the wil: now then the understanding being infected with heresies, tending directly to the plaguing of vice

N 3 and era-
ereadicating of all vertue in the soule, it of necessi-
ty followeth, that the will must worke and exercise
itselfe according to those false principles, which
the understanding suggesteth to the will for true,
and that with the greater facility, in regard of the
prones of mans nature (through our first Parents
fall) inclined to liberty, pleasure, and sensuality.
But because the subject of this reason is a large
field wherein to walke, & the truth thereof to ap-
pear by severall instances, drawnne from divers
particular doctrines, maintained at this present
by the Protestants, and all breathing nothing, but
vice, dissolution, and all turpitude in manneres;
therefore I will referre the next ensuing chapter,
for the fuller manifestation of the truth in this
point.

The same proved from the different effects of vertue,
and vice, which Catholike and Protestant Reli-
gion do cause in their Professors.

CHAP. X.

The first doctrine of this nature, wherein
we will insist, maintayned by the Prote-
stants, and denied by the Catholikes, is the im-
possibility of keeping Gods commandements. According
hecreto
heere to Luther sayth: The (a) ten commandements appertaine not to Christians. With whom Foxe con-cripts in these wordes: The (b) ten commandements were given not to do them, but to know our damnation, and to call for mercy to God. As also D. Walther say

ing: The (c) law remaineth till impossible to be kept by us, through the weaknes of our flesh; neither doth God give us ability to keep it, but Christ hath fulfilled it for us. And finally D. Whitaker in that sentence of 564 his: (d) credunt, si non sunt sub lege, sed sub gratia; Quid plura? Christiani exoracitione legis liberantur. They, who believe, are not under the law, but under grace. What more in this point is to be said? Christians are freed from the curse of the law. Now then if Christians be freed from the curse of keeping the law (wherein the ten commandements are contained) how can the breach of them be any way hurtful to the violators of them? And if the commandments were neither given vs to keep, nor we have power to kepe them, why should the theise forbeare to steal, or the homicide to commit murther? Who seeth not how this doctrine discourageth a man from living vertuously, by brideling his virtu and tenant desires.

2. Secondly touching Chastity, the Protestants teach that Chastity is not in our power. And hen-
Quinon credit, condemnabilur.

It is, that Luther thus writeth: It is not in our power to be without a woman &c. It is not in our power, that it should be stayed or omitted, but it is as necessary, as to eate, drinke, purge, make cleane the nose &c. To whom (omitting all others for greater breuiety) M. Perkins subscribeth saying: The vow of continency, is not in the power of him, that voweth. Now this doctrine being imbraced for true, how forcibly doth it invite (or rather impell) all people unmaried (either men or women) to satisfy their lust by their owne incontinent lines? In like sort, what great encouragement doth it giue to married persons to violate the band of matrimoniy, when either of the persons through absence, or longe sicknes, or some other suddaine and accidentall impotency, cannot render the debt of matrimony? And the parties thus sinning, either maried or unmaried being expostulated & charged with their offence therein, may they not justly reply in excuse of them selves, that they are not to be blamed or rebuked for their incontinency, seeing by their owne doctrine & Religion they are expresselie taught that they have not the guift of Chastity, and that it is not in their power, to live chastly & continently.

3. Thirdly, the Protestants doctrine of veniall
Qui non credit, condemnabitur.

Mortal sin and mortall sinne doth wunderfully extenuate and lessen the atrocity and malice of sinne in the belecuers of that doctrine. For the Protestants do teach, that there is no such difference of sinnes in themselves, but that the most grievous sinnes whatsoever, being committed by any one, that hath true sayth, are but veniall; and their reason therefore is, because in their doctrine, no sinnes are imputed to such, who haue true sayth. Thus accordingly D. Whitakers teacheth: Si quis actum fidei habet, ei peccata non nocent. Sinne is not hurtful to him, who actually beleueth: who did learn this of his grand Master Luther, who writing of this point, sayth: No (b) worke is disallowed of God, vnales the author thereof he disallowed before. All which being granted as true doctrine, it must needs follow, that who so shall take himselfe to be one of these saythfull (as every Protestant is bound by his owne Religion to beleue of himselfe) shall make small account of omitting any sinne; considering he is taught by the former doctrine to beleue, that (to vse the wordes of one of their owne Masters:) Sinne (i) is pardoned him, as soone as it is committed.

4. The Protestants doctrine of Reprobation, and deniall of Freewill, mightily disanimateth and discourageth
discourageth the beleeuers thereof, from embracing of vertue, and eschewing of sinne; for if it be true (as this their doctrine sugggetteth) that some men are borne, euen from their mothers wombe, without any reference to their workes, reprobates, or thrall to eternall damnation, and cannot be saued, to what end should they secke their owne saluation, by a true sayth, avoyding of sinne, and the practising of a penitentiall, and vertuous life? Or if we have not Freewill, with the concurrency of Gods grace to doe well (as the former doctrine instructeth vs) why should we bend our best endeavours, to embrace vertue and to flye all vice; since it is not in our power (accordinge to the Protestants sayth) to exercise the one, and to fly the other?

5. To this may be adioyned the Protestants like doctrine of Predestination, and their suppos’d certainty of saluation: for admit, that men be predestinated to heauen without any respect or reference to their workes, or liues, and that doe what wickednes they can imagine, yet certaine it is, that they shalbe saued; is not this doctrine most potent and forcible, to dissuade all the beleeuers thereof, from exercising an austere pious, and
and Religious life, and to engulf themselves in all kindes of enormityes and sinnes; and the rather, considering how precipitious and headlong mans nature is to sinne, and to decline all rigorous and exemplar courses of vertue; especially if so the case stands, that man can neyther advantage or hurt himselfe by any such different manners of life. Now that by the Protestants doctrine, no sinne can endanger the predestinate, in regard of their certainty of saluation, appeareth. Answearably heereto wee finde Doctour Fulke to say of Davids Adulterie: David (k) when he committed adultery, was, and remayned the childe of God. And Beza himselfe to the like purpose, thus writteth thereof: David (l) by his Adultery and murther, did not loose the Holy Ghost. So powerfully doe these their positions incline men, to satisfy their desires, in all vice, impiety, and sensuality.

6. Touching the Protestants doctrine of Iustification by Fayth only, which potentially includes diuers of the other pointes heere set downe, and which position of its owne nature, excludeth from Iustification all workes, how vertuous, meritorious and pious soever, we find the Protestants thus to say; Luther speaking heerof,
burstileth forth with wounderfull rashnes, saying: *Fides* (m) nisi sit sine & c. Vnlesse sayth be without the least good workes, it doth not iustify; nam it is no sayth. That iustification by sayth only extinguiseth al exercise of vertue, is iustifyed not only by experience of these dayes, but also by the acknowledge ment euen of some learnedst Protestants; for thus Iacobus Andreas (a famous Protestant) complayning and disliking of this doctrine, writeth: *A se rious and Christian discipline is censured with us as a new Papacy, and a new Monachisme: they say we have now learned to be saved, by only sayth in Christ & c. We cannot satisfy by our fasting, prayer, & c. therefore permit, that we may give over these, seeing we may be saved otherwise, by the only grace of God. And to the end (sayth this Author further) that all the world may know they be no Papists, nor trust in good workes, they take a course to put none in practice. With whose true judgment herein M. Stubbs an English Protestant seemeth to conspire, saying: *The* (n) Protestant trusteth to be saved by a bare & naked sayth (de ceasing himselfe) without good workes, and therefore eyther careth not for them, or at least setteth little by them. And thus farre touching good works, who lely exiled and banished by the doctrine of iustification by sayth only. Now that this doctrine of iustifi-
Lustification by faith only doth incorporate (as it were) within itself, and admit all kind of sins, appeareth no lesse from the frequent acknowledg
gement of the learned Protestants. And first Lu
ther thus writeth heereof: A (o) Christian baptised
is so rich, that (p) although he would, he cannot loose his
salvation, by any sinne, how great soever, unless he will
not beleue. And further in another place: As no
thing (q) justifieth, but beleefe; so nothing sinneth but
unbeliefe. To which doctrine D. Whitaker (as a
boone is showed) accordeth saying: Sinnes (r) are not
hurtfull to him, that beleueth. And thus much now
touching the doctrine of lustification by faith, where
we see euern by the confession of the Protestants,
that this doctrine preuayleth in the Professours of
it, no lesse for committing of all sinne and iniqui
ty; then for the expelling and banishing away of
all good workes, vertue and denotion.

7. Touching the Protestants particular do
ctrines of Fasting, Voluntary poverity, and Chastity or
Virginity. And first of Fasting. M. Perkins teacheth
thus: Fasting (s) in it selfe, is but a thing indifferent,
as is eating or drinking. With whome conspireth D.
Ville in more full tearmes, saying: Neyther (t) is
God better worshipped by eating, or not eating.

8. Voluntary poverity is so debased by the Pro
testants
testantes doctrine, as that the foresayd Doctour WWillet thus teacheth heereof: He (v) is an enemey to the glory of God, who changeth his riche estate, wherein he may serve God, for a poore: so contrary is he to the judgement of our Saviour, Matth, 10. saying: If (x) thou wilt be perfect, go sell thy substance, and give to the poore, and thou shalt have treasure in heaven.

9. Lastly, touching single life in comparison with marriage, Maister Luther thus sayth: VVe (y) conclude, that mariage is as gould, and spirituall, or in exeg. single life as dunge. And Doctour WWhitaker likewise teacheth thereof in this manner, saying: Virginity is not simply good, but after a certaine manner; it is never better then (z) marriage, but in regard of the circumstance, that is, of the troubles accompanying mariage. Now I heere demand with what encouragement can any man goe about to practishe these foresayd vertues of fasting, voluntary pouerty, and perpetuall virginity, if he be firmely and inwardey perswaded, that the Protestantes former positions, and doctrines touching the sayd vertues, be true, and agreeable to Chriftes sacred institutions? But to hasten to an end in this matter, I will conclude with the Protestants doctrine touchinge Purgatory, and Confession of
Concerning Confession of sinnes, it is found by experience, that (besides the first institution thereof by Christ, Matth. 18. Joan. 20.) a man is much deterred from sinning, through the shame that he is to endure, by confessing his most secret sinnes to a Priest; as on the contrary, it much enboldeneth one to sinne, if he be fully perswaded by his owne Religion, that confession of them unto God alone, is sufficient.

Touching the doctrine of Purgatory, how doth the denial of this doctrine open the sluice to all libertye? And concerning Justice, it taketh away all restitution of things wrongfully detainned; since by the Protestants doctrine teaching, that no temporall punishment remaineth for sinne once remitted, all satisfaction for wrongs, and for committing of former sinnes, and al mortification of body and soule, are needes; and finally, this doctrine freeth a man from all feare of suffering any punishment after this life; and this under couler, that Christ hath satisfied for the sinsof the whole world: by which reason, we may as well say, that we neede not to pray at all, since Christ in the tym of his passio, prayed for al. But now.
now to cast our eyes backe upon the foresayd doc
trines, if all the different opinions of fayth in
Contouersies, betwene the Catholikes & the
Protestants, were meerely speculatiue, without a-
ny reference to the vertuous or vicious working
& operation of the will, derived from them, then
with some show of reason, in a vulgar judgement,
it might be auerred, that (supposing they touch
not the Christian fayth) they might eyther affir-
matiue or negativly be houlden without all da-
ger of salvation: such were the herefyes of (b) Ori-
gen, teaching that the Diuells in the end of the
world should be saued, of S. Cyprian touching rebaptization, and divers such like; for the main-
taining of which points eyther way, the wil (in re-
spect of any externall working or operation drawn
from thence) can sucke no poysone. But the case is
farre different in the former doctrines set downe,
for we find, that the said doctrines, which breath
nothing but dissolution and all turpitude of man-
ners eu...
this upon necessary inference being granted, so as forcible working, effect, force, and operation of the said doctrines are in the wil, nothing but liberty, dissolution of manners, improbity, sensuality, and sinne, I referre to the judgment of any man, whether the said doctrines be but points of indifferency, or no, and may be defended and beleived either way, without prejudice to the beleiuers true faith, and danger to his Salvation, as our formalists doe auerre. For can it possibly be conceaued, that these doctrines should be reputed indifferent to mans salvation, or in themselves true, which (as is proved) forcibly impell the will to all kind of vice, against which, God hath thundered out such dreadfull full threats, as where it is said: Psal. 91. All they that worke iniquity shalbe confounded. And againe Eclesia. 40 Death, bloude, contention, edge of sword, oppression, hunger, contrition, which, are created for sinners. And further Psal. 9. 10. God shall raigne shalbe the portion of their cuppe. And heereto I adjoyne euens the acknowledgement of Protestants themselves, who confess that the liues of the Catholikes, are commonly of a more vertuous and better edification, then the liues of Protestants, who by their owne confessions lye...
Quimmon credit, condemnabitur.

groueling in all sensuality; for even Luther thus layth heerof: When we were seduced by the Pope, every man did willingly follow good works; and now every man neither layth, nor knoweth any thing, but how to get all to himselfe, by exaction, pillage, theft, lying, usury &c. To which Confession (to omit others) M. a forward Protestant subscribeth laying: Verum est faveor &c. That I may confesse the truth herein, they are become so unlike unto themselves, that wheresoever in the Papacy they were Religious in their errors and superstition, now in the light of the knowne truth, they are more prophanes &c., then the very somes of the world: Which disparity of lines and converthation, cannot be justly ascribbed to any other cause, then in that the Protestants were ready to put in practice what afore they have learned by speculation of their owne doctrines. Which point then being thus, I mean that the doctrines of the Protestants doe deprese vertue, and blandish, countenance, & elate vice, & that theupon the lines of the Protestants (by confession of themselves) and to the disediying of their followers, are become actually farre worse and lesse vertuous, then the lines of the Catholikes. I here demand, how it can be warranted with any show of reason, that these doctrines of the Protestants
Protestants begetting so great a change from virtue to vice in their professours, can be reputed, but as points of indifferency? Or that men believing them, practising them in their conversation, and finally dying in them, can be saved? So contrary it is to our Saviour's precept: If thou wilt enter into life, keepe the Commandements.

The same proved from the searefull deaths of the first preachers of Protestantcy.

CHAP. XI.

In this next place we wil briefly take a survey of the particular deaths of some few of the chiefe Protestants, who haue beene the first stapers & broachers of the Controversies betweene the Catholikes and the Protestants; and then we will leaue to the judgment of others, whether those kindes of deaths do befall (in Gods accustomed proceeding) to men, who first did set on foot, and maintayned such points & positions of Religion, as that eyther the beleewing, or not beleewing of them, may well comport & stand togethther with mans salvation.

2. To beginne then with Luther, omitting to speake eyther of his vitious life, or of the limes...
of others hereafter set downe, though confessed, & displayed for such by many of their owne brethren. It is certaine, that Luther (h) dyed very sodainly; for when at supper being in good health, he had daintily fed upon great variety of meates, and entertained his guests then with him, with witty (but dissolute) discourses, the very same night he dyed. Zuinglius was slaine in the warres in Germany undertaken for Religion only against the Catholikes, in which warres he dyed not as a preacher, but as a warriour, & dyed in the field: and yet in such sort, that Gualterus an earnest Protestant saith thus of him: Nostri (h) illi &c. Divers of vs are not ashamed to pronounce Zuinglius to have dyed in sinne, and therefore to have dyed the sonne of hall Oscolampadius (i) (reputed Bishop of Basill, where he lyeth buryed) and a man most forward in spreading the points of Protestantcy, wet helthfull to bedde, but was found by his wife in the morning dead in his bedde. Andreas Corolstadius, an (k) eminent Protestant, and a great advancet of the supposed Ghospel, was killed by the Diuel, as certaine Ministers even of Basill do iustify: Iacobus Andreas a famous Lutheran, & in other points an earnest Protestant, liued and dyed (as Hospinitian (l) the Protestant writeth) As if he had had no God,
 Qui non credit, condemnabitur.  

God, but Mammon, and Bacchus; he never praying, Neither going to bedde, nor ryfing from thence. And further sayth, that in the residue of his life, he shewed no godliness. To conclude Calvin (the refiner of all Protestant, and chiefe supporter of all controuerced points against Catholikes) dyed being consumed with lice & wormes, extremely blaspheming against God, of whose death, Conrados Schlussenburge (a famous Protestant) thus wrighteth. Deus (m) manus sua potenti &c. God with his mighty hand, did visit Calvin, for he despaired of his salvation, called upon the Dnuels, and gave up his soule swearing and blaspheming: Calvin dyed being eaten away with lice; for they jo bred about his priuy members, that none about him could endure the stench, and smell. Thus farre the foresayd Protestant.

3. Now then, seeinge all these men beleue all the fundamentall points of Christian Religion as the Trinity, the Incarnation, the Passion &c. seeinge also they were the most principal men, that first introduced and after disseminated Protestantcy throughout the world, spending their whole liues in spreading & defending the same by their writings. Finally seeinge God did cut them off by such most miserable, calamitous, and prodigious deaths (which is to be feared were but presages of the
the eternall deaths of their soules) who can otherwise be persuaded, but that all this was wrought by the just hand of God? Not so much for their personall sinnes proceeding of humane frailty, (for there were, many others, as great sinners as they, who have escaped such dreadfull ends) but for their first inueting maintaining, & preaching of the Protestant faith and Religion; & infecting all countreyes with such their false and sensual doctrines: which being granted, how then can it with any touche of reason be supposed, that the positions of Protestancy, impugned by the Catholikes, should containe nothing but matters of indifference? Or that a man, whether he beleue them, or not beleue them, may alike and indifferently be saued?

The same proved from the doctrine of Recusancy, taught by Catholikes and Protestants.

CHAP. XII.

I have thought good to draw another argument from the common taught and approved doctrine of Recusancy in every Religion, though this head may seeme to have a speciall reference, to the reason aboue touched, & in part be therin implicit-
implicitly included, wherein is shewed, that nature herself hath imprinted, in the professors of all Religions, a religious care punctually to keep & preserve every article of their Religion both in believe & practise. Now here we are to premonish, that if in the judgment of all learned men (both Catholikes and Protestants) it is thought an action most wicked and unlawful, and not to be performed, but (without small repentance) under paine of eternall damnation, that a man should communicate only in going to the Church & to heare but a sermon, contrary to that Religion, which himselfe beleiueth to be true; though this may seeme to be coloured under pretence of offering the Princes commandements, and for feare of losinge our temporall estates; I say, if this action be thought unlawful, wherein neuertheless the performers thereof doe punctually undertake, not to maintaine or to beleuee any one heretical or erronneous position; how then can it be reputed, as consonant to reason, that men beleuing different opinions of faith and promiscuously communicating in prayer, with a contrary Religion to their owne, should neuertheless all be saued? Since the first fault consulteth (as some would interpret though falsely) only in an exter-
Quoniam credit, condemnatur.

null and materiall (as the schoolemen speake) going to the Church of a different Religion, wheras the others do directly and openly sinne in defending articles of Religion, contrary to the truth of Christian Religion; for such is the case herein, either of Catholikes or protestants.

2. Now that this kind of going to Church of a different Religion is wholly condemned, as most unlawful and wicked, I first prove from the judgments of the Protestants; secondly from the resolutions of the Catholikes. And to begin with the Protestants, we find this kind of Recusancy (I mean to be present at the sermons or prayers of a different Religion) is taught by (a) Caluim, by (b) Deuines of Germany, by (c) Melanthon, by (d) Peter Martyr, and finally (to omit others) by D. Willet, (e) who for the better fortifying and warranting of the saide opinion, produceth his testimonies from the authoritie of Latimer, Bradford, Philpot, Ridley, and others, diuers, of which according to this their doctrine, suffered death in Queene Maries tyme, as appeareth out of Foxes acts and Monuments. And thus much for the Protestants. That the Catholikes do with the like or greater ferneour, teach, & practise this recusancy, is cleare by the example in our owne Country,
Country, where since Protestantism was first planted, many stores of venerable and learned Priests have chosen rather to suffer death, then they would change their Religion, or goe once to the Protestants Church; their liues being commonly proferred them, if so they would conforme themselves, and leaue their recusancy. In like sorte, many hundred of the laity pay yearely great sommes of money for their recusancy; diuers of them enduring further oppressions, disgraces, and imprisonement only for the same cause, through the rigour, malice, and couetousnes of subordinat Magistratess; his maiestye (whose clemency is most remarkeable, & whome God long preserue in his gouvernement ouer vs) being herein mightily wronged, through the false and most iniurious informations of their aduersaries.

3. Now that the doctrine of learned Catholikes is answearable to the practise heerein, appereath from the frequent testimonies of diuers learned men of the Catholike Church of this tyme: yet for greater breuitie I will insift in the authorityes onely of three, to wit, Cardinall Baroniues, Cardinall Bellarmine (the two late lampes of Gods Church) and of Mutius Vitellescus, then but Provinciall, now Generall and head of the order of
of the Jesuits dispersed throughout all Christendome. For some yeares past their judgments being demanded, whether the Catholicks of England, for the sauing of their goods, livings, and liberty, might goe to the Protestant Church, or not to heare a sermon, though otherwayes they did not communicate in prayers and sacraments with the Protestants, these three learned & holy men (besides divers others most eminent Doctours and writers, whom I heere omit) did giue their negatiue sentence therein, whose particular wordes in latine, I haue thought good heere to set downe.

The judgment of Cardinall Baronius.

Visis & consideratis, quae superius diligentia peruestigati-
one in utramq; partem disputata, reiectis omnino &
exsufflatis, qua pro parte affirmativa suere proposita,
quod scilicet licet Catholicis adire Ecclesias Haeretic-
orum, ut superius sunt proposita, inhaeremus saniori sen-
tentia posteriori, ab Ecclesia Catholica antiquitus recep-
ta, & usu probata; quod scilicet ita facere piis non liceat,
quam rogo nostris Catholicos Anglos amplecti ex animo.

Cesare Card. Baronius tituli SS.
Nerei & Achillei Presb.

I hauing seene and considered (meaning in the question of
of English Catholiks going to the Church)al these points which haue beene disputed of on both sides, but reiecting and wholely abandoning al the reasons alleaged for the affirmative part (to wit, to proue, that it was lawfull for Catholikes, to go to the Church of Heretikes) doe adhere to the more sound and later opinion, which ancienly was receaved of the Catholike Church, and allowed by use and custome. That is, that it is not lawfull for pious and godly men so to do, and I intreate us to desire all our English Catholikes, to embrace this my opinion and judgment.

Cæsar Cardinall Baronius Priest of the title of the Church of S. Nereus and Achilleus.

The judgement of Cardinall Bellarminæ.
Consideratis rationibus pro utraque parte allatis, exstimo non licere viris Catholicis in Anglia Hæreticorum adire Ecclesiæ, multo minis concionibus ipsorum interesse; minime autem omnium cum ipsis in preces vel psalmodia, aliisq; ipsorum Ecclesiasticis vitibus concuerire. Ideo propria manu subscripti.


Thus in English: The reasons brought upon both sides
Quinon credit, condemnabitur.

sides considered (to wit, touching the lawfullnes or unlawfullnes of the English Catholikes going to the Protestants church) I am perswaded, that it is not lawfull for English Catholikes to go to the Church of Heretiks; much lesse to be present at their sermons, but least of all to communicate with them in prayers or singeing of psalmes, and other their Ecclesiasticall rites and customes. And therefore this my judgment heerin, I haue subscrib'd with my owne hand.

Robert Bellarmine Priest &
Cardinall of the holy Româ
Church of the title of Sancta
Maria in Via.

The sentence of Mutius Vitelleseus, then Provin
ciall, now generall and head of the order
of the Iesuits.

Vidi rationes, quae in hoc scripto pro utraq; parte asse-
runt, & existimo non licere viris Catholicis in Anglia,
Ecclesiis Hereticorum adire & c. & puto hoc debere esse
eextra conversam.

Mutius Vitelleseus Provincialis
Rom. Societatis Iesu.

In English: I haue seene the reasons, which are alledged in this booke or writing on both parts (touching the going or not going to the Protestants church) and I am
of opinion, that it is not lawfull for Catholikes in England to goe to the churches of Hereticks. And I am persuaded, that this point ought to be out of all controversy.

Mutius Vitellescus Provinciall of the Society of Iesus in Rome.

4. And thus farre touching the sentences of these three learned men, delivered in warranting the doctrine of recusancy in Catholikes. Now to turne our eye upon the premisles; if the going to the Church of another Religion, only for avoiding of temporall losse, & but to heare a sermon of the said Religion, be to be accounted a sinne, not to be done under paene of damnation, as being presumed to be an externall conformity to a false Religion (as by all the former testimonies aboue alladged is plentifully proved) though the party so offending, may perhaps beleue al points truly of Christian Religion; with what reason the can it be warranted, that both Catholikes & Protestants conspiring only in the fundamental points of the Trinity, Incarnation, Passion &c. but differing mainly in all other points of Religion, yet nevertheless promiscuously communicating one with another in prayers and the Sacraments, can all joynitly be saied? And the rather, seeing that

Q. 3 both
both sides teaching contrary and irreconcilable doctrines, touching Freewill, Purgatory, Praying to Saints &c. It must needs fallow, that the one part defendeth not matters of indifferentiy (as is commonly supposed) but injustifiable errours, or rather (to speake as the truth is) manifest and grosse heresie.

The same proved from the writings of Catholikes and Protestants, wherein they reciprocally charge one another with heresy. As also from the Insurrections, warres, and Rebellions originally undertaken only for Religion.

CHAP. XIII.

If there were no other reason to be alleadged in disproue and confusion of this plurality of Religions (so to rearne it) then this following, it might seeme fully preuayling in all cleare judgments, not wholely darkened with the mist of earthly and temporal respects: First, the wonderfull and irreconcilable booke-warrs betweene Catholikes and Protestants, wholely undertaken in defence of their several Religions: Secondly the pressures and calamities, with which divers stats & Countreys do afflict other states, as also the In-
surrection of subjects against their natural princes, only for difference of religion, not contaying themselves, till they burst out into open hostility and arms, for defending their own religion, and subverting of the others.

2. Touching the first (good God) how many learned men on all sides, since the first apostasy of Luther, have spent their whole time and all their serviceable years in writing, disputing, & preaching in defence of their own religion, & impugning of the adversaries; accounting the maintainers and believers thereof as heretics, and pronouncing eternal damnation against their religion? Witnesses heretof are the libraries of all the famous universities of Christendom, the Stationers' shoppes in all great cities, and lastly the yearly mart of books returned these many years from Franckefort. And is it possible, that so much pains, travaile, and labour of writing, & otherways accompanied with so great charges of printing, should be undertaken for questions only of indifference, and such as it importeth nothing at all, touching the gayning of Heauen & avoiding of Hell, what a man beleiueth therein, or of what side he relyeth.

3. Concerning that second point, which is the afflictions,
afflictions, & warrs with which one state, Courtrey, or kingdome do persecute their neighbours, and al originally and primatiuely for matters of Religion, as also touching the open Rebellion of the subiects against their lawful Soueraigne, only for the said occasion. The last threescore years, as also these very times, do give our lamentable examples herof. Witnesses of this matter (purposely to forbeare the presidents of our owne Country) is Scotland, into which Countrey Knox, Goodman, and Bocanan with other their Agents and confederats, first introduced Protestantcy by force and armes; a point so acknowledged, that Doctor Bancroft, the late pretended Archbishop of Canterbury, as wholly inweighing against such violent courses, made a booke entituling it: Of the proceeding of the Scottishe Ministres according to the Geneuenian rules of reformation.

4. Touching France, who knoweth not, that for this last fifty yeares, there have beene alwayes almoast open warres betweene the Kings of France & the Huguenots (till the last King of France became Catholike) undertaken by the Huguenots only for Religion? And do not the Cittyes of Rochell, Montalbons, Montpelierrs with divers others at this very day, stand out against
against their King under pretext of the defence of their Religion and Ghospell?. The occurrences of this nature of the low Countreyes, and the Hollanders are no lesse remarkable; of whose first taking of armes against their lawfull King only for Religion, Osiander an earnest Protestant thus confesseth: They (a) of the low Countreys by publick (a) Osiander, Epist. cent. 16. writings, renounced all subjection and obedience to Philipp their Lord and King. And againe: When (b) pag. 94. foure hundred of them of good respect have sued for liberty of Religion, and could not prevaile, the impatient people stirred up with fury at Antwerpe, and other places of Holland, Zeland, and Flandres, did throw up breake downe Images. But of the proceedings and rebellions of the low Countrey men against their King, only for cause of Religion, it is needles to speake further, seeing it is to well knowne to all men of understanding, & that most worthy soul-dier, Spinola (another Judas Machabeus of these tymes) by his heroicall exploits & endeavours euen at this very day, seeking to reduce the lowe Countreyes to their former allegiance, doth sufficiently proclayme to the world the truth heer-of.

5. I passe ouer Geneua, which citie (as the whole world knoweth) did first withdraw it selfe from
from the allegiance of their Leideg Lord the Duke of Sauoy, only by reason that against his will and pleasure, they would profess the Protestant Religion; and to accordingly to this daye, they have made themselves a state or commonwealth, wholly independent of Sauoy, of which city Doctor Sutcliffe confessedly writeth: (b) They of Geneua did depose their catholike leidge Lord, and Prince from his temporall right; albeit he was by right of succession, the temporall Lord and owner of that city and Territory. In like sort, I pretermite the many like examples of the commons arysing against their lawfull Princes and Magistrats in (c) Sucueland, (d) Denmarke, (e) Poland, (f) Germany, and (g) Bohemia, & of this last Country, the late and fresh revolt of the subjects from the Emperor's obedience. All which risings, Insurrections, and rebellions were originally undertakien only for Religion, and haue no doubt since the first breach of Luther, cost the liues in all places of a million of men, at least, and haue actually deposed and dethroned divers Kings & Princes of their estates and territories.

6. These things then for their cuydency being

(1) The plain text is not fully visible or legible in the provided image.

(b) In his answers to a certaine libel supplicato.

(c) Chitraeus in chron. 1593 c. 1594.

(d) See hereof Fulke his acknowledgment in his answers to Ermius declamation p. 25.

(e) Osianius, in epist. centur. 16 p. 115.

(f) Touching Helvetia or Suisse, changing their Religion by warre, see D. Bancroft in his Survey of the holy pretended discipline p. 13.

(g) See the acknowledgemen of D. Bilsen in his true difference part. 3 p. 270 & 273.
being acknowledged for true and undeniable, many of which remaine as yet fresh in our owne memory, of the nature of which Actions, I will not heere dispute. Only I heere urge, that it is more then incredible, that such rebellious desolation of Countreyes, besieging of citieyes, depoinge of Princes, slaughter of many hundred thousandes of men, should be practised almost throughout all christendom within this last three score yeares, only for admitting, or not admitting the differences betoweene the Protestant and Catholike religion, if both the contrary partieyes were not persuaded, that upon the true or false beleefe of these controversties in Religion, their soules salvation or damnation for all eternity did depend. For it is certaine, that these contrary partieyes did agree and conspire, in the generall beleefe of the Trinity, Incarnation, Passion, death of our Saviour, and verbally reciting of the Apostles Creed.

The same proved from the Protestants mutually con-

demning one another of heresie & for Heretikes.

CHAP. XIII.

If Protestants doe maintaine, that their dif-
ferent
different opinions severally holden among them selves be heresyes, and that the beleuers of them are for such their false beliefe (if so they dy therein) not capable of saluation; then a fortiori may we be bould to pronounce, that the Controuersies of sayth, betwene the Catholiks & the Protestants, are not of that middle nature; but that the opinions and sentences of the one side, are to be reputed for manifest heresyes, & such as cannot stand with mans saluation. This inference is most necessary, since on all sides it is acknowledged, that there is a farre greater disparity in Religion betwene the Catholiks and the Protestats, then there is betwene the Protestants among themselues.

2. Now that the Protestants do hould one another for Heretikes, it cannot be denied. For to insist first in the Controuersies touching the reall presence, maintayned in their sense by the Lutherans, but denied by the Sacramentaries, we find that Luther thus writeth of the Sacramentaries: VVe (a) censure in earnest the Zuinglians, and all the Sacramentaries for Heretikes, and alienated from the Church of God. And againe the same Luther thus writeth: I doe (b) protest before God and the world, that I do not agree with the Zuinglians, nor ever

(a) Luth. contr. articulos Luanie-ses; thef. 27. tom. 2.
(b) Tom. 7. VVite. fol. 38 r.
Qui non credit, condemnabitur.  

ever will whilst the world standeth, but will have my handes cleane from the blood of those sheep, which these Heretikes (marke his wordes) do drive from Christ, decease and kill. And againe in the former place: Cursed (c) be the charity and concord of the Sacramentaries, for euer and euer to all eternity. But Hereties, and men alienated from the Church of God, and which doe kill the sheepe of Christ (during such their condition) are not in state of salvation.  

3. Now of Luthers doctrine we find this bitter recriminatio vfed by the Tigrurine Diuines, who were Zuingleians or Caluinitys: Nos (d) condemnam & execrablem vocat sectam &c. Luther calleth vs a damnable and execrable sect, but let him looke, that he doth not declare himselfe an Archetike, seeing he will not, nor cannot have society with those, that confess Christ. And Zuingleius thus writeth: Behould (c) how Satan endeavoureth to possesse this man, meaning Luther. But to procede to other points. Nicolaus Gallus (an eminent Protestant and super-intendent at Ratisbone) thus writeth of the contentions betweene the Protestants themselues: Non (f) sunt leues &c. The dissentions, that are among vs, are not light, nor of light matters, but of the greatest articles of Christian doctrine, of the law and the ghoespell, of Jusification and good workes, of the Sa-
Qui non credit, condemnabitur.

crament and use of Ceremonyes. Conradus Sullenburg (another famous Protestant) alleadgeth Pappus a Protestant, thus complaining against the Calunists: Et finitio b de uno tantum articulo &c. Although in the beginning one only article was called into doubt, notwithstanding the Calunists are now so farre gone, as they call in doubt, neither few, neither the least articles of Christian doctrine: for now we dissent from them, touching the omnipotency of God, the personal union of two natures in Christ &c.

4. But to come nearer home; the Puritans here of England thus complain of the Protestants: Do we vary from the sincere doctrine of the Scriptures? Nay rather many of them do much more swarue from the same &c. And thus answerably we find, that the Puritans hould the Bishops of England for Antichristian, whereas the Protestants do teach, that of necessity Bishops ought to be in the Church of God. Doctor VVillet speaking of divers opinions taught by the more moderate Protestant, as M. Hooker, D. Cowell and others, thus writeth: From (i) this fountaine hath spongge forth these and other such whirle pooles and bubbles of new doctrine, as that Christ is not originally God &c. And then after he thus conclude: Thus have some hym bould to teach and write, who as some Schismatiks (meaning
Qui non credit, condemnabitur. (Menin herby the puritas) haue disturbed the peace of the Church, one way in externall matters, concerning discipline, they haue troubled the Church, another way in opposing them selves by new quirkes and deuises, to the soundnes of doctrine among Protestants. M. Parkes in his booke dedicated to the then pretend Archbishops D. Bancroft, thus writeth of the proceedings of some Puritans here in England: They (k) are headstronge and hardened in errour, they stricke at the maine points of Faith, shaking the very foundation it selfe, Heauen and Hell, the divinity and humanity, yea the very soule and salvation of our Saviour himselfe. And againe more plainly in the former place he sayth thus: They have pestilent heresies. And yet more: They are hereticall and sacrilegious.

5. To conclude this point of their particular sayings and redargutions heerin, D. Couell repeating and registring the positions of the Puritans here in England, among other of their positions setteth downe these following: The statute Congregations of England, are no true Church. And againe: The Protestant church of England hath no forme of a Church. Now that all these diffentions among English Protestants, cannot be interpreted only about ceremonies, or about gourne-
Quin non credit, condemnabitur.

ment, as some Protestants do answere, when they are chardged herewith by the Catholikes) the foresaid M. Parkes plainly and truly confesseth the contrary, saying: The Protestants decease the world, and make men beleue, there is agreement in all substantiall points; They affirme that there is no question among them of the truth. Now the former point is furthermore made evident by the recprocall deportment and demeanour of Protestants among themselves. For first (besides the charding one another with flatly hereby, as is above shewed) they doe not only prohibite the reading (m) of eche others books; but they also set downe articles of visitation for the inquiry (n) & apprehending of such their adversaries, and being apprehended do imprison (o) them; yea further they proceede, not allowing the travelers (p) of either party, common entertainment, due in all Nations to strangers. Finally their dissentions are so implacable among them (though all be Protestants) as that in defence of their seuerall doctrine, they haue with great hostility taken (q) armes, one against another, as appeareth by the late memorable example in Holland of the Arminians and Gomarists, who only for some difference touching Freewill and Predestination be-
tweene them, did rise in hostile manner against their adversaries, and ceased not that course till Barnaville the chiefe of one side & faction, was beheaded. All which violences and extremities, would never have beene undertaken, if their diversity of doctrine (which is the cause of such and so great exhorbitancies) did consist only in articles indifferent of themselves, and such as did not concern the necessity of salvation.

6. The foresaid point touching the Protestants dissentions in essentiall points of faith, is most dearly manifested, by taking a view of their bookes, written one against another (though this method is partly involued in the displaying of their particulier sentences and writings above alleadged). The number herof, amounteth to divers hundreds; yet as desirous to be short and compendious, I will set downe the titles only of twenty of them, even from which titles the indifferent Reader may judge, whether the authours of them (being all eminent Protestants) did maintaine the subjects of the sayd books to be matters of indifferency, and such as may be either way houlden without breach of that true faith, which is necessary to mans salvation. And here I will forbear to reckon within this number, any book

written
Qui non credit, condemnabitur:
written only cyther for, or against the reall presence, maintained by the Lutherans, because herein they conspire partly with vs Catholikes, and consequently the controversy herein resteth, not only betweene the Protestants themselves, but also betweene them and vs.

7. First then may be reckoned that booke intitled: Oratio de incarnatione filij Dei, contra impios & blasphemos errores Zuylngianorum & Calumniatorum: printed Tuingiae, Anno Domini 1586.

Secondly, Alberti Graueri bellum Ioannis Caluni i & Iesu Christi, Brapiae 1598.

Thirdly, Antipeus, hoc est, refutatio venenati scripti a Daunde Pareo editi, in defensionem Stropharum & corruptelarum, quibus Ioannes Calumus illustri-sima scripture testimonia de mysterio Trinitatis, nec non oracula Prophetarum de Christo detestandum in modum corruptae. Francoforti 1593.

Fourth. Aegidij Hunnij, Calumus Judaizans, hoc est, Judaice glossa & corruptela, quibus Ioannes Calumus illustissima scripture sacra loca & testimonia de gloria Trinitate, deitate Christi, & Spiritus Sancti, sum primis autem vaticinia Prophetarum de aduentu Messiae, & nativitate eius, Passione, Resurrectione, Ascensione ad caelos, & sessione ad dexteram Dei, detestandum in modum corrumpere non abhorrerit. VVittenber.
Qui non credit, condemnabitur.

First, Conradi Schlussenburgij Theologia Calumnia
libri tres, in quibus, seu in tabula quadam, quasi
ad oculum, plus quam ex ducentis viginti tribus sacra-
mentariorum publicis scriptis, pagellis, verbis proprijs,
& authorum nominibus indicatis demonstratur, eos de
nullo fere Christiana fidei articulo recte sentire & c.
Francofurte 1594.

Sixt, Pia defensio adversus Ioannis Caluini, Petri
Boquini, Theodori Beze, Willelmis Clebuisi & c, &
simulium calumniarum; Item Refutatio Pelagiani seu, A-
nabaptistici, Calumniarum erroris de baptismo & pec-
cavo originali. Adiunctur collectanea plurimorum Cal-
uii contra Deum, ensia, providentiam & praeestima-
tionem. Effordie 1583.

Second, Demonstratio imposturarum ac fraudul
qui bus, Aegidius Humnus Ecclesie orthodoxae doctrinam
petulantem corrumperere pergit. Brema 1592.

Eight, Argumentorum & objectorum, de preci-
puis articulis doctrinae christianae cum responsionibus,
qua sunt collecta ex scriptis Philippus Melanthonis, ad-
ditis scholiis illustrantibus, ut singularum responsio-
nam, partes septem. Neapoli 1578.

Ninth, Gulielmi Zepperi Dillenbergenfis Ecclesiae
Pastoris instituto, de tribus Religionis summis capiti-
bus, que inter Evangelicos in Controversiam vocantur.

S 2

Hanno
Qui non credit, condemnabitur?

Hannoniae. 1596.

Tenth, Responso triplex ad fratres Tubingenses, 
& triplex eorum scriptum, de tribus grauisimis questi-
onibus, de cena Domini, de maiestate hominis Christi, 
& de non danmandis Ecclesiis Dei, nec auditis nec vo-
catis : Genevae. 1582.

Eleventh, Ad Ioannis Brentij argumenta, 
& Iacobi Andreae theses quibus carnis Christi omnipresen-
tiam nituntur confirmare ; id est aduersum renovatos 
Nestorij & Eutichetis errores responsum : Genevae. 
1570.

Twelveth, Apologia ad omnes Germaniae Ecclesias 
reformatas que sub Zuingliani & Calviniani nominis 
innidia vim & iniuriam patiuntur, Tiguri 1578.

Thirteenth, Christophori Pezerij Apologia vera 
doctrina de definitione Evangelij, appohta thrafsomicis 
préstigiis Ioannis VVigandi, VVittenberge. 1572.

Fourteenth, Colloquij Montisbelgartenfis inter Ia-
cobum Andreae & Theodorum Bezam, Acta Tubingae 
1584.

Fifteenth, Veritatis victoria, & ruina papatus 
Saxonici. Losanne 1563.

Sixteenth, Hamelmannia, sue Aries Theologizans 
dialogus oppositus duabus narrationibus historicis. Her-
mani Hamelmanni, Neostadij 1582.

Seventeenth, Christiani Kitzelmani decem gra-
ues &
Qui non credit, condemnabitur.

Eues et perniciosi errores Zuilingianorum in doctrina de peccatis, & Baptismo, ex propriis ipsorum libris collecti & refutati, Madelburg. 1592.

Eighteen, Ioannis Mosellani preservatius contra venenum Zuilingianorum, Tubingae 1586.

Nineteen, Respulsio ad scriptum, quod Theologi Bremenses adversus collectores Apologiae formule concordiae publicarunt. Lipsie 1585.


8. Now from al the former premises aboue set downe, I heere conclude, that if the severall opinions and doctrines among the Protestants themselves be not in their owne judgmets, matters of Indifferency; but are by themselves truely reputed for Heresies, and the maintayners of them not houlden to be in state of Salvation, but accounted branded Heretikes; then with much more reason may the same sentence be pronouncèd, touching the maine irreconcilable Controuersies, differently beleiued and houlden by the Catholikes & Protestants; & the rather since

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Qui non credit, condemnabitur.

(as it is above said) there is a farre greater difference of doctrine betweene the Catholike & the Protestant, then betweene the Protestant & the Protestant.

The truth of the former Doctrine proved from the many absurdities, necessarily accompanying the contrary doctrine.

CHAP. XV.

Such is the sweet providence of the divine majesty in the disposall of things, as that he ever causeth truth to be warranted with many irrefragable reasons, & falsehood to be attended on with divers grosse absurdisties; that so the judgement of men may the better be secured, for the imbracing of truth, and remaine the less excusable, if in place of truth it entertaineth falsehood and errour. Of the reasons convincinge the infallible truth of our doctrine maintained in this treatise, I have already discussed above in the ninth chapter: now here I will a little insift, in displaying the many and palpable absurdities accompanying the contrary doctrine, which point will chiefly rest (besides some other short intertions) in a recapitulation of most of the former heads
hedes or branches, aboue handled. For if this doctrine were true, that every one might be saued in his owne Religion, or that the beleife only of the Trinity, the Incarnation, the Passion, and the Creede, were sufficient thereto, notwithstanding the beleise of other erroneous opinions and heresies; then would it follow: first, that the holy scriptures of Christ & his Apostles, were most false, which have inveighed so much against heresies, and hath denounced the heavy judgment of damnation against the professors of them, as above is showed, which comminations and threats the scripture in some places, not only extendeth to all heresie and Heretikes in generall without any (a) limitation; but also in some other texts, they are particularly restrayned, even to certaine heresies of farre smaller importance; then the denial of the Trinity, the Incarnation, the passion, the Creed are, as is evident, touching the denying of (b) mariadge, of eating certaine meats, and touching the nature of Christ. Now that the denyall of other inferiour articls of faith then of the Trinity, Incarnation, &c. is plaine. Heresie, is demonstrated aboue, both from the definition of Heresie, and from the judgment of the primitiue Church.

(a) Epis. ad Tit. cap. 3. Galat. 6. 5. Rom. c. 16. 1. ad Tim. 1.
(b) 1. Tim 6. 4. 2. ad Tim.c. 2. 1. Ioan. cap. 2.
2. Secondly, the forefaide doctrine of our Newtralists, impugneth (c) the definition of faith giuen by the Apostle, which definition of faith, comprehendeth a general beleife of all articles of Christian Religion, and is not therefore to be restrained to any one kind of them.

3. In like sort it destroyeth the priuiledges, and digni"es of faith, set downe by the foresayd Apostles, who (c) promiseth salvation to him who hath faith, as also affirmeth, That without faith, we cannot please (f) God; but such excellencies can not be ascribed to a mungrill faith, which beleueth somethings true, other false: they are therefore to be giuen, to a true, intire, & perfect faith in all points, or els the Apostle grossely erred in assigning to faith the foresayd priuiledges; seeing a false faith is no better then no faith at all.

4. Againe it depriueth Christian faith of its true marke or Character of Unity, so much celebrated by the Apostle. Now then if Unity of faith be necessary to Saluation, how can both Catholikes and Protestants, expect salvation? Seeing there is no greater distance betwene the oppolite parts of a Diameter, then there is repugnancy betwene both their beleifes. And thus if both them (though wanting this unity) can be
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fauced, then hath the Apostle falsely and errone-
onfully described and delineated the faith of a
Christian. But to reflect upon the former pas-
sages; is any man so stupid, as to dream, that
that doctrine should be true, which giueth to o-
pen a lye to so many unanswerable texts of Gods
holy writ, touching the condemning of Heretiks
in generall, as also touching the definition, ex-
cellency, and propriety of true faith? It is impos-
sible, it is not to be imagined; Gods word is like
himselfe, most true, sacred, and inuiolable, and
therefore it justly witnesseth of it selfe, that Srip-
tura ($\text{non potest solvi}$). And againe: Cælum & ter-
ra transfibunt, verba autem mea non transfibunt. Heaven
and earth shall passe away, but my words shall not
passe.

5. But to proceede further touching the
foresaid want of vnity & disagreements; if every
Christian might be faued in his owne Religion,
then might those be faued, which beleue the arti-
cles of the Creed in a most different sense & man-
ner, then which, what can be more rashly & ex-
orbitatly spoken? For seeing there is but one true
intended sense by the Apostles of the Creede,
which if we attaine not, then doe we beleue, that
which is false; but to beleue the Creede in a false
sense
fence is no better, then not to beleiuie it at all, as is aboue said, and therefore it would followe by way of inference, that he might be saued, who beleiued not any one article of the Creede at all. Now that the Catholikes & Protestants do beleiuie the articles of the Creede in different (or rather contrary) senses, (and consequently that the one side beleiueth it in a false and erroneous sense) is aboue proued in the fourth chapter.

6. Ifio be here repliued, that the maintaineers of this doctrine do so farre yeald, that they only are to be saued, which in a true sense beleue the Creed; yet by this their restraint they condemne all those others, which beleue it in any other sense different from that, intened by the Holy Ghost and the Apostles; and consequently, they condemne in their judgment and deprive of salvation, either the Catholikes or the Protestants; since of necessity, the one of these do beleue the Creed, not in its true sense, but in a false and heretical sense and construction, different from that of the Apostles.

7. But granting that the Catholikes and Protestants beleue the Creed, in one true sense intended by the holy Ghost; yet if our Newtralistes would have the Creed the square or rule, thereby
thereby to measure our faith, then mark the absurdities following: For by this doctrine one might be saved, who beleueed 1. Not that there were any Scriptures at all written by the Prophets & Apostles (since the Creed makes no mention of any such divine writings.) 2. In like sort, he might be saved, who did not beleue, there were any Angells or Dinels. 3. Or that there is a material place of Hell. 4. Or that the paynes thereof are eternall. 5. Or that Adam did presently upon his creation fall from grace, and thereby transported original sinne upon all his posterity. 6. Or that our Saviour whilst he converterd heere upon earth, wrought any miracles. 7. Or made choice of certaine men to be his Apostles, to preach the Christian faith throughout the whole world. 8. Or that Circumspection is now forbidden and antiquated. 9. Or that there are any Sacraments of the new testament, as Baptisme, the Eucharist &c. 10. Or that finally before the dissolution of the world, aデザインenemy of Christ shall come, who is termed Antichrist. I say by our Neutralists Religion, he should be fauued, who beleued none of the foresayd articles, seeing not any one of them is expressed or set downe in the Apostles creed; and yet the beleefe of the sayd articles, is necessarily exacted & required to salva-
tion both in the judgments of the Catholikes & the Protestants, both which partyes do with an unanimous consent, teach the necessity of believing the sayd articles.

8. But to proceed further, & to come to the different articles of fayth, differently beleevd by the Catholikes & Protestants; and yet not expressed in the Creed, & articles of such nature, as that they are houlde by the Catholikes to be instituted by our Saviour, as subordinate (yet necessary) meanes of the grace of God, and of salvation; whereas the Protestants, as not believing at all the sayd articles, do wholely dislayme from acknowledging all such meanes. These articles I haue recited aboue, to wit, 1. That Sacraments in generall do conferre grace. 2. That a childe dying without baptisme, cannot be saued. 3. That mortall sinne is not remitted without the sacrament of Penance and confession. 4. That we are to adore with supreme honour the Blessed Sacrament. 5. That not only fayth, but also workes do justify man. 6. That a Christian, by thinking himselfe to be iust, is not thereby become iust. 7. That every Christian hath sufficient grace offered by God to save his soule, & that therefore God on his part would haue all men saued. 8. That without keeping the tenne
Quinon credit, condemnabitur. commandements a man cannot be sauad. 9. Finally, that all Christians, ought upon payne of eternall damnation to communicate in sacraments and doctrine with the church of Rome, and to submit themselves in al due obedience to the supreme pastour of Gods church. In all which points the Protestants do beleue directly the contrary, condemning vs of heresie, superstition, yea idolatry, for our believing the foresayd points. Now I say, seeing the former articles do immediatly touch & concerne either remission of our sinnes, or grace of our soule, or our justification, or our due honour adoration to our Saviours body being accompanied with his divinity, or lastly our communion with Christ his church, and the head therof, in any of which (as concerning so nearely our eternall happines) who erreth, cannot possibly be sauad.

9. And seeing the Protestants (as is sayd) do in all the sayd points maintaine the iult contrary to the Catholikes, and thereby do abandone the Catholikes acknowledged meanes of their salvation; I heare aske in all sobernes of judgment, what can be reputed for a greater absurdity, then to affirme with our Newtralists, that the Catholikes and Protestants (notwithstanding their so different and contrary believe, and asissueable
practice in the former articles, so nearly touching mans salvation) may both be saued? Seeing it must needs be, that either the Catholikes shalbe damned for setting downe certaine means of our salvation, contrary to Christs mind and institution (supposing the sayd means to be false) or that the Protestants shalbe damned for rejectig the former meanes of Salvation instituted by Christ, admitting them to be true.

10. But to passe forward: If every Christian might be saued in his Religion, in beleuing only the fundamentall points of the Trinity, the Incarnation, &c. then hath the Church of Christ eu'n in her primitie dayes (at what time the Protestants themselves doe exempt her from erroour) most fondly & intolerably erred in condemning certaine opinions (which are not fundamentall) for Hereties, and the maintayners for Heretikes; and consequently the scripture, and Christ himselfe haue deceaued vs, by ascribing vnto the Church, an infallibility of erring in her definitions of Faith, and cōdemnation of heresies, and by commanding vs to obey the churches authority and sentence, in all thinges, as stiling her the pillar, and foundation of truth. And further it should follow, that the Church should
Qui non credit, condemnabitur. Should thus insufferably erre, both in generall
Councells, as also in the private authorities and
sentences of all the learned Fathers in the first

te times.

11. And thus for example, the Council of
the Apostles should have erred, in decreas the
unlawfull to eate in those times blood and stran-
gled meates. In like sort the first Council of
Nice (1) should have erred, in condemning the,
Quartodecimani for heretikes, because they would
not keepe Easter day, according to the custome
of the church. The Council of Rome under
Cornelius for condemning the heresie of the
Nouatians; who rejected the Sacrament of
Pennance, as also for condemning the errore
of Anabaptisme. The Council (m) of Calche-
don, for condemning the heresie of Eutiches,
and for prohibiting the mairages of Monkes,
and Virgins; and the first Council of Ephesus
(n) for condemning the heresy of Nestorius; both
which Heretikes beleiued in the most holy Tri-
unity, and acknowledged Christ for their Rede-
emer. The fourth Council of Carthage (o), for sen-
tentionally decreeing, that prayer and sacrifice
for the dead, was according to the true faith of
Christ; and for pronouncing the denyers the re-
for
for Heretikes. And finally (to omit other Coun-
cells) the counsell of Constantinople. should have
errred, for condemning the Heresie of Origen,
who taught that the Diuels in the end should be
saued. And thus farre of counsels condemning
points of seeming indifference, for open & wic-
ked hereyses.

12. But now graunting that the sayd points
as they were houlden by the maintainers of the)
were not Heresies, & that the beleeuers of them
might be saued, then two maine absurdityes doe
inequitably follow. The first is, the erring of the
whole Church of God in condemning them for
heresies, they being not Heresies, but true do-
ctrines, as is said. The second, the inconsiderate
carriage of the church in these matters: For to
what purpose or end, were all these counsells
(consisting of many hundreds of the most graue
and Reuerend men of all christendome) celebra-
ted with such labour and travaile out of all coun-
tries, and infinite charges, if the doctrines (for
the impugning, resisting, & condemning where-
of they were gathered) might be indifferently
maintayned and defended on all sides, without
breach of true faith, or danger of salvation? The
erring of the Church is no lesse manifested
in
in the sentences and condemnation given by many of the most ancient, famous, & learned Fathers in the primitive Church (not any one orthodoxall Father contradicting them therein) against divers, maintaining opinions, that seeme, in (regard of the Trinity, the Incarnation &c) of small importance; if so these opinions be not heresies, nor the believers of them Heretikes, but men in state of salvation.

And thus according hereto Florinus, though he taught God to be the author of sinne, might be saved. In like sort the Heretikes, who in S. Hieromes dayes, denied the possibility of the Commandments, the Manichees, who denied Free-will, the Eunomians, who taught that only faith did justify. The Aerians, who denied prayer and sacrifice for the dead, and took away all fasting-days. Vigilantius, who taught that Priests might marry, & that we ought not pray to Saints. Io-quinian, who helde marriage to be better than virginity; The Donatists, who taught the invisibility of the Church. And finally (to omit many others for breuitie sake) The Pelagians, who denied the necessity of Baptisme in Children. All these men (I say) might be saved, notwithstanding the former doctrines, if so every one
might expect salvation in their Religion. And yet we finde, that the foresaid men, were branded for wicked Heretikes, & their doctrines for damnable Heresies (as in the seveneth chapter aboue is showed) by S. Irenæus, S. Hierome, S. Epiphanius, Philæstrus, S. Augustine, Theodoret, and others; divers of these holy Fathers writing Catalogues of Heresies, did place the foresaid doctrines and their authours within the said Catalogues, and this they did without any reluctance or gaineslaying of any other ancient and learned Father of their tymes.

14. From which consideration I do gather, that if those opinions were not justly condemned for heresies, and their authours for Heretikes; then not only the Church did fondly erre in so great a matter, but also the foresayd alleadged Fathers (to wit) S. Irenæus, S. Hierome, Epiphanius, S. Augustine with many such others, should deservedly be reputed for Heretikes, for their condemning of true doctrines for heresies, and the beleeuers of them for heretikes; and on the contrary Florinus, the Maniches, the Eunomians, Vigilantius, Iouinian, the Donatists, Pelagius, and many other such, should be accounted for their teaching of true doctrines, orthodoxall
xall Fathers and authours, and might have iustly complayned of their insupportable wronges, and indignityes proceeding from the penes of the forelayd Fathers: an absurdity, which I thinke no man, enjoying the benefit of his iuie sense, will allow: And yet the admittance of our Neutralists paradox, iuauoydably draweth on this inference.

15. Another absurdity accompanying the former doctrine, is, that Heretikes should be true members of Christs church. This I deduce. For seeing by the consent of all learned men, none can be fauud, but such as be members of Christs Church (for otherwayes Turkes and Iewes dying in that state might be fauud) and seeing the forelayd registred doctrines, and the authours are condemned for heresies and Heretikes, both by the authority of Gods Church, and according to the true definițio of heresy aboue set downe (for the forelayd Heretikes made choyce of those their heresies, and did maintaine them most forwardly against the whole Church of God, not submitting their judgments to it: it must of necessity follow, that if those men could be fauud, then Heretikes continuing Heretikes, are members of Christ his Church; then which, what paradox
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radox in itselfe can be accounted more absurde,
or in the judgment of learned men more incre-
dible? Considering with what acerbity of com-
portement, the Apostles & all the orthodoxall,
learned, & pious Fathers, both in their writings
& otherwise, haue in all ages entertained Here-
tikes, as aboue I haue manifested in the sixth
Chapter.

16. Againe, supposing the truth of the do-
ctrine of the Omnisidians (as I may term thee)
yet obserue how repugnant it is to all reason, &
otherwise absurd euen in its owne nature. I will
here passe ouer divers reasons alleadged in the
precedent chapter, and insist a little in some few
of them. The first: It is certaine, that that faith
which belieueth some articls, & yet belieueth not
others, which are no lesse true (such is the faith
of our Newtralists) is no true supernatural faith;
seeing it belieueth nothing thourough the au-
thority of God & his Church, both which re-
ueale and propound all articles alike & indiffe-
rently to all men to be belieued. Now what more
crosse to reason, then that a bare opinion (not re-
lying upon any supernaturall grounds, as hauing
neither God for its Renealer, nor the Church for
its propounder, conceauned only through moral in-
ducements,
ducements ( & therefore ever standing obnoxious to error and mistaking) should be able to purchase eternall salvation to mans soule?

17. Againe how aduerse is it to all true judgment, to auerre, that it is no prejudice or hindrance to mans salvation, to beleue those principles of Religion, which teach & advance all liberty & sensualitie in conversation and manners, & do depress & disparade all chastity, falling voluntary pouerty, keeping of the commandements, all rigorous and painefull workes, and labours of vertue, piety, and mortification? For it is most contradictory in the very tarmes, and no lesse repugnât to Gods sacred word, that that doctrine, which transferreth (x) the grace of God into mantonnes, should be accounted the (y) strict way, which leadeth unto life.

18. Furthermore, can it be conceaued, as sorting to Gods most mercifull proceeding with man, that he should cut off the liues of those me with most fearefull, sodaine, & prodigious deaths, who first broached the doctrines of Protestancy, if the sayd doctrines had euyther bene true in themselves, or at least of that coldnes or indifferency, as that they might stand with the soules salvation? No, God is iust, and withall mercifull; & therefore
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therefore never extraordinarily punisheth, but for extraordinary sinnes; poor men that these were, who compare (as it should seeme) both in the diuulgling of their mendacious and lyinge doctrines, as also in their unexpected and sodaine death, with the false Prophets of (2) Ahab.

9. But to hattene to an end in the enumerat

ion of the Aburdities, following the foresaid paradox of salvation in euerly Religion, and to come to that which within its owne lardgnes inuolueth many improbabillities. For if Catholikes and Protestants (notwithstanding the disparity of their fayth) can both attaine to Heauen, in vaine then is the doctrine of recusancy taught ioynly on both sides, and in vaine have so many fortes of Reucrend and learned Preists & others of the laity in our owne Country (whose blessed soules, I beleech to pray to God dayly for the remissi

on of my many sinnes) suffered cruell deaths in the late Queenes raigne, only because they refus

ed to present themselves to the sermons of the Protestants; but they are gone, & most happily gone, since: Clavis (2) Paradisi, Sanguis Martyrum. In vaine likewise, these later yeares haue divers lay persons endured (contrary to his Maiesties naturall inclination, most prone to mercy and commi-
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commiseration) great losses, disgraces, and imprisonements, only for the same cause. But who can thinke, that learned men should be so prodigall of their lives, and blood; and English Catholikes, so insensible of their temporall states, children, and posterity, as that they would willfully precipitate, and cast themselves into those miseries, only for not beleewing and exercising points of indifference, & such as may stand with their soules eternall happines? In vaine also then haue the learned men on both sides, spent out their whole lines, in defending (each man his owne Religion) in their most painefull and voluminous booke & writings, if so they disliented one from another in matters of such supposed small importance. Finally in vaine and without just cause (& therefore most cruell) haue many forren states in Christendome, imposed proscriptions, bannishments, and other insupportable disgraces, to such of their owne subjectes, as will not imbrace their owne doctrine and Religion, though both sides did conspire and agree in the fundamentall points of faith. In vaine also both in former times, and at this present haue there beene & are such Insurrection of subjectes against their Princes; such bloody & implacable warres betweene
betweene absolute Princes themselfues; such de-
uaftation & depopulation of whole Countries;
such mayne battells & feilds fought with losse of
duers hundred thousands liues; and lastly such
inceffant & vninterrupted besieging & takinge
of great Citties and townes with effution (for the
most part) of much innocent blood of weomen
and children; and all this originally and princi-
pally for matter of Religion; I say in vaine &
most iniuriously haue all these attempts and acti-
ons beene undertaken, if the disagreement in
Religio, for which they are undertaken between
Catholikes & Protestants) were of that reconci-
liable nature, as that the professours on both
sides (notwithstanding their diversify of faith)
might ioynedly be saued.

20. What can we now reply hereto in behalfe
of our Newtralists? Shall we say, that the most
learned men of all Religions, the Kings, Princes,
States, and all their subiects of all Christendome,
were and itiili are actually madd, and out of their
senses, in managing these their deplorable at-
temptes for Religion; and that our all reconcil-
ing and peaceable Newtralists who through his
pliable sterne of disposition in these spirituall
matters, is become in kindred, as aboue is tou-
ched,
touched, of the halse blood with the Atheist, and who is commonly deprehended to want learning grace, and vertue) is peculiarly enlightened by God in setting downe what articles of fayth are only necessary to mans salvation, and what are to be reputed, but as necessary, and of smaller importance? To such straites (we see) is the defence of the former doctrine driuen vnto. Seeing therefore this doctrine of our Omnifidians, or Nullifidians (for indeed while they seeme to allow all Religions, they take away all Religion) is encamped on all sides with so many notorious absurdities (as are displayed in this Chapter) & seing it cannot be true, except there be a retrogradation of all matters heere on earth, and a turning of the world (as they say) vpside downe, that is, except the most learned become most madd, and the most ignorant, most wise. And except truth in doctrine be necessarily to be accompanied with infinite grosse absurdities, and error and falsehood fortified and countennanced with store of proofes both divine & humane, as if God did purposely lay trappes to ensnare mans judgment. Therefore, since such comportement and carriage of things, is not sutable and correspondent to Gods providence and charity towards
towards mankind, let every man (who thinketh he hath a soule to saue or loose) undoubtedly assure himselfe, that there is but one true fayth or religion, wherein he may auayleably expect saluation; and that this fayth of Christ (wherewith the soule is clothed) is like to the incontuible garment of Christ, both being incapable of division, renting, or partition.

21. Now for the greater illustration of this point, by way of similitude, and as tending towards the closure of this treatise. Imagine that a man pretendeth right and title to certaine lands, and taketh advisse of all the learned Lawyers and Counsaileurs of the whole Realme, to whome he showeth all his evidences, of which some do cary a title only in grosse and in general; others prove a more particulier and more restrayned right to the sayd lands; Imagine further, that upon the diligent perusall of the evidences, the ioynt consent & judgments of all the sayd Lawyers, should after their longe and seriuos demurs, conspire in this one point, to wit, that for the recovering and obtayning of the sayd lands, the foreshewed evidences in generall are not only sufficient; see- ing divers other mē not hauing any true interest in the lands, may neuerthelesse insist and urge their
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their like general clayme; but that with the help of the sayd common evidences, he must more punctually rely (for the gayning of his presumed inheritance) upon other more particular and personall evidences; and assignements. Now all these learned Counsellours agreeing in this sentence, and fortifying their judgments herein with their owne experience in the like case; with the new Reports warranting the same; with the authorityes of all the ancient, learned, and reuerend Judges before them; and lastly with the conformity of reason confirming no lesse. If here now some one Emperick Attourney, or other (skilfull only by a little experience, in making a No veroint vnumuer/i &c. should steppe forth (armed only with impudency and ignorance) and should pronounce the foresayd sentence of all these learned sages to be false, and that the party pretending right to the sayd landes, were sure by his generall title and evidences only to obtaine the same; all other his more particular evidences, being but unnecessary & needlessse therto, who might not justly contemne, & reject the censure of such a fellow? Or could not the party clayming the foresayd inheritance, be worthily reprehended, if by abandoning the graue counsaile of the learned
learned Lawyers, & following the advice of this ignorant man, he should finally lose all clayme, title, and possibility to his sayd inheritance?

22. Our case is here the same. We all pretend right to the inheritance of the Kingdom of heaven (for we read: *Coronam vitæ preparavit Dominus diligentibus se*) Our title in general thereto, is our belief in the Trinity, the Incarnation, the Passion &c (the belief whereof is necessary, but not sufficient) All eminent men for learning (both Catholicks and Protestants) do prove from the Scriptures; from the authority of God's Church; from the nature of heresy; from the definition of true faith, and from divers other reasons and principles above expressed, that no man can attain to this heavenly inheritance, by believing only the former fundamental points of Christianity, if so he have not (at least implicitly) a true and particular faith of all other lesser principal points of Christian Religion. Now commeth here a dissolute, gamneleffe, and lefthanded fellow, not practised in any kind of good literature (for it is observed, that all our most forward Newtralists are men for the most part void of learning, vertue, & conscience) who peremptorily out of his Pithagorian chayre (that is, with-
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out proofo teacheth, that a believe in generall of the articles of the Trinity, Incarnation, Passion, 
&c. doth only necessarily conduce to mans salva-
tion, and that the doctrines of Purgatory, Free-
will, Real presence, and other controversies be-
tweene the Catholikes and Protestants, are not
in any fort necessary to the purchasing of our ex-
ternal inheritance and wel fare; but are to be re-
puted (with reference to that end) points indif-
ferent, vnauayable, needelesse, and as the greek
phrase is: Pareria, or by-matters. Who would
not heere commiserate the folly & ignorance of
such a man, but especially pitty the poore soules
shedded by soe blind a guide?

THE CONCLUSION.

CHAP. XVI.

Hitherto, good Reader it is sufficient-
ly, I hope, demonstrated, that every Reli-
gion, though professing the name of Christ, and
believing in the Trinity, the Incarnation, & the
like fundamentall points of Christian Fayth, if
their believe in other Secondary and lesse princi-
pall pointes be erroneous, cannot promise to it
selfe any security of salvation; and consequently

that
that the controuerced articles at this day between
Catholikes and Protestants touching Purgatory,
Freewill, Praying to Saints, Sacrifice &c. are of
that great importance, as that the professours of
both sides (to vse the phrase of a Blessed Martyr
in the same case) *Vnum calum capere non potest.* One
heauen cannot containe. It now remayneth to
show, that seeing at this day there are originally,
but two different religions among Christians, to
wit, the Catholike Religion and the Protestant,
(within which is included all its branches & de-
cendents) whether the Catholike or Protestant
Religion is that wherein a man may be saued: But
seeing this subiect is most learnedly and paine-
fully entreated of by many Catholike wryters,
who from all authorityes both diuine and hu-
mane, haue irrefragably evicted the truth of their
owne religion, and falseness of the Protestants
profession; and consequently that in the Catho-
like, not in the Protestant faith, the soules eter-
nall salvation is to be purchased: therefore I do
remit the Reader for his greater satisfactio ther-
in, to the perutall of the saied books, and particu-
larly to the studying (rather then to the reading)
of that most elaborate, learned, vnanswereable,
and gauling worke of the *protestants Apolo-
gy*
2. Only before I heere end, I must make bould to put him in remembrance, with what the Protestant Religion in this treatife (though but casually and incidently) is most truly charg'd; to wit, first with particular condemnations passed upon divers of its chiefest articles, even by the severall sentences and judgments of the primitie Church, and that therefore those doctrines so condemned, and yet after defended with all froward pertinacity against the Church of God, are not only hereby discovered for plaine, and manifest heresies, but furthermore both implicitly by the testimony of holy scripture, as also by the definition of Heresy aboue expressed. Secondly, that the doctrinall speculations & positions of the Protestants faith doe forceibly impell the willes of such as beleive them, to all vice, liberty and sensuality. Thirdly, that God out of the infinite abyffe of his Iustice, hath punished eu'en in this worlde, (as earnest giuen of far greater punishment in the world to come) with most fearfull, unnaturall and prodigious deaths, the first inventours in our age and promulgators of the said doctrines; and such deaths, as his diuine majesty is accustomed to send to his professed ennemys.
ennemies. Fourthly, that Protestantcy is torned a sunder with intestines divisiōs, divers professors of it, charging their brethren professours with Heresie, and dispayring of their future saluation.

25. From all which we may infallibly conclude, that except Hereby, dissolution of manners, most infamous & miserable deaths and disagreements in doctrine between one & the same sect, be good dispositions and meanes to purchase heaven, the Protestant Religion can never bring her beleiuers therto. What then remaineth; but that, who will expect salvation, should seeke it only in the Catholike Church? It being that Arke, erected by our second Noe within which who vertuously live, are exempted from that universall deluge of eternall damnation. For only in this Church is professed and taught that faith, to which by longe prescription & a continued hand of time, is peculiarly ascribed the name Catholike: Catholicum (c) istud nec Marcionem, nec Apellem, nec Montanum sumit antehores. That saith is, which was prophesied to be of that dilating and spreading nature, as that, to it all (d) Nations shall flow, and which shall have the (c) end of the earth for its possession from sea (f) to sea; beginning (g) at Hierusalem among
Quis non credit, condemnabitur.

mong al Nations. That sayth, the Professors whom shall be a (h) Kingdome, that shall never be destroy-ed, but shall stand for ever, contrary to the short cur-rents of all heresies. Of which S. Augustine thus writeth: Many heresies are already dead, they have continued their streame, as long as they were able; Now they are runne out, and their rivers are dried up; The memory of them, that ever they were, is scarce extant: That faith, the members whereof in re-gard of their ever visible eminency, are stiled by the holy Ghost, A(i) mountaine prepared in the top of mountaines, and exalted above all Hilles; with re-refence whereto (to wit, in respect of the Churches continuall(k) visibility) the aforefaide S. Augustine compar eth it to a tabernacle placed in the sunne. That faith, whose union in doctrine both among the members thereof, and with their head, is euen celebrated by Gods holy writte; since the Church of God is therefore called, One(m) body, one spouse, and one sheepe-fould: which preuiledged S. Hierome acknowledgeth by his owne submis-sion in these wordes: I(n) do consoriate or unite my selfe in commun with the chayre of Peter; I know the Church to be builded upon that Rocke; whosoeuer doth vnify-eate the lambe out of this house, is become prophane: (n) Epist. That faith for the greater confirmation wherof, ad Dania God sum.
God hath vouchsafed to disjoin the settled course of nature, by working of divers stupendious and astonishing miracles; according to those wordes of our Saviour: Goe (o) preach you, cure the sicke, raise the dead, cleanse the leapers, cast out Diuels. A prerogative so powerfull & efficacious with S. Augustine, that he expressly thus confesseth of himselfe: Miracles (p) are amongst those other things, which most justly have houlden me in the Churches bo-

some. To conclude (omitting divers other char-

acters (as I may tearme them) or signes of the

true fayth) that fayth, which is of that force, as
to extort testimony and warrant for it selfe, eu

en from its capitall and designed ennemyes, answ-

erably to that: Our (q) God is not as their Gods are,

our ennemyes are euene witnesses. Whereunto the

Protestants herein seeme to yeald, since no lesse from their owne (r) pratyste, then from their

acknowledgement (s) in wordes, they ascribe to

our Roman fayth, the hope of salvation. To

this

refant do not rebaptize infants or children of Catholike Parents afore baptism. Now these infants are baptized, in the fayth of their parents (as all children are by the doctrine of all learned Protestants) But if this fayth of Catholike parents be suffi-
cient, for the salvation of their children dying baptized therein; then much more is it sufficient for the salvation of the Parents themselves, since it is most absurd to say, that the Catholike fayth of parents, should be availeable for their children or infants dying baptized therein, and yet not availeable for the Parents. (s) See thereof D. Some in his defence against Pennys pag. 182. and D. Cowell in his defence of M. Hookers five booke of Ecclesiasticall policy pag. 77.
this faith then, good Reader, with an indubious assent, adhere thou both living and dying. Flye Newtralisme in doctrine, as the bane of all Religion; Flye Protestantcy, as the bane of Christ's true Religion, and say with (1) Pacianus: Christiamus mibi nomen est, Catholicus vero cognomen: Iiud me nuncupat, istud me offendit. A Christian is my name, a Catholike my surname: that doth denominate me, this doth demonstrate me.

The contents of the Chapters.

1. That a man, who beleeueth in the Trinity, the Incarnation, the passion &c. and yet beleeueth not al other articles of Christian faith, cannot be saued: And first of the definition of Heresie, and of an Heretike. Pag. 9.

2. The foresaied verity proved from the holy Scripture p. 15

3. The same proved from the definition, nature and proprie- tie or unity of faith. pag. 29.

4. The same proved from the want of unity in faithe, betweene the Catholikes and the Protestants, touching the Articles of the Creede. And from that, that the Catholike & Protestant, do agree in the beliefe of divers articles necessarily to be beleeued, and yet not expressed in the creed. pag. 33.

5. The same made evident fro the like want of unity in faith betweene the Catholike and the Protestant, in articles necessary to be beleiued, and yet not expressed in the creed. pag. 48.

6. The
The contents of the Chapters.

6. The same proved from the authority or privilidge of Gods church in not erring, either in her definitions of faith, or condemnation of Herefies, and first by counells. pag. 56.

7. The same proved from the like infallible authority of the church in not erring, mainfested from the testimonies of particular Fathers. pag. 67.

8. The foresaid truth evinced from that principle, that neither Herefikes, nor Schismatikes, are members of the church of God. pag. 81.

9. The same proved from arguments drawn from reason. pag. 90.

10. The same proved from the different effects of catholike Religion and protestancy touching vertue and vice. pag. 102.

11. The same verity proved from the fearefull deaths of the first broachers of protestancy. pag. 115.

12. The same confirmed from the doctrine of recusancy, taught by Catholikes and Protestants. pag. 118.

13. The same manifest from the wranglings of the Catholikes and Protestants, reciprocally chargging one another with herefsy. And from the insurrections, scourges, and rebellions begunne only for Religion. pag. 126.

14. The same proved from the Protestants, mutually condemning one another of herefsy. pag. 131.

15. Lastly the same demonstrated from the many absurditiees necessarily accompanying the contrary doctrine. pag. 142.

16. The conclusion. pag. 165.