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WILLIAM SMITH
Qui non credit condemnabitur
1625

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QVI NON CREDIT
CONDEMNABITVR

MARC. 16.

O R

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

A N D

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

Written by WILLIAM SMITH, Priest.



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

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



THE EPISTLE
DEDICATORY TO THE
READER.

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

The Epistle Dedicatory.

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

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

(a) Rom. cap. 11.

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

diuers

The Epistle Dedicatory .

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

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

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

(e) *Marc.*
 16.

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

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

Deſerta

The epistle Dedicatory.

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

(f) Lib. contra Pav. menian.

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

(g) Apoc. cap: 3.

(h) Epist. 120. 637.

The epistle Dedicatory.

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

Your soules well-wishing friend
William Smith.



QVI NON CREDIT
CONDEMNABITVR

MARC. 16.

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

And first of the definition of Heresy and an Heretike.

CHAP. I.

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

B

not

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

Heretikes.

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

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

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

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

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

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

Logicke the definition, and the thing defined,

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

That

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

C H A P. I I.

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

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

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

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

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

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

(d) 1. Ti-
morib. 1.

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

(e) 2. Io-
an.

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

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

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

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

(f) 1. Tim. 6. 4.

(g) Hom. 12. in Timot.

(h) In hunc locū

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

(k) Her. 25. & 40.

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

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

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

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

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

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

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

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

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

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

Which Text treateth of Iustification, and works, and expressely saith ⁽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*;

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

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

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

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

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

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

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

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

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

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

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

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

(q) Marc
16.

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

(r) Marc
16.

ueth

Qui non credit, condemnabitur. 29

ueth not shalbe condemned. Againe our Sauour sayd to the blind men, praying to receaue their sight: *According* ^(s) *to your fayth, be it vnto you.* And further: *Without* ^(t) *fayth it is impossible to please God.* ^{(s) Mat. 9.}

And more: *Our fayth is the victory, which ouercometh the world.* 1. *Ioan.* 1. 5. Now in these & many ^{(t) Heb. 11.}

other such texts, for breuity omitted, I demaund what fayth is vnderstood or meant? If it be answered a true, entyre, and perfect fayth, belieuing all points of Christian Religion proposed by Gods Church, it is true, and that which I seeke heere to proue: if an vnperfect and mungrell fayth, belieuing some point of Christian Religion, and reiecting others; and so an erroneous fayth, being partly false and partly true, I say, it can neuer deserue these prayles giuen by the Euangelists, and Apostles, neither can it produce such supernatural effects aboue specified, no more then darkenes can produce light; since *Truth* himselte hath taught vs, *that* ^(u) *we cannot gather figges of thornes,* ^{(u) Luc. 6.} *nor grapes of bushes.*

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

30 *Qui non credit, condemnabitur.*

most seriously, to inculcate the same to their disciples. Thus accordingly the Apostle exhorteth the Ephesians, saying: *Be you (x) careful to keep the unity of the spirit, in the bond of peace.* And immediately againe: *There (z) is one Lord, one sayth, one Baptisme.* Where we see that vnity in fayth is expressly set downe. As also in another place: *I beseech (a) you, that you all speake one thing: bee you knit together in one mind, and one iudgment:* and as this was the exhortatiō of the Apostle, so we read that the first belieuers followed the same, of whō S. Luke. *Acts c. 4.* thus sayth: *The multitude, that beleued, were of one hart & one soule.* And hēce it proceedeth, that the Church of Christ (which comprehendeth the professours of this vnanimous fayth) is styled by Gods holy writ to be, *one (b) body, one spouse, and one stocke of sheep,* a truth so euident, as that (besides the frequent testimonies of (c) confirming the same) euen the Protestants do subscribe in iudgment hereunto. For thus Luther himselfe (to omit others) writteth. *A (d) king dome deuided in it selfe, shall not stand, neyther haue any Heretikes at any tyme beene overcome by force or subtilty, but by mutuall dissention; neyther doth Christ fight with them other wayes, then with a spirit of giuidnes and disagreement.*

(x) Ephe 4.
(y) Ephe 4.
(a) 1. Cor 1.
(b) Rom. 12. Cant. 6. Ioan. 10.
(c) Atha. stat. 1. con. Aria. Chrys. op. imperf. in Mat. ho. 20. Tert. de prescript. Irenaus l. 1. c. 5.
(d) Tom. 3. Wittē. in psal 5. fid. 166.

19. Now then this vnity of fayth is so to be vnderstood, as that it is not repugnant therto, that one and the same point should at one tyme not be houlden, as necessarily to be beleueed, the which, after it hath vndergone a definitiue and sententionall decree of Gods Church, is necessarily to be belieued: As for example, it was not necessary in the beginning of Christianity to beleue, that the booke of the Machabees, the Epistle of S. Iames, S. Iude, the second epistle of S. Peter, the 2. and 3. of S. Iohn, to be Canonically Scripture, till they were defined so to be by the third Councell of Carthage, *Can. 47.* at which S. *Augustine* was present. But after this Councell had by the assistance of the holy Ghost, defined them to be Canonically, then it was, and is heresy to deny them to be Cononical. And the reason of this disparity is, because it is Gods good pleasure and wisdom, not to reueale to his Church all articles of fayth in the beginning and at one tyme, but at severall tymes, and vpon severall occasions, as to his diuine maiesty best seemeth expedient. Thus the fayth of a Christian is capable of dilatation, and of a more lardge vnfoulding or exposition, but not of any contrariety in beliefe, change, or alteration. And thus (to insist in the former example)

ample) it may well stand with Christian fayth in the beginning; not to accept the former bookes for canonical, till the authority of the Church had pronounced them for such; but it standeth not with true fayth, that one man should positively beleue as an article of fayth, that the Machabees and the rest of the bookes aboue specified are not canonical Scripture, but the prophane writings of man. And another man should at the same tyme beleue, as an article of fayth, that they are canonical Scripture; since the one of these contrary beliefes, must be Heretical.

20. This verity then of the vnity of fayth, being warranted by the word, both of God, and man, as is aboue sayd, we will take into our consideration, the Catholike, and Protestants Religions, all who ioyntly do professe to beleue in generall, in the Trinity, in Christ his Incarnation, his Passion, and the creed of the Apostles; and so we shall discern, whether the fayth of all these severall professors, doth inioy the foresayd marke of vnity in doctrine or no. But seeing this subiect is most ample and lardge, I will therefore sepose this ensuing Chapter, for the more full and exact discouery of the many and great disagreements betwene Catholikes and the Protestants in their
fayth

fayth and Religion .

*The same proved from want of unity in Fayth between
Catholikes and Protestants, touching the Articles of
the Creed : and from that , that the Catholike &
Protestant do agree in the believe of diuers ar-
ticles necessarily to be beleued, and yet not
expressed in the Creede .*

C H A P. III.

VNdertaking in this place to set downe , the
multiplicity of doctrines betweene Catho-
likes and Protestants, though they all ioyntly be-
leeue in the Trinity, the Incarnation of Christ ,
his Passion, and the like; & consequently to show,
that this their generall believe, wanteth that true
vnity of fayth, which out of the holy Scriptures,
Fathers , & the Protestants I haue aboue showed,
to be most necessary to saluation . I will first exa-
mine, how the Catholikes and the Protestants ,
do differ touching their believe of the creed, made
by the Apostles . Next I will demonstrate , that
supposing all Professors of both Religions, should
agree in the true sence and meaning of the creed;
yet there are diuers other dogmaticall points, ne-
cessarily to be beleued, (& are at this instant be-
leued

leued both by Protestants and Catholiks) 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 saluation, both by Catholike and Protestant: from all which it shall appeare, how far distant the Catholike and Protestant Religion are from that vnity 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 tearme them) who seeme to deale more lardgly and liberally heerein, seeinge they are content to extend the necessary obiect 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 themselues, 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

that true fayth resteth in that true sense and meaning of the wordes of the Creed, which was intended by the Apostles, and not in the wordes themselves, seeing both in the iudgment of all learned Catholikes and Protestants, to beleue the words of the creed, in a sense different from the intended sense of the Apostles (and consequently in a false sense) is no better; then not to beleue at all: And the reason heereof is, because a false construction drawne from the creede (no lesse 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 censure, whereunto the word of man is lyable; from whence it followeth, that whosoeuer belieueth the wordes of the creed in another sense, then was intended 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 iustly be applyed of the creed: *Scripturae* ^(a) *non in* ⁽²⁾ *legendo, sed in intelligendo consistunt*. The Scripture ^{(a) In ep. ad Paulum num.} (or Creed) doth not consist in the letter, but in the sense, and true understanding of the letter.

3. This then being truly presupposed, let

vs begin to examine the articles of the creed, and see how we Catholiks and Protestants do differ in the construction and vnderstanding thereof. And first touching the first article of our *Beliefe in God*, obserue how different it is. The Catholiks do beleue, that their God no way cooperateth or wil- leth 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 euery man, that committeth sinne; briefly that he gi- ueth to all men, ordinary and sufficient grace to saue their soules, and desireth, that all men may be saued; whereas the Protestants beleue the meere cōtrary to al these points: for they beleue that their God ^(b) cooperateth, forceth, and wil- leth a man to sinne; that he hath a double ^(c) wil, (and therefore a dissembling will) the one expres- sed 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 commandmēt, it not being in our power to keepe the sayd com- mandements;

(b) Beza
in his dis-
play of po-
pish pra-
ctise pag.
202.
saith: God
exciteth
the wic-
ked will
of one
thiese to
kill ano-
ther. See
Zuingli-
us tom. 2
de proui.
6. 6. fol.
365.

Caluin instit. l. 2. c. 18. sect. 1. (c) Luther tom. 2. Wittemburg. de cap. Babil. fol. 74. D. VVhitakerus de Eccles. cont. Bell. controuersia 2. quest. 5. pag. 301. (d) Reynolds in his 2. conclusion annexed to his conference. pag. 697.

mandements; that to the ^(e) faythfull sinning neuer so wickedly no sinne shalbe imputed. Finally, that to certaine ^(f) men, he giueth not sufficient meanes of saluation, 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 belecuing the first article of the creede, and how inuitably it followeth, that eyther the Catholiks or protestants, do stand subiect and obnoxious to that saying of *S. Augustine* quest. 29. *sup. Iosue.* who imagineth God such, as God is not, he carryeth euery where another God, to wit a false God in his mind.

(e) *Luth. tomo 2. Wistemb de capt. Babyl. fol 74. & Whirak. vt supra.*

(f) *Cal. instit. l. 3. c. 23. scilicet, God doth ordaine certaine consilio naturae, by his Council & pleasure, that among me*

4. Touching the 2. article, which is, *And in Iesus Christ his only Sonne*: wee ^(g) Catholikes be- lieue in Christ, who is God of God, and equall with his Father; a Sauour, who suffred death (*quoad sufficientiam*) for all mankind, and who accomplished the functiō of his Sauourship, only according to his humanity; a Sauour who dyed only in body, and not in soule; finally a Sauour, who from his first conception was endued with all knowledge, wisedome, & prouidence, and exempt

some be borne to certaine damnatiō from their mothers wombe. See D. Willets synopsi. 554. affirming the same. (g) *Con. Trident.*

(h) D. Whitak. approueth this opinion, alleading Calvin in proofe thereof, cont. Cap p. 121. (i) Melā. in loc. com. edit. 1561. p. 41. (k) D. Willet in his synopsis printed 1600. p. 780. as also Calvin and Beza in whole treatises. (l) Melā. supra & D. Fulke. (m) Cal. instit. l. 2 c. 16. sect 10. & D. Whitak. cont. Duræum l. 8. p. 556. (n) Beza in respon- ad acta Colloquij Montisb. part. 1. pag. 147. D. Willet in his synopsis p. 599. & 600. D. Suthisse in his reuoc of D. Kellisons suruay printed 1606. p. 55. (o) D. Bilson in his suruay of Christs sufferings and descent to hell p. 650. 651. 652. and the Lutherans are generally of the same opinion. (p) D. Willet in lymbomastix. D. Fulke so alleadged by Willet in synopsis pag. 605. 606.

from all ignorance, passion and perturbation: whereas the Protestants doe belieue in Christ, as their Sauour, who according to their fayth, is God of (h) himselfe and (i) inferiour to the Father, who dyed only for the (k) elect; who performed his mediation not only according to his humanity, but also according to his (l) diuinity (though in the iudgment of all learned men, true diuinity is impassible) who in the time of his Passion, be- sides the death of the body (as insufficient for our saluation) suffred in soule the (m) torments of hel: briefly, who laboured with (n) ignorance, passion, and euen desperation it selfe.

5. Touching the article of Christs descending into hell, the Catholikes doe belieue hereby, that Christ descended in soule after his passion, into that part of hell, which is called *lymbus Patrum*, to deliuer from thence the soules of the iust there detayned, till his comming: of which iudgement are also some learned (o) Protestāts; but the greatest part of Protestants doe interpret this article, of Christ descending into his (p) graue, soe by the word

word

worde hell : vnderstanding the graue : but (9) Calvin teacheth, that by Christs descending into hell is vnderstoode, that Christ apprehended God to be most angry and offended with him for our sakes, and that therevpon Christ suffred great anxiety and griefe of soule ; and which is more, most blasphemously Calvin teacheth, that Christ vttered words of desperation in saying : *my God , why hast thou forsakē me?* Touching the article of *Christs ascending into heauen*, we Catholikes and the Calvinists doe belieue hereby , that Christ truly in body ascended vp into heauen ; whereas (r) Lutherans doe teach, that Christs body is in all places, with the diuinity ; and that therefore it did not really after his passion, ascend vp into heauen, it being there both before & after his passion ; thus the Lutherans both in ours and the Protestants iudgments doe destroy by this their construction, the whole creede, and particulerly Christs incarnation, natiuity, passion, death, ascending into heauen, and his comming to iudgment ; seeing, supposing Christs body to be in all places, all these articles were but apparantly or phantastically, and not truly or really performed.

6. Touching the article of *Christs iudging the quicke and dead* : wee Catholikes doe belecue, that christ

(9) *Lib. 2. inflic. cap. 16. §. 20.*

(r) *Luth: l. de sacr. Cœnæ Da mini tom. 2. f. 112. saying : credimus quod Christus iuxta humanitatē est vbiq; presens. Brentius in Apolog. pro conf. VVitrem. Illyricus l. de ascē. Domini, and finally by all Lutherās*

(s) *Cal. l. 3. instit;* Christ at his coming to iudgment, will so iudge
6. 5. §. 2. Bucer. in actis collo quij Ra- tusb. Beza Zuingli. and most other Pro- testants. man, as that his good workes, receauing all their force from our Sauours passion, shalbe rewarded; whereas the Protestants, denying all (s) merit of workes (as iniurious and derogatory to his death and passion) do hould, that Christ shall then re- ward only a bare and (t) speciall fayth.

7. Concerning the Article: *I belieue in the Holy Ghost.* Whereas all Catholikes and many protestants do belecue, that the Holy Ghost is the third person in the most Blessed Trinity. *Caluin* (howloeu he was perswaded of the truth or fal- shood therof) much lamenteth notwithstanding, to auoyd the force of arguments drawne from the chiefest places of Scripture, and vsually alleadged by all Antiquity in prooffe of the holy Ghost, be-

(u) *Inst. l. 1. c. 13. §. 15.* ing the third person in the Trinity. Thus we find that (u) *Caluin* will not haue (contrary to all An- tiquity) that passage of Scripture *Psalms . 33.* By

(x) See of this subject a- gainst the Trinity, *Huumus a Prote- stant in l. Caluin. Iudaizā* *the word of the Lord, the heauens were made, and all the host of them by the spirit of his mouth,* to be vnder- stood of the diuinity 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 Heauen, the Father, the Word, and the holy Ghost, and these three be one.*

Caluin

Caluin vpon this place thus saying (therby to take away from thence the prooffe of the Holy Ghōst)

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

Luth. in l. contra Iacobum La: omū teno 2. Witt: em. latine c. dito anno 1552.

8. Concerning the article: *I beleue the holy Catholike Church.* The Catholikes do beleue this to be a visible company of mē professing the present Roman Catholike fayth, of which some are predestinated, others reprobated. The Protestāts do beleue this Church to consist only of the elect and (y) predestinated.

(y) Conf. Aug. act. 5. Luther l. de Conci- lijs & eccl. Cal. l. 4. inst. c. 1. & 2.

9. Touching the article: *The Communion of Saints.* The Catholikes do heereby beleue, such a communion 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 auaiieable prayers, and intercessions. The Protestants deny all such intercourse of benefites betweene these seuerall partes of the Church of Christ, accounting (z) the Catholike doctrine

(z) Cal- uin l. 3. inst. c. 5. & 6. Cē- turia- res Cent. 1. lib. 2. c. 4. col. 460. Brentius in confes. Witten- berg. c. de Purga- torio.

heerein superstitious and sacrilegious .

10 . Lastly touching the article of, *Forgiuenes of finnes*, we Catholikes do belecue, that this remission of finnes is performed , when the soule by a true and inherent iustice, and by infused guifts of God, enioyeth a renouation of her selfe , and thereby becommeth truly iust in the sight of God : the Protestants disallowing all inherent iustice, doe only acknowledge an imputatiue ^(a) iustice or righteousnes , which consisteth in that the iustice of Christ is (as they teach) only imputed vnto sinners ; so as wee remaine still sinners , though finnes be not imputed vnto vs through the iustice of Christ : a doctrine most iniurious 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 belieueth auaileably & truly the creede, who belieueth it in that sence , in which the Apostles did wryte it, & seeing there are meere different or rather contrary constructions of each article giuen by the Catholikes and Protestants, so that if that construction of the Catholiks be true, it followeth necessarily that the other of the Protestants be false , or contrarywise ; We may therefore ineuitably conclude , that it is

(a) Kem.
nitius in
exam.
Concil.
trid. Cal-
min l. 3.
inst. c.
31.

not sufficient to saluation 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 giuen eyther by the Catholikes or Protestants, except he belieue it in that one particuler sence (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 graunting for a tyme, by an *Hypotefis* or supposall, that a man did belecue the articles of the creed in their true sence or construction, yet followeth it not, that this beliefe (though it be necessary) were sufficient alone for a man to obtaine his saluation thereby; and the reason heerof is, because it is most certaine, that there are diuers points of Christian Religion, houlden necessarily to be beleued in the iudgment both of Catholikes and Protestants (& accordingly are beleued ioyntly 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 diuine wrytinges of infallible authority, penned by the holy Ghost, which we commonly call, the Scriptures of the oulde &*

new Testament, of which Testament we find no mentiō in the Creed, and yet all men are bound vnder payne of damnation to beleue, that such wrytinges there are: since other wayes (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 Commandments, or (which is more) that Christ Iesus was the true Sauiour of the world.

13. *Secondly, That there are spirituall substances, which we call, Angels; which now enioy 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 vsually are tearmed Diuells.*

14. *Thirdly, That there is any materiall place of Hell, where the wicked are tormented, of which wee find nothing in the Creed in the iudgment of Protestants; for although the word, Hell, be mentioned in that article: He descended into Hell: yet by the worde Hell, the Graue is vnderstood by most of the Protestants.*

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

16. *Fifthly, That Adam did presently vpon his creation fall from the grace of God, and thereby transferred Originall sinne vpon all mankind: So as by*
reason

reason of his fall, all men are borne in Originall sinne.

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

18. Seucantly, That our Saviour whilest he conversed heere upon earth, did many miracles .

19. Eightly, That S. Iohn Baptist was our Saviours Precursor or forerunner, and that our Saviour did chose to him certaine men for his Apostles, which did first preach and plante the Christian fayth, through out the whole world .

20. Ninthly, That Circomcision is now forbidden, as a thing most unlawfull and ungodly .

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

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

23. These points (besides some others) all Christians (aswell Protestants as Catholikes) do beleue, and doe hould that the believe of these points is necessary to saluation, and yet not any one of all these articles, is expressed or set downe in the Apostles Creed; whence I conclude, that

the Apostles Creed, cannot be a sufficient boundary to containe and limit an auailable fayth. For what hope can that man haue of his saluatiō, who belecueth, that there are neither any diuino Scripture, nor any Decalogue commonly called the ten Commandements, nor that Christ did worke any miracles, nor that he instituted any Sacraments, 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 heere I am to premonish the Reader, that it is no sufficient answeere to reply, that most of al the foresayd points are expressed in the Scripture, and therefore are to be beleueed; this I say, auaieth not, seeing heere I dispute against those, who maintaine with wondrous pertinacity of iudgment, that it is sufficient to saluation, to beleue only the articles (& nothing els) which are contayned in the Creed; but not any of the former articles are contayned therein. Againe, seeing to beleue, that there are any diuine Scriptures, is not expressed in the Creed, it conduceth nothing to the answering of this our argument, to say that the forementioned articles are proued out of Scripture, and therefore are to be beleueed.

25. Neither secondly, can the force of our sayd

sayd argument be auoyded, in replying that al 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 answer, by reason, that as these may be reduced to this article of the Creed , so also may al other points controuerted betweene the Catholikes and the Protestants, be in like manner reduced to the sayd article, seeing the Church of God setteth downe, what is the truth, & what is to be beleued in the sayd Controuerfyes, binding her children vnder payne of damnation, aswell to beleue the truth in the Cōtrouerfyes of our dayes, as to beleue the former articles mentioned, which are not expressed in the Creed . And yet these our Newtralisists in Religiō, who make the creed, the sole square of their faith, do not thinke, that those questions of Religion insisted vpon betweene Catholikes and the Protestants, are in beleueing or not beleueing of them, any way hurtefull to their saluation .

C H A P. V.

The same proved from the want of unity in fayth betweene Catholikes and Protestants, in articles necessary to be beleued, and yet not expressed in the Creede.

IN this third and last place we will insift in certaine controuersyes of Religion, so differently maintayned by Catholikes and Protestants, as that graunting the maintaynours of the one side, to hold 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 Controuersies, touching Purgatory, Praying to Saints, Free-will, Monachisme, and diuers others such like; and will restraints my selfe, only to these Controueries, the subiect of which Controuersyes, are taught by the one side, to be (vnder Christ) the immediate meanes, of our grace & saluation; and denyed by the other party, to be of any such force and efficacy, for the soules euerlasting good: and consequently in regard of their subiect, are one way necessarily to be beleued. So as if it be showed, that the Protestants and the
Catholikes

Catholiks do mainly dissent in the meanes of ob-
taining grace, & purchasing of saluation; it must
of necessity be inferred, that both the Protestants
and the Catholikes continuing in such their state,
cannot obtaine grace and saluation: since not on-
ly Philosophy, but euen naturall reason teacheth
vs, that he neuer shall attaine the end, who vseth
eyther not the same meanes, which are only and
necessarily instituted to the gayning of the sayd
end.

1. But to proceed to these points First, *Con-
cerning the sacraments in generall; the Catholikes doe
beleue, that all of them (where no iust impediment is)*
*do conferre grace into the soule of man, by the helpe and
continuance of which grace, the soule in the end, obtay-
neth its saluation.* The Protestants do not ascribe a-
ny such supernaturall effect or operation of grace
to them.

2. And to come more particularly to the Sa-
craments. Touching *Baptisme*: the Catholikes
beleue, *That children being borne in Originall sinne,*
cannot be saued, except they be baptized with water,
according to those wordes of S. Iohn. 3. Vnlesse a man
*be borne againe of water, and the spirit, he cannot en-
ter into the kingdome of God.* The Protestants ^(a) be-
leue, that infants dying vn**ba**p**ti**z**ed**, may be saued.

(a) Wil-
let in his
meditat.
in Psal.
122. &
Calu. &
Beza fre-
quently.

G

3. Tou-

3. Touching the Sacrament of Penance or Confession, the Catholikes beleeeue, That after a Christian hath committed any one mortall sinne, that sinne cannot be forgiven him, but (at least in voto) by meanes of confessing the sayd sinne to a Priest, of the new Testament, and receauing absolution thereof from him: answerably to that of S. Iohn. 20. Whose sinnes you shall forgive, they are forgiven them: and whose sinnes you shall retayne, they are retayned. The Protestants beleeeue, that neyther the confession of sinnes to man, nor the absolution of man, is necessary for the remitting of them; but that it is sufficient to confesse them only to God. And thus according to the diuersity of doctrine, either the Protestant for want of this sacrament (after he hath mortally sinned) cannot be faued, or Catholiks for wrongfully imposing this yolk vpon Christiāns; do loofe their saluation.

4. Touching the most Blessed Eucharist, the Catholikes beleeeue, That the very body and bloode doth lye ineffably and latently, vnder the formes of bread and wine, according to that: This is my body, This is my blood. Math. 26. That vnlesse we eate his body, and drinke his blood, we shall not haue life everlasting. Iohn. 6. Lastly, That we are to adore Christ his body; being accompanied with his diuinity in the
sayd

Sayd Sacraments. The Protestants do beleeue, that Christs true body, as neuer leauing heauen, cannot possibly be truly and really vnder the forme of Bread and Wine; and consequently they beleeue, that the eating of his body, and drinkege of his blood, is not necessary to saluation. Finally they hould our adoration of the Sacrament to be open Idolatry; and tearme Catholikes Idolaters, for adoring of it. And thus eyther the Protestants, as not feeding vpon this celestially food, shall not haue life cuerlasting, if the Catholikes doctrine heerein be true; or els Catholikes (suppose (which God forbid) they should erre) for teaching and practising idolatry heerein, should incurre damnation.

5. Touching the meanes of our Iustification. The Catholikes beleeue, *That not only fayth, but workes also do iustify*. The Protestants reiect all workes from Iustification; teaching that only fayth doth iustify man: yea they further proceed, affirming that who once hath true fayth, is most assured and certaine ^(b) of his saluation, whereas the Catholikes repuring this as a meere presumption, are willing according to the Apostle, Phil. 2. *To worke their saluation with feare and trembling.* *To be short the Protestants do teach, that a man*

*(b) Caiu.
in instit.
passim.
Kernit.
in exans.
conc. Tri*

(d) *Bella.*
l. 3. de
Iustificac-
tione .

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

(d) *Calu.*
Et *Bez.*
in whole
treatises.
D. Willet
synopsi
1600. p.
789 .

6. Touching Grace, without which a man cannot be saued, the catholiks beleue, That God out of the Abyffe and deapth of his infinite mercy, offereth to euery Christian sufficient grace, whereby he may be saued, and therefore they do encourage euery one to endeavour to seeke their saluation. The (d) Protestants teach, that God giueth not this sufficiency of grace, to euery one, but to certaine men only; & that diuers there are, who notwithstanding al their endeavour to beleue truly, and liue vertuously, yet they cannot, nor shall not be saued.

(e) The
impossibi-
lity of the
comman-
dements
is taught
by D. Rey-
nolds 2.
conclus-
annexed
to his con-
ference p.
697. D.
Willet in
synopsi p.
564.
(f) *Ser.*
de *Moyse.*

7. Touching the Decalogue, or ten Commandements, the Catholiks beleue, That except a Christian do keepe them, he cannot be saued, according to our Saviour: *If thou wilt enter into lyfe, keepe the Commandements.* Math. 19. The (e) Protestants do absolutly teach an impossibility of keeping them. And thereupon Luther thus affirmeth: *The ten Commandements (e) appertaine not vnto vs.*

8. Lastly, touching the Pope or Bishop of Rome, the Catholikes do beleue, That he is under Christ, the supreme Pastour upon earth: that who doth not communicate

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communicate with him, in sacraments and doctrine, not yeelding him all true obedience, in subiecting their iudgments in matters of fayth to his iudgment and sentential definitions, cannot be saued. The Protestants doe teach, that the Bishop of Rome is that Antichrist which is deciphred by the (g) Apostle, and which is the designed ennemy of Christ, and that whosocuer embraceth his doctrine, or enthrallerh (as they write) their assents to his cathedrall decrees, in points of Religion, cannot obtayne saluation.

(g) 2.
Theff. 2.
Apoc. 13.
& 17.

9. Thus farre of these pointes, of which I haue made particuler choise to insist vpon (omitting some others of like nature) because wee see, that most or all of them, do immediatly and principally (as is aboue sayd) touch the meanes of purchasing of grace, of remission of our finnes, and obtayning of saluatiō, being maintayned for such by the Catholikes, but vtterly denyed & reiected by Protestants. And here I now vrge two things. First, if these former doctrines, as they are beleeued by the Catholikes, do immediatly concerne saluation, and become necessary meanes thereof, then cannot the Protestants (as reiecting all such doctrines, and such meanes both in beliefe & practise) be saued. But if (by a supposall) they be not of that nature, but false in themselves, and the

G 3

contrary

contrary doctrines true, then cannot the Catholikes (as beleeuing false doctrines immediatly touching mans saluation, and accordingly practising them) be saued. From which forked argument, it may most demonstratiuely be inferred, that it is impossible, that both the Catholiks 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 neuer attayne to the designed end of the sayd meanes. Secondly, I vrge, that a false beliefe, not only in these articles, but also in any other Controuerfyes; betweene the Catholikes and the Protestants, is plaine Heresy. And this, because euery false beliefe, is comprehended within the definition of heresy, as being in it selfe an electiō & choise 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 beliefe, or heresy, shalbe 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 beliefe; only I will reflect a little vpon the premises of the two last Chapters.

Chapters. And heere, 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 wordes make the creed) that they both do not beleue one and the same Creed, but haue to themselues seuerall Creedes. From whence sufficiently is discouered, that want of vnity in fayth, among them both; which vnity is so necessarily required to mans saluation, as in the precedent Chapter is demonstrated. Secondly, that though by supposition, they did beleue the Creed, & the sense therof with an vnanimous consent, yet it is proued, that there are diuers other articles not contayned in the Creed, which are indifferently beleued (as necessary to saluation) both by Catholike and Protestant. Thirdly, seeing also there are sundry Controuersies in Religion (as is aboue exemplified) which immediately concerne saluation, being houlden as necessary meanes thereof, by the catholikes, but disclaymed 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 fayth.

II. Therefore from all the former premises,
I do

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

C H A P . VI .

The same proued from the authority and priuiledges of the Church, in not erring in her definitions, and condemnation of Heresies; and first by Councells.

FROM the inuiolable vnity of Fayth, we will next descend to the priuiledges of Gods true church, of which priuiledges, 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 definitiō of faith or condemnation of heresy. This point is warranted by innumerable texts of holy Scripture, as where it is sayd : *Vpon thy wailes, O Hierusalem, I haue*

have set watchmen, all the day, and all the night they shall not be slept. *Isai. 72.* But God did not set watchmen over his Church to teach errors: And againe; the (a) Church of God, is the pillar and foundation of truth; what more perspicuous? And further, whereas each man is commanded to repaire in difficulties, euen of lesser consequences, to the Church, it is threatned by Christ himselfe, that who will not heare the Church, shall be accounted, as an heathen or publican, according to that his condemnation: *Si Ecclesiam non audierit, (b) sit tibi sicut Ethnicus & Publicanus*: where we find no restriction, but that in all things we are to heare the Church. Againe Christ himselfe speaketh to his Apostles, and in them to the whole Church: (c) *He that heareth you, heareth me.* But if the Church, could erre; neyther would Christ referre vs to the Church (especially vnder so great a penalty) neyther by hearing the Church, could we beautifly sayd to heare Christ. Finally, the Church is so gouerned 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. *God hath made him head, (speaking of Christ) over all the Church, which is his body:* And againe: *one (e) body, and one spirit, and yet more: The (f) man is the head*

(a) 1.
Tim. 3.

(b) Matt.
18.

(c) Luc.
10.

(d) Ephes.
3.

(e) Ephes.
4.

(f) Ephes.
5.

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head of the Church. From which Texts it followeth,
 that if the Church should erre in its definition;
 or resolution of Faith; and condemnation of He-
 resy; this erring must iustly be ascribed to Christ
 and to the holy Ghost: and consequently it fol-
 loweth; that the Apostles in making the Creede,
 would haue omitted that Article. *I belieue the holy
 Catholike Church.* For why should we be bound to
 belieue the Church, if the Church could erre?

2. This truth, (I meane that the Church
 of Christ cannot erre in her sententionall decrees)
 is so illustrious and euident, that Tertullian spea-
 king of certaine Heretikes of his time, obiecing
 the erring of the whole Church, thus figuratiuely
 or Ironically writeth : *Age (g) omnes errauerunt, nul-
 lam respexit Spiritus sanctus :* that is, *goe to, belike,
 all the Churches haue erred ; & the holy Ghost hath res-
 pected or looked vpon no one Church.* And S. Augu-
 stine . *Disputare (h) contra id quod Ecclesia vniuersa
 tenuit insolentissima infania est :* To dispute against a-
 ny point, maintained by the whole Church, is extreme
 madnes. To whose iudgement herein most of the
 more sober and learned Protestants doe indispu-
 tably subscribe ; since diuers of (i) them doe with
 all feruour and earnestnes maintaine, that the
 church of Christ cannot erre, and that, what
she

(g) Lib-
 de preser.
 (h) Epist.
 118.
 (i) D. Bā.
 croft in
 ser. 1588
 Fox. 25.
 Mon. 464
 b. art. 4.
 the deu-
 nes of Ge-
 neua in
 their pro-
 positions
 and prin-
 ciples, dis-
 pute
 pag. 141.
 of Huiers
 others.

ſhe defineth, for truth, is moſt true, or what for Heresy or falſhood, is hereticall, and to be condemned.

3. This *baſis* or foundation of the Churches not erring, being thus firmly layd, we are here-vpon 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 cōdemnation or approbation is moſt infallible) & the maintainours of the ſayd heresies, for heretikes; and conſequent-ly that ſuch heretikes, as departing out of the Church of God, by their houlding of the ſayd hereticall opinions, cannot be ſaued. Now becauſe the iudgmēt of the Church in matters of fayth is (by the aknowledgment of all fides) diſcouered two wayes; firſt by the ſentence of generall Councils; ſecondly by the frequent attellations of the chiefe doctors of the Church in euery age, in their particuler writings, they not being contradicted therein, by any other orthodoxall Fathers, or doctors of the ſame age; I will therefore diſtributiuely handle both theſe wayes, ſhewing that both by generall Councils, and alſo by the particuler iudgment of the learned Fathers, many opinions, though not touching the Triniaty, the Incarnatiō,

the Passion, or the expresse articles of the Apostles Creed, haue bene condemned for plaine heresies, and the believers of them anathematized for Heretikés.

4. And first, to begin with Councells, the infallible authority of which, euen Christ himself, hath by his own words often ratified: as where he
 (k) Math. sayth: *Where (k) two or three* (much more when
 18. many hundred venerable Bishops) *are gathered together in my name, I am in the midst of thē.* And againe,
 speaking to his Church, and in it to the assembled
 (l) Math. Doctours and Pastours thereof: *I am (l) with you*
 28. *all dayes, euen to the consumation of the world.* Which
 (m) c. 15 Councels are euer directed, and gouerned by the
 (n) Atha. holy Ghost: according to thole wordes in the
 epist ad Epictetū. *Actis: Visum est (m) Spiritui sancto & nobis: It hath*
 Aug. epi. 162. Na- *faemed good to the holy Ghost and vs:* And therefore
 zianz. are worthily receaued & admitted, for the supre-
 oratione in Alba- *mest sentence of Gods Church, not only by the*
 narium. *hancient (n) Fathers, but euen by the more learned*
 Cyrill. *Protestants, since to omit others, one of the most*
 de Trini- *remarkable of them thus writeth: Synods (o) are*
 tate &c. *are external iudiciall meynes to discerne error; & the*
 (o) D. Bil- *supremest meynes to decaye doubts.* But to proceede.
 son in his *The Councell of Nice was celebrated (though*
 perpetual *principally for the repressing of the heresy of Ar-*
 gouernēt pag. 370. *rius,*

rius, denying the diuinity of Christ) yet withall touching the Controuersy of keeping the feast of Easter, as is apparent out of (p) *Eusebius*, (q) *Athanasius*, and (r) *Epiphanius*. Now this Council pronounceth *Anathema*, to al those, who (besides their denying of the diuinity of Christ) shall deny that the feast of Easter, was not to be kept according to the custome of the church, but according to the custome of the Iewes. And these heretikes were called *Quartodecimani*, of whom see *Tertul.* 1. *de prescrip.* *Augustine heresis* 29. And here we are to vnderstand, that the worde: *Anathema*, vsed and pronounced by this Council (which word is also almost euery where vsed in all their general Councells) signifyeth asmuch, as *accursed*, and in this sense we find this word, *Anathema*, to be vsed by the Apostle, in seueral (t) places, so as when a Council pronounceth *Anathema*, to any for belieuing such and such heresies, or not belieuing 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 belieuing, or not belieuing points of indifferency, but for belieuing of such errors, as cannot stand with his soules saluation.

5. Also you shall reade Act. 15. of the Coun-

(p) D. Bil-
son supra
pag. 374.
(q) Lib.

3. de vita
Constanti-

(r) De sy-
noidis Ari-
minis &
Seleucia.

(s) Heres.
70. An-
di. a. uerū.

(t) Epist.
ad Rom.
9. 1. Cor.
12. &c.

cell assembled in the Apostles time, the occasion and reason thereof was, for that certaine contentious men, maintaining that the Gentiles, cōuerted to the Christian fayth, might eat meats offered vp to Idols, & blood and strangled beasts, contrary to the custome of the Iewes; the Apostles being assembled, & bearing with the weaknes of the Iewes, 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 bine a mortall sinne immediatly to haue 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, haue troubled you with wordes, subuerting your soules*. But men do neyther depart out of the Church, by maintaintng certaine opinions, nor by their example therein can they subuert other mens soules, if their doctrine and practise 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 burthen vpon you, then these necessary thinges*: where we find, that the prohibition of such meates, is ranged by the Apostles, in regard of those tymes, among

