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One God, One Fayth
1625

ANDRES DE SOTO
The Ransome of Time
Being Captive
1634
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*References*: Allison and Rogers 780; STC 22937.
One God, One Fayth.

OR

A DISCOURSE AGAINST

Those Lukewarm-Christians, who extend Salvation to all kinds of Fayth and Religion; so, that the Professours do believe in the Trinity, the Incarnation, the Passion &c. howsoever they differ in other inferior Articles.

Written by VV. B. Priest.

One Lord, one Fayth, one God. Ephes. 4.

Because thou are Lukewarme, & neyther good, nor hoar, I will vomit thee out of my mouth. Apos. 3.

Permissa Superiorum. M. DC. XXV.
THE PREFACE
to the Reader.

GOOD READER,

Such are the lamentable Tymes, wherein we lyue, as that, they not only bring forth Men, who with great contention and hate of dispute, do undertake to mantayne particular Errours, directly repugnant to the Scriptures, and the judgment of Christ his Church; But also they afford some others (as my owne experience assurance me, taken from my conversing with divers such, during my long endurance in England, and before my departure from thence) who are not afrayd to enterayne all Religions, with such a cold Indifferency, as that they should, that Salvation may be obtayned in any Religion, if so the Professours
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thereof do believe only in the Trinity, the Incarnation, and such fundamentall points of Christiannity; whether they be Papists, Protestants, Anabaptists, Brownists, or any other of these later Sects. They hearupon further teach, that we are not obliged, vnder payne of any spirituall losse, to imbrace any one of these religions, before another; (consciously traducing all others, who exact a more particular, and articulately believe of our Christian misteryes.

And thus these A Diaphorists in Religion (whose secret pulle doth indeed beate vpon Asheisme) disclayme from all necessity of Truth, even justifying the defence of Errors, vnder the title of Errors; and houlding only this One mayne Controvery in Christian Religion; to witt, That in Christian Religion, there are no mayne Controversies.

Against these Ambi-dexter Christians, (so to call them) who drawe their Soules perdition in the ropes of a supine and careles security, I haue thought good to vndergoe the wryting of this short ensuing (1)Ephes. Treatise, styling it; One God, one Fayth, according to the words of the (1)Apotile; im-
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implying hereby, That, as there is but one God, and not many; so this one God whose truly worshipped (for the sauing of our Souls) with one, only, entyre, and perfect Fayth, and not with multiplicity of Religions.

Now to make the passage more even to this discoutrie, by taking away some tacit Objections, much intufed vpon to the contrary by our Omnis falians in Religion, these men thus dispute: God is most mercifull, & therefore it would be much repugnant to his infinite Mercy, to damne for all eternity, any Man that beleueth in him, and in Jesus Christ as his Redeemer; to that withall, he forbears doing of all wrong, and deceade a vertuous (as least a moral) lyfe; though in other Articles of lesser importance, perhaps he may erre.

To this I answere with the Apostle: (2) O quid cultus divinarum sapientiae & scientiae (3) Rom. Des! Gods judgments are inscrutable, and are to be admired, not to be searched after. Yf it was his divine pleasure, for one only Sinne (and that but in thought committed, as Deuines shoulde) to damne many thousands of Angells for euer; If further he did not forbear to punishe all
Mankind with infinite Miseries for his first Parents fault, committed only in eating of a forbidden Apple; if lastly it pleased hym, during severall thousands of yeares, to make choyse only of the Jewish Nation (a handful of the whole earth) for his elected People, and to suffer all the rest of the world (till our Sauiors comming) to lye drowned in Idolatry, and to be damned, some few Gentils only excepted: And if also after our Sauiors Incarnation, he vouchsafed not for thespace of many ages to enlighten whole Countryes, with the Gospell of Christ, but permitted them to continue (to their Soules eternall damnation) in their former Idolatry & Heathenisme, yea suffering to this very day ( & how long yet after, his divine Majesty only knoweth; divers vast Countryes to perfuere in their forefaid Infidelity:

Yt now (I say) this proceeding in God is beli king to himself, and that for the same, it were blasphemy to charge him with Injustice, or Cruelty: (For (3) shall the Clay say to hym that fashioneth it, Is that madest thou?) then dare any man expostulate God of Injustice, and want of Mercy (for his divine Goodnes
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is nothing but Mercy and Justice: (4) misericordia & veritas omnium sunt, iniqua et perfida.

Pax osculata sunt: if he suffer men to perish eternally for want of an entry, complete, 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 all the true Articles of Christian Religion are sufficiently propounded, and divulged by God's Church to all Christians whose enemies? Therefore touching God's secret judgments, and dispossession in those matters, we will conclude, and confess with the Prophet Esay: (5) Deus iudicij Dominus.

This then being most true, from hence it appeareth, that divers cold Protestants much wrong the Catholics, in charging them with want of Charity, because they will not acknowledge, that Protestants dying Protestants, can be saved; whereas on the contrary part, many learned Protestants (say they) do grant the hope of Salvation to Catholics, dying Catholics, or (as now a dayes they terme them) Papists.

To this we reply: That here is no want
want of charity in the Catholikes, but rather a most vehement and burning Charity. For what greater Charity can there be, seeing it is an undeniable Truth, That Men dying in a false Faith, cannot be saued, then to premonish, and forewarne with all convenient sedulity and endeavours, their Christian Brethren of so great a danger, as the everlasting losse of their Soules cometh vnto? No; the soules interminable woe is not a matter of Complement, that so for Ceremony, the remembrance thereof is to be forborne to be inculcated, and often spoken of; especially where the most certaine truth of the matter is inflied vpon, and the charitable intention of the Speaker, do warrant the discourse.

And if Catholikes must be censured uncharitable, for these their so wholesome Admonitions; then by the same reason, the Apostle himselfe is to be included within the like fault, who severely chargeth vs, to flie the company & society of an Heretike: & of him who rangeth Schisms & Heresyes among those sinnes, the workers whereof shall not attayne the Kingdom of God. In
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like fort, the auncient Fathers of Christs Church (I meane, Augustine, Ambrose, Ierome, Cyprian, Epiphanius, &c. the rest) must stand chargeable with the like want of Charity, for their anathematizing and condemning (both in generall Counsell, and in their particular writings, & Catalogues of Heresies) all such men, as did hould any erroneous opinions touching Fayth, against the then present Church of God.

But to returne more particularly to the Subject of this Treatise. The source from whence this Libertinisme in belief (impuugned here by me) did take its origin and beginning, is the contempt of the authority of Christs Church, and the assumed authority of eche mans private Spirit. For thus reasoneth the Neutralist in Religion: Both the Papists and Protestants do agree in believing the Trinity, the Incarnation, the Passion &c. But they mayly dissent touching Purgatory, praying to Saints, Freewill, Sacrifice of the Maffe &c. Therefore I will embrace and follow the acknowledged doctrine of them both (meaning the Doctrine of the Trinity, the Incarnation, the Passion) and hould it necessary only to Salvation, since it is all sides do conspire. But seeing the dissensions in religion amongst the Papists and the Protestants, are of
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These secondary and lesser principal points only, (to wit, Purgatory, prayer to Saints &c.) and seeing it is impossible, that both the Protestant and the Papist should teach truly in the said Articles (for they teach mere contrary doctrines therein, so as if the one side teach true, it necessarily followeth, that the other side teacheth false:) And further, seeing I have no more reason (once rejecting the authority of God's visible Church) to believe the one partie, more than the other, and it is impossible for me to believe them both: Therefore my privat Spirit biddeth me to believe neither; but to hold the doctrines of Purgatory, prayer to Saints, Freewill, &c. and all other controverted points of Faith, at this day, between the Papist and the Protestant, to be matters meerely accedory, and of such indifferency, as that neither the true, or false belief of them can further, nor hinder my Salvation.

Thus farre argueth our Neutralitie, who whyles he wilbe of all Religions, is indeed of no Religion. Then which (as if Religion were but a meer abstracted Notion in the mynd) what can be excogitated to be more impious and Atheistical in it selfe? more repugnat to the sacred Scriptures? more crotale to the practice of all Antiquity? and (as hereafter shall be proovd)
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ned) more adverse to all natural Reason?

But (good Reader) as unwilling to trespass the accustomed limits of a Preface, I will detain thee no longer; only for some delibration, and raft of the Subject hereafter handled, I will conclude with the sentence and judgment of S. Augustin, passed upon the Pelagians, who believed in the Trinity, in Christ, and his Passion, were men or honest and moral conversation; yet for houling, That only by the force of Nature, without the assistance of God's grace, a Man was able to exercise virtue, & the vice (a point no more fundamental, then most of the Controversies between the Catholikes & the Protestants) they are registred for Heretikes by S. Augustin, and consequently not to be (in his judgment) in state of Salvation: His words are these: (9) Nec tales sunt Pela-
giani, quos facile conteneas, sed continentur vicen-
tes, atque in omnibus operibus laudabiles: Nec falsum Christum, sed vnum, verum, aequalem, Patris, & coeternum, veraciter, hominem f-atum, & venisse credentes, & venturum expectantes; sed tamne ignorantia Deus justitia, suam constituere volentes, Heretici sunt. Thus S. Augustin, with whom I end, leaving thee

(Cur-
THE PREFACE.
(Curteous 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 infinite sins, & for a happy hour of the dissolution of my old, and decayed body.

Thy Souls well-wishing friend. VW. B. P.
The Contents of the ensuing Treatise.

HAT a man, who belieueth in the Trinity, the Incarnation, the Passion, &c. And yet belieueth not all other Articles of Christ's Faith, cannot be saved. And first of the definition of Heresie, and of an Heretike. Chap. 1.

The foresaid Vnity proved, from the Holy Scripture. Cap. 2.

The same proved from the definition, nature, and propriety of Vnity in Fayth. Cap. 3.

The same proved, from the want of Vnity in Fayth, between the Catholike and the Protestant, touching the Articles of the Creed. Cap. 4.

The same evident, from the like want of Vnity in Fayth between the Catholike and Protestant, in Articles necesary to be believed, and yet not expressed in the Creed. Cap. 5.

The same proved from the authority, or priviledge of Gods Church in not erring, euyther in her definitions of Fayth, or condemnation of Here-

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7. The same proved from the like infallible authority of the Church in no erring, manifested from the testimonies of particular Fathers. Chap. 7.

8. The foresaid Truth exist'd, from that Principle, that neither Heretikes, nor Schismatikes are members of the Church of God. Chap. 8.

9. The same proved, from the punishment anciently inflicted upon Heretikes, by the Church. Chap. 9.

10. The same proved, by arguments drawn from Reason. Chap. 10.

11. The same proved, from the different effects of Catholike Religion and Protestanty, touching Virtue and Vice. Chap. 11.

12. The same Veritie proved, from the fearfull deaths of the first broachers of Protestanty. Chap. 12.

13. The same confirmed from the doctrine of Resurrection, taught by Catholikes & Protestants. Chap. 13.

14. The same manifested, from the writings of the Catholikes and Protestants, reciprocally charging one another with Hereby; and from the In- surrections, Warrs, and Rebellions begun only for Religion. Chap. 14.

15. The same proved from the Protestants mutually condemning one another of Hereby. Chap. 15.

16. The same demonstrated, from the many absurdities, necessarily accompanying the contrary doctrine. Chap. 16.

17. The Conclusion of the whole. Chap. 17.
THAT A MAN, WHO BELIEVETH IN
the Trinity, Incarnation, Passion &c. And yet
believeth not all other Articles of Christian
faith, cannot be saued. And first, of the defini-
tion of Heresie, and an Heretike.

CHAP. I.

BEFORE we come (good Rea-
der) to dispute particularly
of the Subject of this Dis-
course, I should it most con-
venient in place of a short Prolegomenon, or
Preface, to prefixe, and set downe the true
definition of Heresie, or an Heretike, since
this method will give light to this whole
ensuing Treatise, (divers passages thereof
being principally founded upon the defini-
tion, and nature of Heresie,) and will
best manifest, what opinions be Heresyes,
and what men, Heretikes; and conse-
quently, (being Heresy is incompatible
with salvation, and cannot stand with the
purchase of Heauen) will demonstrate,
that not any one Religion (professing the
name
One God, One Faith.

The name of Christians which doth maintain but one Heresy, can justly promise to it selfe, the hope of Eternall life.

Well then, Heresy, or Heresie, as we term it in Latin, is a Greeke word, signifying as much as, Elephos, Election or Choyce; comming of the Greeke verbe αἰσχῶ, in Latine, Eligio, to Choose, or make Choyce of, as (a) Tertullian, and S. Ierome (b) do well note; so that this word Heresie, originally, & primitively signifieth Election or Choyce (as it is said) in general: yet because they, who deuide themselves by maintaining false opinions from the Church of Christ, do make choyce of these their new opinions, and therby do separate themselves from the Church, therefore this word Heresie (loosening it former general signification) is restrayned by the Apostles, and the Ancient Fathers, through an Ecclesiastical vse, acceptance, and appropriation (which course we find houlden in divers other words, now taken by the Church, in a secondary acception) to signifie anie false, or new opinion in Religion among Christians, of which a man maketh choyce, & pertinaciously defendeth against the Church of God, and the maintainers thereof are com-
commonly styled, Heresikes. Thus three things necessarily concur, to make any false opinion, Heresy, and the defendours thereof Heresikes. First, it must be some error touching the Faith of Christ: And the reason hereof is, because he that never professed or imbraced the Christian Faith, is not an Heresike, though he erre, but a lesse, or a Pagan, and Heathen. This is the doctrine of S. (c) Thomas, &c of all learned men. The second condition necessarily concurring to every Heresy is, that there be an erroneous judgment in the understanding of him, who maintaineth the Heresic; from whence it followeth, that an external denial of a mans Faith, is not Heresy, except it proceed from an inward error of the understanding; but is rather to be accounted dissimulation, or Schisme, as S. Thomas (d) teacheth.

The third and last condition is, that this error be maintained with great obstinacie; against the authority of Christs Church, teaching the contrarie doctrine, and that the defendour thereof being admonished of his error, will nevertheless openly resift the authority of the Church therin, seeing, if he be admonished by the Church of his Error, and instantly therupon do forake his false opinion, he is to be accompted, only
One God, One sayeth. Only erroneous, and his false doctrine only an Error.

This agreeth to that of S. Augustine: (c) Quis in Ecclesia Christi aliquid praemium sapienti, si correpit, ut sanum rectumque sapient, resistit conscientia, suaque pestifera et mortuera dogmata emendare volunt, sed defensae persistant, Hereticis sint; et foras exeunt, hæberur in exorcentibus Hereticis. That is, Who believe any false or wrong opinion in the Church of Christ, and being counsailed and admonished thereof, do conscientiously and stubbornly resist, and will not recall their pestiferous and deadly opinions, but do persist in defending of them, they are thereby become Heretikos; and so departing out of the Church, they are taken for such, as went forth open, and willfull Heresies. Thus S. Augustine.

This Construction (both touching the foresaid definition of Heresy, in taking the words Heresia and Hereticus, in an euill restrained, and appropriated sense) is warranted by the Apostle, by the Auncient Fathers, and lastly (to omit the like acknowledged judgment 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 vide among you, may be knowne. Againse; (g) The works of the flesh are manifest, which are adulterie, fornication & c. seditions, Heresies & c. As also,
One God, One saith.

A man, that is an Heretike, after the first Tit. 3.
Thos, which were of the Herefie of the Sadd- duces &c. laid hands upon the Apostles.

By the Auncient Fathers: For S. Ierome in ca. 3
(k) thewing the difference betweene Here- ad Titum.
refie and Schisme, thus defineth Herefie:
Heresie est, qua peruersum dogma habet. Herefie is
what contains a pernere & forward opinion. And S. Augustine(l) defineth Here-
tikes in these wordes: Hereticus sunt: qui de Deo
false fentiendo, sidem violent. Heretikes are those,
who do violate their faith, by houlding false opin-
ions touching God.

By the Protestants: For to name one or
two among many, M. (m) Ormerod a most forward Protestant, thus defineth an Here-
tike: He is an Heretike, who so swarues from the wholesome doctrine, as contaminating the judgment both of God, and the Church, persifies in his opinion &c. With whom conspireth D. Couell (n) saying: Heretikes are they, who directly gain-
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say some article of our faith.

Now, out of this former definition of Herefie, I am to promonish the Reader of three points (the which in the perusing of this Treatise, I would have him often to call to remembrance:) first that every Herefie is maintained (as is aboue taught) with obstinacie, against the authoricie of
the Church of God, and therefore the main-
yayners therof are laid by the Apostle, (o)
that they went out of vs, that is, out of Gods
Church: and for the same reason the A-
pistle (p)doth pronounce an Heretike, to be
condemned by his owne judgment; because he
preferreth his judgment, before the judg-
ment of the whole Church. From which
consideration it followeth, that what man
focuer houldeth an erroneus opinion,
touching Christian Faith, and being ad-
uertized thereof by Gods Church, and not
captivating his judgment in all humility
thereunto, is thereby become an Heretike. And
such is the statre of Catholikes and Protes-
tants; since the one doth ever reciprocally
charge and condemn the other with false
doctrine; and therefore being the Church of
Christ must be with the one of them, it fol-
loweth, that the other not submitting their
judgment to it, are proclaym'd therby He-
retikes. And thus it may sometimes fall out,
that the first Inventour of a false opinion
may be no Heretike, as maintayning it be-
fore it be condemned by the Church;
whereas the Professours of it, after its con-
demnation, are become Heretikes; accord-
ing to that of (q) Vincentius Lyninenfsis:
O admirable change of things! the authours of one
and the same opinion are esteemed Catholikes; and their
their followers are judged Heretikes: Thus we see that pertinacity of judgment doth ever consume an Heresy.

The second, that the denyall of the Trinity, the Incarnation, the Passion &c. are not properly called Heresies, but rather blasphemies; & the denyers of them not to be accounted Heretikes, but Infidels, Jewes or Pagans. From whence it proceedeth that what places of Scripture, or of the Fathers are spoken of Heretiks, the same cannot be truly applied to the denyers of the Trinity, the Incarnation, Passion &c.

The third is, that the forsayd definition of Heresy (being the only true definition, and acknowledged for such on all sides) is not restrayned euyther in it selfe, or by the meaning of the Apostle, only to the most supreme, &c. (as they are called) fundamental 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 it own nature (considering that according to al Art, the definitio and the thing defined, ought to be of an equall latitude or extent) to any erroneous opinion whatsoever, srowardly defended by a man, and impugned by the Church of God: So, as it is as perfit an Heresy (and the belieuers therof are as true Heretikes) to deny
deny that there is a Purgatory, or to deny Freewill, praying to Saints, the doctrine of Indulgences, the necessity of Baptisme, or any other Article affirmed by Catholikes, (granting the doctrine of Catholikes in those Articles to be true;) as to deny the Trinity, the Incarnation of Christ, his death, Passion, &c. supposing the denyall of these to be but Heresies. And a man shall be as well damned in Hell for denying these former, as for these other, though the denyall of these latter do exceed the other in malice, since the blasphemies of them are in themselves more wicked & heinous. And thus much touching the definition of Heres, or an Heretike, which being justly premised, we will come now to the mayne Controversy handled in this Treatise.

**THAT EVERY CHRISTIAN CANNOT be saved in his owne Religion: Proved from the holy Scripture.**

**C H A P. II.**

Now then to beginne to fortify and warrant this undoubted truth, that every Christian cannot be saved in his owne Religion, I will draw my first kind of Proofe from the sacred wordes of holy Scripture. And these testimonies shall be of three sorts; One concerning Heretikes textes which are not restrai
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Ned to any particular Heresies, but deliuered of Heresy in generall. The second branch of authorities shall touch Heretikes, euene for certaine particular Heresies, different from denying the Trinity, the Incarnation of our Saviour, his Passion, & other like principall and fundamentall articles of Christian Religion. The third shall containe the necessity and dignity of Fayth, without any relliction to the pointes or articles, which are to be beleuued.

And first to beginne with the first: We read the Apostle thus to speake of an Heretike in generall: (a) *A man that is an Heretike, after the first or second admonition auoyd, knowing that he, that is such, is subverted, and sinneth, being condemned by his owne judgement. Where (we see) the Apostle commaundeth vs to avoid an Heretike; which he would never have done, if the sayd Heretike had bin in state of Saluation: The Apostle further adding this reason, *in that he sinneth, and in that such a man, as being a pertinacious & willfull Heretike, is condemned by his owne proper judgement; that is, because he aduanceth his own judgement above the judgement of Gods Church; and because he needeth not that publike condemnation of the Church, which upon other offenders by way of Excommunication is inflicted. Of which text of the Apo-
24. **One God, One Faith.**

St. Tertullian both pithily and excellently giveth his gloss saying: (b) *Quia & in quo damnatur, sibi legit.*

Moreover the Apostle elsewhere coniureth (as it were) in the name of Christ, that we should avoyd all false believers in these words: (c) *We denounce unto you (brethren) in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking inordinately, and not according to the Tradition, which they have received of us.* This place concerneth Fayth and doctrine (as the whole Chapter sheweth): But, if those men heere to be eschewed, were in state of Saluation, they ought not then to be eschewed. Agayne, this text cannot have reference to those, who deny the Trinity, Incarnation, and Passion, seeing the denyers of those high Articles are not Brethren in Christ; and yet the Apostle styleth them Brethren, whom he heere reprehendeth. The Apostle also in another place thus forewarneth: (d) *The works of the flesh be manifest, which are fornication, uncleanness, impurity &c. differences (*) Seals &c. They which do these things shall not obtayne the kingdom of God: where we see, there is expresse mention made of Seals, and that the maintainers of any Seals in opinion of Fayth, much more of any Heresy (which is ever auedred with greater contumacy and srowardnes, and
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with neglect to the Churches Authority. shall not enter into the kingdom of Heaven: From which testimony we may further conclude, that as one only act of fornication barreth a man from the kingdom of God, so also one Heresy excludeth him from the same.

A fourth place is this: (c) desire you Brethren, to mark them that make dissensions and scandals, contrary to the doctrine which you have learned, and asayed them: for such do not serve Christ our Lord. But if such men be to be assayed, and do not serve Christ, then no doubt they continuing in that state, cannot be saved.

Fiftly, the Apostle speaketh of certaine men, laying of them: (f) Quidam circa fides naufragauerunt: Certaine men have made shipwreck of their Faith. Where the Apostle seeth the Metaphore of shipwrecke, therby to expresse more fully, that Heretikes once falling out of the shippe of the Church of Christ, are cast into the sea of eternall damnation.

To conclude, the Evangelist S. John speaketh of all Heretikes in generall, not imbracing the Doctrine of Christ (within which all secondary questions of Christian Religion are contained) in this sort: If any man come to you, and bring not the doctrine of Christ,
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Christ, receaue hym not into your house, nor say: God saue you, vnto hym. But a man is bound in charity to suffer any one, which is in state of Salvation, to come into his house and to salute him, or say, God saue him. Now what can be replyed against these former texts? It cannot be saide, 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 points of Christian Religion. This (I say) cannot be auerred, for these reasons following: First because those, who in the Apostles tymes denied these principall points of Christianity, could not be truly termed Heretikes, but rather Lewes or Heathens; seeing he is an Heretike truly (as is above shewed,) who was once a member of Christs Church by Fayth, but after ceaseth to be therof, by erring in some secondary points, touching Christian Fayth. Secondly, by reason that (according to the true definition of Heresy or Heretikes, above set downe,) the former texts haue a necessary reference to all Hereties and Heretikes whatsoever, whether the subiect of the sayd false opinions 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.
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region; but it is extended to all kind of Heretics and Heresies whatsoever, even by the Apostle without exception; who (no doubt) if he had understood Heretics, or Heresies only in the greatest points (admitting such me for Heretics) would accordingly have retrayed his words (at least in some one text or other among so many) only to these kind of Heretics. But not to leave the least shew of refuge or cuation herein, I will produce some passage of holy Scripture, in which the same hathyners of particular errors, even in lesser points, then the highest articles of Christianity, are cenasured by Christ's Apostles, to be deprived of eternall Saluation.

And first we find S. Paul thus to prophesie: In the later (b) times certaine shall depart from the Faith, attending to spirits of error, and doctrine of devils, and forbidding to marry, and to abstaine from meates &c. Heere the Apostle prophesied (according to the judgment of (c) S. Chrysoform, (k) Ambrose, (l) Ierom, &c (m) Augustin) of the Heretics Encratites, Marcionites, Ebionites &c. who denied matrimony, as a thing altogether vnlawfull, & prohibited abolutely, and at all times the eating of certaine meates, as creatures impure. Now these Heretics believed in the Trinity, the Incarnation &c. yet even for these two former Heresies, touching marriage...
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siage and eating of meates, they are sayd by
the Apollole to depart from the Fayth of Chrift,
and to attend to the doctrine of dewills. But such
as leave the Fayth of Chrift, and attend
to the doctrine of Diuells, are not in
state of Saluation. In my judgement, this
one authority alone is sufficient to over-
throw this phantastic of our Neutralists;
since the words are divine Scripture, the
Heretics reprehended no fundamentall
points of Religion; but of as little or lesser
consequence, then the Controversties bet-
wixt the Catholikes and the Protestants: &
yet the maintainers of them are accom-
ted to depart from the Fayth of Chrift, and to at-
tend to the doctrine of dewills.

A second place shalbe that of the for-
mer Apostle; who writing of certayne
Heretikes erring, touching the Refurre-
cction of the Body ( though the article of
the Refurrection it selfe they believed )
Fayth thus: (n) Their speach spreadeth like a
Canker, of whom is Hymeneus and Philetus,
who have erred from the truth, saying, That the
Refurrection is already past, and have subverted
the Fayth of some. These men believed all the
mysteries of the Trinity, the Incarnatiō
&c. yet for erring only, touching the Re-
surrection of the body, they are sayd to erre
from the truth, to subvert the Fayth of some: and

(n) Tim. cap. 33.
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that as Canker neuer leaueth the body, till
by little and little it waileth it away; so
their speaches by degrees, poyson and kill
the soules of the hearers. From which it
evidently followeth, that these Heretikes
continuuing and dying in the foresaid Here-
sie could not be saued: since that faith, which
errest from the truth, which subverteth the true
faith of Christ in others, and which in killing and
destroying resembleth a Canker, cannot afford
Saluation to its Professours.

Another passage, which here I will vrgc,
is that of S. John, who calleth certaine He-
retikes, Antichristis, saying: (o) Now there are be-
come many Antichristis, who went out of vs, & were
not of vs; for if they had been of vs, they would surely
have remained with vs. These Heretikes belie-
ued in the Trinity, in the Incarnation of
Christ, that he dyed for the saluation of the
whole world; & only they erred touching
the Person & Natures of Christ; & yet they
are figuratively stiled Antichristis, and are saie
do depart out of the Church of Christ, but no
saluation is referred for Antichristis and Apo-
stataes, leaving the Church of Christ. And thus
much out of Gods holy Writ, expressely
touching Heresie in generall, & particular.

To these Texts I will adioyne (though
not immediately and directly raunged un-
der the former head) a place or two of Scrip-
ture
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Scripture, in my judgment most unanswerable, and by necessarie inference, quieting the point heere undertake. The first place is those words of S. Peter, where he faith: (p) In the Epistles of S. Paul, there are certaine things hard to be understood, which the unlearned and unstable do pervert vnto their owne destruction. Now heere I thus argue: But these things hard to be understood in S. Paul his Epistles, did not conserne the doctrine of the Trinity, the Incarnation, the Passion &c. and yet the misunderstanding of them doth cause (as the text faith) the destruction, that is the damnation of them, who misunderstand them. Therefor every lesser points then the deniall of the Trinity, the Incarnation, the Passion &c. doe justly threaten to the false believers of them, damnation; and consequently it followeth, that a base believe of those supreme points is not sufficient to Salvation.

That those difficulties in S. Paul's Epistles, intimated by S. Peter, did not concern the Trinity, the Incarnation, the Passion &c. I prove in severall wayes: first because S. Peter maketh no such mention, which no doubt he would have done, if the subject of them had only touched those supreme mysteries, and were not to be extended to other inferior pointes. Secondly,
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It is acknowledged by the writings and Commentaries of all the Fathers (besides that the Epistles themselves shew no lesse) that S. Paul is most evident and cleare in all his Epistles touching the Trinity, the Incarnation, the Passion &c. and therefore there is no reason, why the difficulties of them should be applyed to those articles, much lesse refrayned to them alone.

Thirdly, the Fathers do understand these difficulties in S. Paul his Epistles mentioned by S. Peter, chiefly touching Justification (q). defida tio, as appareth by the testimony even of S. & cetera.

Augustine (q) himselfe, who particularly tis. e. is instanceth in that place 1. Corinth. 2. If any man build upon this foundation, gold, silver, &c. (which text intreteth of Justification and workes) and expressly saith, that this is one of the difficult passages intended, and meant by S. Peter. With S. Augustine, S. (r) Epist. Jerome may seeme well to agree in these words: (s) Epistola. ad Romanos. non obscuri.
tibus involuta est. The Epistle to the Romans is involued with many obscurities, or darke places: for it is found, that the Epistle to the Romans most entreteth of Justification, and of faith, and workes. Fourthly and lastly, the Protestants themselves do understand the said obscurities of S. Paul his Epistles touching Justification, as appeareth
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peareth (to omit the testimonies of all others herein) from the words, and Comment of Doctor Fulke against the Rhe- smith Testament, upon the foresaid place of S. Peter. And this farre of this text, where we find by an inuouitable deduction, that a false Fayth touching Iustification only, cannot stand with Salvation.

The second text of scripture is contained in those words of the Apostle, where he thus saith: (s) Credere oportet accedens ad Dei quas eff, &c. inuenientibus e remunerator sit: He that commeth to God, must believe that God is, and is a rewarder to them that seek him. Here is imposed a necessity (as appeareth by the word Oportet) to believe not only, that there is a God, but that this God giveth rewards to such as seek him, to wit, eternall lyfe. But to believe, that God is a rewarder of good men, is an article in itselfe wholly distinct, & differet from the articles of the Trinity, the Incarnation, the Passion &c. and in nature independent of these other: for a man may believe, that God is a rewarder of good men with eternall felicity, and yet not believe these other supreme Mysteries, as many vertuous men (no doubt) did in the law of nature, and in the time of the old Testament; and on the contrary side, a man may believe those chiefe articles of Chrishianity, and
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and yet not particularly believe, that God is a rewarder of such as seeke him. And yet we see, the believe of this latter point is necessarily exacted by the Apostle of all those, who come to God; & consequently of all those who shall be saued, seeing no man can be saued, but such as come to God.

THE SAME PROVED, FROM THE DEFINITION, NATURE, AND PROPERITY OF FAYTH.

CHAP. III.

In this place we shall first take into our consideration the definition of fayth set downe by S. Paul. Secondly, the dignity & worth of Fayth, much celebrated by divers of the Apostles. Thirdly, the inseparable propriety of Fayth, which is Unity, for so doth the Scripture delineate, and describe Fayth: from all which it will inevitably follow, that, that Fayth 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 to all points whatsoever, which the Church of God pro-
poundeth to be believed.

And to beginne with the definition of Fayth
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Fayth given by the Apostle: He thus defineth Fayth: (a) Fayth is the substance of things to be hoped for, the argument of things not appearing. The fene whereof is this: trust, that Fayth through an infallible certainty, causeth those things to subsist, and haue a being in the mind of man, which are yet to come, but hoped and looked for. Secondly, that Fayth causeth the understanding to give an assent to those points which it understandeth not; acknowledging them to be more certaine, then any other thin that whatsoever, according to those words of S. Thomas: (b) Muto magis homo certior est de eo quod audit a Deo, qui falli non potest, quam de eo quod vides propriatione, qui falli potest. Now heere Itrust no man wil deny, but the Apostle defined that Fayth of a Christian, which saueth him. This being graunted (for to deny it were both impious in the denier, & most iniurious to the Apostle) we are to remember the nature of every true definition, set downe by the Logicians, to wit (as is aboue intimated) that the thing defined, and the definition be of one and the same extent & latitude, so as whatsoever is comprehended vnder the definitio, the same is also containyned vnder the thing defined. This then being presupposed by force of all reason (for Logike is but an artificiall handmaid to Reason)
One God, One Fayth. We find, that this definition of Fayth compriseth in it selfe, not only the Doctrine of the Trinity, of the Incarnation, &c. (and this, not articulately, but only by way of deduction) but also it containeth all secondary points of Religion: seeing the former definition dothpredicate, or may be sayd of all the sayd secondary and selfe principal points of Religion, contouerted betwene Christians at any time. Therefore the thing here defined, which is the sauing Fayth of a Christian, is in like sort to extend it selfe to all the sayd secondary points of Religion, how indifferent soever they seeme in mans judgment. This inference is so demonstratique, being taken from the former definition of Fayth, as that the Apostle himselfe presently after the former words, beginning to instance the severall Object of Fayth (among divers other examples) setteth downe, that to believe Noahs fould, or the deluge of the world by water, for sinne, is an article of Fayth: for thus he sayth: By Fayth (c) Noah having receaued an answere concerning those things, which as yet were not seen, fearing, framed the Arke for the sauing of his houfe.

(c) Hebr. 11:7

But to proceed further; If the Articles of the Trinity, the Incarnation, and the like be the only essentiall points of a true Christian
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Christian Fayth, it is more than wonderfull, that the Apostle in undertaking to set downe the true definition of an available Fayth, and exemplifying it in severall Obiects, 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 whosoever seeketh to have a true Fayth necessary to salvation, must believe (besides the mysteries of the Trinity, the Incarnation &c.) divers others dogmaticall articles of Christian Religion. And therefore antivereably thereunto we assure our selves, that when our Saviour sayd: He (d) that belieueth not, shalbe condemned, he did speake of the belieuine of the whole corps of Christian Fayth and Doctrine, and not only of any part thereof; for so in this latter manner it would be both false & absurd. In like fort, where our Blessed Saviour in the same Chapter sayth to his Apostles: Preach the Gospell to all creatures &c. He did understand the whole Gospell, which containeth many other points, besides the Trinity, Incarnation, and Passion, &c.

In this next place we will descend to those passages of holy Scripture, which do much
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much magnify the efficacy and vertue of fayth: And accordingly heertowe we find it is said: (e) He that belieueth, and is baptized, (e) Marci shalbe saued; but he that belieueth not, shalbe con-
demned. Againe our Saviour said to the blind men, praying to receaue their sight:
(f) According to your fayth be it donne vnto you: (f) Mat. vii.
And further: (g) Without fayth it is impossible to (g) Habro-
please God. And more: (b) Our fayth is the vi- 13.
torie, which overcometh the world: Now in these and many other such texts, for breuiety omitted, I demand, what fayth is un-
understood or meant? If it be answered, a true, entyre & perfect fayth, believing all points of Christian Religion proposed by Gods Church; it is true, and that, which I heare seeke to procure: Yf an vnperfect and mun-
grell fayth, believing some points of Chris-
tian Religion, and rejecting others, and so an erroneous fayth, being partly true, partly fallest; I say it can never deserve these prayers given by the Evangelists and Apostles, nei-
ther can it produce such supernaturall ef-
fects above specified; no more then darke-
es can produce light: since Truth himselfe
with taught us: (i) That we cannot gather figges (i) Luc. 16.
fshornes, nor grapes of bushes. And hence by the premises we are to understand, that we all an entyre & perfect fayth, that, by the which we belieue all supreme articles of
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the Trinitie, Incarnation, Passion &c. and all the articles of the Creed, expressly & articulately in their true sense; and do believe all other inferior articles, at least implicitly; that is, that we have a readie preparation of mind to believe all other articles, which the Church of Christ doth propound to be believed; so as, that though we do not believe every article of Christian Religion with an explicite and express faith, yet we are bound under paine of damnation, not to believe any doctrine contrary or repugnant to the said articles, which the Church of Christ doth propound to be believed; from which it vna- uoydably followeth, that once graunting, that the Church of Christ propoundeth to be believed, that there is a Purgatory, or that we may pray to the Saints, he incur- reth damnation who believeth that there is no Purgatory, or that we ought not to pray to Saints.

Now in this third place, we will touch that inseparable Attribute of true Christian fayth, which is unity in fayth & doctrine. This marke is so indissolubly annexed to the true fayth of Christ, as that we find his Apostles ever readie most seriously to inculcate the same to their disciples. Thus accordingly the Apostle exhor-
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exhorte the Ephesians, saying: (k) Be ye (k) Ephes.
careful to keep the unity of the spirit, in the bond of peace. And immediately againe. (l) There is (l) Ephes.
one Lord, one faith, one Baptisme. Where we vbi supra.
see, that Unity in faith is expressly set downe. As also in another place: (m) I beseech you, that you speake all one thing: be you all together in one mind and one judgment. And so we read, that the first believers followed the same, of whom S. Luke thus saith: The multitude that believed, were of one hart, and one soule. And hence it proceedeth, that the Church of Christ (which comprehending the Professours of this unanimous faith) is styled by Gods holy writ, (o) One Body, one (p) Spouse, &c, (q) & one flocke of sheepe. A truth so evident, as that besides the frequent testimonies of the Fathers (r) confirming the same, the Protestant's subscribe in judgment hee to. For thus (f) Luther himselfe (to omit others) writeth: A kingdom denied in itselfe, shall not stand; neither have any Heretikes at any tyme binne overcome by force or subtilty, but by mutuall dissension; neither doth Christ fight with them otherwise, then with a spirit of giddines, and disagreement.

Now then, this Unity of faith is so to be understood, as that it is not repugnant thereto, (t) see her of the Deuines of Mansfield against the Sacramentaries; And the Deuines of Heidelberg against the Anabaptists.
therto, that one and the same point should at one time, not be houled as necessary to be believed; the which after it hath undergone a definitiue & sententioall decree of Gods Church, is necessarily to be believed. As for example, it was not necessary in the beginning of Christianny to believe, that the booke of the Machabees, the Epistle of S. James, S. Iude, the second Epistle of S. Peter, the second and third of S. John to be Canonical Scripture, till they were defined so to be by the third Counsell(u) of Carthage, at which S. Augustine was present; But after this Counsell had, by the assistance of the holy Ghost, defined them to be Canonical, and this after confirmed by the consent of the whole Church; then it was, and is Heresy to deny them to be Canonical. And the reason of this disparity is, because it is Gods good pleasure & wisdom, not to reveale to his Church all articles of faith in the beginning, and at one time, but at seuerall times, and vpon seuerall occasions, as to his divine Majestie best seemeth expedient.

Thus the fayth of a Christian is capable of dilatation, and of a more large unfolding, or exposition; but not of any contrariety in beleife, chaunge, or alteration. And thus (to insist in the former example) yt may
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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 sound faith, that one man should positively believe (now after the Church's definition therof given) as an article of faith, that the Machaeees and the rest of the books above specified, are not Canonically Scripture, but the prophane writings of man; and another man should believe, as an article of Faith, that they are Canonically Scripture; since the one of these contrary beliefs must be Heretical.

This verity 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 Protestant Religions, both which joyntly do profess to believe in generall, in the Trinity, in Christ's Incarnation, his Passion, and the Creed of the Apostles; and so we shall discourse whether the faith of all these seuerall Professours doth joyntly the foresaid marke of Unity in doctrine or noe. But seing this Subject is most ample and large, I will therefore seporate this ensuing chapter for the more full and exact discovery of the many and great disapprovements betwene the Catholikes and the Protestants in their faith and Religion.
THE SAME PROVED FROM want of unity in faith, between Catholics and Protestants, touching the Articles of the Creed.

CHAP. III.

UNDERTAKING in this place to set downe the multiplicity of opinions, betweene Catholics and Protestants, though they all jointly believe in the Trinity, the Incarnation of Christ, his Passion, and the like; and consequently, that this their general belief wanteth that true Unity of faith, which out of the holy Scriptures, Fathers, & the Protestants, I have above shewed to be most necessary to salvation; I will first examine, how the Protestants and Catholics doe differ touching the belief of the Creed, made by the Apostles. Next I will demonstrate, that supposing all Professours 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, (and are at this instant believed both by Protestants and Catholics) which are not expressed or mentioned in the Creed, nor by any immediate inference can be drawne from thence. Lastly I will set down the great difference betweene Catholics & Protestants in
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in other points of fayah, of which the Creed makes no intimation or mention at al; and yet the different believe of them is houlden necessary to Salvation, both by Catholike & Protestant. From all which it shall appeare, how farre 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.

I do here begin with the Apostles Creed: first because the articles of the Trinity, the Incarnation, the Passion, are included in the Creed. Secondly, by reason there are many Adiaphorists in Religion (as I may term them) who seeme to deale more largely and liberally heerin; seeing they are content to extend the necessary Object of Fayah, not only to the articles of the Trinity, the Incarnation, and the Passion, but to all points set downe in the Creed, who assure themselves, that God exacteth at our hands, the believe of no other articles, then are containyd in the Creed.

Now heere aforeshand we are to conceaue, that true Fayah resteth in the true sense & meaning of the words of the Creed which was intended by the Apostiles, and not in the words themselves; seeing both in the judgment of all learned Catholikes and Protestants, to believe the words of the Creed
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Creed in a sense different from the intended sense of the Apostles (and consequently in a false sense) is no better, then not to believe the Creed at all. And the reason hereof is, because a false construction drawne from the Creed (no leffe then from the Scripture) is not the word of God, but of man; and consequently the sayd letter of the Creed so interpreted, is subiect to the same censure, wherunto the word of man is lyable: from whence it followeth, that whosoever believeth the words of the Creed in another sense, then was intended by the holy Ghost and the Apostles, doth not believe the Creed at all; but only believeth the word of man, which ever standeth subiect to errour and mistaking. So as, that sentence of S. Ierome deliuered only of the Scripture, may justly be appliued to the Creed:

(a) In Epit. Hola ad Paulinum.

(a) Scripture non in legendo, sed in intelligendo consistunt: Scriptures (or Creed) do not consist in the letter, but in the sense and true understanding of the letter.

This then being thus justly presuppos’d, let vs beginne to examine the articles of the Creed, and see, how we Catholikes and Protestants do differ in the construction & understanding thereof. And first touching the first article of our Belief in God, observe how different it is. The Catholikes do be-
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Weaz in his display of Popish practices p. 102.

faith: God exciteeth the wicked will of one thiefe to kill another: see Swinglius tom. 1. de Prouidence, c. 6. fol. 365. Cajus Inflit. l. 2. c. 18. secl. 1.

d) D. Reynolds in his 2. Conclusion annexed to his Conference p. 697.

not sufficient means of Salvation, but purposeth and decreeth from all eternity, that some men (lying in the eye of the world & in their owne consciences never so virtuously) halbe damned, & thrall to sempiternal perdition. Thus we see, how great a difference there is betwene the Catholikes and the Protestants, in beleiving the first article of the Creed. And how necessity it followeth, that eyther the Catholikes or Protestants, do stand subject and obnoxious to that saying of S. Augustin: (g) who imagineth God such as God is not, he carrieth every where another God, a false God in his mind.

Touching the second article, which is And in Jesus Christ his only Sonne: We (h) Catholikes believe in Christ, who is God of God, and equall to his Father; a Sauior, who suffred death, quod sufficientiam, for all mankind, and who accomplished the function of his Sauiorship, only according to his humanity; a Sauior, who dyed only in body and not in soule; finally a Sauior, who from his first conception was endewed with all knowledge, wisdome, and prouidence, and exempt from all ignorance, passion and perturbation. Wheras divers clese Protestants do believe in Christ, as their Sauior, who according to their faith, is God of (i) himselfe, and (k) inferior to the Father.
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So doth (l) D. Willet teach in "Sinopsis, printed anno 1600."

(1) p. 780. as also Calvin in "Treatises," (m) Melanchton "supra. D. Fulke in his retent. p. 86."

(m) So teacheth Calvin: "Instit. l. 2.c. 16."

(3) So teacheth Bega in rev. ad act Colloq. Montisb. part. 1. p. 147. D.


(2) d. In "Institution. 2.c. 10. 9. 20."
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is more, most blasphemously Calvin teacheth, that Christ uttered words of desperation in saying: O God, my God, why hast thou forsaken me.

Touching the article of Christ's ascending into Heaven, we Catholikes and the Calunists do believe hereby, that Christ truly in body ascended up into Heaven: whereas all Lutherans do teach, that Christ's Body is in all places with the divinity, and that thencefore it did not really, after his Passion, ascend up into Heaven, it being there both before and after his Passion. Thus the Lutherans, both in ours, and the Protestant's judgments, do destroy, by this their construction, the whole Creed, and particularly Christ's Incarnation, Nativity, Passion, death, ascending to Heaven, and his coming to Judgment; for supposing Christ's Body to be in all places, all these articles were but apparently, or phantasticaly, and not truly and really performed.

Touching the article of Christ's judging the quick and dead: We Catholikes do believe, that Christ at his coming to judgment, will so judge man, as that his good works, receiving all their force from our Saviour, bege, Passio, shalbe rewarded: whereas the Protestants denying all(s) merit of works (as iniurious and derogatory to his death and Pas-
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Passion) doe hould, that Christ shall then reward only a bare and speciall (t)fyth.

Concerning the article, I beleue in the holy Ghost: Wheras all Catholikes and many Protestants, do beleue, that the holy Ghost is the third Person in the most Blessed Trinity; Caluin how euery he was perfueded of the truth or falsehood therof, much labouretth notwithstanding to avoyde the force of arguments drawn from the chiefest places of scripture, and usuallly alleagd by all Antiquity, in proos of the holy Ghost being the third Person in the Trinity. Thus we find, that Caluin (u) will not haue (contrary to all Antiquity) that passage of Scripture, Psal. 33. By the word of the Lord the Heauens were made, and at the Hoft of the by the spirit of his mouth, to be vnderstood of the divinity of the holy ghost: In like fort he refusateth the argument drawn froth that othermost markeable text, John 5. There be three, that giue testimony in Heaven, the Father, the word, & the holy Ghost, and these threes be one; Caluin vpon this place thus sayng (heerby to take away frothence the proos of the holy Ghost:) Quod dicis tres esse unum. ad essentiam non refertur, sed ad consensum potius. Finally Luther was fo far from acknowledging the holy Ghost to be the third Person in the Trinity, or to conteste the Trinity it selfe, that thus he writeth: (x) Anima mea (t) Calisi. in Antidot. Conc. Tri. Kemmitius in exa. mre Conc. Trident. and most other Protestants.

(u) Inflis. l. 1 c. 13. f. 35.

(x) See of this Subj.lect against the Trinity, Aegidius Hunnius a Protetast, in his bookes entituled Caluinus Iudazaeus.

(*) Luther Confus ration. Lct...
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Concerning the article, I believe the holy Catholic Church: The Catholikes do believe this Church to be a visible company of men, professing the present Roman Catholic faith, of which some are predestinated, others reprobated. The Protestants do believe this Church to consist only of the Elect and Predestinate.

Touching the Article, the Communion of Saints: The Catholikes do heerethy believe such a Communion to be betwixt the Saints in Heaven, the Souls in Purgatory, & men upon earth, that the one part doth help the other with their most可用able prayers and Intercessions. The Protestants deny all such intercourse of benefits betwene these severall parts of the Church of Christ; (z) as accounting the Catholikes doctrine heerein superstitious & sacrilegious.

Lastly, touching the Article of forgiveness of Sins, we Catholikes do believe, that this remission of sins, is performed when the soule by a true and inherent justice, and by the infused gifts of God enjoyeth a renunciation of her selfe, and thereby becommeth truly just in the light of God. The Protestants disallowing all inherent justice, doe only acknow...
knowledge an (a) imputative justice or righteousness, which consisteth in that the justice of Christ is (as they teach) only imputed unto sinners; so as we remaine still sinners, though our sinne be not imputed unto vs, through Christ's justice. A doctrine injurious to the most meritorious Passion, and death of Christ.

Thus have we runne over the chiefest articles of the Creed, from whence we collect, that seeing (as is above demonstrated) He only belieueth avaluable, & truly the Creed, who belieueth it in that sense, in which the Apostles did write it; and seeing there are more different or rather contrary constructions of every Article, given by the Catholikes and the Protestants; so as if the construction of the Catholikes be true, it followeth necessarily that the other of the Protestants be false, or contrarywife; we may therefore induct conclude, that it is not sufficient to salvation for any one to say, that he belieueth the Creed, who belieueth the words of it in general (without restrayning them to any peculiar construction given euyther by 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.

Now in this next place, we are to demost
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It is true, that granting for a time, by an Hypothesis, or supposition, that a man did believe all the Articles of the Creed in their true sense and construction; yet followeth it not, that this belief (though it be most necessary) were sufficient for a man, to obtain his salvation hereby; and the reason hereof is, because it is most certain, that there are divers points of Christian Religion hould be necessarily to be believed in judgment both of Catholikes and Protestants (and accordingly are believed jointly both by Protestants and Catholikes); yet the said points are not contained or expressed in the Creed. Among others I will insist in these following.

First, That there are certain divine writings of infallible authority, which we commonly call the Scriptures of the old & new Testament; of which Testaments we find no mention in the Creed, and yet all men are bound under pain of damnation, to believe that there are such writings; since otherways (abstracting from the authority of the Church) there were not sufficient means left, to believe that it were a sin to belieke any of the ten Commandments, or (which is more) that Christ Jesus was the true Saviour of the world; for though we read in the Creed, that he suffered and died; yet
yet we read not expressly there, that he dyed to redeeme man.

2. That there are spiritual 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 Diuells.

3. 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 the Protestants; for though the word, Hell, be mentioned in that Article He descended into Hell; yet by the word, Hell, the graue is understood by most of the Protestants.

4. That the paynes of the damned shalbe for alleternitie, and not for a certayne tyme only.

5. That Adam did presently, upon his Creation, fall from the grace of God, and thereby transferred Original sinne upon all mankind; so as by reason of his fall, all men are borne in Original sinne.

6. That the world was once drowned for sin: which Inundation is commonly called Noës floud.

7. That, our Saviour, whiles he conversed here upon earth, did any miracles.

8. That S. John Baptist was our Saviour Precursor, or forerunner; and that our Saviour did
One God, One Faith. Did choose unto him certain men for his Apostles, which did first preach, and plant the Christian faith, throughout the world.

9. That Circumcision is now forbidden, as a thing most unlawful & ungodly.

10. That there are any Sacraments of the New Testament, (as the Sacrament of Baptism, or Eucharist) and instituted by Christ for the spiritual good of man's soul.

These points (besides some others) all Christians (as well Protestants as Catholics) do believe, and do hold that their belief of these points is necessary to salvation; & yet nor any one of all these Articles is expressed or set down in the Apostles creed. From whence I would conclude, that the Apostles Creed cannot be a sufficient boundary, to containe and limit an auayable faith: For what hope can that man have of his salvation, who believeth, that there are neither any divine scriptures, nor Angels, nor Diuell; nor any Decalogue, commonly called the Ten commandements, nor that Christ did work any miracles; nor that he dyed for man; nor that he instituted any Sacrament, and particularly the Sacraments of Baptism, and the Eucharist; nor finally (to omit the rest) that there is any place of Hell, or any eternity of punishment for the damned?

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And here I am to premonish the Reader, that it is no sufficient answer to reply, that most of all the forelayd points are expressed in the Scripture, and therefore are to be believed; This ( I say ) away leth not, seeing here I dispute against those, who maintayne with wondrous pertinacity of judgement, that it is sufficient to salvation to believe only the Articles, (and nothing els) which are contained in the Creed: but not any of the former Articles are contained therein. Agayne, 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.

Neither secondly, can the force of our said argument be annoyed in replying, that all the former articles are virtually and potentially comprehended in that article, I believe the holy Church; because the Church teacheth that all these articles are to be believed. This is no warrantable answer, by reason that, as these may be reduced to this Article of the creed, so also may all other points controverted between the catholikes and the Protestants be in like manner reduced to the said Article; seeing the Church of God setteth downe what is the truth, and what is to be believe.
believed in the said controversies, by binding her children under pain of damnation, as well to believe the truth in the controversies of our days, as to believe the former mentioned articles, which are not expressed in the Creed. And yet these our Neutralists in Religion, who make the Creed the sole square of their Faith, do not think that those questions of Religion insisted upon between the Catholics and the Protestants, are in believing or not believing of them, any way hurtful to their Salvation.

THE SAME PROVED FROM THE want of unity in faith, between Catholics and Protestants, in articles necessary to be believed, and yet not expressed in the Creed.

CHAP. V.

In this third and last place, we will insist in certain controversies of Religion, necessarily to be believed, (in the one way) both in the judgment of Catholics and Protestants, and not contained in the Creed; and yet so differently maintained by Catholics and Protestants, as that granting the maintainers on the one side hold the truth, it followeth, that the other party upholdeth falsity and Heresy. Now for the more dangerous woun-
wounding of our Newtralizing Christians heere in, I will omit here to speake of the controveries touching Purgatory, Praying to Saints, Freewill, Monachisme, and divers other such like, & will restrayne myselfe only to those Controversies, the subject of which Controversies are taught by the one side to be (under Crist) the immediate meanes of our grace and Salvation; & denied by the other party to be of any such force or efficac y for the soules everlasting good: So as it be shewed, that the Protestants and the Catholikes doe maynely dissent in the meanes of obtayning grace, and purchasing of salvation, it must of necessity be inferred, that both the Protestants and Catholikes (continuing in such their contrary sayths) cannot attayne grace and salvation: since not only Philosophy, but euen naturall reason teacheth vs, that he never shall attayne the end, who seeketh not the same meanes, or contrary to those meanes, which are only and necessarily instituted to the gayning of the sayd end.

But to proceed to these points: first, Concerning the Sacraments in generall; the Catholikes do believe, that all of them (where no iust impediment is) doe conferre grace into the soule of man; by the help and continuance of which grace, the soule in the
end obtaineth salvation: The Protestants do not ascribe any such supernaturall effect or operation of grace to them.

And to come more particularly to the Sacraments: Touching Baptisme, the Catholikes believe, that Children, as being borne in Original Sinne, cannot be saved, except they be baptized with water, according to those words of S. (1) John: Unless a man be borne againe of water and the spirit, he cannot enter into the kingdom of God. The (2) Protestants believe, that Infants dying unbaptized, may be saved.

Touching the Sacrament of Penance, or Confession: The Catholikes believe, that after a Christian hath committed any one mortal sinne, that sinne cannot be forgiven him, but by means of confessing the said sinne to a Priest of the new Testament, and receauing absolution therof from him; answeredly to that of S. (3) John: whose sinnes you shall forgive, they are forgiven them; and whose sinnes you shall retayne, they are retayned. The Protestants believe, that neither the confession of sinnes to man, nor the absolution of man is necessary for the remitting of sinne vnto them, but that it is sufficient to confesse them only to God. And thus according to this their diversitie of doctrine, either the Protestants, for want of this Sacrament,
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granting it to be necessary (after he hath once mortally sinned) cannot be faued; or the Catholike for practising a false & superfluous manner of seeking to have his finnes remitted (supposing it to be repugnant to the Institution of Christ) cannot have them remitted, and consequently cannot be faued.

Touching the most blessed Eucharist; The Catholikes believe, that the very body and bloud doth lye ineffably, and latently under the formes of bread and wyne, according to that: (4) This is my Body, This is my bloud. That (4) Mat. (5) Vnlesse we eate his Body and drinke his bloud, we shall not have life everlasting: Lastly, that (5) Ioan. we are to adore Christ his Body, being accompanied with his Divinitie in the said Sacrament. The Protestants do believe, that his true Body, as never leaving heaven, cannot possibly be truly and really under the formes of bread and wyne; and consequently they believe that the eating of his body and drinking of his bloud, is not necessary to Salvation; finally they should our Adoratio of the Sacrament, to be open Idolatry; and tearme Catholikes Idolaters for the adoring of it. And thus the Protestants, as not feeding upon this Celestiall foode, shall not have life everlasting, if the Catholikes doctrine herein be true; or els Catholikes, suppose they should erre, for teaching and pra-
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tasting Idolatry herein, should incurre damnation.

Touching the means of our justification: the Catholikes beleive, that not only faith, but works also do justify: The Protestants reject all works from Justificatio, teaching that only faith doth justify man: yea they further procede, affirming, that who once hath true faith, is most assured, and (a) certaine of his salvation; whereas the Catholikes, reputed this as mere presumption, are willing according to the (b) Apostle, to worke their salvation with fear and trembling. To be short the Protestants (c) do teach, that a man by thinking himself to be just, is by this means become just; whereas the Catholikes do teach this doctrine not only to be phantasticall, but also in (c) reason most absurd.

Touching grace, without which man cannot be saued: The Catholiks beleive, that God out of the abyss and depth of his infinite mercie, offereth to every Christian sufficient grace, whereby he may be saued, and therefor they doe encourage every one to endeavour to seeke their salvation: The (d) Protestants teach, that God giveth not this sufficiency of grace to every one, but to certaine men only, and that divers there are, who, notwithstanding all their endeavour 

Willet in his Synopsis of anno, 1600. p, 539.
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to believe truly, and live virtuously, yet cannot, nor shall not be saued.

Touching the Decalogue, or ten Commandments: The Catholikes beleue, that except a Christian doe keep them, he cannot be saued, according to that saying of our Saviour: (d) If thou wilt enter into life, keep the Commandments: The (e) Protestants do absolutely teach an impossibility of keeping them; And thereupon (f) Luther thus affirmeth: The ten Commandements appertain not to vs.

Lastly, Touching the Pope, or Bishop of Rome. The Catholikes doe beleue, that he is, under Christ, the supreme Pastor upon Earth; that who doth not communicate with him in Sacraments and doctrine, not yelding him all due obedience, in subiecting their judgments in matters of faith to his judgment and sententionall definitions, set downe in a generall Councell, cannot be saued: The Protestants doe teach, the Bishop of Rome is that Antichrist, which is decyphred by the (g) Apostle, and which is the designd enemy of Christ; and that whatsoever embraceth his doctrine, or enthralleth (as they write) their assents to his Cathedrall decrees in points of Religion, cannot obtayne Salvation.

Thus far of these points, in which I have  
haue made particulour choyce to intilf (omitting some others of like nature) because we see, that most or all of them doe immediately & principally (as is above said) touch the meanes of purchasing of grace, of remission of our Sinnes, and of obtayning our Salvation, being maintayned for such by the Catholikes; but utterly denied and rejected by the Protestants. And here I now urge two things. First, if these former doctrines, as they are believed by the Catholikes doe immediately concernc Salvation, & become necessary means thereof, as instituted by Christ; then cannot the Protestants, as rejecting all such Doctrines and such means both in beliefe and practice, be saued: If by a supposall, they be not of that nature, but false in themselves, and the contrary doctrines of Protestants true, then cannot the Catholikes (as believing false doctrines immediatly touching mans Salvation, and accordingly practising them) be saued: from which forked argument, it may demonstratively be inferred, that it is impossible that both Catholikes and Protestants (the one part believing, the other not believing the foresaid doctrines) should both be saued.

Secondly I urge, that a false belief not only in these articles, but also in all other Controversies betweene the Catholike and
and Protestant, is playne Heresy: And this because this false believe is comprehended within the definition of Heresie, as being in it selfe an Election and choyce of a new or false doctrine, willfully maintayned against the Church of God; and therefore it followeth, that eyther the Catholikes or Protestants, for their persisting in this false believe or Heresie, & maintayning it against Gods Church shall be damned. But here I will stay my selfe, wading no further in the disquisition, and search of the great diversions betwenee Catholikes and Protestants, touching faith and believe; only I will reflect a little vpon the premises. And heere it is made most evident; first, that the Catholikes and Protestants do mainly differ in the sense and construction of the Articles of the Creede; and consequently (being the sense and not the words do make the Creed) that they both do not believe one and the same Creede, but have to themselves generall Creedes, from which point is sufficiently discovered the 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 Creede, and the true sense thereof with an unanimous consent; yet it is pro-
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proved, there are divers other articles not contayned in the Creed, which are indiffervently believed, as necessary to salvation, both by Catholike and Protestant.

Thirdly, being also there are sundry Controuersies in Religion (as is aboue exemplified) which immediatly concerne salvation, being houlden as necessary meanes thereof by Catholikes, but disclaymed from, and abazoned by the Protestants, as mayne errors and false doctrines; Therfore from all the former premises I do auerre, that it is a manifest errour to make the Creed the sole rule of Fayth, and that he who main-taynes, that both the Catholikes and Protestants (notwithstanding their great dispa-ratie of beleefe and fayth, the one side necessarilly belieuine & maintayning Heresie) can be saued, or enjoy one heauen; is wholly deprevied of all true judgement, reason, and discourse; and for want thereof may deservedly be ranged among them, of whome the psalmist speaketh: (h) note ferisciis equus & mulus, quibus non est intellectus.
THE SAME PROVED FROM
the authority and priviledges of the Church, in
not erring in her definitions, and condemnation
of Heresies: and first of Councils.

CHAP. VI.

From the inviolable unitie of faith, we will next descend to the priviledges of God's true Church: Of which priviledges I will at this time take only one into my consideration; that is, that the Church of God is endued with a supreme priviledge and prerogative of not erring in her definitions of faith, or condemnation of heresie. This point is warranted by innumerable texts of holy Scripture, as where it is said: (1) "Vpon thy wall, O Hierusalem, I have set watchmen, all the day and all the night, they shall not be silent. But God did not set watchmen over his Church to teach error. And agayne, The (a) Church of God is the pillar and foundation of the truth: what more perspicuous? And further, whereas eache man is commanded to repayre in difficulties & matters of small consequences to the Church; it is threatened by Christ himselfe, that who will not heare the Church, shalbe accompted as an Heathen, or Publican, according to that his commination: Si Ecclesiam non au-
decit, (b) si tibi sicut Ethnicus & Publicanus: (1) Esay. 72. (b) Mat. 18. Where
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where we find no restriction, but that in all things we are to heare the Church.

Agayn, Christ himself speake the to his Apostles, and in them to the whole Church:

*He (c) that heareth you, heareth me.* But if the church could erre, neither would Christ refer vs to the church (especially under so great a penalty,) neither by hearing the church, could we be justly sayd to heare Christ. Finally, the Church is so governed by Christ as its head or spouse, and by the holy Ghost as its soule, as therefore we find the Apostles thus to write (d) thereof: *God hath made him head (speaking of Christ) over all the Church,* which is his body. And agayne: (e) *One body and one spirit;* & yet more: *The (f) man is the head of the woman, as Christ is head of the Church.* From which texts it followeth, that if the church should erre in its definitions or resolutions of fayth and condemnation of Herefy, this erring might well be ascribed to Christ and to the holy Ghost; and consequently it followeth, that the Apostles in making the creed, would have omitted that Article: *I believe in the Catholike Church.* For why should we be bound to believe the church, if the church could erre?

This truth (I meane, that the church of Christ cannot erre in her sententiousall degrees) is so illustrious and evident, that Ter-
nullian speaking of certaine Heretikes of his tyme, objecting the erring of the whole church, thus figuratively or ironically wroth: \textit{Age \textit{Omnes} (g) Ecclesia errauerunt, nullam (g) in 1. do refexit spiritus Sanctus, vis eam in veritatem despectis, ad hoc missus a Christo, ad hoc postulatus de Patre, vt esset docto veritatis &c. That is, Go to, Be like all the Churches have erred, and the holy Ghost hath regarded no Church, that be might lead it into truth, being sent for this purpose by Christ, and to the same end begged by Christ of the Father, that it might be the teacher of truth. And S. Augustine: \textit{Disputare (h) contraid quod Ecclesia unius sentit, insolentissima infantia est: To dispute against any point maintayned by the whole Church is extreme madness. To whole judgment here-in, most of the more sober and learned Protestants do indisputably subscribe; since divers of them doe with all ferouer & earnestnes maintayne, that (i) the church of Christ cannot erre, and that what the defineth for truth, is most true; or what for Heresy or falshood, is heretically, and to be condemned.

This Basis, or foundation of the church not erring, being thus firmly layde, 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 there, \textit{E} 2...
churche condemnation or approbation is most inallible) and the maintayners of the sardy Herefisies, for Hereyikes; and consequentely that such Hereyikes, as departing out of the Church of God, by their houlding of the sardy Hereeticall opinions, cannot be saued. Now, because the judgment of the Church in matters of fayth is discouered two wayes; first, by the sentence of generall Councells; secondly by the frequent attestations of the sardychiefe Doctours of the Church in every age, in their particulare wrytinges, they not being contradicted therein by any other Orthodoxall Fathers, or Doctours of the same age: I will therefore distributuely handle both these wayes, shewing that both in generall by Councells, and also by the particulare judgement of the learned Fathers, many opinions, though not touching the Trinity, the Incarnation, the Passion, or the expresse Articles of the Apostles creed, haue byn condemned for playne Herefisies, and the belieuers of them anathematized for Hereyikes.

And first, to begin with counsell, the inallible authority of which even Christ himselfe hath by his owne wordes oftentimes satisfied; as where he saith: Where (k) two or three (much more where many hundreds of venerable Bishops) are gathered togerther in
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my name, I am in the midst of them: And againe, speaking to the Church, and in it to the as-
sembled Doctours and Pastours thereof: I am (l) with you all daies, even to the consumma-
tion of the world: which counsellors are ever di-
rected and governed by the holy Ghost, ac-
cording to those wordes in the Acts: (*) Vi-
sum est Spiritui Sancto & nobis; and therefore are worthy receaved and admittted for the supremest sentence of Gods church, not on-
ly by the auncient (n) Fathers, but euen by the more learned Protestants; since to omit oth-
ers, one of the most remarkable of them thus writeth: (o) Synods are an external judi-
ciall meanes to dicerne error: and (p) the surest meanes to decide doubts.

But to proceed forward, and to beginne with these. And first with the counsell of the Apo-
stakes: This counsell was assembled, as we read in S. (1) Luke, by reason of cer-
tayne contentious men, maintaining that the Gentils converted to the Christian Faith might eate meate offered vp to Idols, blood, and strangled beasts, contrary to the custome of the Jewes. The Apostles being assem-
bled, and bearing with the weakenes of the (1) Acts 15. Jewes in the infancy of the Church, deereed all prohibition of eating blood & strangled meates: After which decree once estab-
lishe, it is certayne, that it had by na mortall

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sine immediatly to have eaten of bloud, \\nstrangled meates; so as before it being a point
of indifferency, is now made necessary. This
appeareth from the text; First from those
words: Certaine going forth from vs, have troubled
you with words, subueruing your soules. But men
do nether depart out of the Church by
maintayning certaine opinions, nor by their
example therein can they subuer other mens
soules, if their doctrine and practice thereof
does still remayne about thinges indifferent.
Secondly from that other passage: is hath see-
med good to the holy Ghost and vs, to lay no further
burthen upon 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 those thinges which
are necessary.

Againe, neither would the Apostles have
gathered themselves togetheer so solemnely,
neither would they have ascribed the de-
creeing of it to the work of the holy Ghost,
if the Subject of the question, and difficulty
then discouered by the, had concerned matters
only of Indifferency, after such their decree
made. Now from the example of this coun-
cell, I doe gather, That if a councell by it
owne authority may decree, that the eating
of certaine meates (being otherwayes of
their owne nature indifferently to be eaten
with-
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without sinne) shall be unlawful, and shall repute and hold the impugners thereof for men departed out of the Church of Christ; then, à fortiori, what doctrine soever a councill shall condemn of it owne nature for Heresy, the same is to be reputed by all good christians for Heresy, and the defendours thereof for Heretikes.

Secondly, the councill of Nice was celebrated (though principally for the reprefening of Arius his Heresy, denying the Divinity of Christ,) yet withall touching the controversy of keeping the feast of Easter, as it is apparent out of (q) Eusebius, (r) Athanafius, & (s) Epiphanius. Now this councill pronounce Anathema to all those, who besides the denying of the Divinity of Christ should 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 Jews. And these Heretikes were called, Quartadecimani, of whom see Tertullian libro rum de praescript. Augustine Hares 29. And here we are to understand, that the word, Anathema, used and pronounced by this councill (which word is also almost every where used in all generall councils) signifieth as much as, accursed: and in this sense we find this word Anathema, to be used by the Apostle in severall (t) places, so as when a coun-

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cell pronounceth Anathema to any, for believing such or 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.

The third Counsell of Carthage (wherat S. Augustine was present) decreed, that the booke of the Machabees, with some other bookees should be acknowledged, as canonical, and pronounceth Anathema, and condemnation to all those, who should not believe them, as canonical Scripture. From whence it may be concluded, that seeing the booke of the Machabees teacheth Prayer (*) for the dead, that therefore this counsell alloweth that doctrine, condemning the contrary doctrine for Heresy.

The doctrine of the Novatians, 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 Penance) was condemned with the brand of Anathema, in the counsell of Rome, houlden under Pope Cornelius, as (x) Eusebius reporteth. At which


(x) lib. 6. c. 31.
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which tyme also was condemned for Here-
y the errour of Anabaptisme, as the fame (y) Eusebius relateth.

The councell of Calcedon condemned
the Heresy of Eutiches, who taught that
there was but only one (z) Nature in
Chrift after his Incarnation. In like fort the
first councell of Ephesus condemned the her-
esy of Nestorius, teaching two Persons to
be in Chrift, as appeareth out of (a) Prosper
and (b) Socrates. Now touching both these
lait Heresies, we are to understand, that both
Nestorius & Eutiches did believe in Chrift
Iesuour Salvour, as the Redeemer of the
world, yet they were registred and branded
for Heretikes only for their pertinacious er-
ing, touching the Person and Natures of
Chrif, as now the Protestants may be repre-
ted Heretikes, for their ascribing of Ignor-
ance, Passion, and Desperation to Chrift.

The councell of Chalcedon also decreed,
that vowed Virgins and Monkes could
not marry, condemning those with an Ana-
sthema, and for Heretikes, that should hould
and maintayne the Contrary, as is to be
seen out of the Counsell it selfe.

The fourth (c) councell of Carthage
(wherat 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 Herefie, and the main-
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Apostles Creede) in the succeeding ages, which I purposely omit. But now I heare demaund; First, how can it stand with the infallible authoritie of Gods Church, in not erring in matters of faith (of which privilidge I have intreated in the beginning of this chapter) if so she shall define the former Errors for condemned Heresies, and anathematize & curse the maintayners of them for wicked Heretikes (though otherwise they believed in the Trinity, Incarnation, Passion &c.) if the Doctrines be but only matters of indifferencie, and such as may stand with Salvation? Secondly I aske, how both the defenders & impugners of the sayd Doctrines can be freed from the brand of Heresie? seing the true definition of Heresy necessarilly agreeeth to the Doctrines maintayned by the one side; for it is certaine, that either the Catholikes, or Protestants doe make choyce of new opinions heerin, and do stubbornely maintaine these their Innovations against Gods Church.

THE
THE SAME PROVED FROM
the Authority of Gods Church, condemning Heresies; manifested by the writings of particular Fathers.

CHAP. VII.

O w to come to the second way of
discovering the Churches sentece in
the forefoaid points, which, by the
particuler judgment of the Auncient and
learned Fathers (who were in their sequeral
ages the thining lampes of Gods Church,
and whose authorities all succeding ages
are to reuerence) is easily enacted fro Gods
holy writte: for aniverseably hereeto we
read in (h) Deuteronomie: Remember the old
dayes, thinke upon every generation; aske thy fathers
and they will tale thee, thy Elders and they will de-
clore unto thee. And the Protestant Confes-
sio of Bohemia confirme thereunto saying:
The Auncient (i) Church is the true, and best mi-
striffe of Postcrisie, and going before leadeith the
way. Comming then to the Fathers, I will
first infilt in the particular Erroors (not tou-
ching either the Trinity, the Incarnation,
or Passion of our Saviour, or the Articles
of the creed, but points seeming of more in-
differencie) condemned by them for open
and damnable Hereties.

Next
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Next, I will set downe divers of the Fathers sayings and sentences, pronounced of Heresie and Heretiks in generall. But before we come to the condemnation of particular Heresies, we must conceaue that reason it selue, and reverence due to the cheife Doctors & Fathers of the Primitiue Church, must presuppose, that in those times all those opinions were generally acknowledgd for damnable Heresies, which are placed in the Catalogue of Heresies, by Ireneus, Hierome, Epiphanius, Philastrius, Augustine, Theodoret, and other approved authours. This by drift of all reason is to be acknowledged for two respects: fist, because we cannot finde any Doctor or wyter of the same ages, who contradicted the foresaid Fathers; for placing in their Catalogues, any opinion, for Heresy, which was not Heresy: Secondly, in that the forrenamed Fathers and Authours of the Catalogues of Heresies were godly and learned men, and therefore neither would nor durst brand any opinion with the note & marke of Heresie, which the whole church of God did not then take as Heresie.

All this then justly and truly presuppos'd, let vs proceed to the particular Heresies so registred for such by some of the foresaid fathers; where (for the fuller convincing of our
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Of our Neutrals in Religion my greatest choice (some few only excepted) shalbe of the controuersies remayning still at this day, betweene the Catholikes and Protestants.

1. That God was the author of sinne, was maintained by Florinus, & condemned for Heresy or rather Blasphemie, by Irenæus, and Vincentius Lyriniæus.

2. The opinion touching the Impossibility of the Commandments, was maintaine by certaine Nouellists of those tymes, and condemned for Heresy by Jerome in these words: Excratum &c. We do execute and abhorre the blasphemy of those, who say, that any impossible thing is commended by God to be kept, and observed by man. See also the like condemnation thereof given by Augustine.

3. That man had not free will, is averted by the Manichees, and condemned for an explorate Heresy by Jerome, in these words: Manicheorum est hominum damnare naturam, & liberum esse arbiisium: The Manichees doe condemn mans nature, & doe take away free will. As also by S. Augustine saying: Pecatorum originem non tribuit Manicheus libero arbitrio: The Manichees do not ascribe the beginning of sinne to Freewill.

4. That Faith doth only justify, was condemned for an Heresy in the Eunomians by Saint
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Saint Augustine, (q) who further fayth, (r) That it first proceeded from the false vnder-
standing of S. Paul in his Epistles.

5. That Prayer or Sacrifice could not be offer-
ed up for the dead, is maintayned by Aërius &
his followers, who also taught, that no set
fasting-dayes are to be appointed by the
church: yet were these two opinions con-
demned for Heresies by (s) Epiphanius, and
Saint (t) Augustine, who thus wryteth:
Aërian Heretics doctent, non oportere orare, aut of-
ferre sacrificium pro mortuis, nec Statuta solemni-
ter celebranda esse uelius, sed cum quia voluerit, se-
numandum, nec videatur esse sub lege. The Aërian He-
eresies doe teach, that we ought not to pray, or offer
sacrifice for the dead, that solemn fastng dayes are
not to be celebrated, but that every one is to fast, who
is pleaseth him, least otherwase he might seeme to
be under the law. Thus far S. Augustine.

6. That Priests might marry, was condem-
med in Vigilantius for Heref, by Jerome,
who in his booke agaynst Vigilantius thus
writeth: Quid faciunt Orieitis Ecclesia &c. What
do the Churches of the East in this point? what the
Church of Egypt, and the Apostolical Sea? they ad-
mit for Priests, men, who are ebter virgin, or cu-
tinent, or if they haue wyues, do cease to become
husbands.

7. That Marriage and Virginity were of
equal dignity, was defended by Iouinian,
who
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who also absolutely denied all diversity of merits; yet was this his error condemned
for hereby by (u) S. Hierome, and S. (x) Augustine, thus writing hereof: "Abominant
nemus errorem, qui dicit nullam in futuro merito-
rum distantiam: We condemn the error of Cui-
nian, who teacheth that there is no disparity or dif-
ference of merits in time to come.

8. That the Church was not ever visible,
was taught by the Donatists, but condem-
ated for a most wicked hereby by S. Augustine,
who thus discourseth thereof: Donatista detorquet
Scripturas in Ecclesia Dei, vt tamquam descrieste
et perisse de toto orbe videarent. The (x) Donatists
do detest the Scripture, and apply it to the Church
of God, that the Church thereby may seem to have
suffered effect, or perished out of the whole world.

9. That Baptisme of Children was not neces-
fary, was taught by the Pelagians, but con-
demned for a manifest hereby, by (y) Inno-
centius, by S. Augustine (z), and by S. (a)
Leo.

10. The Religious use of Images of Christ &
his Saints, was sacrilegiously denied by Ze-
naias Perfa, as (b) Nicephorus witnesseth,
writing thus: "Xenaias iste primus (d audacem
animam, & prae immodere, quae illius placiere, imaginem
Christi & eorum, quam illius absentem, imagines vene-
randas non esse. That is this: Xenaias was the first
that vomited forth this word (b) should soule & impu-
dent
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denecouth!) that the Images of Christ and his servants were not to be worshipped.

11. That we ought not to pray to Saints, or to worship their Relikes, was iutified by Vigilantius, but condemned for hereby by S. Jerome (c) and by S. Augustine, who of this latter branch thus wryteth: Sanctorum (d) iuera Vigil-
corporum, & precipue Beatorum Martyrum Rehi-
quia, ac si Christi membra, sincerisme honoranda
credimus; Si quis contra hanc sententiam vene-
runt, non Christianus, sed Eunomianus aut Vigilan-
tianus creditur. It's believe, that the Relikes of ho-
ly 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 accom-
panied no Christian, but an Eunomian, or a Vigilan-
tian.

12. The overthroving of Altars, and casting
away of holy Chrisme, was taught & practised
by the Donatists, yet was this their sacrile-
gious proceeding condemned, and them-
selves branded for heretikes by S. (c) Augu-
syne, and by Optatus, who speaking to the
Donatists, discourseth thereof in this man-
ner: Quid (f) est tam sacri
gum, quam altaria
Dei (iniquus & vos abiquando obtulitis) frangere,
radere, remedere? Quid enim est Altare, nisi sedes
sanguinis & corporis Christi? Quid vos offenderis
Christus, cuius ilic per certa nomina corpus & san-
guis habitabat? What is so sacrilegious (O you Do-
F

(c) Li. con-
(d) Lib. de
Dog. c. 72.

(c) Li. con-
(f) Lib. c.
(1) c. 40.
Epit. 160.
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manifests) as to break, deface, and cast down the
Altar of God, whereupon your selves have sometime offered up sacrifice? What other thing is an
Altar, then the seat of the body and blood of Christ?
In what hath Christ so offended you, whose body &
blood for certaine moments or short times, did dwell
or remayne upon the Altar?

To be short, I passe over (as lesse pertinent to the Controversies of these tymes) how the Error of Origen touching the sal-
sation of the Damned was condemned for He-
refy by (g) S. Augustine; the Error of Ter-
tullian denying second marriages was in like

fort mightily reprehended and condemned
by the fayd (h) S. Augustine: though both
these Doctours (I meane Tertullian and
Origen) had otherwaies by their learned
writings, deserued well of the church of
God; and though the Heresies taught by
them, might seeme partly to be excused, to
wit, the one in the defense of chastity, the
other of mercie.

Thus far touching the foresaid controversiees condemned for Heresies by the fathers
of the Primitive Church, though the subject
of the fayd Heresies was neyther touching
the Trinity, the Incarnation, Passion of our
Saviour, or the Articles of the creed; A point
so evident and conteyled even by the Prote-
stants, as that many of the foresaid examples
are
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are collected out of the Fathers, and confessed to be condemned by divers learned Protestants; as by the Centurists in their fourth chapter of every several century; by Oslander in his several centuries, as also by Pantaleo in his chronology. Besides which condemnation of the church, either these Doctrines, or the contrary to them, are necessarily proved to be Heresies, even from the definition of Heresy above set downe; and from whence it followeth, that both the Catholikes and the Protestants (the one believing the, the other not believing them) cannot be saued, seeing Heretikes continuing Heretikes cannot be saved.

Now, to come to the sentences of the Fathers, powred out in great heate and feruour of zeale, agaynst Heretikes and Heresy in generall. And first to beginne with Saint John the Evangelist; S. (k) Irenæus relateth (k) Lib. ii. (to set down Irenæus his owne words) that Polycarpus the martyr, who was scholler to the Apostles, was wont to tell, how that S. Iohn (the Apostle of our Saviour) being at a certayne tyme in Ephesus, going into a publike Bath, and finding Cerinthus the Heretike to be within the bath, ran presently out of the bath, laying to them, that were with him; let vs flye from hence, for saue lest the bath fall vp vs, & kil vs, in which the enemy of God

F 2

Cerinthus
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(1) Vbi su. Cerinthus abideth. The same Author (1) Irenæus in like sort relateth in these words following, how that the forefaid Policarpus, meeting at Rome by chance Marcion the Heretike, and he demanding of Policarpe, whether he knew him or not? Policarpe answered, I know thee for the first begotten child of Satan.

To conclude with the testimony of this Father, the sayd Irenæus wryting to Florinus an Heretike, who once was Scholler to S. Policarpe with him, thus sayth:

(m) These opinions of thine (O Florinus) to speake friendly, are not true, nor wholesome. These opinions are repugnant to the Church, &c. I may truly protest, that if the holy and Apostolical Priest Policarpus had heard of such opinions as thou defendest, he would have stopped his ears & cried out (according to his fashion) o good God, vis-to, what miserable synes hast thou referred me, to heare these things? and presently would have runne forth of the place, where he had been standing or sitt- ing, where such doctrine had byn vistered. But now to reflect a little upon the premises: Cerinthus, Marcion, & Florinus did all believe in the Trinity, the Incarnation of our Saviour, and receaued the Apostles creed, and erred only in lesser points; For if they had erred in denying the Trinity, Incarnation, Passion &c. they had not byn reputed for
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for Heretikes, but rather for Iewes, Pagans, or Intidells, as above is noted; and yet we see, what sharp reprobations were used a-gainst them by S. John and S. Policarpe his scholler, (as to fly out of their company: to acknowledge them to be the Children of the Devil: to stoppe their owne cares for not hearing of their Errors &c.) all which speeches had byn outer much aggrauated, and transcended the bond of Charity, if their Errors had rested only upon matters of Indifferency, and had byn but such, as had byn compatible with mans Salvation.

But to proceed to the sentences of other Fathers in this point, S. Ierome expressly thus writeth: (n) For one word or two contrary to the faith, many have byn cast out of the Church. Yea: A polgo. he pronounceth and proceedeth further, ex- contr. Ruf- preffely thus wryting: Haretici quicingu, Chri- fin. sium non sunt: whosoever are Heretikes, those men are not Christians. Balill was wont to say, as (o) Lib. 4. (p) Lib. de prescript:, bisli. c. 17. instructed in the divine doctrine, will not suffer any syllable of the divine decrees to be corrupted; but for its defence (if necessity forceth them) will undergo any kind of death. (p) Tertullian (that Auncient Father) hath a sentence not much differing from that of the former Father (q) S. Augustine: Imagine a man to be chail, continent, contra Do- not conctous, not serving Idols, ministering hospita- cap. 8. lity
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[Text continues with a discussion about the Donatists and their disagreement with S. Augustine, mentioning certain points about heresies and orthodoxies, and emphasizing the importance of the Trinitarian and Incarnational formulations as recited with the Apostles' Creed.]

Briefly S. Augustine in q. 11. in Matt. thus describeth an Heretike: Hereticus est, qui de aliqua parte doctrina Christiana falsum credit. He is an Heretike, who believeth any false thing touching any part of Christian fasyth: within which definition it nececessarily followeth, that eyther the Protestants for not believeng Purgatory, Prayer to Saints, freewill, merit of workes &c. or the Catholikes for belieueng of them, are to be included. S. Gregory Nazianzen orat. 37. Vnum vmi coharet &c. One point of fasyth agreeth with another, so as of them altogether there is made a certayne golden and wholesome chayne.
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chayne; therefore if but one opinion or article be taken away, or made doubtfull, the whole chayne of faith will become broken. S. (s) Cyprian: Dmi-
nu noster Iesus Christus &c. When our Lord Iesus Christ did testify in the Gospell, that those were his enemies, who were not with him, he noted not any one Heresy, but he manifestly sheweth, that all Heretikes whatsoever are his enemies, saying: He that is not with me, is against me, and he that doth not gather with me, disperseth. S. (t) Chryso-
stone: Quemadmodum moneta Regia &c. Even as who parteth away a little of the Kings silver, maketh the whole peace to be adulterate: sic et, who overthroweth the least branch or part of true Faith, may be said to corrupt the whole. be proceeding from these small beginnings to worse courses.

To come to an end of the Fathers judgments in this point. S. Ambrose shall (u) (u) Lib. 6. conclude all, who thus plainly writeth in Luc. c; heereof: Si nnnm horum retraxeris &c. If thou shalt recall, or deny any of these points, thou hast re-
tracted thy owne Salvation: for even Heretikes seeme to challenge Christ to them; for no man will deny the name of Christ: nevertheless he indeed de-
nyeth Christ, who doth not confesse all points of Faith, instituted by Christ.

Thus far of the Fathers judgments in this matter, where I am to aduertise the Reader; first (as above I have touched in the Counells) that if all false Doctrines what-

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foeuer pertinaciously defended against the church of God be heresies, as the definition of Heresy aboue explicated, proueth them to be, and as the Fathers of the Primitive church, (and in them the whole church of God) haue maintayned; then either the Protestants, or Catholikes, for their different houlding of contrary Doctrines, touching Freewill, Purgatory, Prayer to Saints, Sacrifice &c. are to be accepted Heretikes, & consequently both cannot be saued in their Religion. For that Heretikes (continuing Heretikes) cannot be saued, is demonstrated, first, from the fearfull threats and comminations of the Apostiles, thundred out against Heretikes (of which point I haue discoursed aboue.) Secondly, from the Authority of the church of Christ, which excludeth all Heretikes (as I haue shewed) from all hope of salvation; and lastly (to omit many other reasons) from that principle, that Heretikes are no members of Christ his Church, of which point we are to dispute in the next place. The Second thinge to be aduertised is, that not any of the former authorities of the fathers against Heresy, are restrayned by them to Heresies touching the Trinitie, the Incarnation of Christ, his Passion, or the Articles of the creed, supposing the denyall of them to be hereties, as indeed
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indeed they are not, but rather blasphemyes & Infidelity, (for of these there is made no mention, or intimation in their authorities) within which compasse our Formalists in Religion seek to confine their fayth; but they are implicitly extended by the fathers to all Heresies whatsoever, whether they concerne the supreme and fundamentall points of Christian Religion, or any other secondary, and lesse principall points of the sayd Religion.

THE SAME PROVED, FROM that Principle, That neither Heretikes nor Schismatics are members of Christ's 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 here handled. The Principle is this: That Heretikes houlding any Heresies whatsoever, are no members of the Church of Christ: the deduction is, that Heretikes therefore cannot be saved; since none can be saved, but such as are members of Christ's church. This principle is proved (as above is intimated) out of God's holy worde: as where it is (a) sayd: (d)1 Tim. Certame 1.
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Certaine men made shippewracke touching faith; that is, they fell out of the shippe of the church by forging of Heresies. And againe:

(b) They went out of vs; that is, as S. Augustine expounds it, out of the church, whereof we are. The explication of which texts are warranted eu'en by force of Reason: for seing the church is an united multitude (for it is one kingdom, one people, and one body) and this union chiefly refteth in the profession of one faith; 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 body.

If we proceed to the testimonie of the Auncient Fathers, we shall finde them of an unanimous judgment heerein; to wit, that Heretikes are no members of Christ's Church, & thersore cannot be faued. And first occurreth(c) S. Irenæus, who fayth, that Polycarpe did converte many Heretikes to the Church: thersore it may be concluded, that those Heretikes before their conversion, were not of the church.

S. (d) Cyprian faith: Heretikes, though they be out of the Church, do challenge to themselves the authoritie of the Church, after the manner of Asps, who not being men, would be accounted to be men. The same faith thus in another
place wrytheth: Cam (e) Deo manere non possunt, (e) Lib. de qui in Ecclesia Dei unanimes esse voluerunt. They cannot remayne with God, who dissent in judgment Ecclesia: from the Church of God. And yet more fully in the same place: Non persuerit ad Christi præmia &c. He arriveth not to the rewards of Christ, who leaveth the Church of Christ; he is an alien; he is profane; he is an enemie; he shall not have God for his father, who bath not the Church for his mother.

S. Ierome: Qui non à Domino Iesu Christo, sed ab alio (f) &c. Who take their denomination, or (f) Indi-name not from our Lord Iesu Christ, but from some lego coth other (as the Marcionists, Valentinians, Montanists, &c. are not the Church of God, but the Synagogue of Antichrist.

Finally S. Augustine (for I haue all-ready dwelled ouer longe in the authoritie of the fathers) pronounceth, that: Nihil sic formidare debet &c. (g) A Christian ought to feare no- (g) tract. thing so much as to be separated from the body of Christ, which is his Church, and which is one, and anem. Catholike; for if he be separated from the body of Christ, he is not a member of Christ; then is he not strengthened with his Spirit. But who hath not the Spirit of God, the same man is not of God. Thus far S. Augustine, with whom even the Protestants do ioyne heerein in judgment, for D. Doue thus faith: This proposition, that Heretikes are not to be communicated withal, is undoubted.
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tedly true. And D. Sutcliffe, in his examen p.
9. alleadgeth the Laodicean councell Can.
31. 32. 33. in proofo thereof, thus conclud-
ing: The Laodicean Counsell doth directly calem-
ne Communion with Heretikes, either in Marriage
or Prayer.

This already alleadged may serue to
prooue, that Heretiques are no members of
the Church of Christ, and consequently
cannot attaine saluation, since it is agreed a-
mongst all learned men, that only the mem-
bers of the church of Christ, can fynd Salua-
tion in Christ. Now heere by Heretikes,
we cannot understand those, who deny the
Trinity, the Incarnation, the Passion &c.
seing the denyers of these Articles are not
Heretikes (as is aboue shewed in the defini-
tion of Heresy) but they are either Jews, Pagans, or Infidels: fro which it followeth, that
the fathers authorities aboue set downe
against Heretykes, cannot be applied to
the denyers of the Trinity, the Incarnation,
&c. but they are to be limeted to such He-
retys, who maintayne lesse errours tou-
ching Christian fayth. We will in this place
descend to Schismatiks, who if they be ney-
ther of the church of God, nor can uttilie
expect any saluation (during such their state)
than de fortiori, no Heretike can expect anie
saluation; since a schismatike believing all
articles
articles of Christian faith, doth only in will divide himself by disobedience in not communicating with the church in Prayers and Sacraments, whereas an Heretike with greater malice (as is above sayd) willfully and contumaciously maintaineth in his judgment Errors and false opinions, condemned by the church.

Now that a Schismatike is not a member of Christ's church, is first proved from those texts of scripture (above in part touched) where the church is called one soul of shepe, John 10, one Body, Rom. 12, one spouse, and one Dove, Cant. 6. But now Schismatike, according to its Etymologie, divideth that which was one, into parts; for Schisma, being a greeke word commeth of the verbe, καθέλλεα, which is scindere; therefore as a member being cut from the body, is no longer a part of the body; so a Schismatike dividith himselfe by his owne disobedience from the communion of the church, is no longer a member of the sayd church. This verity, to wit, that Schismatiks are not members of Christ's church, is (besides the former proofs) warranted with the authoritie & sentences of the Auncient fathers. And first S. Cyprian thus purposely writeth of Schismatikes: (h) (b) Lib. 4d Qui cum Episcopo non sunt, in Ecclesia non sunt. Epist. 4. ad Those who agree not with the Bishop (meaning Florium, the
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the supreme Bishop of God’s church are not in the Church.

The said (i) Father most elegantly compared Schismatikes, to beames divided from the sunne, to boughes cut from the tree, and to Ryuers wholly separated from their springs.

S. Chrysofome discoursing of Schismatikes, thus (k) saith: Schismatis significatio satis eos arguit &c. The very significations of the word Schisme, both sufficiently reprehend them, or rather the very name of Schisme is a vehement condemnation of them &c. which Father in another (l) place copareth a Schismatike to the hand cut from the body, which therupon ceaseth to be a member; and expressely affirmeth, that Schismatikes, though they consent with the Church of Christ in Doctrine, yet are not in Christ’s church, but in aliter Ecclesia, meaning in a Church differing from Christ’s Church.

S. Ierome distinguishing Schisme from Hereisy, thus discourseth: Inter (m) Heresim & Schisma hor interesse arbitramur &c. We take this to be the difference betweene Hereisy and Schisme; That Hereisy maintayneth a perverse and false Doctrine, whereas Schisme, ab Ecclesia pariet separat, in like manner separateth a man from the Church, in regard of dissension and disobedience to our Bishops.
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S. Augustin thus woundeth a Schismatike: (n) Heresici & Schismatrici congregationes (o) Lib. de fias Ecclesias vocant &c. Hererikes and Schisma-side & symtikes do call their congregation, the Churches. But &c. Heretikes do violate their faith in believing falsely touching God; whereas Schismatikes, though they believe the same points, which we believe, yet through their disensions, they do not keep fraternal Charity: wherefore we conclude that wether an Heretike belongeth to the Catholike Church, because he loueth not God; nor a Schismatike, because he loueth not his neighbour.

To conclude, (o) Fulgentius agreeeth with the former reverend Fathers, thus saying: Firmissimè tene &c. Believe for certaine, and doubt not, that not only Pagans, but also leues, Heretikes, & Schismatikes who dye out of the Church, are to goe into everlasting fire.

And thus far concerning Schismatikes, who because they be not of the Church, cannot obtayne salvation; which point being made evident by so many authorities both divine & humane; then much more strongly may we conclude, that Heretikes (as exceeding the Schismatiks in pravity and malice, and being excluded with them in like sort out of Christs Church) cannot be saved.

But before I end this Chapter, giue me leave (good Reader) to expatiate a little beyd my
my designd limits: O then you Schismarikes heere in our owne Countrey, whose soules are wholly absorpt in earthy and muddy considerations, cast your eyes vpon your owne states, and vse some small intromission vpon your selues. You see heere, what a daungerous censure the Auncient Church of Christ, by the mouths of its chiefe Pastors and Doctours, hath thundred agaynst you: It sayth, you are not of Christ's Church; you are aliens, & strangers thereunto. It further pronounceth, that dying in such your state, you are depriued of all hope of saluation. Good God! what stupor, and dulnes of yours is this! Are you Christians? preferre then Christ before the world. Feare you God more then man? Give then to God, what is God's, and to Caezar, what is Caezars. Reflect vpon three principles of the Catholike (and therefore your owne) Religion.

The first, that God ordinarily deriveth his grace into mans soule by the conduits of the Sacraments, and giueth absolution of ones sinns particularly by the Sacrament of Pennance and confession, & not otherwise: you willfully deprive your selues of the participation of the Sacraments, and thereby of grace, and of the remission of your sinnes: & are you not then as dried branches, void of that heavenly iuyce, which giueth lyfe to the
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the soule? you want this grace and forgiveness of your sinnes; where then is your hope of eternall life? remembre the Apostles words, and be afraiad: gratia Dei, vita eterna; and do not disjoyne those asunder, which S. Paul hath so inseparably united.

The second is, The uncertainty of any particular mans salvation, which point is able to tryke you dead through feare; and the rather, since it is no small signe of a mans future damnation, deliberately and wilfully (year after year) to deuide himselfe from Christ's church, and from all the spiritual influences streaminge from thence.

The third, That there is a Purgatory, the paynes whereof, though terminable, yet are insupportable. Suppose then the best, that is, that you finally dye with true Repentance and reconciled to Christ's church (which yet is not in your owne power, but out of the maine Ocean of Gods mercy) neuertheless your owne fayth assureth you, that you must suffer in that place even insufferable torments for your former disfunction; & that your continuance in dissembling thus with God, servis but as bellowes the more to blow that dreadfull fire. O how great interest then are you to pay in the end, for the enjoying of this your mispent tyme? If you be Catholikes (though but in hart) you be-

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lieue all heere sayd, and therefore may the more asolutely preluge of your owne future misery. Yf you doe not believe these three points of Catholike Religion, then are you damned no lesse for want of true Faith in Christ, then otherwise by your unchangeable Schismatical discords, for want of due co-
formity to the church of Christ: Therefore I with you to awake out of that spirituall letargy of the soule, & daily meditate on that of the Apostle: Corde creditur ad justitiam, or ei
fit confessio ad salutem. (q)With the heart we believe unto justice, but with the mouth Confession is made unto salvation. And lett that dreadfull commi-
nnation and threat of our Lord and Saviour preuaile with you herein: (r) He that denyeth me before men, shalbe denied be-
fore the Angells of God. But I will say my selue, remembring my yndertaken Subiection, and will proceed to the next Head.

THE FORMER TRUTH PROVED,
from the consideration of the punishments amn-
ciently inflicted upon Heretikes, by the Church
of Christ.

CHAP. IX.

HAVING in the precedent Chapters shewed the Judgment of the church of Christ, by way of do-
ctrine & speculation agaynst Heresy
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fy and Heretikes in generall; we will in this place insist in relating the practice of the said church agaynst Heretikes, consisting in the punishments aunciently inflicted vpon Heretikes, by the authority of Gods church; from the consideration whereof we may easi-ly gather, that the church of Christ in those symes infallibly taught, that Heretikes so li-ting, and dying, could not be fauend; seeing it would never impose such multiplicity of severa punishments vpon men, for their houlding of those doctrines, which might stand with the salvation of the believers of them. And first we are here to observe, that the punishments inflicted vpon offendours by the church, were eyther Ecclesiastical, or Politicall, & Civil.

The first of Ecclesiastical punishments for Heretikes was Excommunication, by the which Heretikes were driuen away from the Sacraments, were deprived of the common suffrages and prayers of the whole church, and finally banished from the community & comfort of the godly and faith-full. This censure of Excommunication of Heretikes is most auncient; seeing that it had its beginning from the first times that coun-cells began to be celebrated for the extirpa-tion and rooting out of Heresies, & is foun-ded vpon all those places of Scripture in the
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foregoing chapters alreadged, agaynst Heresy and Heretikes.

Another Ecclesiasticall censure agaynst Heretikes, is the deprevyng them of all the use of spiritual power, and authority, whether it be of order or Jurisdiction. This kind of power belongeth only to Ecclesiasticall Persons, or the Cleargy: according hereto, if a Priest became an open Heretike, he was commanded by the church, not to performe the publique Jururgy of the church, & if he did contrary thereto he was adjudged by the church, to finne mortally. In like for a Bishop, lea-uing his Fayth and maintayning any one Heresy, did thereby loose all his authority of Jurisdiction, and thereupon during such his state, all his Absolution, censures, punishments, and sentences practiced by him to-wardes any Person, were adjudged by the church of God, to be of no force or validity.

To which practice of the church (a) Saint Thomas subscribeth in these words. Hereticus non possunt absolvere, nec excommunicare, nec indulgentias facere, aut aliquid huiuscemodi; quod si secerint, nihil actum est. Heretikes (speaking of Clegary men) cannot absolve any one, nor excommunicate, nor give indulgences, nor exercise any such like point of spiritual Jurisdiction; and if they attempt contrary hereto, they do but practice in vayne.

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Touching Politicall or civill censures, or punishments, ancietely inflicted vpon Heretikes. The first may be, that such men were forbidden to contract any marriage with other Religious and faithfull Christians; and such of the faithfull Christians as did marry with them, did finne mortally. This is proved out of the (b) Laodicean councell (above touched) prohibiting all such mariages, also all praying and communicating in Sacraments with Heretikes; of which point I will hereafter intreate more fully.

Another punishment was, that Heretikes were wholly restrained by the church, from all practice of their Religion. This appeareth from the actions of Constantine the Great, who was so farre from granting liberty of Religion to the Arians, as that he threatened banishment to all who would not subscribe to the Nicene councell. The same is proved from the like judgement of Louisianus, who being elected Emperor by the soldiars, admitted the acceptance thereof with this condition, and not otherways; to wit, that all the subiectes of the Empire would promise to keep an entire vnity of christian belief & practice. The like judgment here-in is of the Auncient Fathers. And first S. (c) (c) Epi. Ambrose (though sollicited therunto by the 33rd Mar. Emperor Valentinianus) would not suffer the Arians
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Arians to have within his jurisdiction any one Church, for the practice of their Religion, to be allotted for them. (d) S. Chrysoftome being moved by the Emperor of his time, to grant a Church to one Gaynas a Duke, for the practice of his Heresy, with great Christian courage openly with flood the same. (e) S. Leo did much reprehend Anatholius (Bishop of Constantinople) for permitting Heretikes to live promiscuously with Catholikes. Finally (f) S. Augustine did vehemently persuade one Olympus an Earle, that he would divulge and put in practice the lawes of the Emperour, made against the Heretikes Donatists (who taught the Invisibility of the Church) that so through force of the lawes they might not be suffered to make any profession of their Religion.

A third punishment concerneth the books of Heretikes, which the Church of God ever prohibited to be read indifferentely of all; but only by such learned men, as were able to refute the Errors and Heresies contained in the sayde books. And hence it is, that we finde, that the fourth Council of Carthage admonished the Bishops, that they would read the books of Heretikes, but only for necessity. In like sort the seuenth Council prohibited the books of the Irenæus Here-
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Heresies, who did write virulent Treatises against the Religious use of Images. To proceed further; there were divers other chastenements appointed for Heretikes in the auncient Church. (h) and by the auncient Christian Emperours in their lawes; as Banishment, a pecuniary (i) mulct, or fine; the losse (k) of all their goods; And lastly, when the insolencie of Heretikes did grow insufferable, even death itself; which punishment of death Valentinian and Marcian (the Emperours) did first decree: of which point see the judgment of the Councell (l) of Chalcedon, of (m) Ierome, and lastly of (n) Augustine, who ex professo proueth, that Magistrates have power to puniſhe Heretikes, even which the sword.

Thus far touching the punishments aunciently appointed by the Church of God, against Heretikes. Now to apply this to our purpose, I do hereewith the reader, to take into his consideration two things: first, that here is no mention made in the former authorities, what the Heresies were, against which such severe proceedings were put in execution; neither is there any intimation in them of the deniall of the Trinity, the Incarnation, the Passion &c. but the said punishments were extended to all Heretikes indifferently, and without any limitation.

of peculiar Heresies.

Now that these punishments were not ordained for the deniers of the Trinity, the Incarnation, the Passion &c. is evident for two reasons: first, because (as is often above sayd) the deniers of these supreme points are not Heretykes, but Infidels or Lewes: secondly, because the punishment of death only (and no inferior punishment aboue mentioned) was appoynted by the church for those, who once were Christians, but after did fall into Infidelity, by denying those supreme poyns of Christian sayth.

Secondly, the Reader is to obserue, that being Heretikes, though not denying the Trinity, the Incarnation, the Passion, the Decalogue &c. did undergo the fore-sayd punishments; the whole Church of God (with is governed with the spirit of the holy Ghost) would never have inflicted upon them, erring only in lesser matters then about the Trinitie, Incarnation, Passion &c. such seuerre and rigorous punishments, as are aboue mentioned, if she had thought, that the defence of those errors (how small soever they seemed) could have stood with the saluatio of mans soule: since otherwaies the church should have discovered her selfe to be a most cruell Tyrant, and not an Indulgent mother to her Children & members.
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Chapter X.

O paffe fro the authority of Gods sacred word, his holy church, & the Auncient Fathers (the pillars thereof) touching the nature of Heresy and Hereticks, as also touching the unity and Infallibility of the same church, and the persons disincorporated & separated from it; from all which heads it hath been evidently evienced, that a man obstinatly defending any one Errour in faith and Religion, cannot expect salvation; It now remaines, that the same be made eviident even by force of reason, that therby all men enjoying the faculity of reason, may the more easily subscribe to so vndeniable a veritie, & say with the Psalmist hererin: (i) Testimonia (i) Psal: tua credibilis facta sunt nimis.

Well then, the first and chiefest reason is taken from the causes of true fayth, where for the better conceaung thereof, we are to understand, that fayth is a supernaturall habit, not obtaunyd by the force of nature. Therefore to the believe of any one Article or point of fayth two things concurre: the one is the first reuailing Verity (as Schole-
men speake) which is God Himselfe: the se-
cod is the Church propounding the article to
be believed. Now when we believe any
point of fayth, God, who is the first reuea-
ling Veritie (as is sayd) reucaleth it to the
church, and the church propounds it, so re-
uevaed to vs, to be believed. And thus we
believe a point of fayth, through the autho-
rity of God revealing, & the church propo-
unding; and where we believe any thing,
though it be true, & not through this autho-
rity, this is not supernatural belief in vs,
but only an opinion grounded vpon other
reasons & inducements: Even as the Turke
belieueth, that there is a God, Creator of the
worlde, yet this his believe is no true fayth,
but only a meere opinion of a thing which
is true; since this his believe is grounded not
vpon Gods authority revealing this, but on-
ly vpon his Alcoran, being otherways a fa-
bulous booke, though of the being of one
God it speakeeth truly.

Now to apply this. This first revealing
Verity, which is God, (through whose au-
thority we ought to believe every article)
doth with one & the like authoritie reveale
all Articles of Christian Religion to the
church; so as it is as forcibly revealed to be
believed that there is (for example) a Pur-
gatory, or that we ought to pray to Saints.
(granting these articles to be true) as that there is a Trinity, or that Christ was Incarnate; from whence it vnausyably followeth, that who believeth in the Trinity, and yet doth not believeth, that there is a Purgatory, or that we may pray to Saints, hath no true and supernatural beliefe of the Trinity; but only believeth that there is a Trinity, because he so understandeth, or is persuaded thereto only by his owne reason, or through some other humane moitues, according to that sentence of S. Augultine lib. de utilitate credendi cap. 11. Quod intelligimus aliquid, rationi debemus; quod autem credimus, authoritati. For if he did believeth, that there is a Trinity, or that Christ was Incarnate, through Gods authority so revealinge this truth to be believed, by the same authority he would have believed that there is a Purgatory, or that we ought to pray to Saints; feing both the Articles of the Trinity, and Purgatory, or praying to Saints are equally & indifferently a like propounded by God and his Church to be belieued. Thus we may demonstratively conclude, that what Protestant doth believeth in the Trinity, and yet doth not believeth that there is a Purgatory, praying to Saints, Freewill, the Reall presence (admitting them once to be true) or any other point controversed betwene
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weene Catholikes and Protestants, the same man hath no true fayth at all of the Trinity or Incarnation, and consequently for want of a true and supernaturall fayth, cannot be saued; since we read (a) Quin non credit, condemnabitur. Who belieueth not, shall be condemned. And from this former ground it proceedeth; that (b) S. Thomas, & all other learned Schoolemen teach, that who belieueth not only for Gods authority, to reualing any point whatsoeuer, great or small, fundamentall or not fundamentall, the same man belieueth not any other Article at all, with a true and supernaturall fayth: and hereteo accord those wordes of (c) Tertullian against Valentinus the Heretike: Some things of the Law and Prophets Valentinus approveth, some things he disalloweth; That is, he disalloweth all, whilst he disproveth some. Which sentence of Tertullian must of nececssity be true, since who rejecteth the authority of God in not belieueng any one article propounded by God to be belieued, the same man begetteth a suspension or doubt of Gods authority, for the belieueng of any other article, how fundamentall soeuer.

Another reason may be taken from a distinction of fayth, which according to the learned is of two sortes; The one they call explicite fayth, the other implicite. Explicita fayth is
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that which all men under payne of damnation are bound to believe; As, according to most of the Schoolemen, the Trinity, the Incarnation of our Saviour, his Passion, the Decalogue or ten Commandements, the articles of the Creed. *Implicitly fayth comprehendeth all those points, which evry unlearned man is not bound expressly & distinctly to believe and knowe in particular (though he be expressly bound not to believe any thing contrary thereto) but is to rest in the judgment of the church concerning all such points; and what the church of Christ houldeth therein, he is bounde implicitly to believe. This distinction is warranted not only in the judgment of all Catholic Schoolemen, but also of the most learned (d) Protestants, though they commonly forbeare the phrase of *explicite & *implyte fayth; & particularly of D. Feild, who in these words following, giueth the reason thereof, saying: For (e) seeing the Controversies of Religion in our time are growne in number so many, and in nature so intricate, that few have time and leisure, fewer strength of understanding to examinethem, what remaineth for men desirous of satisfaction in things of such consequence, but diligently to search out which amongst all the Societies of men in the worlde, is that blessed Company of holy ones, that household of fayth, that spouse of Christ, and Church


(e) In his Treatise of the Church in his Epist. Dedication to the L. Archb. Bishop.
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Church of the living God, which is the Pillar and ground of truth, that so they may embrace her communion, follow her directions, and rest in her judgments? Thus D. Field.

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 which, and the express and articulate belief of which, a man cannot be saved: And these be those only, which our Newstraitists in Religion hold necessary to be believed: Implicit faith of other points also is necessary to salvation, because otherwise their believing implicitly & involuntarily what the Church teacheth therein, we cannot (according to the former Doctours words) range our souls to the blessed company of both ones, the household of faith, the house of Christ, and Church of the living God. AGAIN, seeing implicit faith is necessary to salvation, we must grant, that this implicit faith hath some Object. This Object is not the Articles of the Trinity, the Incarnation, the De-salogue &c. (according to the foresaid judgment of the Schoolemen) since these are the objects of explicit faith (as is above mentioned) therefore Articles of seeming lesser importance are the object of implicit faith, the which
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which articles as a man is bound implicitely to believe in the faith of the church; so he is bound expressly not to believe any thing contrary to the said articles. Seing then divers Controversies betwene the Catholikes & the Protestants are included under this implicit faith, and that the church of God houndeth of them but one way; It manifestly followeth, that the contrary believers of those points do err in their belief, and consequently for want of this true implicit and necessary Faith, cannot be saved.

3. A third reason may be this: It is proper and peculiar to virtues infused ( & such be Faith, Hope, & Charity) that every such virtue is wholly extinguished by any one act contrary to the said virtue. Thus (for example) one mortal sinne taketh away all charity and grace, according to that, (f) He that offendeth in one, is made guilty of all. One act of Despayre destroyeth the whole virtue of Hope; then by the same reason one Heresy wholly corrupteth & extinguiseth all true Faith: Therefore seeing Faith is a Theological and infused Virtue, this faith is destroyed with one act of Heresie, whether it be about Purgatory, Prayer to Saints, Free-will, or any other Controversy between the Catholikes & the Protestants: Therefore who-
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Euer denyeth Purgatory, or any of the rest (granting their doctrine to be true) is deprised of all infused fayth touching any articles of Christian Religion; whether they concerne the Trinity, or the Incarnation, or any other fundamentall point, which he may seeme to believe: But without (f) Fayth that is, without true, infused, and Theological fayth) it is impossible to please God, as the Apostle assureth vs.

4. A fourth reason thalbe this, It is most certaine, that what generall propension nature (or rather God himselfe by nature, as by his instrument) hath engrafted in all men, the same is in itselfe most true, certayne, and warrantable. As for example, Nature hath implanted in each mans soule, a secret remorse of conscience for sinnes & transgressions committed, as also a feare of future punishment to be inflicted for the sayd sinnes perpetrated: therefore from hence it may infallibly be concluded, that sinne it selfe is to be auyded, and that after this life there is a retribution of punishment for our offences acted in this world: since otherwise it wold follow, God should insert in mans soule (idlyly, vainely, and as directed to no end) certayne natural impressions and instinctes: which to affirme were most derogatory to his divine Wisdom, and repugnant to
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to that aunciently receaued Axiome: God & Nature worketh nothing in vayne.

Now to apply this; we find both by history and by experience, that divers zealous & fervent Professours of al Religions whatsoever (both true and false) haue bin 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 from a general instinct of God, impressed in mans soule, teaching each man, that death it selfe is rather to be suffered, then wee are to deny any part of our Fayth and Religion. And thus according heere to we find, that euene the Athenians, who were Heathens (though they did err touching the particular Obiect heerin, as worshipping false Gods) were most cautelous, that no one point should be infringed or violated, touching the worship of their Gods. The like Religious seuerity was practized by the Jews, as Iosephus witnesseth. And God himselfe euene in his owne written word, threatneth, that (g) Whosoever (g) Apos. shall either add, or diminish to the booke of the A- pocatafs, written by the Evangelist, from him he will take away his part out of the booke of life. Now if such daunger be threatneth for adding to,

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or taking from, more or leffe, then was set downe by the Euangellift in this one booke, how can then both the Catholikes and Protestants haue their names written in the booke of life? Since it is certayne & graunted on all sides, that eyther the Catholike addeth more to the fayth of Chrif,then was by him instituted, or the Protestant taketh from the sayd fayth divers Articles, which Chrif and his Apoftles did teach. But to returne to our former reafon. From all this we deduce, that no points of true Christian Religion are of such cold Indifferency, as that they are not much to be regarded, or that they may be maintayned contrary waies by contrary spirits, without any daunger to mans Salvation; but that they are of that nature, worth, and dignity, as man is to undergoe all kind of torments, (yea death it selfe) before he yield, or suffer the leaft relapse in denying any of the sayd verities.

5. The fitt and laft reafon, to prove that the maintayning of falle doctrines, now questioned betwene the Chrifians of these tymes, are moft prejudiciall, and funfull to the obtaining of our Heavenly bliffe, with in at this tyme I will infift, may be taken from the consideration of the different e fects, which the contrary doctrines particu larly betwene the Protestants and Catho lices
likes produce in mens souls, touching the exercising of vertue or vice. Since most undoubtedly it is, that the believing of such opinions, which of their owne nature do impell, and (as it were) violently draw the soule to vice, loosenes, and impurity of manners and conversation, cannot stand (considering Gods infinite hate to sinne and sinners) with the hope of evermell happyness. And the chiefe reason hereof (besides others) is this: In that the Will (which is the seate of vertue or vice) doth necessarily & irresistibly worke, as the Understanding (in which residest Fayth, & all false doctrine) doth dictate to the Will. Now then the Understanding being infected with Heresies, tending directly to the planting of vice, and eradicating of all vertue in the soule, it of necessity followeth, that the Will must worke and exercise it selfe according to those false principles, which the Understanding suggesteth to the Will for true; & this with the greater facility in regard of the pronesse of mans nature (through our first Parents fall) enclined to liberty, pleasure, and sensuality. But because the subject of this reason is a large field to walke in, and the truth therof is to appeare by severall instances, drawne from divers particulars doctrines maintayned at this present by the Protestants, and all breathing nothing but vice,
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vice, dissolution, and all turpitude in
manner; therefore I will referre the ensuing
Chapter, for the fuller maniforstion of the
truth in this point.

THE SAME PROVED, FROM
the different effects of Virtue and Vice, which
Catholike and Protestant Religion do cause in
their Professours.

CHAP. XI.

The first doctrine of this Nature,
wherein we will insist, maintayned by the Protestants, & denied
by the Catholikes, is the Impossibi-
licity of keeping Gods commandements, according
heerto (a) Luther sayth: The ten command-
ments appertaine not to Christians: with whom
Fox conspireth in (b) these words: The Com-
mandements were given not to doe them, but to
know our damnation, and to call for mercy to God.
Doctor Willet also saying: The (c) law remain-
eth still impossible to be kept by vs, through the weak-
erness of our flesh: neither doth God give vs ability to
keep it, but Christ hath fulfilled it for vs. And fin-
ally Doctour Whitaker in that his sen-
tence (d): Qui credunt, non sunt sub lege, 
sed sub gratia. Quid plura? Christians excuta-
tione legis liberantisur. They, who believe, are not
under

(a) Ser. de
 Moyfo.
(b) Aeg.
mon. p.
1335.
(c) In Si-
wop. Papif-
mi p. 564.
(d) Contra
Comporat.
8e
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 the law (wherin the ten Commandments are contain'd) how can the breach of them be any way hurtfull to the violators of them? And if the Commandments were neither given vs to keep, nor we have power to keep them, to what end should any man endeavour to keep the? Why should the Thife forbeare to steale, or the Homicide to commit murther? whoseth not how this doctrine discourageth a man from living vertuously, by bridling his vnruyl and sensuall desires?

2. Touching Chastity: The Proteants do teach, that Chastity is not in our power: And hence it is, that Luther thus wryteth: 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 breuitie) M. Perkins subscribeth sayeing: The vow of (f) Can- (f) In his tiney is not in the power of him that voweth. Now reformed this doctrine being imbraced for true, how Catholike forcibly doth it inuite (or rather impell) all people vnmaryed (both men or women) to satisfy their lust, by their owne incontinent lives? In like sort, what great encouragemet
doth it give to married persons to violate the bond of matrimony, when either of the persons, through absence or long sickness, or some other fuddayne and accidentall impotency, cannot render the act and due of matrimony? And the partyes thus sinning (whether married or unmarried) being expostulated and charged with their offence therein, may they not justly reply in excuse of themselves, that they are not to be blamed or rebuked for their incontinency, being by their owne doctrine and Religion they are expressly taught, that they have not the guilt of chastity, and that it is not in their power to live chastly, & continently?

3. The Protestants doctrine of Veniall and Mortall sinne, doth wonderfully extenuate, and lessen the atrocity and malice of sinne, in the believers 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 perpetrated, and committed by any one that hath true faith, are but veniall; & their reason hereof is, because in their doctrine no sinnes are imputed to those, who have true faith. Thus accordingly Dr. Whetaker teacheth: (g) Si quis adum fidei habet, ei peccata non nocent. Sinne is not hurtfull to him, who actually believeth; who did learne this of his great
great mystery Luther, thus writing of this point: (h) No worke is disallowed of God, unless the author thereof be disallowed before. All which being granted as true doctrine, it must needs follow, that who shall take himselfe to be one of the Faythfull (as euery Protestant is bound by his owne Religion to believe of himselfe) shall make small accompl of committing any sinne; considering he is taught by the former doctrine to believe, that (to use the words of one of their owne maysters) (i) Sinne is pardoned him, as soon as it is committed.

4. The Protestants doctrine of Reprobation and denyall of Freewill, mightily disanimateth and discourageth the believers thereof, from imbracing of vertue and eschewing of sinne; for if it be true (as this their Doctrine suggesteth) that some men are borne even from their mothers wombe Reprobats and thrall to damnation, and cannot be saved; to what end should they seek their owne salvation by a true Fayth, auyding of sinne, and practizing of a penitentiall & vertuous lyfe? Or if we haue not Freewill, with the concurrence of Gods grace to do well (as the former doctrine instructeth) why should we giue our best endeavours to imbrac vertue and fly all vice? Since it is not in our power (according to the Prote-

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standeth) to exercise the one, and fly the other.

5. To this may be adjoyned the Protestants' doctrine of Predestination, and their supposed certainty of Salvation. For admit, that men be Predestinated without any respect or reference to their works and lusts, and that do what wickedness they can imagine, yet certain it is, that they shall be saved; is not this Doctrine most potent and forcible to dissuade all the believers thereof, from exercising an austere, pious, and Religious life, and to engross them easily in all kind of enormities and finnes? And the rather, considering how precipitious & headlong man's nature is to sin, & to decline all rigorous and exemplar courses of virtue; especially if so the case stands, that man can neither advantage or hurt himself, by any such different manner of life. Now, that by the Protestants' Doctrine no sin can endanger the Predestinate, in regard of their certainty of Salvation, appearing, seeing according hereunto we find D. Fulke thus to say of David's adultery: (k) David, when he committed adultery, was, and remained the child of God. And Beza himself to the like purpose thus writeth thereof: (l) David by his adultery and murder did not lose the holy Ghost. So powerfully do these their positions incline men to satisfy their desir-
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desires in all vice, impiety, and sensuality.

6. Touching the Protestant Doctrine of Justification by Fayth only, which potentially includes divers of the other points here set downe, and which position of it owne nature excludeth from Justification all works (how vertuous and pious soever,) we find the Protestants thus to say. And first Luther speaking thereof, bursteth forth with wonderfull rathnes saying: (1) Fides nisi sit fide (2) Tome, &c Vniue sayth be without the least Good works, i.e. prop. it doth not justify, nay it is not Fayth. That Justification by Fayth only extinguisheth all exercise of vertue, is justified not only by experience of these dayes, but also by the acknowledgment even of some learned Protestants: for thus Iacobus Andras (a famous Protestant) complaining and disiyking this Doctrine, writeth: (m) A servis and Christian (m) Conc. discipline is censured with vs, as a new Papacy, &c. inst. a monacisme: they say we have nor learned to be Luca. saued by only Fayth in Christ, and we cannot satisfy by our fasting and prayer, and thencefore permit that we may give over these, seeing we may be saued o- therwise by the only grace of God.

And to the end (sayth this Authour further) that all the world may know, they be no Pa- pists, nor trust in good works, they take course so put none in practice. With whose true judgment heerin M. Stubbs (an English Protestant)
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(n) In his Mottives to good works, printed 1566. p. 42.

See meth to conspire, saying: (n) The Protestant trusteth to be saued by a bare and naked faith (deceiving himselfe) without good works, & therefore either careth not for them, or at least setteth little by them. And thus much touching good works, wholly excluded, and banished by the Doctrine of Iustification by faith only.

Now that this Doctrine of Iustification by only faith doth incorporate (as it were) within it selfe, and admit all kind of sinnes, appeareth no lefle, by the frequent acknowledgments of the most learned Protestants.

(o) Tom. 2. Dissenb. de cap. Babilon. fol. 74.

(q) Luther in loc. c. cl. 22. supra.

Luther thus writyeth thereof: (o) A Christian baptized is so riche, that although he would, he cannot loose his salvation, by any faire how great souer, vnlesse he will not believe. And Luther in another place: (q) As nothing justifieth, but believe, so nothing sinmeth, but vnbelieve.

To which Doctrine D. Whitaker (as above is shewed) accordeth saying: (r) Sinnes are not hurtfull to him that believeth: And thus much now touching the Doctrine of Iustification by faith, where we see, even by the profession of the Protestants, that this Doctrine preuayleth in the professours thereof no lefle for the committing of all sinne and iniquity; then for the expelling and banishing of all good works, vertue, and devotion.

7. Touching the Protestants particular Doctri-
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Doctrines of Fasting, voluntary Poverty, and Chastity or Virginity, the three steps of Jacob's ladder, by which a vertuous soule ascents to Heaven: And first of fasting, Perkins teacheth thus: (s) Fasting in itself, is but a thing indifferent, as eating and drinking: with whom me co-spireth D. Willet in more full tearne saying: (t) Neither is God better worshipped by eating, or not eating. Voluntary poverty is to debased by the Protestants Doctrine, as that the foresaid Willet thus teacheth thereof: (u) He is an enemy to the glory of God, who chaungeth his rich estate, wherein he may serve God for a poore: So contrary he is to the judgement of our Saviour saying: (x) If thou wilt be perfect, goe (y) and sell thy substance, & give to the poore, and thou shalt have a treasure in Heaven.

Lastly, touching single lyfe in comparison of Marriage, Luther thus laytn: (v) We (y) Tomo. conclude, that Marriage is as gould, and spirituall or single lyfe as dung. And D. Whitaker, like-wyle teacheth thereof in this maner saying: (z) Virginity is not simply good, but after a certaine maner: it is never better then Marriage, but in regard of the circumstance, that is, of the troubles accessory, accompanying Marriage. Now, I heere demand with what encouragement can any man goe about to practice these foresayd virtues of fasting, voluntary poverty, and perpetuall virginity, if he be firmly and inwardly perswaded,
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ded, that the Protestants former positions & Doctrines, touching the sayd vertues, be true, and agreeable to Christs sacred Institutions.

8. But to haften to an end in this matter, I will conclude with the Protestants Doctrines touching Purgatory, and Confession of Sinneres. And as concerning confession of sinneres; it is found by experience, that (besides the first Institution thereof by (a) Christ) a man is much debarred from sinninge, through the shame that he is to endure by confessing his most secret sinnes to a Priest; as on the contrary, is much enbouldeneth one to sinne, if he be persuaded by his owne Religion, that confession of them alone to God is sufficient.

Touching the Doctrine of Purgatory: How doth the denyall of this Doctrine open the fluce to all liberty and injustice? Since by the Protestants teaching, that no temporal punishment remaineth for sinnes once remitted, it taketh away all restitution of things wrongfully detayned, all satisfaction for committing of former sinnes, and finally all mortification of body and soule; and to conclude it freeth a man of all feare of suffering any punishment after this lyfe; and this vnder colour, that Christ hath satisfied for the sinnes of all the world; by which
which reason we might take away prayer, for that Christ prayed for all in the garden.

But now to cast our eye backe upon the foresayd Doctrines. If all the different opinions of sayth, in Controversie betwene the Catholiks & the Protestants, were mee-
rely speculative, without any reference to the vertuous or vicius working & operation of the Will, deryued from them; then with greater meawe of reason in a vulgar judgment, it might be auerred, (that suppo-
ing they teach not the fundamentall points of Christian sayth) they might be either af-
firmatively or negativingly houlden, without any daunger of salvation: Such were the Heresyes of (b) Origen, teaching, that the Diuells in the end of the world should be saued:Of Cyprian touching Rebaptization, and divers such like, from the maintayning of which points either way, the Will in respect of any externall working or opera-
tion drawne from thence, can sucke noe poyson.

But the Case is farre different in the former Doctrines set downe aboue; for we fynd that the sayd Doctrines (which breath nothing but all dissolution and turpitude of manners) even in speculation do most for-
cibly & immediately touch the pulse of the Will; the Will strongly beating, and indeed brea-
breaking out into outward actions of vice and liberty, according as the remayneth aforesaid with the contagion and poison of the former Doctrinall speculations. Well then, this upon necessary inference being granted, so as the working, effect, and force of the sayd Doctrines are in the Will, nothing but liberty, dissolution of manners, improbity, sensualitie and sinne, I referre to the judgment of any man, whether the sayd Doctrines be but points of Indifferency or noe, and may be defended either way, without prejudice to the beleiuers sayth, and danger to his Salvation, as our Formalists doe assures. For can it possibly be conceaved that these Doctrines should be reputed as indifferent to mans Salvation, or in themselves true, which (as is proued) most strongly drawe the will to all vice, against which God hath thundred out such dreadful threats, as where it is sayd: Psal. 91. All they that worke iniquity, shall be confounded. And againe, Ecclesiast. 40. Death, blood, contention, edge of sword, oppression, hunger, contrition, whippes are created for sinners. And further, Psal. 9. 10. God shall vaigne snares of fyre upon sinners, brimstone with tempestuous whinds shall be the portion of their cuppe: 

(c) Matth. (c) & our Saviour speaking of Sinners faith: Depart you accursed, into everlafting fire. Besides infinite other places of like nature.

Now
One God, One Fayth.

Now to the former Premises, may I ad-
joyne the Confessions even of Protestants
themselves, who confess that the liues of
Catholikes are commonly farre more ve-
tuous and of better edification, then the liues
of the Protestants, who by thei owne ac-
knowledgments, lye groueling in all senuous-
itie: For thus even Luther sayth heereof:

When we were (d) seduced by the Pope, every man (d) Domi-
did willingly followe good works; and now every nica-
man neither sayth, nor knoweth any thing, but how peft Tri-
to get all to himselfe by exaction, pillage, theft, lying,
jury &c. to which Coniessio (to omit divers
others) (e) Musculus a forward Rerestat sub-
(f) in loco.


I may confess the trueth heerein, they are become de Decalo-
go, in ex-
planatar

so unlike to themselves, that whereas in the Papacy
they were Religious in their Errors and Supersti-
tion; now in the light of the knowne truth, they are
more profane, then the very Sonnes of the world.

Which diuersity of liues and contention

can be justly ascribed to no other cause, then
in that the Protestants were ready to put in
practise, what afore they had learned by spec-
culation of their owne Doctrines: which

point then being thus, I meant that the Do-
ctrine of the Protestants do depress se vertue,
and blandish, contenence, and exalt vice,
and thereupon the liues of the Protestants
(by confession of themselves, and to the di-
edy-
edyfying 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 by any shew of reason, that these Doctrines of the Protestants (begetting so great a change from vertue 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 saued? So contrary it is to our Saviours precept: If thou wilt enter into life, keep the Commandements. Sinne being indeed so great an enemy to mans Salvation, as that God himselfe vouchsafed to be incarnate, & to suffer an opprobrious death, only for the taking away of the sinnes of the world.

THE SAME PROVED FROM the searesfull deaths of the first broachers of Protestant.

CHAP. XII.

In this next place, we will briefly take a survey of the particular deaths of some few of the chieuest Protestants, who have byn the first stampers or broachers of the Controver- sies betweene the Catholikes and the Protestants; & then we will leave to the judg-
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ment of others, whether those kinds of death do befall (in Gods accustomed proceedings) to men, who first did set on foote and main-tayne points and positions of Religion of that Indifferency, as that either the believing or not believing of them, may well com-port, and stand togethers with mans sal-uation.

To beginne with Luther, omitting to speake either of his vicious life, or of the liues of others hereafter set downe, though con-tellest and displayed for such, by many of their owne Brethren; It is certayne, that Luther (g) dyed very sudainly: for when at supper being in good health, he had fed lauteously upon great variety of meates, & entertained his guests then with him, with witty (but dissolute) discourses, the very fame night he dyed.

Zwinglius was slayne in the warrs of Ger- many, undertaken for Religion only, in which warrs he dyed not as a Preacher, but as a warriour & armed in the field; and yet (an emi-nent Protestant) fayth thus of him: (h) Nostri illi &c.

Divers of vs are not affrayed to pronounce Zwinglius to have dyed in sinne, and therefore to have dyed the forme of Hell.

I Oecolam- gapolitani, in these words: Lutherus ipsi vesperi manus affidens paucis post medium noctem horis desessit. (b) Gualterus in his booke inti-tuled, Apologia pro Zwinglio. p. 31.
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Oecolampadius (the reputed Bishop of Basel, where he lyeth buried, and a man most forward in spreading the points of Protestantcy) went healthfull to bed, but was found by his wife, dead in the morning in his bed. Andreas Carolistadius an eminent Protestant, and a great aduancer of the supposed Ghospell, was killed by the Diuell, as certayne (k) ministers, even of Basill, do iustify. Jacobus Andreas a famous Lutheran, and in other points an earnest Protestant, lyued and dyed (as (l) Hospinian the Protestant wrythe,) as if he had had no God, but Manuol & Bacchus; he never praying neither going to bed, nor rising from thence, and that in the residue of his life he thowed no Godlines. Who (*) also, was once taken in Adultery.

Caluin (the refiner of all Protestant, and chiefe supporter of all conrouerted points agaynst the Catholikes) dyed being confumed with lyce and worms, extremely blaspheming agaynst God: of whose death (m) Conradus Schluifelburg (a famous Protestant) thus wrythe: Deus manu sua potenti &c. God with his mighty hand did visit Caluin; for he despayed of his salvation, called vpon the Diuells, and gave vp his soule swearing and blaspheming. Caluin dyed being eaten away with lyce; for they so

breds Heronius (a Caluins stark preacher) who was present at Caluins death, as he witnesseth in his libello de Vita Caluini.
bred about his priuie members, that none about him could endure the fleisch, and smell. Thus far the forelayd Protestant.

Finally Melanthon (a great pillar of Protestantcy) made so bad an end, as that Morinus (his owne scholler, and a forward Protestant) despayred of his saluation, thus writing in his publike Lectures: Si postrum redimere &c. If I could redeem the saluation of our mayster Philip Melanthon with the perill of my life, I would do it: But he is caried to the horrible tribunall of God, to pleade his cause there &c. See hereof also Sluufelburge in Theolog. Calu. I. 2. art. 10.

Now then, seeing all these men belieued all the fundamental points of Christian Religion (as the Trinity, the Incarnation, the Passioun, &c.) seeing also they were the most principall men, that first introduced & diffeminated Protestantcy throughout the world; spending their whole liues in spreading and defending the same, by their wryttings: Finially seeing God did cut them off by such calamitous, miserable and prodigious deaths (which is to be feared were but presages of the eternall deaths of their soules) who can otherwise be perswaded, but that all this was wrought by the iust hand of God; not so much for their personall sines, proceeding of humane frailty (for there were and are many others as great sinners as they, and yet
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Yet escaped such dreadfull ends) but for their first inventing, mainaying, and preaching of the Protestant fayth and Religion, and empoysoning almost all Countreyes with such their falle & sensual doctrine: which being graunted, how then can it with any truth of reaon be supposed, that the positions of Protestantcy impugned by the Catholikes, should containe nothing but matters of Indifferency, or that a man whether he believe them, or not believe them, may alike and indifferently be sauced?

THE SAME PROVED FROM the doctrine of Recusancy, taught both by Catholikes and Protestants.

CHAP. XIII.

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 afore touched, & in part be therein implicitely included; wherein is shewed that nature herselfe hath imprinted in the professours of all Religions, a Religious care punctually to keep and preserve every article of their Religion.

Now
One God, One Fayth.

Now heere we are to premounish, that it in the judgement of all learned men (both Catholike and Protestant) it is thought an action most wicked, & unlawfull, and not to be performed but (without small repentance) under payne of eternall damnation, that a man should communicate only in going to the Church, and in hearing but a sermon, contrary to that Religion which himselfe belieueth for true; (though this may seeme to be coloured under pretence of observing the Princes comamundement, & for feare of losung our temporall estates,) I say, if this action be thought unlawfull, wherein nevertheless the performers thereof doe not punctually underake to maintayne or believe any one Hereticall or erroneous position; how then can it be reputed as consonant to reason or Religion, that men believing different opinions of fayth, and promiscuously communicating in prayer with a contrary Religion to their owne, should nevertheless all be saved? since the first fault consisteth (as some would interprete, though falsely) only in an externall and material; (as the Schoolemen speake) going to the Church of a different Religion; whereas this other doth directly and openly rest in defending articles (at least in its owne judgment) of a Religion contrary to the truth of Christian Reli-
Religion: for such is the case herein either of Catholikes or Protestants. But before we particularly enter into this discourse, we will heere intit (as most pertinent to our purpose) in relating the two most religious Examples of Eleazar, and the Widow with her seven Sons, recorded in the Bookes of the Machabees.

(1) 2. Machab. c. 6. Touching the first, we reade, (1) that Eleazar (being a most auncient, graue, and learned Man) was so far from eating of the meates sacrificized to Idolls (according to the prohibition of the Israelitish lawe) that when certaine men, as tending his old age, and mowed thereto, as the Text sayth, iniqua miseratione, through unlawfull pity, proffered him other flesh to eate, under colour whereof they would tell the Tyrant King (thereby to saue his lyfe) that he had eaten of the sacrificized meates; that he did choose rather to undergoe a most cruel death, then to feigne, that he had eaten of the said sacrificized flesh. And so accordingly he suffered a most glorious Martyrdoome; thus speaking to God in the midst of his torments: (2) For thy feare (O Lord) I do suffer these things.

(3) 2. Machab. c. 7. Seven Sonnes: O what spirituall resolution, appeared in them all? Indeed able to vp-brayd vs Christiæs with our luk-warmness in
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in professing our fayth. They all suffered most exquifit torments, and in the end most bloudy deaths, only because they would not at the Kings command, eate of Swynes fief, which was contrary to the Lawe of Mofyes. And this both the Mother (still exhorting her fonnes to conftancy herein) & all her feaven Sonnes performed with such an admirable resolution, both in their answers to the Tyrant during their torments, and in their patience of suffering death, as that considering her fex, and the tendernes of their yeares, it might be truly fayd, that weaknes was heere able to inftuct ftrength, and youth oldage.

Now from these two moft remarkable Examples, I thus argue: The tyme of the old Testament was much inferior in worth, dignity, and many priviledges to the new testament, feing to them in the Old, things (as the (4) Apostle witnesseth) did happen, as in a figure; whereas the new Testament (5) (as the fayd Apostle affirmeth) is established in better (5) Hebr, promises. But now if in the old Testament, 8. men did choose to endure moft cruel deaths, rather then they would (contrary to the Law) eate forbidden Meates, which in themselves were lawfully to be eaten, were it not for the prohibition annexed vnto them; And feeing though they had consented to
the eating of them, yet this being but an externall Act or Ceremony, they might neuerthelesse inwardly have retain'd and kept their true believe touching the Law; yet since the performance of so small a matter as it appeared in outward show, could not be without great sinne, and damnation of the party so offending; Shall any Christian thinke, that now in the tyme of Grace, and of the New Testament, which tyme exacteth more perfection at our hands (for to whom much is given, of him much shall be required;) that men professing to believe (with contempt of the Churches authority interposed therein) contrary articles touching Christian Religion, and dying in such their different fayths (in which the one syde must of necessity maintain a false fayth;) that men (I say) of both these sides can be sau'd, it is against all force of Reaso, against the judgment of the Primitiue Church, & finally against Gods Justice.

And thus far concerning the twofore-sayd exaples in the Machebeer. Which Bookes admitting them for the tyme, not to be divine Scripture; yet it is acknowledged on all sydes, that the Histories recorded in them are true; and that Eleazar, and the Widow with her seven sons, performed most worthy examples of piety and Religion; and that if
they had yielded to the Kings Command in eating of forbidden meates, they had (as violating the law given to them by God) without repentance, incurred damnation. And this is the judgment of the auncient Fa
tthers, Catholike Doctours, and the learned Prote
stants. But let vs descend more particulery to the doctrine of Recusancy, and examine whether it be lawfull to exhibite our selves present at that Church in tyme of divine ser
vice or of preaching, the doctrine of which Church we hould in our Conscience to be erroneous, and false.

Now, that this kind of going to the Church of a different Religion, is wholly condemned as most lawfull and wicked; I first prove from the judgment of the Prote
stants, secondly from the resolutions of the Catholiks. And to beginne with the Prote
stants, we find this kinde of Recusancy (I mean to be present at the Sermons or prayers of a different Religion) is taught by (a) Be vi
cain, the (b) Deuines of Germany, by (c) Melancthon, by Peter (**) Martyr, & finally (to omit others) by Doctour Willet, (d) who for the better fortifying and warranting of the sayd opinion, produceth his Testimo

nies from the authorities of Lasimer, Bradford, Philpot, Ridley & others, divers of which according to this doctrine suffered death in Queene Maries tyme, as appeareth out of the Acts and monuments of Iohn fox. And thus much for the Protestants.

That the Catholikes doe with the like or greater ferneur teach & practise this Recusancie, is cleare by the example of our owne Countrey; where since Protestancy was first planted, many scores of venerable & learned Priests have chosen rather to suffer death, then that they would change their Religion, or goe once to the Protestants Church; their liues being commonly profetered them, if so they would conforme themselves, and leaue their recusancy. In like sort many hundreds of the Laity pay yearely great summes of money for their recusancy; divers of them enduring further oppressions, disgraces, and imprisonments only for the same cause, through the malice, rigour, and contentiousnes of certaine subordinate Magistrates under his Maiestie (whose clemency is most remarkable, and whome God long preserue in a holy gouemenet &uer vs) being herein mightily wronged through the false and most unjustious informations of their Aduersaries.

Now, that the doctrine of learned Catholikes
tholikes is answereable to the practice heerein, appeareth from the frequent testi-
momies of divers learned men of the Catho-
like Church of this tyme: yet for greater bre-
ui ty, I will insite in the Authorities only of
three, to wit, of Cardinall Baronius, Cardinall
Bellarmine, (the two late lampes of Gods
Church) and of Mutius Viscelleseus, then but
Provinciall, now General and Head of the
Iesuites dispersed throughout Christendome.
For some yeares past, their judgment being
demanded, whether the Catholikes of En-
gland for the sauing of their goods, lyuings,
and liberty, might goe to the Protestants
Church or no, to heare a sermon only, though
otherways they did not communicate in
Prayer & Sacraments with the Protestants;
for the warranting or disallowing whereof
there were seuerall reasons brought on ei-
ther side, all which reasons were proposed
and express'd to these three worthy men.
These three learned & holy men then ( be-
sides divers others eminent Doctors and
wryters, whom I heare omit) did give their
negative sentence therein, whose particulars
words in Latin, I have thought good heere
to set downe.
The Judgment of Cardinall Baronius.

That is, I having scene and considered (meaning in the Questioun of English Catholikes going to church) all those points which have bryn disputed of on both sides, but rejecting and wholly abandoning all the reasons alledged for the affirmatiue part (to wit, to proue that it was lawfull for Catholikes to goe to the Heretikes Church,) I do adhore to the more sound and later opinion, which anciencyly was receaued of the Catholike Church, and allowed by vs and custome. That is, that it is not lawfull for pious and godly men so to doe. And I inctreate all our English Catholikes to imbrace this my opinion and judgemen.

Cesar Cardinall Baronius, Priest of the title of the Church of SS. Nereus & Achilleus.

The
The Judgement of Cardinal Bellarmine.

Consideratis rationibus pro virtuteque parte allatis, existimo non licere viris Catholicis in Anglia Hæreticorum Ecclesias adare, nulli minus concionibus illorum interesse, minimum cum omnium cum ipsis in precibus & psalmis, alisque ipsorum Ecclesiasticis ritibus cohaerere. Leo me propria manu subscripsi.


Thus in English. The reasons brought upon both sides considered (meaning touching the lawfulness or unlawfulness of English Catholics going to the Protestants Church) I am persuaded, that it is not lawful for English Catholics to go to the Churches of heretics; much lesse to be present at their Sermons; but least of all to communicate with them in prayers, and singing of psalms, and other their Ecclesiastical rites and customes. And therefore this my judgment herein I have subscribed with my own hand.

Robert Bellarmyne, Priest & Cardinal of the holy Roman Church, of the Title of the Church of S. Maria in Via.
The Sentence of Mutius Vitellesicus, then Provinciall, but now Generall, & Head of the Order of the Iesuites.

V I D I rationes, qua in hoc scripto protretaque parte afferuntur, & existimo non licere viris Catholicis in Anglia Ecclesias Hæreticorum adire & puto hoc debere esse extra Controversiam.

Mutius Vitellesicus Prou. Rom. Soc. I E S V.

In English. I have scene the reasons, which are allledged in this booke or wrtying, for both parts (meaning for going, or not going to the Protestants Church) & I am of opinion that it is not lawfull for Catholikes in England to goe to the Churches of Hæretikes: and I am persuaded, that this point ought to be out of all Controversy.

Mutius Vitellesicus Provinciall of the Society of Iesu in Rome.

And thus far touching the sentences of these three learned men, deliuered in warranting the doctrine of Recusancy in Catholikes.

Now to reflect backe vpon the promises; If
If the going to the Church of another Religion (for avoyding of temporall losses, and only to heare a sermon of the said Religion) be to be accounted a Sinne, not be done under payne of damnation, as being presumed to beare an externall conformity to a falle Religion (as by all the former testimonies above alleged is plentifully proved) though the party so offending, may perhaps truly believe all points of Christia Religion: with what reason then can it be warrant, that both Catholicks and Protestants, conspiring only in the fundamentall points of the Trinity, Incarnation &c. but differing mainly in all other points of Religion, yet nevertheless promiscuously communicating one with another in prayer and the Sacraments, can ioyntly be faued? especially seeing it is certayne, that the one part defendeth not matters of Indifferency (as is commonly supposed) but injustifiable errors, or rather (to speake as the truth is) manifest and grosse Heresies.

THE
THE SAME PROVED FROM
the writings of the Catholikes and Protestants,
wherein reciprocally they charge one another
with Heresy. Also from the Insurrections, Wars
and Rebellions. begun only for Religion.

CHAP. XIII.

If there were no other reason to
be alleaged, in disproofe & con-
firmation of this plurality of Reli-
gions, them this following, it might seeme
fully prevailing in all clear judgements,
not wholly darkened with the mytt of
earthly and temporall respects. It is this.
First, the wonderful and implacable Book-
wars between Catholikes and Protestants,
wholly undertaken in defence of their se-
veral Religions: and yet both the Catho-
likes and the Protestants professe to believe
in the Trinity, the Incarnation, the Passion
&c. Secondly, the pressures and calamities,
with which divers states and countreves do
afflict other states, as also the Insurrection of
Subie&ts agaynst their natural Princes, on-
ly for difference of Religion; not contay-
ning themselves, till they burst forth into o-
pen hostility and armes for defending their
owne Religion, & subverting of the others.

Tou-
One God, One Faith.

Touching the first, good God! how many men on all sides, since the first appearing of Luther, have spent their whole times, & all their serviceable years, in writing, disputing, and preaching in defence of their owne Religion, & impugning of their adversaries; accounting the maintayners & believers thereof, as Heretikes, & pronouncing eternal damnation against them? Witness hereof are the Libraryes of all the famous universities of Christendome; the Stationers shoppes in all great Cityes, and lastly the Annuall Mart of Bookes returned these many yeares from Frankford. And is it possible, that so much paynes, travaille, & labour of writing and otherwise, accompanied with so great charges, should be undertaken for questions only of Indifferency, & such, as it importeth nothing at all, touching the gauynge of Heauen, and auoyding of Hell, what a man belieueth therein, or of what side he relyeth?

Concerning the second point, which is the calamityes, afflictions, & warres, which divers States, Countreyes, and Kingdomes doe prosecute agaynst their neighbours, and all originally for matter of Religion; as also touching the open rebellion of the Subjects agaynst their lawfull Soueraignes, only for the layd occasion; the last fifty years,
yeares, as also these very tymes do giue ouer-
laumentable examples hereof. Witnesseth of this
matter (purposely to forbeare the presidents
of our owne Countrey) is Scotlaid, into which
Countrey, Knox, Goodman, and Bucan, with other their Agents and confederates,
first introduced Protellancy by force, and ar-
mes: A point so acknowledged, that Doctor
Bancroft late pretended A:chbishop of Can-
terbury, as wholly inueyghing agaynst such
violent proceedings, made a booke of that
subject, entituling it: Of the proceedings of the
Scottish Mynisters, according to the Geneuan rules
of Reformation.

Touching France, who knoweth not,
that for this last fifty yeares, till the last King
of France became Catholike, there haue byn
always almost open warres, betwene the
State of France, & the Hugnotts of France;
undertaken by the Hugnotts only for Reli-
gion. And doth not the Citty of Rochell, with
some other Cittyes at this day, stand out a-
agaynst their King, vnder pretext of defence
of their Ghospell?

The occurrents of the Low Countreys, &
the Hollanders are no lesse remarkable herein,
of whose first taking of armes agaynst their
(a) In Epis-
com. Cent.
16. p. 941
lawfull King only for Religion, (a)Oflan-
der, an earnest Protestant, thus confesseth:
"They of the low Countreys by publike wrtings re-
nounced"
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ounced all subjection and obedience to Philip their
Lord & King. And (b) agayne. When foure hun-
dred of them, of good respet, had sued for liberty of
Religion, and could not preuayle the impatient peo-
ple stirred vp with fury, at Antwerpe, and other
places of Holland, Zeeland, and Flanders, did throw
and breake downe images. But of the proce-
dings & Rebellions of the low Countrey-
men agaynft their King only for cause of
Religion, it is needless to speake further, see-
ing it is too well known to all men of any
impartiall judgment and understanding.

I will not much insist in the Example of
Switzerland, which consisting of twelue or
thirteene Cantons, or Shyres, halfe of the
number of them did * ryse vp in armes a-
gainft the other, and by force of armes did
set vp the Protestant Religion among them.
And so the hate of the Cantons doe continue
Protestant to this very day. The battalls
fought among them (only for Religiō) were
many and most cruel; and in one of them
Zwinglius (the chief inciter of the rest) was
slayne.

I passe ouer Geneva, which Citty (as the
whole world knoweth) did first withdraw
itselfe from the allegiance of their temporall
Liege Lord, only by reason that agaynft his
will and pleasure, they would profeffe the
Protestant Religion; and so accordingly to

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this day they have made themselves a State or Commonwealth, wholly independent of Sauoy; of which City thus D. (b) Successively confessedly writeth: They of Geneva did depose their Catholike Liege Lord and Prince, from his temporal right, albeit he was by right of succession their temporal Lord, and owner of that City or Territory.

In like sort, I pretermit the many like examples of the Commons, ryng against their lawfull Princes and magistrates in (c) Sueveland, (d) Danmarke, (e) Poland, and (f) Germany; And which rytings, Insurrections, and rebellions were originally undertaken only for Religion; and have no doubt (since Luthers first breach) cost the lives in all places of many hundred thousand men; & have actually deposed & dishonored divers Kings and Princes of their States and territories.

These things then, for their evidenc being confessed for true & undeniable (many of which yet remayne fresh in our owne memory) of the nature of which Actions I will not heere dispute; only I heere verge, that it is more then incredible, that such rebellions and deuastations of Countreyes, besieging of Cityes, deposing of Princes, slaughtering of so many hundred thousands of men, should

(b) In his answer to a certain letter supplanatory. Pag. 194.

(c) See Chireau in Chron 1593. & 1594.

(d) See hereof the acknowledgment of M. Fulke in his answer to Farines decla- tions. p. 35.

(e) See Offender hereof in Epitom. Cent. 16.

(f) See the acknowledgment hereof by D. Bilson in his true defence part 3. pag. 170. & 173.
should be practised almost throughout all Christendome, within this last threescore yeares, only for admitting, or not admitting the differences betweene the Protestants & Catholikes Religion, if both the contrary partieys were not persuaded, that upon the true or false believe of these Controversies in Religion, their soules Salvation or damnation for all eternity were to depend; For it is certayne, that all these contrary partieys did agree and conspire in the generall believe of the Trinity, Incarnation, Passion, death of our Saviour, and reciting of the Apostles Creed: And therefore for these doctrines such bloody proceedings were not attempted.

THE SAME PROVED, FROM the Protestants mutually condemning one another of Heresy, and for Heretikes.

CHAP. XV.

If Protestants doe maintaine, that their different opinions severally houlden amonge themselves be Heretikes, and that the belieuers of them, are for such their false believe (if they so dye therein) not capable of Salvation; then a fortiori, may we be bould
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to pronounce, that the Controversies of faith be between the Catholicks and Protestants are not of that middle nature, but that the opinions and sentences on the one side are to be reputed for manifold Heresies, and such as cannot stand with man's salvation. This inference is most necessary, since on all sides it is acknowledged, that there is a far greater disparity in Religion between the Catholicks and the Protestants, then there is between the Protestants among themselves.

Now, that the Protestants do hold one another for Heretikes, it cannot be denied: for to insist fully in the Controversies touching the real Presence, maintained in their sense by the Lutherans, but denied by the Sacramentaries; we find, that Luther thus writeth of the Sacramentaries: (h) We censire in earnest the Zwinglians, and all the Sacramentaries for Heretikes, and alienated from the Church of God. And againe, the same Luther thus writeth, tom. 7. Wittenb. fol. 381. I do protest before God and the world, that I do not agree with the Zwinglians, nor ever will while the world standeth, but will have my hands cleare from the bloud of the sheepe, which these Heretikes (mark his wordes) do drive from Christ, deceive, & kill. And againe in the former place; Cursed be the charity & concord of the Sacramentaries
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taries forever and ever, to all eternity. But Her-
retikes, and men alienated from the Church of
God, and which do kill the incepe of
Christ, during such their condition, are not
in state or Salvation. Now, of Luther and
his doctrine, we finde this bitter recrimina-
tion vised by the Tigrine Deuines, who
were Zwinglians or Caluinites: (i) Nos con-
demnatius & execrabilan secham vocar &c. Lu-
ther calleth vs a damnable and execrable set; but
3. consta
let him toke, lest he doth not declare himselfe as
Supremam
Arch-heretike (long he cannot, nor will not have so-
ciety with his in this confesse Christ. And Zwin-
glius in tom. 2. ad Relpons. Lutheri, thus
wryteth: Behold how Satan endeavours to pos-
sesse this man, meaning Luther.

But to proceed to other points: Nic-
olaus (i) Gallus (an eminent Protestant and
(ii) In his
Superintendant at Ratisbone) thus wry-
therein, and of the contentions betwenee the Pro-
Hypotes-
tants themselves. Non sunt leues &c. The dis-
fentions that are among vs, are not light, nor of
light matters; but of the greatest articles of Chi-
ristian doctrine, of the Law and the Gospell, of In-
shification and good works, of the Sacraments, and
use of Ceremonies.

Côradus (2) Schlussenburge (an other fa-
mous Protestant) alledgeeth Pappus a Pro-
testant, thus complauncing against the Cal-
uinites: Eft inio de uno tantiu articulo &c.

K 4  •  All
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Although in the beginning one only article was called into doubt &c. Notwithstanding the Calvinists are now so far gone, as that they call in doubt neither few, nor the least articles of Christian Doctrine: for now we dissent from them, touching the Omnipotency of God, the Personall union of two Natures in Christ &c.

But to come nearer home: The Puritans here of England thus complaine of the Protestants: Doe we vary from the sincere Doctrine of the Scriptures? Nay rather many of them doe much more swear from the same &c. And thus answerably we find, that the Puritans hould the Bishops of England Antichristian; whereas the Protestants do teach, that of necessity Bishops are to be in the Church of God.

D. Willer (4) speaking of divers opinions, taught by the more moderate Protestants, as Hooker, D. Couell, and others, thus writeth: From this foundation have sprung forth these and other such scriples and bubbles of new doctrine; as that Christ is not originally God: &c then after he thus conclude: Then have some bene hould to teach and write, who as some Schismatikes (meaning hereby the Puritans) have disturbed the peace of the Church one way in external matters concerning discipline, so they have troubled the Church another way, in opposing themselves, by now quirkes & devices, to the soundnes of Doctrine.
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Doctrine among Protestants.

M. Parkes in his book dedicated to the then Archbishop D. Bancroft, thus writeth of the proceedings of some Protestants here in England: (5) They are headstrong & (5) Epistle hardened in Error, they strike at the maine points of faith, shaking the foundation it selfe, and calling to question Heaven and Hell, the divinity or humanity, yet the very soule, and salvation of our Saviour himselfe. And againe more plainly in the former place, he saith thus: They have pestilent Heresies: and yet more, They are Heretical & sacrilegious.

To conclude this point of their particu- lar sayings and redargutions herein, D. (6) In his Couell repeating & registring the Positions or the Puritans here in England, among other of their positions setteth downe these following: The Statute congregations of England are worse Churches. And againe: The Protestant Church of England is no Church at all. And yet more: The Protestant Church of England hath no forme of a Church.

Now, that all these differencions among English Protestants cannot be interpreted only about indifferenceyes & Ceremonyes, or about Gouverment (as some Protestants doe answere, when they are charged here with by the Catholikes,) besides that their owne former Confessions are extended to diuers
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...dusers high articles, the foresayd M. (7) Parks plainly and truly confesseth the contrary, saying: The Protestants deceive the world, and make men believe, there is agreement in all substance points; they affirme, there is no question among the truth.

Now the former point is furthermore made evident, by the reciprocal deportment and demeanour of Protestants amongst themselves; for first (besides the charging one another with flat Heresys as is above showed) they do not only prohibit the (8) reading of each others books, but also they set downe articles of visitation for the enquiry and apprehending (k) of such their adversaries; & being apprehended they commit them to prison; yea further they proceed, not allowing the (m) tranuylers of eyther party common entertainment, due in all nations to strangers. Finally their dillentions are so implacable among them (though all be Protestants) as that in defence of their several doctrines they haue with great hostility taken (n) armes one against another, as appeareth (to omit for breuitie all other Presidéts) by the late memorable example in Holland, of the Arminians and Gomorists, who only for some

Conradus Schlussensb. Catalog. Hæret. I. 17. & cito. (n) This is chewed and exemplifid by Hospinian vbi supra fol. 392. & 397. in like sort by Osiander in Epitom. p. 735.
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Some difference touching Freewill between them, did ryste in hostile manner agaynst their adversaries, and ceased not that course, till Baunevelt the chiefe of one side and faction was beheaded. All which violence and extremity of courses would never have bryn vndertake, if the diversitie of doctrine (which is the cause of such & so grearexorbitancies) did consist only in things indifferent of themselves, and such as did not concerne the necessity of salvation.

The sayd point touching the Protestants dissentions in essentiall articles of faith, is lastly cleerly manifested, by taking a view of their bookes written one agaynst another: (thogh this method is partly involued in the displaying of their particular condemning sentences above alreadged) the number whereof amounteth to divers hundreds: yet as desirous to be short & 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 the (being all eminent Protestants) did maintayne the subjectis of their sayd booke, to be matters of Indifferency, and such as may be eyther way houlden without breach of that true sayth which is necessary to mans Salvation. And further I will forbear to reckon within this number any booke written eyther
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eyther for, or against the real Presence maintayned by the Lutherans, because therein they conspire partly with vs Catholikes, & consequently the controversy herein ariseth not only betwene the Protestants them- selves, but also betwene them and vs. And for more satisfaction of the Reader, I have also Englished the sayd twenty Titles, from which, conjecture may easily be made, in what bitter stile the bookees were wrytten.

First then may be reckoned that booke entitled: Oration de Incarnatione filij Dei, contra impios et blasphemos errores: Zwingliorum & Calvinitarit, printed Tubinge, Anno Domini, 1586.

An Oration, or Speech of the incarnation of the Sonne of God, against the wicked and blasphemous errors of the Swinglians and Caluninit.


The ware of Iohn Caluin and Iesus Chriit, written by Albertus Grauerus.

Anti-Paroeus: Hoc est, Resutatio vemenati scripti à Dauid de Parao edisci, in defensione Stropharum, & corruptarum, quibus Iohannes Calumus illustrisima Scriptura testimonium de mysterio Tri- nitatis, nec non oracula Prophetarum de Christo, detestandum in modum corruptit. Francolurti, 1598.
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Anti-Paræus, that is, a Refutation of a venomous booke, written by Dauid Pareus in defence of the Decites & Corruptions, by the which John Caluin hath detestably abused, or wrested the most cleere testimo-nyes of Scripture, touching the Mystery of the Trinity, and the Oracles of the Prophets touching Christ.

Ægidy Hunni Caluinus Judaizans: Hoc est, Indase glossa & corruptere, quibus Johannes Cal-\[\text{minus illustrißima }\] Scriptura sacra loca & testimo-
\[\text{n}ia de gloriōsa Trirnitate, Deitate Christi, & spiri-
tus Sancti, cum primis autem vaticinia Prophe-ta-
\[\text{rum de adventu Messia, & Nativitate eius, Pas\text{-}}
\[\text{ione, Resurrectione, Assensione ad caelos, & Se-
\[\text{stione ad dextram Dei, detestandum in modum corrup-
\[\text{tere non abhorrunt. Wittenbergæ. 1593.}}\]

Caluinus Judaizans, or Caluin playing the Jew: That is, A discouery (written by Ægidius Hunnius) of the Jewish interpreta-
tions and Corruptions, by the which John Caluin hath not beene afrayd to corrupt & abuse the most euident places and testimo-
yes of holy Scripture, against the glorious Trinity, the Deity of Christ, and the Holy Ghost; as also the Predictions of the Prophets touching the comming of the Messias, his Natiuity, Passion, Resurrection, Assension, and his Sitting at the right Hand of God.

Con.
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Conradi Schlussenburgij Theologie Caluinisticæ libri tres, in quibus, seu in tabula quadam qua-
si ad oculum, plusquam ex ducentis viginti tribus
Sacramentiariorum publicis scriptis, pagellis, verbis
propriis, & Authorum nominibus indicatis demon-
stratur, eos de nullo sere Christiansa fidei articulo re-
ete sentire. Francoturri. 1594.

Three Bookes touching Caluinisticall
Diuinity, written by Conradius Schlussen-
burge, in which bookes it is shewed (as in
a Table to the eye) euë out of two hundred
twenty and three publyke wrytings of the
Sacramentaries, with speciall noting of
the pages, the particular words, and names
of the Authors, that the Sacramentaries
have no true believe almost of any one Arti-
cle of Christian fayth.

Pia defension aduersus Iohannis Caluinii, Petri
Boquinii, Theodori Bezae, Gulhestmi Clebitij &c.
& similium calumniæ. Item refutatio Pelagianis seu
Anabaptistici Caluinistiarum erroris, de Baptismo &
Pecato Originali. Adduntur Collectanea plurimo-
rum Caluin, contra Deum, eius Prouidentiam &
Predestinationem. Erfordiæ. 1583.

Agodly defence against the deceites of
John Caluin, Peter Boquinius, Theodorus
Beza, Wilhelmus Clebitius, and their Asso-
ciats. Also a Refutation of the Pelagian or
Anabaptistickall error, taught by the Calui-
nistes, touching Baptisme & Originall sinne.

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Here are also added certaine Collections out of Caluins wrytings, against God, his Providence, and Predelitination.


A Catalogue of the Impositions & decep tes, where-with AEgidius Hunnius doth insolently go about to corrupt the doctrine of the Orthodoxe Church.


Arguments & Objections concerning the chiefe Articles of Christian Doctrine, with the Answers gathered out of the wrytings of Philip Melanæonius togethether with Commentaries upon euery Answere, devi ded into seauen Parts.

Guilæhelmi Zepperi Dillenbergenhis Ecclésia Pastoris Institutione, de tribus Religionis summis capitibus, quae inter Evangelicos in Controversiam vocamus. Hanouix. 1596.

In Instruction about three chiefe heads of Religio, called into Controversy among the Gospellers: by William Zepperus Pastor of the Church of Dillenberge.
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Responsio tripex ad fraterna Tubingenses, et tripex eorum scriptum de tribus graviissimis questionibus &c. De Cena Domini, de majestate hominis Christi, & de non dammandis Ecclesiis Dei nec auditis, nec vocatis. Genevae. 1582.

A threefold Answer to the Brethren of Tubinga & their threefold writing, concerning three most weighty Questions &c. Of the supper of the Lord; Of the Majesty of Christ, as Man; And of not condemning the Churches of God, before they be heard, or called.

Ad Iohannis Brentii argumenta, & Iacobi Andreae Theeses, quibus carnis Christi omnipresens nituntur confirmare, id est, adversus renovatos Nestorianos & Eutychianos errores, Responsio. Genevae. 1570.

An Answer to the Arguments of Iohann Brentius, & to the Conclusions of Iacobus Andreas, by which they endeavour to confirm the Ubiquity or presence of Christ's flesh every where: that is to say, against the renewed Errors of Nestorius & Eutyches.

Apologia ad omnes Germaniae Ecclesias reformatas, qua sub Zwingliani et Caluiani nominis invidia, vim & in iuria patiuntur. Tiguri. 1578.

An Apology of all the Reformed churches of Germany, which through the Envy of the Name of Zwinglius & Caluin, do suffer violence & injury.

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Christophori Pezelii apologia verae doctrinae de definitione Evangelij apposita Thra sonicis praestigys Iohannis Wigandi. Wittenbergæ. 1572.

An Apology of the true Doctrine concerning the Definition of the Gospell against the Thra sonicall enchantments of Ioannes Wigandus: by Christophorus Pe zelius.

Colloquij Montisbelgardensis inter Iacobum Andree, & Theodorum Bezam Aita. Tubingæ. 1584.

The Actes of the Colloquy at Montbelgard, betweene Iames Andrew, & Theodore Beza.

Veritatis victoria, & ruina Papatus Saxonicí. Lothannæ. 1563.

The Victory of Truth, & the Ruine of the Pope dome of Saxony.


Hamelmannia: or the Theologizing Ramme. A Dialogue against two Histori cal Narrations of Hermanus Hamelmannus.

Christiani Kittelmanni decem graues & per niciosi errores Zwingliorum, in Doctrina de peccatis, & Baptismo: ex propriis ipsorum libris collati, & refutati. Magdeburgæ. 1562.

Ten weighty & pernicious Errors of the Zwinglians, in the Doctrine concerning Sinne
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Sinne & Baptisme. Collected out of their own books & refuted: by Christianus Kitterman.

Iohannis Mosellani Praeferratio contra venenum Zwingianorum. Tubingæ. 1586.

An Antidote, or Preservative against the poyson of the Zwinglians: by Ioannes Mosellanus.


Of the Personall & Supernaturall Unity of two Natures in Christ; against the blasphemous Disputation of Eusebius Cleberus Patour of Saugall, in Switzerland.

De gaudiiis aeternæ vita: & quomodo Sacramentary nobis illa gaudia communem. Erfordia. 1585:

Of the Ioyes of Eternall life: And how the Sacramentaries, do in part dekraude vs of them.

Now from all the premises above, I heere conclude, that if the severall opinions among the Protestants be not in their judgement matters of Indifferency; but are by themselves truly reputed for Heresies, & the main-tayners of them not houldden to be in state of Saluation; as appeareth both from the Protestants reciprocally condemnations of one ano-
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another, as also from the former Titles of their owne Bookes written against one another; then with much more reason may the same sentence be pronounced of the many irreconcilable Controversies, differently believed and houlden by the Catholikes and Protestants: And the rather since (as is aboe saied) there is a farre greater disparity and difference of doctrine betweene the Catholikes and the Protestants, then betweene the Protestant, & the Protestant.

The Truth of this Former Doctrine, demonstrated from the many Absurdities, necessarily accompanying the contrary doctrine.

Chap. XVI.

VCH is the sweet Providence of the Divine Majeity, in dispoall of things, as that hee causeth truth to be warranted with many irrefragable reasons, and falshood to be attended on with divers grosse and ineuitable absurdityes; that so the judgment of man may be the better secured for the imbracing of truth, and remayne the lesse excusable, if in place of truth it entertaine falshood & Error. Of the reasons convincing the infallible
Bible truth of our doctrine maintayned in this treatise, I have already discussed above, in the tenth Chapter. Now here I will a little insist in disclosing the many and palpable absurdities, accompanying the contrary doctrine: which point will chiefly rest (besides some other short insertions) in a recapitulation of most of the former heads, or branches, above handled.

For if this doctrine were true, to wit, that every one might be saved in his own religion; or that the believe only of the Trinity, the Incarnation, the Passion, or the Creed were sufficient thereto, notwithstanding the believe of other erroneous opinions and heresies; Then would it follow, First, that the holy Scriptures of Christ and his Apostles were most false, which have inveighed so much against Heresies, and have denounced the heavy judgment of damnation against the professours of them, as above is shewed; which conminations and threats the Scripture in some places not only extendeth to all Heresies or Heretikes in general, without (a) any limitation; but also in some other, they are particularly restrained to certaine Heresies, seeming of smaller importance than the deniall of the Trinity, the Incarnation, the Passion, the Creed, &c.

(a) Tit. 3. 3. Gal. 5. 1. Rom. 16. 9. Tim. 1. (b) 1. Tim. cap. 4. 2. Tim. c. 2. 1. Iohn. c. 2. as is evident touching the denying (b) of marri-
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marriage, and of eating of certayne meates, and touching the Natures of Christ &c.

Now, that the denyall of other inferiour articles of fayth, then of the Trinity, & Incarnation &c. is playne Hereby, is demonstrated aboue, both from the definition of Herey, and from the judgment of the Primitive Church.

Secondly, the forefayd doctrine impugneth the definition of Fayth, giuen by the Apostle; which definition of fayth comprehendeth a generall beleefe of all articles of Christian Religion, and is not therefore to be limited to any one kind of them. In like sort, it destroyeth the privileges & dignity of fayth, set down by the forefayd Apostle; who promiseth saluation to him, that hath faith, as also that without fayth we cannot please God: but such excellencies cannot be ascribed to a Bastard fayth, which belieueth some thinges true, others false; they are therefore eyther to be giuen to a true entire, and perfect fayth in all points, or els the Apostle grossely erred in assigning to fayth the aforefayd privileges; seing a false fayth is no better, then no faith at all. Againe it depriueth a Christian fayth of its true mark or character of unity, so much celebrated by the Apostle.

Now then if unity of fayth be necessary
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to Salvation, how can both Protestants and Catholiques expect salvation, seeing there is no greater distance between the opposite parts of a Diameter, then there is repugnancy betwixt both their beliefs. Therefore if both of them though wanting this unity, can be saued, then hath the Apostle falsely and erroneously described and delineated the faith of a Christian.

But to reflect upon the former passages; is any man so stupid, as to dreame, that, that doctrine should be true, which giveth so open a lyse to so many unanswerable texts of Gods holy writ, touching the condemning of Hereticks in general, as also touching the definition, excellency, and propriety of true Fayth? It is impossible, it is not to be imagined. Gods word is like himselfe, most true, sacred, and inviolable, and therefore it itselfe doth witnesseth of it selfe, that (i) scriptura non potest solui. And z gayne: (k) Calum et terra transibunt, verba autem mea non transibunt: Heaven and earth shall passe, but my wordes shall not passe.

But to proceed further touching the fore-said want of unity, and disagreements in Fayth; If every Christian might be saued in his owne Religion, then might those be saued, which believe the Articles of the creed in a most different sense and manner; then which
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which what can be more rashely and exorbitantly spoken? seeing there is but one true intended sense, by the Apostles, of the creed, the which if we attayne not, then do we believe that, which is false; but to believe the creed in a false sense, is no better, then not to believe it at all. And therefore it would follow by way of inference, that he might be sует, who believed not any one article of the creed at all. Now, that the Catholikes & Protestants doe believe the articles of the creed in different, or rather contrary senses (and consequently that the one side believeth it in a false and erroneous sense) is above proved in the fourth chapter.

If it be here replied, that the maintayners of this doctrine do so far yield, that they only are to be sует, which in a true sense believe the creed, yet by this their restraint they condemn all those others, who believe it in any other sense, different from that intended by the holy Ghost and the Apostles; and consequently they condemn in their judgement and deprive of salvation, either the Catholikes or Protestants; since of necessity the one of these do believe the creed not in the true, but in a false and heretical sense and construction, different from that of the Apostles. But supposing that the Catholikes and Protestants believed the creed
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in that true sense, intended by the holy Ghost; yet if our Neutralists would have the creed the square or rule, thereby to measure our fayth, then marque the Absurdities following.

For by this doctrine one might be saued, who believed not, that there were any Scriptures at all, written by the Prophets & Apostles (since the creed maketh no mention of any such divine writings.) In like sort he might be saued, who did not believe there were any Angells or Diuells; or that there is a materiall place of Hell; or that the pains thereof are eternall; or that Adam did presently upon his creation fall from grace, & thereby transferred Original sinne upon all his posterity; or that our Saviour, whilst he conversed here on earth, wrought any miracles; or made choice of certaine men to be his Apostles, to preach the Christian fayth throughout all the whole world; or that he died for the salvation of mankind (for though we read in the creed, that he dyed and suffered, yet the end why he dyed is not expressed in the creed; Or that circumcision is now forbidden & antiquated; or finally, that there are any Sacraments of the new Testament, as Baptisme, the Eucharist &c. I say by our Neutralists Religion, he should be saued, who believed none of the foresayd articles.
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Articles: seeing not any one of them is expressed, or set downe in the Apostles creed; and yet the belief of the sayd Articles is necessarily exacted and required to Salvation, in the judgment both of Catholikes and Protestants; both which parties doe with an unanimous consent, teach the necessity of believing the sayd articles. But to proceed further and to come to the different Articles of faith, differently believed by the Catholike and Protestant, and yet not expressed in the creed; and articles of such nature, as that they are houlden by the catholikes to be instituted by our Saviour, as subordinate (yet necessary) means of the grace of God, and of our Salvation; whereas the Protestants, as not believing at all the sayd articles, do wholly decline from acknowledging any such means:

These Articles I have recited above, to wit: That Sacraments in general do conferre grace: That a Child dying without Baptisme, cannot be saved; That mortall sinne is not remitted without the Sacrament of Penance and Confession; That we are to adore with supreme Honour the blessed Sacrament; That not only faith, but also works do satisfy the man; That a Christian by thinking himselfe just, is not thereby become just; That every Christian hath by God sufficient grace offered to save his soule; And that therefore God on his part would have all men
men saide; That without keeping the ten Commandments a man cannot be saide; Finally, that all Christians ought upon paine of eternall damnation, to communicate in Sacraments and doctrine with the Church of Rome, and to submit themselves in all due obedience to the supreme Pastor of that Church: In all which points the Protestants doe believe directely the contrary, condemning vs of Heresie, Superstitition, yea Idolatry, for our believing the foresayd points. Now I say, seing the former articles doe immediately touch and concern the remission of our sinnes; or grace of our soule; or our justification; or our due honour and adoration to our Saviours Body, being accompanied with his divinity; or Lastly our communion with Christ his church and head thereof; in any of which (as concerning so nessey our eternall happynes) who erreth, cannot possibly be saide; And seing the Protestants (as is sayd) doe in all the sayd points maintain the iust contrary to the catholikes, and thereby do abandon the catholikes acknowledged means of their Salvation:

Theere aske in all sobernes of judgement, what can be reputed for a greater absurdity, then to afirme with our Neutrallists, that the Catholikes and Protestants (nowithstanding their so different & contrary believe & answerable practice in the former Articles,
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so neerly touching mans Salvation may both be faued? Seing it must needs be, that eather the catholikes shalbe damned for setting downe certaine means of our Salvation, contrary to Crists mynd and Institution (supposing the sayd articles to be false;) or that the Protestants shalbe damned for rejecting the former means of Salvation, instituted by Christ, admitting them to be true.

But to passe forward. If every Christian might be faued in his Religion in believing only the fundamental points of the Trinity, the Incarnation &c. then hath the church of Christ euë in her Primituie dayes (at what time the [*] Protestants themselves exempt her from errour) most truly & insufferably erred, in condemning certaine opinions (which are not fundamentall) for Heresies, and their maintayners for Heretikes; and consequently the Scripture and Christ himselfe haue decaued vs, by ascribing to the church an (m) infallibility of erring in her definitions of fayth, and condemnation of Heresies, and by commaunding vs to obey the churches authority and sentence in all things, as styling her the pillar and foundation of truth. And further it should follow, that the Church should thus intollerably erre both in generall counells, (the highest Tribunalls


(m) Mat. 13. Luc. 20. Tim. 3. &c.
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Allas heere upon earth) as also in the private Authorities and sentences of all the learned Fathers, in those first times.

And thus for example, the council of the (e) Apostles should have erred, in decreeing it unlawful to eat in those times blood & strangled meat.

In like sort the first council of (o) Nice should have erred, in condemning the Quattuordecimani for Heretics, because they would not keep Easter day, according to the customs of the Church. And to pretermit all the other Councils, above all accused, the Council (p) of Rome under Cornelius for condemning the Heresy of the Novatians (who rejected the Sacrament of Penance) as also for condemning of Anabaptism.

And thus farre of Councils condemning points of seeming Indifference, for open & wicked Heresies. But now heere granting that the said points (as they were houden by the maintaining of them) were not Heresyes, & that the believers of them be saued, then two maye absurdities doe immediately follow: the first, (as is said) is the erring of the whole Church of God in condemning them for Heresies, they being not Heresies, but true doctrines.

The second: the inconsiderate carriage of the Church in these matters. For to what end
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End or purpose were all these Councils (consisting of many hundreds of the most grave and reverend men of all Christendome) celebrated with such labour, travail out of all countreys, & infinite charges, if the doctrines (for the impugning, reflecting, and condemning whereof they were gathered) might be indifferently maintained & defended on all sides, without breach of true faith, or danger of Salvation? The erring of the church is no less manifested, in the sentences and condemnations 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 seemed, in regard of the Trinity, Incarnation, &c. of small importance; if so those opinions be not Heresies, nor the believers of them Heretikes, but men in state of Salvation. And thus according heere Florinus, though he taught God to be the Author of Sinne, might be saued.

In like sort the Heretikes, who in S. Jerome his dayses denied the possibility of the Commandements; The Manichees, who denied freewill; The Eunomians, who taught that only faith doth justify; The Arians, who denied prayer & sacrifice for the dead, and tooke away all fasting dayes; Vigilantius,
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gilantius, who taught that Priests might marry, and that we ought not to pray to Saints; Iouinian, who held marriage better than virginity; The Donatists, who taught the Inubility of the Church; And fi-
nally (to omit many others for brevity sake) the Pelagians, who denied the necessity of Baptisme in Children. All these men (I say) might be saued, notwithstanding their for-
mer doctrines, if so it be, that every man might expect Salvation in their Religion: And yet we find, that the foresaid men were branded for wicked Hereukes, & their do-
ctrines for damnable Herefies (as in the seuenth chapter above is shewed) by Ire-
neus, Ierome, Epiphanius, Philas trium, Au-
gustine, Theodoret, and others; divers of
which holy Fathers, writing catalogues of Herefies did place the foresaid doctrines &
their Authours within the said catalogues; & this they did without any reluctation or
gain-saying of any other auncient and lear-
ned Father of their tymes.

From which consideration I doe ga-
ther, if those opinions were not justly con-
demned for Herefies, and their Authours
for Heretikes; Then not only the church
did fouly erre in so great a matter; but also
euen the aforesaid alleadged Fathers, to wit,
Ireneus, Jerome, Epiphanius, Auftine, with
many
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many such others, should deservedly be reputed for Heretikes, for their condemning of true Doctrines for Heresies, and the believers of them for Heretikes; and on the contrary, Florinus, the Manichees, the Eunomians, Vigilantius, Iouinian, the Donatists, Pelagius, & many other such, should be accounted for their teaching of true Doctrines, Orthodoxall Authors; and might have unjustly complain'd of their insupportable wrongs, and indignities proceeding from the pens of the foresaid fathers: An absurdity, which I thinke no man, enjoying the benefit of his five senses, will allow; And yet the admittance of our Neutralists Paradoxe, inanoidably draweth on this inference.

Another Absurdity accompanying the former doctrine is this; that Heretikes should be true members of Christs church. This I thus deduce; for seing by the content of all learned men, none can be fauèd, but such as are true members of Christs church. (for otherwise Turkes and Jewes dying in the state of Turcisme and Judaisme, might be fauèd) and seing the foresaid registred Doctrines and their Authours are condemned for Heresies & Heretiks, both according to the Authority of Gods church, & according to the true definition of Heresy, above in the beginning set downe; (for the said Here-
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Heretikes have made choyce of those their heresies, and do maintaine them most forwardly against the whole church of God, not submitting their judgments to it: must of necessity follow, that if those men could be saued, then Heretikes (continuing Heretikes) are members of Christ's true church: then which, what Paradoxe can in it selfe be accompted more absurd? or in the judgment of learned men more incredible? considering with what acerbity of comportment, the Apostles and all the Orthodoxall learned, & pious Fathers, both in their writings and otherwise, have in all ages entertained Heretikes, as aboue I have manifested.

Furthermore, if an Heretike (continuing an Heretike) can be saued, then hath the auncient church of Christ vfed great tyranny to divers such Professours, by undeservedly punishing such me with losse of Goods, Imprisonments, Excommunication, Banishment, & sometymes with death it selfe; for such were the punishments apponted by the auncient church, and Christian Emperours against Heretyks, as I have shewed in the nynth chapter. Againe, supposing the truth of the doctrine of these Omnifidians, yet obserue how repugnant it is to all reason, and otherwise absurd even in it.
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in it owne nature. I will here passe over divers reasons alleaged in the precedent Chapters, & insift a little in some few of them.

The first: It is certaine, that that Faith which belieueth some articles, and yet belieueth not other articles, which are no lesse true (and such is the fauth of our Neutrallists) is no true supernaturall fauth, being it belieueth nothing through the authority of God and his church, both which reveale & propound all articles alike and indifferently to all men to be belieued: Now what more crose to reason, then that a bare opinion not relying vpó any supernaturall grounds (as neither hauing God for its Revealer, nor the Church for its Propounder) conceaued only through morall inducements (and therefore standing obnoxious to errorre and mistaking) should be able to purchase eternall Saluation to mans soule?

Againe, how aduerse is it to all true judgment, to auerre, that it is no prejudice or hinderance to mans Saluation, to believe those principles of Religion, which teach & aduaunce all libertie & sensualitie in couert-tug & manners, & do deprese & dispare all Chastity, Fastinge, voluntary Povertie, keeping of the Commandements, and finally all serioys and painfull labours and
works of vertue, piety, and mortification, for it is most contradictory in the very tearmes, and no lesse repugnant to Gods sacred word, that, that doctrine which (u) promiseth libertie, and (x) transferreth the grace of God into wantonnesse, should be accounted the (y) straite way which leadeth unto lyfe.

Furthermore, can it be conceived, as forking to Gods most mercifull proceeding with man, that he should cut off the lives of those men with most fearefull, sodaine, and prodigious deaths (and particularly of Calvin, who was eaten away with lyce; a death, peculiar to divers of Gods most capi
tall Enemyes, as to Antiochus, Herod, Maximinus & others) who first broached the Doctrines of Protestantcy, if the sayd Doctrines had either bene true in themselves, or at least of that coldness and indifference, as that they might comport and stand with the foules salvation? No. God is iust, & withall mercifull, & therefore neuer extraordinarily punisheth, but for extraordinary sins. Poore men that they were, who comparde (as it should seeme) both in the diuulging of their mendacious and lying Doctrines, as also in their unexpected and sudden deaths with the false Prophets (z) of Ahab! But to ha
ften to an end, in the enumeration of the Absurdities, following the foresaid Paradox of salua-
of saluation in evey Religion; and to come to that, which, within its owne largenes, involueth many improbabilities.

If Catholikes & Protestants (notwithstanding the disparity of their fayth) can both attayne to Heauen; in vayne then is the doctrine of Recusancy ioynedly taught on both sides; & in vayne haue so many scores of Reuerend and Learned Priests, and others of the Laytie, in our owne Countrey (whose blessed soules I beseech to pray to God daylie, for the remission of my many sinnes) suffered cruel deaths, in the late Queenes raigne, only because they refused to present themselues at the seruice of the Protestants. But they are gone, and most happily gone; for (a) Clausis Paradisi Ianguis (a)Tertul. Murtirum. In vayne likewise, these later yeares haue divers lay Persons endured (co-trary to his Maiesties naturall inclination, most prone to mercy and commiseration) great losses, disgraces, and imprisonments only for the said cause.

But who can thinke that vertuous and learned men are so prodigall of their lyues and bloud, and English Lay Catholikes so insensible of their temporall states,children, and posterity, as that they would wilfully precipitate, and cast themselues into those miseries, only for not belieuynge, and exerci-
Sing points of Indifferencie, and such as may stand with their soules eternall Happines?

In vayne also then have the Learned men on both sydes, spent out their whole liues in defending, ech man his owne Religion, in their most painfull, and voluminous bookes and wrytings, if so they differed one from another in matters of such supposed small importance.

In vayne, and without just cause (and therefore most cruelly) have many States in Christendome in our age imposed proscription, banishments, and other insupportable disgraces to such of their owne subjects, as will not imbrace their owne doctrine; though both sydes did conspire and agree in the fundamentall points of faith.

In vayne also, both euer since Luthers revolt, as also at this present, have there byn and still are, such Insurrections of Subjects against their Princes; such bloody and impecable warres betwenee absolute Princes themselfes; such devastation and depopulation of whole Countreys; such maine battayles and fieldes fought with losse of divers hundred thousand lyues; and lastly such incessant and interrupted besieging and taking of great Citties & towries, with effusion (for the most part) of much innocent blood,
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blood, of Women and Children; and all this originally and principally for matter of Religion: I say, in vayne, and most iniuriouly haue all these attempts & actions byn vndertaken, if the disagreemets in Religio (for which they were vndertaken) betwee-ne Catholikes and Protestants, were of that reconcileable nature, as that the professours on both sydes (notwithstanding their diver-sity of fayth) might ioyntly be laued.

What can we now reply heere? in the behalfe of our Neutralists? Shall we say, that the most learned men of all Religions, that Kings, Princes, States, and many hundred thousand subiects of Christendome, were (and still are) actually mad, and out of their senses, in menaging these their deplorable attempts for Religion? & that the all-reconciling & peaceable Neutralist, who (through his pliable sterne of disposition in these spiri-tuall matters) is become of the halfe-blood with the Atheist; and who wanteth (as is commonly noted) both learning, grace, & vertue, is particularly enlightened by God, in setting downe what articles of fayth are only necessary to mans Saluation, and what are to be reputed but as accessory, and of smaller importance? To such straies (we see) is the defence of the former doctrine driuen vnto. Seeing therefore this doctrine of
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our Omnificians, or rather Nullificians (for indeed, while they seeme to allow all Religions, they take away all Religion) is encompassed on all sides with so many notorious absurdities (as are displayed in this Chapter,) and seing it cannot be true, except there be a retrogradation of all matters here on earth, and a turning of the world (as they say) upside downe; that is, except the most learned become most madde, and the most ignorant most wise; Therefore since such comportment and carriage of things is not sortting to Gods Providence and Charity towards mankind, let euery man (who thinketh he hath a soule to save, or loose) undoubtedly assure himselfe, that there is but one true Fayth or Religiō, wherein he may availeably expect salvation; and that the saving Fayth of Chrift (wherewith the soule is cloathed) is like unto the inconfutible garment of Chrifl, both being incapable of diuision, renting, or partition.

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, & taketh advice of all the learned Lawyers & Coufellouts of the whole Realme, to whom he sheweth all his Evidences; some of which Evidences do cary a title
title only in grosse and in generall, others prove a more particular, & more refrayned right to the sayd Lands: Imagine further, that vpon the diligent perusal of these evidences, the joint consent and judgment of all the sayd Lawyers, should after their longe and serious Demurrers, conspyre in this one point; to wit, that for the recovering & obtayning of the said Lands, the foreshew-ed Evidences in generall are not sufficient alone, seeing divers other men, not having any true interest in the sayd Lands, may nevertheless insist and urge their like generall clayme, but that with the help of the sayd Common Evidences, he must more punctually relye, for the sayning of his presumed inheritance, vpon other more particular, and personall Conveyances and Assignments.

Now all these learned Counsellours agreeing in this sentence, & fortifying their judgments herein, with their owne experience in the like case, with the new Reports warranting the same, with the authority of all the auncient, learned, & Reuered Judges before them, & lastly with the force of reason confirming no lesse, If some one Empec-ricke Attorney or other (skilfull only by a little experience in making a Nouerint vniuersi) should steppe forth (armed only with im-

M 4 puden-
pudency and ignorance) & pronounce the foresayd sentence of all those learned Sages to be false; and that the party pretending right to the sayd lands were sure by his general Title and Evidences only, to obtayne the same, all other his more particular Evidences being but unnecessary & needless theerunto, who might not here justly contenmne, and reiect the rash censure of such a fellow? Or could not the party clayming the former inheritance, be worthily reprehended, if by reiecting the graue Counsell of the learned Lawyers, and following the aduyce of this ignorant man, should finally loose all clayme, title, and possibility to his sayd Inheritance?

Our case is not much unlike heerto: Wee all pretend a right to the Inheritance of the kingdome of Heauen (for we reade, (*Coronam vita preparavit Dominus diligentibus fe.) Our title in generall therto is our believe in the Trinity, the Incarnation, the Passion, &c. (the believe whereof is most necessary, but not sufficient.) All eminent men for learning (both Catholikes and Protestants) do proue from the Scriptures, from the authority of Gods Church, from the nature of Herefy, from the definition of true fayth, &c from divers other principles and reasons above expressed, that no man can attayne to his
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his heavenly Inheritance, by believing only the former fundamental points of Christianitie, if so he have not a true and particular faith of many other lesse principal Articles of Christian Religion.

Nowe commeth heere a dissolute, gamnelesse, & ignorant fellow, not practised in any kind of good literature (for it is observed (as above is sayd) that all our most forward Neutrallists are mee for the most part voyde of Learning, Vertue, and Confidence) who perpetually out of his Pythago-rean chayre (that is, without any proove) affirmeth, that a believe in generall of the Articles of the Trinity, the Incarnation, the Passion, is only sufficient to mans salvation; & that the doctrines of Purgatory, Freewill, Real Presence, and other Controversies betweene the Catholiks & Protestants, are not in any sort necessary to the purchasing of our eternal welfare, what way soever we hould, but are to be reputed (in respect of that end) points indifferent, vanuayleable, and as the Greeke is, meerely ἄθετον, or Bye-matters: Who would heere not com- miserate the folly, and ignorance of such a man; but especially pittie the soules seduced by so blind a Guyde?
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THE CONCLUSION
of the whole Treatise.

CHAP. XVII.

Hitherto (Good Reader) it is sufficiently (I hope) demonstrated, that every Religion, though professing the name of Christ, and believing in the Trinity, the Incarnation, and the like fundamentall points of Christian Fayth (if their believe in other secondary & lesse principall points be erroneous) cannot promise to itselfe any security of Salvation; and consequently that the controverted articles at this day betweene Catholikes and Protestants touching Purgatory, Freewill, Praying to Saints, Sacrifice &c. are of that great importance, as that the professours on both sides (to use the phrase of a blessed martyr* in the same case) "nulla capere non potest."

It now remaineth to shew, that seeing at this day, there are originally but two different Religions among christians, to wit, the catholike Religion and the Protestant, (within which are included all its branches and descendents;) whether the catholike or the Protestant Religion is that, wherein a man may be saued. But seeing this Subject

(*) Camp. in decem rationes. rat. no.
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By most learnedly and painefullly intreated pf, by many Catholike wryters, who from all authorities both Divine & humane haue prefragably euicted the truth of their owne Religion, and faithfull of the Protestants protestion, (and consequently that in the catholike, not in the Protestant fayth, the soules eternall happynes is to be purcahed;) therefore I doe remit the reader for his grea-
ter satisfactiō therin to the perusal of the said bookes; & particularly to the studying (ra-
ther the to the reading only) of that most elabo-
rate, learned, and unanswerable Worke of the Protestants Apology of the Roman Church.

Only before I heere end, I must make bould to put the Reader in remembrance, with what the Protestant Religion in this former Treatise (though but casually and incident-
ly) is most truly charged; to wit, First, with particular cōdemnations passēd upon divers of its chiefest articles, even by severall sentencees & judgements of the Primitime church; and that therefore those doctrine so conden-
ed, & yet after defended with all froward pertinacy agaynst the church of God, are thereby discouered for playne and manifest Herefesies: this point being further euicted implicite both from the testimonies of ho-
ly Scripture, as also from the definition of Herefey above expressed. Secondly, that the doctri-
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doctrinal speculations and positions in the Protestants' faith most strongly moone the Wills of such, as believe them, to all vice, liberty, and sensuality. Thirdly, that God out of the infinite abisme of his justice, hath punished even in this world (as earnest given of far greater punishment, reserved in the lyfe to come) with most fearefull, unnaturall, & prodigious deaths, the first Inuersours in our age, & Promulgaours of the sayd doctrine; and such deathes, as his divine MAiesty is accustomed to send to his professed enemies.

Fourthly, that Protestant is torne asunder with intestine diuisions; diuers Professours of it, charging their Brethren-Professours with Heresy, & despayring of their future saluation. From all which we may conclude, that except Heresy, dissolution of manners, most infamous and calamitous deathes, and disagreements in doctrine betweene one & the same sect, be good dispositions & means to purchase Heaven, the Protestant Religion can never bring her Believers thereto.

What then remaineth, but who will expect salvatio, should seek it only in the Catholike Church? it being that Arke erected by our second Noe, within which who truly believe and live virtuously, are exempted from that vniousfall deluge of eternall damnation. For only in this Church is professed and
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\& taught that Faith, to which by long prescription, \& a continued hand of tyme, is peculiarly ascribed the name Catholike: (a) Catholicum fseeud, nec Marcionë, nec Apellem, nec Monyanum sonat, nec Haretios sumus autores. That Faith, which was prophesied to be of that dilating and spreading nature, as that to it all (b) Nations shall follow, \& which shall have the (c) end of the earth for its possession, from sea to sea, (d) beginning (e) at Hierusalem, among all nations. That Faith, the Professours whereof shall be a (f) Kingdom, that shall never be destroyed, but shall stand for ever contrary to the short currents of all Heresyes, of which S. Augustine thus writeth: (g) Many Heresyes are already dead; they have continued their streame, as long as they were able; now they are runne out, and their ruriers are dried up; the memory of them; (that ever they were) is now scarce extant. That saith, the members whereof, in regard of their ever visible eminency, are filled by the holy Ghost, A (h) Mountayne prepared in the top of Mountaynes; & exalted above Hills: with reference whereunto (to wit, in respect of the Churches continuall visibility) the forelayd S. (i) Augustine compareth it, to a Tabernacle in the Sunne. That faith, whose union in doctrine both among (c) the (e) Luci;

24. (f) Dan. 2. in which is included the uninterupted continence of the Church. (g) In psal. 57. (h) Esd. 3. therby is proved the Churches ever visibility. (i) Tom. 9. in Ep. Ioan. trad.
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the professours thereof, and with their head, is even celebrated by Gods holy writ; since the Church of God is therefore (k) called one Body, one spouse, and one sheepefold: which priviledge S. (l) Hierom acknowledgeth by his owne submission, in these words: I doe consociate, or unite my selfe in Communion with the Chayre of Peter; I know the Church to be builded upon that Rocke; whosoeuer doth eate the Lambe out of this house, is become prophane.

That fayth, for the greater confirmation whereof, God hath vouchsafed to disjoyn the settled course of Nature, by working divers stupendious & astonishing (s) miracles, according to those wordes of our Saviour; (m) Go, preache you, cure the sicke, rayse the dead, cleanse the lepers, cast out dumells &c. A Prerogative so powerfull and efficacious with S. Auguistine, as that he expressly thus confesseth of himselfe: (n) Miracles are among those things, which most justly have burdened me in the Churches bosome.

To conclude, omitting divers other Characters (as I may teareme them) or signes of the true fayth; That fayth, which is of that 1. de cuit, force, as to extort testimony, and warrant Dei 22. 6.

& l. Confess. c. 7. & 8. (m) Mat. 10. in which wordes our Saviour maketh miracles a signe of true fayth, or of the Church. (a) Tom. 6. contra Epist. Manichaei cap. 4. (o) Deser. tom. 32. which wordes include the confession of the Adversary to be a note of truth.
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for itself, even from it most capitall and de-
signed enemies; answerably to that, (o)
Our God is not as their Gods are, our enemies are
even witnesses; since the Protestants no lesse
from their owne (p) practice, then from their
acknowledgment in words, doe ascribe
to our Roman fayth the hope of Saluation.
Of which subiect we see most amply in the for-
sayd learned booke of the Protestants Apo-
logy, Trad. 1. Sect. 6. subdium. 1. & 2. & 3. as
also Trad. 2. cap. 2. Sect. 14.

To this Fayth then, with an indubious
assent, adhere both living & dying; aye New-
trallisme in doctrine, as the bane of all Reli-
gioun; aye Protestantcy, as the bane of Christ's
true Religion, and say with (r) Pacianus;
Christ's all children
are, even by the doctrine of all Protestants. But if this faith
of Catholiike Parents be sufficient for the Saluation of their
Children dying baptized therein, then much more it is sufficient
for the saluation of the Parents themselves: since it is
most absurd to say, that the Catholiike faith of Parents shold
be unavailabe for their Children or Infants, dying baptized
therein, & yet not unavailabe for the Parents themselves. (q)
According heereto (to omit the lik testimonies of many other
Protestants) D. Some in his defence against Peirey, p. 132, thus
writeth: If you thinke, that all the Papshe sort, which dyde in the
Papshe Church, be dammed, you thinke absurdly, or dissent from the
judgment of all learned Protestants. With whom D. Couell in
his defence of M. Hooker's five booke of Ecclesiasticall Po-
licy p. 77. thus conpireth, sayng: VV e affirme, that those
who live & dye in the Church of Rome, may be saved. (r) Pacian.
Ep. ad Symphron.
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Christianus mihi nomen est, Catholicus vero cognomen, illud me nuncupat, illud me ostendit: A Christian is my name, a Catholike my Syrname; that doth denominate me, this doth demonstrate me.

FINIS.
ANDRES DE SOTO

The Ransome of Time

Being Captive

1634
THE RANSOME OF TIME BEING CAPTIVE.

WHEREIN IS DECLARED how precious a thing is time, how much he loseth that looseth it, & how it may be redeemed.

Written in Spanish, by the R. Father Andreas de Soto, Confessor to the most excellent Infanta Clara Evgenia;

Translated into English by J. H.

AT DOWAY,
Printed by Gerard Pisonsone, att the signe of Colyn, 1634.
TO THE HIGH, AND MIGHTY PRINCESSE
THE LADY
KATHERINE
DUTCHESS, MARCHIONESSE,
AND COUNTESSE OF BUCKINGHAM, COUNTESSE OF COVENTRIE, VICE-COUNTESSE VILLIERS, AND BARRONESSE OF WHADDON, &c.

MADAME
This piece in its native language was happy by the protection of that glorious Princesse, and mirror of vertuous Ladies, the Lady CLARA EVGENIA.
GENIA of happy memorie.

Tis now translated, and vested with an-English hew: to whose protection, and tuition, with more convenience, or more confidence, may this stranger flie, then to your most Gracious Highnesse: For if it bee the bookes ambition to scorne the publicke view, unless it may bee graced with the sacred patronage of a Dutchesse, of a Noble, and vertuous Ladie; by flying to the refuge of your Highnesse unparrelled vertues, it shall onely change, not loose it's mistris.

MADAME, yet I most humbly bowe; craving pardon of your Grace that I present my homage so veiled as in a translation, not in a primary composition, best suitting with my duty, and your most eminent worth; since that your
your Excellencyes splendor might well enlighten, make acute, give full vigour, yea and most liuely spirit to each vulgar capacity; to me especially whose deuotion to your Greatnes and Goodnes well weighed, would be found as verily, it is, truely resigned.

Really I would haue attempted the deliverye of some notions wherewith at well my zeale, as also your Graces singular vertues haue formerly prompted me.

But when I (let not this my Apology, M A D A M E, not finde grace with your Grace) perused this treatise (which I now dedicate to your Excellency) made English; and found it consonant to what the height of my imagination could arrive, yea and as well agreeing, aptly according with your Excellencyes example: Then was
I acquited, made no farther search, for that I was even fully appayed, Alas! yet MADAME as confiding in your indulgency, your conniency.

The Author most learnedly hath delivered his charitable mind, in whose worke reading and curious notions are sweetly couch'd, evidently to bee seen in an appropriate Methode: yea and it is most assuredly embellished and practically confirmed by him, as being fraught with many rare patternes, among which MADAME were I not a translator I would herein record, register your Grace, as one deservedly.

Farther what are the particular contents of this piece will clearly be shew'd in the subsequent preface, compiled by the Author himself;
to which I referre your Excellency wherein may be contemplated a discourse which may well and likely prove a general benefit to all Readers by your Grace.

MADAME

Your Excellencies

Most humbly devoted

Servant

JOHN HAWKINS.
THE AUTHORS
PREFACE
TO THE READER.

GOOD is not known, yea not
even taken notice of (as a spa-
nish Proverb delivereth) untill
that it be passed by; yea more, be ut-
terly lost. Alas! the truth hereof I most
apparently perceive in myself, it aptly
agreeth with my state, and my runne
course of life, for that 'tis late tooke
notice thereof, too late knew what time
is, and of what value it is, and what a
precious and inestimable treasure it may
be truely found to be. So farre forth
that I am much aggreased that I did
not diserne it, and well might I, for
that I have lost so great a jewel: and
earnestly I desire (if it were possible)
that
that I were maister of my yeares al-
ready spent, to the end I might well and
most solicitorously employ them, as I ought,
and my well being requireth, and my
duty commandeth; and that I might re-
deeme them from the Captivity and en-
thralment with which they have been
miserably detained, yea and enchained.
Rather might I well say, that he who
hath not known, and prized time hath
justly deserved, that now he lament
and earnestly wish for it, and that yet
notwithstanding he faile to possesse
that which he disesteemed, that which
he, alas! so lightly regarded. But I take
for a singular, a rare grace and mercy
of notable value that our Lord (although
at the end of my dayes) hath given me
this capacity, this understanding, and
surgent desire of a better employing my
time, which from hence forward his
mercy will grant me, that I may ex-
hort and give some counsaile to the re-
misle;
misse careless and as it were altogether negligent.

And to give beginning to what is fore delivered, I have desired that he please to make me his Attorney or Proctor that I may petitionarily plead for the ransome, the redemption thereof; and that I may instruct them, who have lost it, how they may regained it, and that I may declare how much it importeth them, how far it concerneth them, of what great consequence it is to them, and likewise further I may earnestly, and with fulness of charity crave of the and piously, yea even move them that they cast not away one hour. What say I? no nor moment of time. I will be breife, though wiere it I should spend never so much time in the account hereof, I should not judge it lost time.

I shall not be able to passe what Pythagoras doth advise, which is to contract many sentences in few words
wordes, as good Philosophers ought, and are accustomed to doe. Hence Dio-
genese to one who talking with him seemed to taxe some what the breuiti
of the Philosophers sentences, answered, you say right well truly they are
in few words couched indeed, yet deserue not hence reprehension, for were it
possible, so likewise should be the syllables.

But I will doe the full extent of my power, contracting this whole subject
under tenne Chapters onely. Herein ob-
serve Gentle Reader that I cast not time
away neither in the definition or de-
scription of Time (where it might seeme
that the Treatise should take his begin-
ing) for that it is not necessary (as said
Saint Augustine) for there is not
ought more known, nor more familiar,
more frequently spoken of by humane
tongue, then is that of time.

Let it graciosly please God Almighty,
our
our good and glorious Lord through his precious blood (which was the price of our redemption) that this treatise of the redeeming of lost time may answerably profit the Reader.
The names of the Authors allledged or cited in this tractate.

Aint Ambrose.
F. Alphonso de Castro.
Andrew bishop of Cæarea.
Aristotle.
S. Augustine.

B.
S. Basil.
V. Bede.
S. Bernard.
S. Bernardino of Siena.
S. Bonaventure.

C.
S. Cassianus
Cæsario.

D.
Dionysius Carthusianus.
Dionysius Cassius.

E.
Elianus.
Euthymius.

G.
S. Gregorie Pope.
Gregorius Niflensius.

H.
Haimon.
Horace.
S. Ierome.
S. John Damascene.
S. John Chrysostome.
John Strobéus.
Don John Orozcoy.

L.

Laërtius.
B. Laurentius lustianus.
Ludovicus Blosius.

M.

F. Maldonato Ies.

N.

S. Nicolas Diuosespu.

O:
Origens.
Ovid.

P.
Plutarch.

S.
P. Salmeron Ies.
Seneca.
Simon de Caffia.
P. Soarez. Ies.

T.
Thaulerus.
Theodoret.
S. Thomas of Aquina.
Thomas de Kemuis.

V.
P. Viegas. Ies.
Virgil Po.

Z.

Zedrenus.
The Chapters in this treatise contained.

Cap. 1. H A T. a precious jewel! Time is! pag. 1.

Cap. 2. That we are Lords of Time, and for what end God bestowed it on us, and in what manner it should be employed. pag. 28.

Cap. 3. How God abhorrineth, shorteneth, yea taketh every time when there is great want thereof to him who took no care thereof when he possessed it, nor sought he ought to make good use thereof according to his duty. pag. 45.

Cap. 4. That even now whilst we have time it concerneth us, to take pains with frugality, and speed, and that we ought to employ it well. pag. 64.

Cap. 5. How infully the sluggishe deserve reprehension, and who so called. pag. 91.

Cap. 6. How the body doth captivate that time which is designed for the soul and thereby exalteth itself. pag. 101.

Cap. 7. That lawfully secular people may use some entertainments of mirth, solace, and pastimes to recreate their spirits. pag. 131.

Cap. 8. That it is lawfull also yea even necessary, that spiritual men use some convenient exercise which
which may tend for an intermission, recreation and solace. pag. 148.

Cap. 9. Of the means to redeem time, where shall be given to understand more expressly who are they, and of what condition they are who lose it. pag. 165.

Cap. 10. How it is to be understood, that the days are bad, and how since so it is, that they are to be redeemed. pag. 182.

FINIS.
THE RANSOME OF TIME BEING CAPTIVE.

THE FIRST CHAPTER.

What a precious is well Time is?

It is the stile and manner of holy scriptures delivery (that whencesoever it teacheth or admoniseth vs ought) which is very notable, and of great importance, it prepareth vs with the forse fending of some marvailous and extraordinary vision or figure, which may in-yite and rayse serious attention, A which
The ransome of time
which may awaken and sprightly quicken our mindes, and hold them in suspense and admiration, as ordinarily is read in the kooke of the Prophets, and especially in the Apocalypse of S. Iohn the Evangelist; where among other admirable visions and figures, that which he writeth in the 10. Chapter is very remarkable, which (joyntly with those wordes of the Apostle in the epistle to the Ephesians: Redeeme thy time, for thy daies are evill) shall be the Theme and ground of this our treatise and exhortatiō.

He then further sayth that he saw an Angell goodly, mighty, and powerfull to apprehension, to come dovvne from heaven, environed with a Cloud, who brought with him on his head in liev of a Diadem Heavens Rainebow; his face was resplendent as is the Sunne at full
full Noone, with his irradiations, his glistering beames: his Feete were like Columnes or great pillars of purely bright-burning fire. In his hand he held a booke opened, and treading on the Sea with his right foote, and on the earth with his left foote, so loudly strai- ned he his voice, and in such à mar- ner, that he seemed not unlike a Lion, when he roareth: and point- ing at Heauë with his fore-finger sware, by him who liveth, and shall live for ever and ever; him who crea- ted heauen, earth, and sea and whatsoever is in the contained, that after the dayes of the seaveth Angell, ti- me should cease for ever and ever, that time should have no being at all.

To declare breifly the mysteries which herein are comprised.

This Angell according to the ex-
The ransome of time

position of many Authors, is
Christ our Lord, the Angell of
the great, high and mighty Coun-
saile, or is One of the most blessed
Angells, who representeth his per-
son who hath from him the office
of his Legate or Embassadour;
descended From heaven, for appa-
rently, most visibly he is to come
downe from thence in a resplen-
dent, a cleerly-bright, and most
glorious Cloud, with great and
mighty power to give Judgment
on all the world.

Yet observe also that his being
to coverd in a cloud doth signifie the
confusion, the strange conturba-
tion which in thole lan daies
will appeare, as well in the time
of the raigne and searefull perse-
cution of Antichrist, as also when
there shall appeare, such terrible,
such horrible, such dreadfull signes
which
which are to fall out, and evidently to be shewn before the universal judgment, the day of doome; when as the fearful presence of the Judge is from moment to moment looked for.

The Rainbow is the Embleme or signe of peace.

The Fire, of Anger, fury, and chastisment.

And in the two uttermost boundes of humane body, which are the Feet and heade (the beginning and ending thereof) are delineated the two several commings of Christ to the world, whereof the first was of mercy to make peace betweene God ad Man, and hence is it that for devise he beareth on his head the Rainbow of Heauen, for signe that the waters of the Deluge, the afflictions and fore-pas-sed chastisements were ceaied.
The ransome of time
And in the other he shall come as a judge; and hence is it that he is delineated with Feet of fire, which significif inflexible, implacable rigour, and terrible anger. *Ignis ante ipsum praecedet* said David, he shall come casting forth fire abundantly.

The *Forme* and *figure of Columns* import the mighty power which hee will extend in the rigid execution of his judgement and justice.

The *Open booke in his hand* doth give vs to vnderstand the eternall sapience, eternall wisdome which he hath as God, by vertue whereof the office of a judge is his proper attribute and the fulnes of science, of knowledge, of wisdome, which he hath as man to discerne and discusse the reall grounds of things, the demeanour and desert of all the sones of Adam, and the decreed rate of the Divine law according to the
Being Captive Cap. 1.

to the which they are to be adjudged.

The placing one foote on the Sea, and the other on the Land is as much as to say that he surroundeth, that he comprehendeth the Sea and land, the land and Sea: and that there is not ought which can be exempt from his hands, nor hide Psal.13: it self from his presence.

The roaring not unlike to that of a Lion, doth declare the strange anger, and inexpressible irefulfull countenance of the iudge, when he shall pronounce the heavy, and most dolefull, direfulfull sentence of the condemned.

And the so Solemne oath doth expresse the infallible certainty, which shall be in the full accomplisht, and copleat execution of that, which hee declareth, he pronouceth, he preacheth to makinge: A 4 that
The ransom of time
that in the dayes of the seventeenth
Angell when as that dreadfull trum-
pet shall be heard, and horridly
resound, which shall summon
to judgement all the offspring of
Adam, time for ever and ever shall
cease, shall be consumed, shall haue its
full and uttermost bound and last end,
and that eternally, that everlastin-
gly it shall be wanting to them,
who oportunely did not benefit
themselves by it, but deferred
their well doing when as they pos-
essed this Time, unto the last per-
iod, the uttermost day of their li-
vess.

And that the Angell published
the Edict with so many and such
like circumstances and ceremo-
nyes, that time should have its
end once for ever and ever and
when this is to take effect, it is for
that we be informed, and begi-
ven
Being Captive Cap. 1.

even fully to understand of what price, value, and great esteem it is, and what great benefit God imparteth to vs, bestovveth on vs, to make vs Lorës thereof, the whole course of our dayes, of our life, and contrary wise what a great punishment it is that he subtract it from any one, as being altogether unworthy of it, it being ill employed: And to know how precious time is it would suffice to contemplate that in an instant the infinite eternity of Glory may therein be acquired, since that man may gaine it in so little a space. And hence is it that the Holy Ghost adviseth vs to conferre time, as gold carefully wrapped vp, as the apple of our eye, and that we carefully eschewe vice, yea and with perseverance, successively, continually: which is, as if he should say that we spend it in
The ransome of time

it in good workes, and that there-

do we lose not ought, no not one

sole moment. Againe by the selfe

same Ecclesiasticus he counsailleth

vs, saying; Contume not, cast not

away a good day, nor without

profit let passe the one onely par-
ticle of a good guift. One text rea-
deth Particula bona diei, and the o-

ther which is the vulgar translatio,

Boni doni: whether the one or other

be his wordes, his true meaning is,

his realle scope is to advertise vs,
to give vs counsaile, and to exhort

vs earnestly to account of time, to

use time well; oh! yea carefully,
solicitously, and most tenderly,

not onely of a day, but also of each
day; for he who well understaeddeth

and well disposeth of one day, may

take patternne there by to square,

proportio, and well dispose of, well

order his whole life; and he compleat-
ly is master thereof, as allo ma-
keth there of right use, who worketh his owne proper good and that of his Neighbours to his full povver, employing himselfe, and his time in workes of piety and mercy. King David feared a little parcel of time so much, and so much desired he to sped it all well, that he was even agonized in contention, in struggling with the Sunne who should rise soonest to give laudes to God, to honor and praise God; & at length the King overcame, got the victory, according to those wordes, by which it is testified, praeugerut oculi mei ad te diluculo ut meditarer eloquiatua: My eyes gott ground of the Sunne, fore rane it to coteplate, to meditate on thy wordes; for before it at all appeared, I was all entertained seriously att tative and earnestly busied thereo, which according to the exposition of S. Am-
Ambrose is, as if he should speak more plainly, and more at large: oh, thou who art a Christian rise before the Sunne is vp, before the Sunne appeareth at all. For I cannot but hold it for a great laizens, and a meerly most indefensible and most strangely careless negligence, marvailouslly blamable, and above all discretion, that the beames of the Sunne rising should finde thee idle, thee I say sluggissh, and drowsing in thy soft couch. Art thou peradventure so ignorant, so stupid as that thou apprehendest not, that thou oughtest to offer, and freely give to God each day the first fruits of thy tongue, and heart?

Behold, observe well the gifts bestowed on thee; thou possesst day by harvest, and hence each day is fruit. And in an other Psalme
Being Captive. Cap. 1

Prophet saith Anticipauerunt oight Ps. 79. lass oculi mei My eyes have anticipated, prevented, and raised them- selves up, before the sentinels and City watch; which importeth (according to S. Hierome) before any was awake, any had opened their eyes, even then I was with watchful eyes at Midnight, when each one sweetly slept, and profoundly, then rife I, not only then, but in the morning, and at midday, also at evening, in a word; seven times a day I give laud and praise to God, and his praise was always in my mouth, and at all howers. It was he who knew well to conserve time, he exactly and most prudently observed & understood what it was, and of what value it was and how to avail himself, to make true vie of so precious a gemme without the losse of any one
The ransome of time
one the least either of the good
day, or good guift. A precious ha-
azard istyme Theophrastus said; and
Seneca in his first Epistle (which he
wrote to Lucilius his friend) delive-
reth his minde in this followving
manner; what man will you bring
forth, can you produce, who can
rightly value time, who knowveth
the price of one onely day: & well
considering that wee daylie incline
to our end, our death, and that we
ever dye? Herein we extremely
deceive our fulues that our phanta-
sie, and our eyes make not death
our object. Much of time tending
to our end, is already passed: the
rest of our age, and life that thou
canft expect afterwards is what
death doth challenge to it self; for
one foote is then accounted to be
in the graue. Therefore my good
friend (Lucilius) be thou even anf-
werably to that which thou wri-
Being Captive. Cap. i.

tent in thy letter to me thou art, as one who well knoweth the price of time. Entertain, make account, value all hours, and each cæderly, so shall less be dep'd on the hours of to morrow, of the next day, taking strict account and carefully esteeming of the present day, not lightly and carefully letting it pass of; for life though never so much prolonged, yet in this his course passeth not withstandingly although at length, yea and swiftly flyeth. And we cannot account ought our proper own but time; for that all other things are strangers to us, divers, not agreeing with us; alas! not in our iuridiction, under our power, our cómad; nature hath impatrimonized us here with, we are possessed, though of what is nimble, whicheth, flyeth, and passeth beyond expression swiftly from us. And is humane kinde to yonwise, so indiscreete
The ransome of time
that it is appassionated and looke
teth after meanes, thinges, almost
matters of nothing, and likewise
recoverable, which lost they mi-
serably lament for? There is not
any bodie to be found who will
acknowledg that he is indebted
ought for being made Lord of
time, although undoubtedly true it
is, that time is of a nature to pre-
tious, that be one never so thank-
full, yet is he never able to pay an-
swerably to the greatnes of the due
debt; the price thereof hath so lar-
ge extent; no, not the debt of one
dayes time. And in his booke of
the brevity, the little extent of
life he pursueth further: There is
not any bodie living who desireth
to consume and cast away his pa-
trimony, his meanes, his goods of
fortune, nor to utterly despoile
himself, farre rather to conserve
it care-
Being Captive Cap. i. 17

carefully, yea and more to make increase thereof; time and life is easily rendered, given over, and consumed in many and divers ways. Worldlings are covetous, are marvellous greedy of wealth, and strangely solicitous thereon, and oftentimes immeasurably profuse, wonderfully prodigal, although such is the condition of things that covetousness, the earnest desire of having, possessing, and completely enjoying of time, is that which is truly just and really laudable, worthy to be esteemed, and honored with praise. For truly, as immediately after in the same booke he delivereth, time is the most precious ieevvel of all others, to bee farre preferred before any, what soever is or can bee conceived, yet notwithstanding it of all other things is least valued, yea and indeed to say more, despised, for it is reckoned as a thing of nothing, of
The ransome of time

no vvorth at all. . There is not any
vvho esteemeth it vvhen hee hath it,
if so it occurre that any one be sicke,
nay their fingers but even ake, you
shall see them crouch, cringe , yea
even bovv their knees before the
Physition; and be it that he feare the
prognostick, the sentece, the doome
of death, he vvill give the physition
his vvaight in gold for his recovery,
for ransome of his life. The blessed
S. Laurence Iustinian considering vvhat
time is,and of vvhat value, breaketh
forth into these vvords: Ah! vvho is
there, vvho is capable? vvho is he,
vvho can vvith full extent of spirit
and understanding apprehend of
vvhat price,of vvhat vvorth is time?
Oh! vvhat grace of delivery, vvhat
elocuence, what sweetly-spun, or
flowing speech of man can declare it,
lively and sprittenly expresse it? the
who want time, and have it not at all
know it. Then would they trucke all
the
the possessions of the world, honors, dignities, prelacies, pompes of the age, corporall delights, and all that is under the Sunne, wherewith they are taken, entertained, and marvailously pleased with, for one, one sole hours-time, if possibly they might regaine it, acquire it, possesse it. For in this breife time, in this most short space, they might appeale the diuine Iustice, they might rejoyce the Angells, they might escape the terrible, dreadfull, most direfull doome of eternall losse, everlasting damnation, and hence might they merit, and (without all doubt) might winne everliving life, eternall blisse. The carelesse, vnhappy, ah! vnfortunate are those to whom the Sunne of mercy is fet. And they are passed of, without hope of any recovery, they are descended to the Lake of misery, where is nothing but confusion and everlasting horror. And not
without all reason pardon is denied them, for that they misprised it, when it was offered unto them, nay they did not once desire either to meditate, to consider, or know what time its worth was, nor the much necessity thereof, and the great want that they were to suffer thereby, so living to please their palates, and their appetites, as if they were never to dy. Oh! if they took it into consideration, they should well apprehend (they I say who employ their time ill, and live carelessly) how they without once reflecting thereon miserably lose it; for what is there more precious then time? what is more excellent? what more deare? what of greater benefit? oh! what is there more beautifull, more to be beloved then time? More is the pitty, greater is the grieue, that there is not anything so vilified, so despised, so the least of leasts esteemed of, nor so
Being Captive Gap 1.

So unworthily possessed, it being that, through which may be heaped treasures, and eternall rewarde vvonne in any one part thereof. Hence is that they, vwho well obserue, vwell knoyve that, vwhich is vworth let not the least time passe, be it never so short vwithout fruite, vwithout returne of profit; and vvhy? for that they haue to render to God an exact and strict account. And glorious S. Bernard faith that there is not any thing, vwhich is more of value, more precious then is time; but now vdaies is there fou’d ought more despicable, more contemptible? The day of safety, of vwell being doth like shadowues passe, and there is not any body vwho according to reason doth lament the losse of that, vwhich hath no regrette, no returne. But let men understand that even as no haire of the head shall perish, evé so neither more nor lesse shall any...
The ransome of time
least moment of time, vnaileffe there
be thereof an account, and reason.
None of you bretheren esteeme
ought the time you cast away in idle
and most vaine vvordes; Wordes
irrecoverable fly, yea and time fly-
th irremediably, not to be repaired,
 alas! not to be helped, and the Sott-
ish foole taketh no notice of vwhat
he losseth. It is not amisle, nay rather
I may vwell say that it is euem lawv-
full, vwil some one vrgge to chatt, to
talke a vvhile, and to continue fa-
miliar discourse betweene man and
man, vntill one hower be runn out;
what!that houver that God almigh-
ty freely and mercifully gave thee to
doe penance, that hence thou migh-
test obtaine pardon, hence to vvinne
grace, and merit glory? oh! vntill
time glide away, fully make his flight
vntill the houre compleatly be runn-
ne? Time, oh! that time thou hadst
to labour, to procure to vvinne di-
vine
Being Captive Cap. 1.

vine mercy, propitiousness, favour, indulgency, and which thou oughtest to have made all haste, with fulness of diligence to come unto the society of Angels, to sigh, and breath for the eternall inheritance, to suscitate, to avvake thy luke-voarme, thy fluggish will, and to vveepe bitterly on thy forepassed life, the iniquities thou hast transgressed in. All these are S. Bernards wordes. Oh! if this merchandise (sayth the blessed S. Bernardino of Siena) of time could be saleable in hell, there for one halfe hovver what would they proffer, nay what would they give? ah! alas yes! they would part with a thousand worldes, if they were possessed of them, their state considered, they there knowing how it is with such miserably distrested, although they were in being againe. Time is of more value then is what for ever the world hath, for of such nature is it, that thereby may be ac-

B 4quired,
The ransome of time
quired, gained merits, through which one may arrive to the possession and enjoying eternall beatitude God himself the infinite good and treasure. And if the devil were but master of a little time, in which he might do acts of repentance, he would save himself, and gain, that, which without all redemption he hath utterly lost. The selfe same Saint further delivereth: That thing is of great value, very precious of which a small quantity is as much worth as is a greater weight and quantity of an other. And so it is with gold, for that with little thereof is bought great weight of any other thinge or mettall what soever. Then contemplate time, weigh it well, for that therewith in an instant, if you were practized in trading, you shall be enabled to get heave, and life everlastinge, as did the good Theife.

Well knew Arsenius the Abbot, the price
Being Captive Cap. I. price of time, for when as he was in the hermitage of custome so well busied, and was so earnestly covetous of time, that is was his wonted saying: An houre of sleepe is enough for a Monke. And when once he found himselfe much incited, marvailously surprised, yea altogether overcome, calling on sleepe uttered these wordes to him: Come, oh! come now thou forcibly oppressing enimy, and even then setting himselfe downe, gave himselfe over to repose, slumbred, tooke a nappe. And if so that it may be granted unto me as lawfull to the confusion of bad Christiæs to recite the Gentiles, the Heathens, Plutarchus writeth of Marcus Cato Censorius that three things he declined, yea exceedingly abhorred; The first to deliver to the discretion of woman-kinde, what he would not each one should know. The second to make any
any journey by water, when commodiously he might goe by Land. And the third was that negligently and through his owne fault any day should passe without having well employed the time thereof. Plinius the elder on a day seeing one of his nephews to walke vp and downe, although seeming by him done for his recreation, chid him and sharply reprehended him saying: you might well have aright known the price of time, you need not have lost these howers. Sertorius the Proconfull, and Captaine general of the Romans when he had bought and redeemed by money of the Barbarians a passage, and that hence some murmured, and tooke it in ill part, it seeming to them that this act of his was to ensnare the Romanes, as that they should give vnto others tribute, answered: Alas! what urge you, what may be called your true meanings herein?
Being Captivee Cap. 1.

herein? I have not done ought else but redeemed and bought time, which is the treasure more precious then is any thing obiect to the eyes of men, though never so covetous, though never so greedy of great matters. Then well may I say, if the Heathens valued time at so high a rate, with what greater reason should the Christian esteeme of it, compleatly prize it? since that through it he may acquire, gaine, and winne eternall beatitude, and infinite glory.

The end of the first Capter.
THE SECOND CHAPTER.

That we are Lords of time, and for what end God bestowed it on us, and in what manner it should be employed.

All other things (sayth the blessed Laurentius Iustinian and Seneca before delivered the selfe same, are alienes, strangers, not appertaining to vs as our owne, they are not ours, time is that which we challenge as ours, time is that which is our proper owne and we Lords thereof; for that it lyeth in vs to employ it as we desire, and will our selues. And it is not a small grace, favour, and benefit wherewith we are endowed, that he giveth vs freely for our owne so precious a ie well, & especially giving vs so much, that though the greatest extent of time is very short, faith Seneca
Seneca, it is not a little which we retaine, possess; and without all reason doth human kinde complaine of lifes brevity, its shortnes, its loose-run race; they should rather reflect on time lost, what time is carelessly cast away, lamentably consumed; let here be the seate of their vwhisperings, their murmures, their indiicreently placed Complaints. Ah! life is long enough to operate, to worke atchievement, praiseworthy, and of singular note, if it so bee that it be vvell distributed, vvell dispensed. God almighty yea even with the Angells themselves vvas so reserved herein, that he gave them for their boundes Instants of time, and prefixed times of vvell or ill deserving. He gave them short spaces, and moments which some say vvere tvvo, or three, and those, vwho goe farthest doe assigne but foure (true it is that it suf-
The ransome of time
it sufficed in respect of their guisites
and perfection of their nature) but
to man who is slow, inconstant, and
most variable, God giveth time of
life and many yeares, and ages. But
he was not endowed, and enlarged
therewith to live sluggishly, not to
runn overit, not to consume it in
sports, delights, iests, laughter, paltimes, and corporall entertainments,
and much lesse in sinnes; but it was
to be seriously employed in good-
worke, in well-doeing, and iust and
lawfull exercises, and in taking
paine, labouring in his vineyard,
gaining by labour, and sweat of thy
browes thy daily pay, which is the
wages of the paines-taker and the
reward of happines. To the like end
the Apostle delivereth: doing good
worke, in the employing our time:
for to such end he gauie it vs; let
vs not faile, let vs not be discoura-
ged, ought dismayed, or weary, for
the time will come that we shall reap and get in our harvest, and our fruit. Since so it is whilst we are impatronized of time, let us do the utmost of our power. And Seneca, though a Heathen delivereth thus, time was not bestowed on us so liberally so benignly, that we might lawfully loose ought thereof. This is the time that is acceptable, the time which will be received, and well accounted of, this is the even day of happiness, of health, of safety (my brethren) therefore in this work ye your salvations by meritorious works acceptable, and such as may please God. The time of this life is likewise by him called, the time of a faire; for even as in them there are found, bought commodities at small rates, at little price; even so in this life merchandises, and jewels of inestimable and infinit value are bought with small cost; and yet with a momentary
The ransome of time.

mentary and easy, light tribulation, and small trouble is obtained an e-
ternal weight of glory (as faith the same Saint Paul) which shall be pos-
sessed, shall be compleatly en-
joyed in heaven. And by the way it is worth our observation to note how he giveth it the name of weight, for that with its weight and greatnes it easeth and maketh light all the difficulties, griefes, and anxieties of this world, and that which in this world maketh vs weight most, to suffer, beare, and endure, compared with it, is of no more weight then a straw, is as light as a fly. And even so the weight of reward put in one balance maketh light, lifeth vp to the very height the other scale of tribulations; even as a great weight put into a scale o-
uerturneth the other, in which there was one onely straw. Answerable to which the same Apostle hath deli-
vered
ndered in another place, the passions and tribulations of this life, its anxieties are not condigne, not of a like worth, altogether impropoportionable to the glory to come, which shall be revealed and manifested in vs, rather (if you compare them) they are truely very little, and of no weight. And to this our purpose which we intend to follow Christ our Lord ma make a like Comparison to that of faires, when he compared the Kingdom of heaven to a man buying and selling, to a Merchant. And whe (as to men of employment) he spake to all the faithfull; Be busy, make your merchandize, and loose no time therein vntill I come, for then all traffique ceaseth, hath it's end, there shall be no more Faire in being. Hence further more the time of this life is called, a time of leisure, a vacation (free from all other things, free from all other entertainements, o-
The ransome of time.

For man to busy and seriously attend the service of our Lord: It is likewise called a time of labour, according to those wordes of our Saviour, by S. John Evangelist his wordes, Now is the time of pains taking whilst day is yet in being, for night will come, in which nobody can worke. There is a time entitled a time of sowing, and a time of reaping, and of carrying in the Corn, the graine, the harvest: for it is the time that one may deserve well, and gather in the fruites of merit, whereby the reward of heaven is to be regained. Hence it is that the Holy Ghost sendeth the idle, careless and sluggisb for his shame and confusion, to the carefull & fully solicitous

Ante: goe thou to the Ante (faith he in the Proverbs of Solomon) and observe well how that in the summer season, he maketh his provision, for the fall of the leafe, for that time of the
the yeare, and how he laboureth and gathereth his graine, and how he hoordeth and keepeth it in such places, not unlike granaries, cornelofts; and hee maketh his provision, for that in winter there is no time to gather graine, but to eate, and liue by what is before gotten and conserved. Our Lord bestowed time on vs (said the blessed Laurencius Iustinianus) that we should lament, and sigh, and bitterly bewaile our trespasses, it was giuen vs for to doe penance, to acquire vertue, to multiply merits, to obtaine grace, to excuse, hence to defend, and to vindicate ourselves from the tormets of hell, and to acquire the glory of heauen. And such is this truth that time hath been giuen vnto vs to employ in good workes that that onely which we spend on them, and practises of vertue is ours properly, and that onely time is registred in the account
The ransome of time
of our life, and of our dayes, and of
whatsoever else is no reckoning
made, nor memory in heauen, nor in
the booke of life. Although the world
numbrest them, and recordeth the,
our Lord knoweth not those dayes;
at the least, to understand him aright,
he saith he knoweth them not, as
that which neither pleaseth him, nor
is ought agreeable to him, but rather
offendedeth him. And in like manner
Origenes expounding these wordes of
David, our Lord knoweth the dayes
of men who are without blot or
stain, who are the iust thus deliu-
reth: It is written in sacred scriptures
that God knoweth nothing else but
what is good, and that hee knoweth
not euill, he forgetteth it, not for
that his science, his unspeakable ful-
nes of all knowledg doth not reach,
apprehendeth not, all what good, or
euill is; the meaning hereof is, for
that they are unworthy of his sight,
Being Captive Cap. 1.

his taking notice of his knowledge. I know you not said he to the foolish virgins; and as much to the workmen of mischief, of iniquity. Our Lord knoweth the way of the just, said the kingly Prophet David. And Solomon delivereth that our Lord understandeth the right hand way. And likewise saith David that our Lord knoweth the howers and the daies, and their time who live without stain of sinne, and knoweth not the daies of transgressors. Sacred Scripture registreth no more then ordinary two yeares of Saul his Raigne, although he bore the scepter forty yeares, for that he liued well but two yeares, and without blemish of sinne, all the rest of his daies were inquinanted with foule and shameful blotts. Dionysius Cassius writeth that in a City of Italy was found an auncient sepulcher, on the tombe-stone whereto of vvere insculp't

C 3 vwhere
The ransome of time
were these vwordes vwritten: Here
lieth Similus a Roman Captaine,
whose life although long it vvas,
yet he liued not, in all this time, but
seauen yeares onely; for during that
time, he being retired from Court,
and freed from the sollicitude, the
care, the charges vwhich hee had
held, dedicated, and fully deuoted
himself to vertue, & to it's schoole,
it's exerciise, it's practiise. The gloroi-
ous Damas. in the history of S. Barlaam
and Iosaphat recounteth, that Iosaphat
demanding of Barlaam vwhat vwhere
his yeares, of vwhat age he vvas, had
deliuered to him this answere;Iam(if
I deceiue not my self) forty and fiue
yeares old, to many there are runne,
since I vvas borne: What is your
answvere, I understand you not (sai'd
Iosaphat) for to my eie, to my con-
jecture you are aboue seuenty? if so
that you account striectly from the
time of my nativity, you say right
well
being captive cap. I. 39

well, and you erre not ought, for I am aboue seuenty; but I can no wayes admitt, they be reckoned more, for they seeme not to me at all yeares of life, nor can the rest which I have mistpent in the vanities of the world be accounted of. For as at that time being slave to sinne, I liuing at pleasure, at full swinge of sensuality of my body, and outward man, I was then undoubtedly a dead man without life according to the inward man, so farre forth that I cannot call them, entitle them under the title of yeares of life, which were of death, I liued not then: But after that by the grace of our Lord I was crucified and dead to the world, likewise the world to me, and that I have despoiled my selfe of the old man, and quite cast him oft, now I liue no more sensually nor to please the body the spirits enemy, but onely for Iesus Christi, and such my yeares liued in I call yeares.
The ransome of time of life, of health, safety and salvation. And beleeeue it most assuredly that all they who are in sinne, and obey the deuill, and passe away, I say consume their lives in delights, and vaine concupiscences, are dead and buried, utterly lost; for that sinne is death of the soule as Saint Paul affirmeth. Divine S. Ierome in his exposition on the third chapter of the Prophet Aggesus delivereth. That all the time in which we serue vice, perisheth, becommeth utterly lost, and so is it reputed, as if it had not beene at all, it is reckoned for a thing of nothing. It is recorded of Titus Vespasian, that being at supper one day, when hee called to minde, that he had donne no good office for any one, that he had not been to any beneficial, to all the standers by, to each one present, with resentment, with sensiblenes, and not without greife hebreathed forth these words. O my
O my friends how much I am perplexed, and afflicted that I have passed of this day unprofitably, that I have lost this day. Let the Christian observer well, let him know that the day which he hath ill passed, hath ill spent, let him account it not his, that in it he hath no propriety at all. And that this is evident Seneca vvitnesseth in these words; that many there are who leave to live, before they begin to live. Time was benignly bestowed on us, faith that famous Doctor Thomas de Kempis, to spend it well, to employ it well in good works; not to let it pass idly nor to heare, nor to tell Fables, and recount vaine entertainments of time. ah! since so it is, let not passe away from you my sonses (he deliuereth this to the Nouices of his order) neither hovvre, nor any instant of time without some fruite, and if so that now and then there shallbe liberty of
The ransome of time
of enterchangeling words of discours-
se, of speaking among your selues
or others be giuen, it is not granted
unto you, it is not allowed to you,
that any word should be uttered by
you, which may not be of good use,
and profit; for even as you have to
giue God Almighty an account of
each idle world, so likewise you must
doe of all the time you have lost,
and ill employed. Ludowicuus Blosius
among other aduertisements, other
counsaules which he deliuereth to
him, who newly beginneth to prac-
tise a spirituall life, faith, that he
ought to value, waighte to a graue
times worth, and account the losse
thereof, be it neuer so litle. And the
mysticall Thaulerus among other less-
s, & counsaules which he giueth to
religious sayth: Carry your selues in
such maner that you haue great care,
as of the eschewing of the most pe-
 triferos, most mortall poyson, of

Thau-
ler.
Being Captive Cap. 1.

the losse of any time. And likewise one of the officers of the exchequer, and of the accusers that the day of Judgement hath against vs is to be that of time, according to which the words of the Prophet Jeremias are inculcated, giving vs to understand, in his Lamentations Vocavit aduersum me tempus. My Lord against me called Time for witnesses. The which place the glorious Doctor S. Thomas shevvyeth to be at the day of doome,for that among other things that there are to accuse vs, one vwill be found to be that of time. And in that place it is it's office to contest with sinners, who are insensible, dull, blockish; and with all the universe, all the world, applying it self, adding it selfe wholly and zealously for God his honor, and it's owne, accusing them, and against them requiring justice for the heavy offence which they against their Lord, and his
The ransome of time
his creatures haue trespassed in, with
abuse of them, with injury done to them, and disgrace, and for draw-
ing these creatures by force, & whether they would or not, to the end
they might serve them in their ill courses, misled vvaies, and mon-
strous vices.

The end of the second Chapter.
THE THIRD CHAPTER.

How God abbreviateth, shortneth, yea taketh away time when there is great want thereof to him whosoever, who tooke no care thereof when he possessed it, nor sought he ought to make good use thereof according to his duty and power.

Although that solemn oath of the Angel, (of which we have spoken of in the first Chapter) that a day will come when as time shall have his end, that the day of universal judgement for all in general shall be accomplished, shall have it's conclusion, after which there is no time to deserve well or ill, nor to doe penance which may be of any profit, and for any each man in particular in the last day, last period of his life, in which he will hope, and there will be his particular judgement: Not with-
The ransome of time. 
withstanding it is much to be feared, and to be seriously considered that customarily God Almighty smiteth, for chastisement, and deserved punishment to bereave a negligent and altogether carelesse sinner of time, to shorten his life, because he doth not answere himself of time, as he ought seeing that it is spent ill. So teacheth the glorious S. Bernardine of Siena, and he to prove it citeth that place of the Apocalypse; Si non vigilaueris, veniam ad te tanquam fur. If thou watch not I will come to thee unawares like a Theife. Hence is it that God Almighty threatneth a careles sinner, whose manner was to post of his conversion and penance from day to day, it seeming to him that he had time, I and even time more then was sufficient, very abundant, and he thus deliuereth himselfe: Be not too negligent, be not careles, play not with time,
mocke it not, nor value it for thine owne surely, and certainly, nor at thy extent, nor so much at thy command, as thou imaginesst, as thou dreamest; awake, sleepe not I say, stand on thy guard, least death come on thee as a theife is wont to doe when he entendeth to robbe, and that by a suddaine assault it reduce thee into a miserable exigent, and all this without that thou know the houre of its approach. A theife cometh to doe mischeife, and taketh the goods which are not well looked vnto, not carefully preserved, and with such diligence which is required, whiche they deserue, and such like is time in the house of a sinner. And hence iustly our Lord abridgeth him thereof, for that he doth not spend it in such sort that thereby he may gaine, and exchange, and make himself very rich and happy. And answerable to this our Lord faith
The ransome of time
faith by his Evangelist S. Matthew: To him that hath, more shall be giuen; from him who hath not, shall be taken away, what he had or seemed to possesse. The iust man esteemeth time his owne, and is thereof Lord, and Maister, for that hee well knoweth the vse thereof; and to this he who is maister of time, more time shall be afforded him at the period of his life, more space to recollect himselfe, to examine, discusse, and purifie his conscience; and he shall have abundance, he shall be supplied with fulnes, all plenty will be bestowed on him as compleate indulgence, plentiful grace, and infinite glory, and he is not Lord of time, who whilst he liueth doth not vse it carefully and tenderly; hence when as thus deceived by the deuill, with his dilation, with his deferring this amendment, he thinketh that yet he hath time, he shall be found by God his
his just judgement to be deprived thereof, space of repentance will be wanting unto him, either by sudden death, or by some unhappy chance, or other: all hitherto are the sayings of the glorious S. Bernardine. And hence is it that so often our Lord doth admonish vs to watch, to be vigilant, for that we know not the day, the hour in which our time shall have its end. And the holy Church, as a solicitous, careful and most tender mother doth counsel vs in a responsory, in answer were delivered in the office of Lent, the self same saying: Let vs amend that wherein hitherto ignorantly we have trespassed in. Oh! let it not come to that exigent that hereafter we seek for time of penance, when it is not to be had. And to this purpose that God, cutteth of his
The ransome of time thred of life immurely, vwho a-nailed not himselfe therof to serue him: the glorious S. Bernardine of Siena recounteth a most searefull and marvailous accident vwhich happened in his time: amongst the Cataloniaans next neighbours to the Kingdome of Valencia. A youth ar-rived to eighteen yeares old had bee most disobediet to his paréts, and altogether diordered, vwho oftétimes bare no reguard of the, tendred no duety; for punishment of such his mildemeanour God Almighty subtracting his assistàce from him, he became a great rob-ber, for vwhich he vvas hanged in the same Tovvne where he vvas bred, and being their hung on a gibet, and dead, and in the presé-ce of all the people there assembled vvas teene his beard to grovve, and
Being Captive Cap. 3.

and that in like manner the hair of his head grew, that there he saw seen to have a wrinkled face; also his head was all over gray, and in semblance, in countenance, he was not unlike to be of the age of fourscore and ten yeares, which made them all admire, yea and affrighted them; the Bishop of the Diocese being informed hereof, commanded that all the people should pour forth their fervent prayers, he in like manner doing the same, desiring of God Almighty if it were his divine will and pleasure to reveal this mystery. A while after he craving silence and audience, and speaking with a loud voice delivered thus much: Now ye see lee (my sonnes) that this youth died at eightene yeares old, and here he seemeth in his countenance to be...
The ransome of time
fourescore and tenne yeares old,
Hence vnderstád that which God Almighty is pleased to teach vs,
ywhich is, that really according to
the course of nature he had to live
to the yeares of fourescore & téne,
and so many had he runne, had he
been obedient to his parents, but
in regard of his sinnes, and disobe-
dièce God Almighty hath permit-
ted him to dye a violent death, cut-
ting of so much time of his life, as
is betvveene eighteene years and
fourescoure and tenne; and that all
the vworld might hereof take ex-
pressé notice, it vvas his diiine
vwill to vworke this miracle. Saint
Hierome, that rare diiine, vseth these
vvordes, that the shortnes of life
is a chaustièmét and judgement of
sinnes, and hence is it that our
Lord hath abreuïed, and cut of
short the life, and yeares of men
from
Being Captive Cap. 3.

from the beginning of the world to this day. God decreed that the life of king Ezekias should be lessen'd fifteen yeares of what he was to have liued according to the course of nature, and yet againe he graciosly granted him them, through his teares, and hearts sorrow. And to this purport faith Haimon, expounding the wordes of the Prophet Isaias, our Lord hath heard thy prayers, and thy teares obtained indulgently, is pleased so adde fifteen yeares to thy life, that even as he spake to Adam conditionally that he should be immortall if so that he obeyed his divine commands, even so in God his predestination were giuen these yeares to king Ezekias so that living vwithout lune he were not swollen, and put vp with
The ransome of time
vvith pride, and euen those vvho
were foretaken vvith pride, vvere
mercifully restored through their
humility. Vivi sanguinum & doloph non
dimidiabunt dies suos, faith the Pro-
phet Davuid: Bloody men, and men
vvho deceiue shall not runne out
their race, shall not liue halfe their
dayes, vvwhich is as much as to say
more clerely, they shall not liue
the moity, the halfe of their age,
vvwhich they should runne out, if
so that they had spent their time
well. Sinners shall not obtaine
and enjoy as they designe and
think, for euen as our Lord said to
the Iemnes. Auseretur à vobis regnum
Dei, &c The Kingdome of heauen
is to be transferred from yee, and
it will be bestowed on another
people, who may make vse there-
of, and yeild fruite, and may better
know, and value it. Euen so God
will
will abridge sinners of time, for
that they produce no fruit there-
in, they do no good, and he will
bestow it on them, to whom it
may be deservedly given, and who
know to make right good use
thereof. Those words of David the
Prophet in his hundred and one
Psalm, Ne reuoces me in dimidio die-
rum meorum, in which he petitioned
our Lord, that he might not be ta-
ken of, that he might not die in
the midst of his days, rather ac-
cording to the exposition of some,
it is as if he should say: My God
cut not the thread of my life, let not
me dye in the middest of my daies,
for this time and age is the dan-
gerouslest time, even the gulph of
life, full of idle cares, phantasies,
and many vaine and misunderstood
courses, and farre more dan-
gerous is it to dye in these yeares,

D 4 then
The ransoms of time
then in an age compleatly runne,
in it is not the same securitie nor
in it the same confidence, alas! the
same trust.

Other deliver the self-same
according to what we discourse
in other wordes: I feare my Lord:
I feare my Lord that for my de-
merits, my sinnes, and for that I
haue so ill spent my tyme, that
thou wilt shorten my life, which
punishment thou didst therefore
inflict on some; and hence is it
that I humbly crave of thee that
thou take me not away infe-
asonably, in the middest of my
yeares and daies, but that I may
runne them out, accomplish them
which thou determinedst of, had
I been correspondent to my due-
ty. The holy and most patient Job
16:15. sayeth in like manner of a sinner.
Being Captive Cap. 3.

Antequam dies impleatur peribit, &c.

Before that his time shall be run, he shall dye, and his hand is to become arid, dry; to fade, to perish even as a branch of a vine in his first blooming shall be withered; which is as much as to say, that in greeney yeares before a full age run he shall dye, and that his life shall be shortened and shall be cut of in the midst of his dayes, as the dayes of an unworthy and vniust possessor. And besides that it is a great punishment here in the world, to come it will be greiuose and of great torment to the condemned the remembrance of the time they had, and let slippe without making vse thereof, and to see that they failed thereof which was to be well employed, as for a better time. It is read in the booke
The ransome of time:
of the seauen gifts, that a Moke
of Claraval deuoute, and of a good
and tender conscience on a time
persisting a longer time in his pray-
ers then was his custome, heard a
dolorous sad yea and most lament-
able voice, as euon of one who
miserably plained, sighed, and
breathed forth grones, and the re-
ligious earnestly beseeching God
Almighty with fervent teares, that
the meaning thereof might be de-
clared vnto him, the voice which
he heard answered him: I am
the soule of such an one a sinner
(calling himselfe by his owne na-
me) and I lamet my misfortune ád
condemnation, and among all the
torments I poore wretch in this
my miserable estate suffer, which
doeth not torment me alone but
also the rest of my company most
extremely, and mooueth bitter
greifes,
Being Captive Cap 3.  

greifs, woefull weeping and lamentations, is the remembrance of the grace and mercy, which our Lord the Saviour of the world hath offered, of which we have made no account, no reckoning at all; as also the memory of time which we have loft, yea and to too ill employed alas! being made capable to gaine in so short a space so much mercy, and such like rich and innumerable treasures; and this worme and remorse will always be gnawing their hearts and entrailes. And the glorious St. Ber-
nard in one of his sermons entitled, of the Fallacyes and wyles of this present life, sheweth, how it ensna
treth, trappeth and deceipteth sin-
ers, one while under the persua-
sion that it is long, that they may a great space run on and deferre their pennance; in such manner doth
The ransome of time doth it winne them, so overcome are they by this means that they never make use thereof, that they never doe pannance; and otherwise making the same short, very breife, that they may say, life is short alas! a breath, a blast, hence let vs hasten to enjoy all the flowers, delights, and pastimes of the world, leaft that we bedeprind of them, before we take notice of the: He farther among many other remarkeable thinges deliuereth that God Almighty doth shorten their paces, their walkes, their course in the midst of their pleasures, their delights, seeing their shamlesnes in offending him, and he cutteth of both their time and life, for that they who will not leave to sinne willingly giving themselves over to their disordinate
Being Captive. hap. 3. 61
dinate affections, trespasses, and
vices he abridgeth them of
time, taketh away their longer
time, maketh them to leave
their further practice therein
necessarily through death.

And hence doe many sin-
ners dye whether they will or
noe, for that the world concei-
ueseth, that it is for accidents or in
dispositions occulte, hidden, or
for manifest occasions, notwithstanding that those dayes which
they passed in sinne, were not (as we haue already said) truely good;
were not well spent, nor the life
candide and sincere, but shadow-
ved, and alas! painted, I wis.
Hence is it that in holy scripture
sinners are valued as dead. The
vivdow (sayeth the Apostle.)
who liueth in pleasures, is dead:

And
And our Lord sayth in the Apocalypse to a Bishop who liued not answerable to his calling, who liued not according to his duty: Thou art thought to liue; the opinion of the world is no otherwise, but notwithstanding I know, Thou liuest not, I say thou art dead, and so doe I value thee, when thy soule is dead in thy living body; hence say I, that a sinner is said not to liue but retaineth onely the name of a liuing creature. And if the time which he passeth in vice, he liueth not, to speake properly, and that God Almighty customarily taketh away the halfe, he liueth much lesse time then the world apprehendeth, he shall prove short and scanted of time, of dayes. But what? the iust farre otherwise liueth a fairer, yea and a longer age then
Being Captive. Chap. 3. 63
then the world imagineth, and full of days; and timely and in his good season his master will cut him off from the tree.

The end of the third Chapter.
THE FOURTH CHAPTER.

That even now whilst we have time it concerneth us to take pains with feruency, and speed, and that we ought to employ it well.

If time be so precious, and that it was given us to operate well, and to labour in the vineyard of our Lord all the day to the setting of the Sunne, and that if so that we availe not our selves thereof, it wilbe taken from us, that we shall be utterly deprevied thereof, and that it so fall out that it will faile vs when we most desire it and have most need thereof, it will stand with good reason that we employ it well and that we be very solicitous thereof, and that
we make all haste to labour and to traffick therein to make right and ready vile thereof. And euen Ecles. so doth Eclesasticus aduise vs, laying: iet, thy hands labour in their uttermost abilities, earnestly, diligently, fervently, and speedily. all he delivereth is as much as to say: let not there be in thee any good thought, which thou canst remember, which thou keepe nor, and which thou procurest not to conforme; nor good word which thou maist come to the hearing of, which thou harken not to, or what in duty and charity thou shouldst say, that thou speake nor, nor good worke that thou canst doe, that thou doe not; without losinge occasion or time. And further he delivereth, that what thine owne can doe, seeke not a strangers assistance, for thou must by Eno
The ransome of time
no meanes trufl thy saluation on
others, nor must thou think or
imagine ought that thy servuant,
or thy friend, or any who so ever in
the world is, are to winne heav'en
for thee thou iocundizing in fulnes
of delights: I tell thee plainly and
indeed that thy hand, thine arme,
thy streth, thy vertue are to wor-ke
and bring this to passe, & thou
must labour with great desir, much
earnestnes, and maruailous solici-
tude, and most vigilant care, yea
and with vivacity, euĕ to all speed,
for that life paleth and suddainly
flyeth awyay, and vwhen so that
thou leaſt thinkest on it, the sunne
vwill set, and euens then indeed
shalt thou be heartily glad, that
thou haft taken much pains, for
that proportionably to much more
vwill be thy revvard, and thy reft.
And the reason which is delive-
red
red by Ecclesiasticus of all which is foreslayed is, for that after this life (which so swiftly runneth his stage, his course) no vvorke either of reason, or understanding, or the act of will, or any such faculty or power under what title soever it be, shall be of any validity, any force, of any fruite, any commodity, or benefit whatsoever hence to deserve grace or glory.

The leauen fruiteful, and most plentifull, and most plentifull years (figured, designed, noted by the leauen fatt kine which Pharoah saw in a dreame) signified the time of this life, which by weekes (each weeke containing leauen daies) goe on successively, making their returns and running their course; but after are to succeed other leauen yeares (which will be all that other space of time, wherein the other life,
The ransome of time

which is without end, and so shall endure, shall last, have being and continuance) figured, designed by the lass mated, and even hunger-flarued, kine barré & without any future of deserte. Therefore in imitation of the dicretete and prudent Joseph till thy Granaries (my Sonne) thy cornes lofts, and make thou provision for time of want, for time of dearth; for if so that thou deferrest thy gathering of manna vntill the sabbath of the other life, the other world, it will not availe thee ought, rather it will prove vnto thee wormes, for that there will be in thy soule (as we before said) a perpetuall worme, and stinge of conscience. Faire beyond what tongue can expresse was raphael the most beautifull, but shee was barren, and on the other part lyra was farre from being
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being beautifull, farre otherwise shee was very homely, oh! farre inferior to such an excellët cœlëines with gracious beauty, yet was this Lyabetill, shee was fruitefull. The life to come is beyond all account most faire, most sweet, most amiable, but it is barren, for alas! yea euen alas! there meritorious wor- kes haue no place, haue no being at all; such like are onely and tole- ly proper to this time, to this pre- sent life; which although in com- parison thereof it is duskish, foule, and full of trouble, full of anguish, yet is it notwithstanding fruitefull and hath in it this good, that pre- pareth and bringeth forth good workes, and meritorious, with which grace is encreased, and glo- ry is acquired, and who so will not regard it and entertain it's tri-
The ransome of time.

bulations and it's paines, and will not endure it's molestations, it's vnquietnes, and will not mortifie himself in the customary waies thereof, shall not here-after enjoy the most comely, yea and most beautifull Rachel. Giue thy earnest attention oh Christian, make all the speedethou any waies artable to undergone, for hereaft thou wilt be bereaued of all power, for it will be found impossible for thee to availe thy selfe of ought to thy well being. Wee are all of vs worke men, hirelings, and journey-men, we worke from day to day, so it clearly appeareth to be void of all reason that we passe over our time of life in idlenes, either in delights, or nicenes, as if we were great Maisters, great Lords, great Po-tentates. Before Adam sinned God Almighty placed him in a place of delights,
Being Captive Cap. 4.

delights, it was Paradise, which he
wrought and finished with his
owne hands, to the end that in this
garde, a place of pleasure, he might
entertaine himself, might enjoy
his time with content, with great
delight and singular recreation;
but after his delict, his sinne, ex-
pulling him, yea and banishing
him from thence, made him a la-
bourer, a paines-taking man, and
a workeman on his owne vine, alas!
contemplate here his estate: Well
since so it is, labour, take paines,
and be very solicitous, and make
all the hauit possible (my good
friend) if so that thou haft a minde
to live without want, and to dye
rich in spirituall goods, in heauen-
ly treasures. And for so much as
that me vnderstáed not thus much,
(to speake more plainly) for that
they will not, desire not to ap-
prehend,
The ransom of time
prehend, to weigh and theron consider, they conuerte the vine that is so fruities full into gardens and places of pleasure, and of overweaning curious and nice solace, alas! and many are so vainely giv'en ouer that their sense must be entertained with odoriferous smells and curious perfumes; and many of such appeare to be like to King Achaz of whom it is written, that when as he had viewed attentively the Altar of Damascus, he sent the the modell thereof from that City, and draught to Vrias the Preist, who erected an Altar according to to the King's deigne, and appointment; but the Altar of braffe, and of other mettall which was to that very time before our Lord, he caused to be past of, lent away, and that it should be no more seen in his temple, nor in his presence.

My
My meaning, my application is, that now a dayes are many Christians who believe, and adore a God; but how? On the Altar of the Gentiles, for their lives are correspondent, answerable to theirs, they live even as they were heathens, giving themselves over to as many sumptuous entertainements, pleasures, voluptuousnes, & height of delights as they can invent, any way finde out, and are able to compass, without taking notice diligently from time to time what are those things which the appetite requireth of them, nor doe they make any resistance, farre otherwise they give themselves over to sensuality, to that which utterly destroys them. Oh Christian! I say oh Christian! tame thou this thy body, bring it vnder, bring it in to true subiection, set it a worke with the
The ransome of time
the paines of a Christian labourer
solicitously, most carefully and
most seriously to make thy vine
fruitful, prune it, breake vp the
ground about it, open it at the
roote, then trench it, and manure
right well thy soules inheritance,
and hence will plainly appeare to
thee how thy sensualitie declineth,
yea abandoneth his willfulness, his
folly; yea franticknes, and in it
there will not be so many bryers,
brambles, and thistles of sinne;
euen so to the end that the children
of Israël should not encrease, nor
become willfull & stubborne, but
that they should liue in subjection
and slaver, Ph. roah made them
woke hard, and assigned them
their daily taskes, which were
not small ones, but heavy and
very toiletome. Oh! Christian ta-
ke notice of this good and happy
time
time, herein take care of thine owne house; let it in order, that it may not be said to thee as to the Ieues: 87. The Kite, the Storke, and the Swallow know their time, and they well understand how to advantage themselves, to work their endes, to winne their benefit, but Israël taketh no notice, enquireth not, hearkneth not after the time of it's visitation, help, and redresse, nor taketh it hold, no norknoweth to make his goodvse, opportunity; and hence he will lament hereafter most bitterly, and will deere-ly wish for that which now he esteemeth not, he valeweth not, nor indeed knoweth. The people of Israël, the riuier Iordan dy, and that hence they were well affertain-ed of free and safe passage, least that they might let passe so good an opportunity made all the haif possil
76 The ransoms of time
possible to goe over it, which they
did most securely, and had they
never so little delayed likely they
would unhappily have found the
passage barred, stopt, by no
meanses to be past. To morrow is
never secure, alas! it is not in our
hands, vnnder our command and
shall, and if so that whatsoever you can
doe to day, you practise not, you
put not in prosecution, apply your
selfe wholly to God; it may so fall
out that to morrow you cannot,
that to morrow you be abridged
of all meanes therewith tending. If
to day, saith the Prophet David
you heare the voice of our Lord,
who inviteth you, and calleth on
you to repentance, and amendment of
life, deferre it not to the next
day, in such maner hardning your
hearts. Looke on thy selfe, behold
thy selfe, poore wretche that thou
art,
art, alas! thou art an ignorant sinner and dimly sighted, yea blinde, that the devill to deceive thee, faith, allow me this day to my selfe, and that thou givest to God, offer vp to God the next day, the selfe same vnil he deliver the day following, in such sort as that he vnil draw thee on perverted and lost alas! to utter ruine. There hath been obserued (Saint Basilius reac.
counteth) a marvailous craft of a small bird (which according to the referéce of Elianus is the Partridge) who seeing a fowluer approach nigh the places where his young one's were in their nest, fearing least he should approach nigher he would discouer, and take them (for they knew not yet their wing, they were vnready in flight) sprung vp from her nest, and boldly shevved her selfe before the
the fowler, hence gathered that he would speedily follow (as thus inferred) her with all attention, and that by this means would forget the nest, and her young birds, her little ones, taking so tender care of them; and when as the fowler sought after and prosecuted this partridge, and that he took himself most certain of the taking of her, yea even so sure, as if so that she were in his hands, she made a flight with a small turning about, and hence got advantage, and in this manner flitting and fluttering hence and thence, and attending to such various motions, at length got the upper hand; and in a word by these vvayes deceived the fowler of his expectation, and in such manner perplexed him and kept him busy, until that the young partridges by little, & little, by short skipps
Being Captive. Chap. 4. skipps & turnings vvearied, & like ground pines betooke themselves into à lovv and safe place, there hiding themselves very vwell: then their notably subtle damme made à great flight, & deceipte the fowler, yea put him into à great rage, that he could neither catch the damme, nor her young ones This evene selfe same practice is that of the deuill, to deceive thee, alas! to cheate thee (blind and forssihly-ignorant sinner) and in like manner he detaineth thee, yea and entertaineth thee with shadowved, and false pleasures, false delights, yea evé from day to day, and yeare to yeare, yea and alas! too many, and many, with à false glossed hope, sophisticated all ouer that time vwill be sufficiently afforded and supplyed for repentance, yea and undoubtedly, which if it happe not to
The ransome of time
to day, either it will fall out to
morrow, or next day, or some o-
ther day, at one time or other (as
if so that dayes and time were at
thy command vwhich God Al-
mighty hath reserved to himself
only) to the end that thou casting
avay thy time in such manner, &
the present opportunity thereof,
that time faile thee altogether, &
that thou become in such state
that thou haue that for vwhich
thou may beevaile for euer. Grant
it good to converte one's selfe to
God (deliuereth the glorious Au-
stile) yet thou sayst, and boldly, I
vwill change my life to morrovv,
I vwill be another manner of man
to morrovv, I vwill serve God to
morrovv. Ah! poore vvretch if to
morrovv, vwhy not to day? for
there is no truist, ala s no certainty
of to morrovv, therein is no secu-
ritv
Being Captive. Chap. 4. 81

rity at all, pray speake plaine and
vnderstandingly, like a vnwise man
who knoweth the vworld; are vve
not subiect, and dayly exposed to
suddaine death? tell me farther,
doe not many dye vwithout con-
feccion, vwithout giuing account
penitently of their trespasses? but
you vwill not prosecute your vway,
and vrge that as God shall help
you, you take notice of no ill in
that you say, that to morrowv shall
be the day, vwherein I vwill be an
humble penitent, and that I vwill
turne a new leafe, and not unlikely
it may be, yea euery this very day?
but as God Almighty shall help
me, what haue you to say to me
(antvvereth Saint A.istine) vwherein
speake I ill, that there bee no dilata-
tio herein, that this euery noovv day,
be the day? this being the lastt,
the most secure, hence the belte? to

that
The ransom of time
that observe thy will I speake with
more reason then doe you, for
you are not master of any time
but of this present day, what say
I? no, alas no, you are not Lord
of all the day, you command only
presents moments, or rather in-
sstants of time, and well so. As nigh
as thou canst, let all thy life be
good; wherefore desirest thou that
it be amended, & become good by
piece-meals, and as little at once as
thou canst possible? Thou desirest
that thy fare be all good, that thy
wwife be good, thy house likewise,
thy garments decent, thy stockings
yete these thy shoes, dost thou make
more esteeme of thy shoes, then
of thy soule? art thou so void of
consideration and judgement? hi-
therto are the words of glorious
Saint Augustine. Seneca doth distribute
the course of our life into three
sections,
sections, three parts; into time past, present, and yet to come; and of these the present is as brief as can be imagined, the time to come is not ours, is doubtfull; of all these the time past is certaine and nature hath lost her power thereof, nor is it in any human power, to make it returne, to repose it. Since so it is, that we let passe, let glide away that which is present to abide for euer and a day without it, and to be stated in euerlasting damnation, and utter losse, utter ruine, by so much the rather (open thine eyes, and be of my opinion, yea my sentence) that throughout the whole course of time, even from the time of vie of reason, there is all reason, all discretion that thou bring forth fruite, that thou carefully looke aboute thee, that thou be prepared, that thou be not
The ransome of time

unready for that time in which thy Lord and Maister is to come, and to call vpon thee, since that there is not a moment; farre lesse an ho- wer, in which any one can say he may not come; and cite vs to par- ticular doome, wherein revvard is given to the workemen of the vineyard, answerable to their la- bour, and great paines. This is saint Ierome his sentence, and to confirme what he hath deliuered the parable of the figg tree is oppo- site, and vwell aludeth to which the planter thereof came nigh being hungry, and entending to sa- tisfie his hunger, and earnest appetite to eate figgs, and found none on the tree, he laid his curie on the tree; and the sacred Euan- gelist sayth that he gaue his male- diction on the tree, when as it was not it's leason to beare frui- te,
te, the scope of this was not much appertaining to the punishment of the tree, but under it is meant that men void of workes are hereby denoted, designed, so much is signified by the figg tree: for that human kinde is seriously to attend, is strictly bound at all time to yeild fruith, and hence is it that our Lord when he commeth with express intention to seeke and findeth not, giueth his sentence of eternall maiediction, of eternall damnation.

All things (sayeth Salomon) Eccles. have their determinate and precise time, in such like manner, that each time is not time, & season for all things, but that onely which is proper & so appointed for à particular, not for any other whatsoever to well being, farre rather for it pro-

F
The ransome of time
neth to it assured hurt, as for example sake vvould it be conuenient to
low, when it is harueret, to grubbe
vprootes, when the fittest time is
to plant, to lpeake, when it is best
to be silent, to laugh when it is
proper to vveepe? There is no time
limited, there is no precise time to
labour in good vvorkes, to toile
on the well ordering, vwell cultiua-
ting the vine of our Lord, each
time is opportune, it will be ever-
more seasonable, in whatsoeuer
houre it fall, and in whatsoeuer
age, forevnderstád, and well know
that it is not lawfull to finne at any
time, and that there is not allotted,
nor set out any time to finne in.
According to those words of Ec-
Eclef. 15
Eclef. 14
Eclef. 4
Eclef. 4.
Eclef. 15.
Eclef. 15. Space of time vwherein to finne,
but he counsaileth all the world,
and
and admonisheth each one that they conserve, that they be tender of time, & that they leave to sinne, that they forswake euill, for that this iewell of time was not benignely bestowed on them to the end they should doe ill, but they should doe well. And the state of an idle man in the person of a worke man and day-labourer is also reprehended by the maister of a family; much more reprehension might be and justly laid of him who is more aged, who hath runne a longer course of life, alas! a longertime. And if so that the Kingly Prophet Davia in the beginning of his Psalmes, compareth the truely just man, with the tree which is planted hard by a current of waters which yeildeth his fruite seasonably, yet doth not he at all imply, he meaneth not that even as
The ransome of time
the tree yeildeth no fruite but in
his proper moneth and destined
time of yeare, and not otherwise;
so hath the just man to tend his
one daves, moneths, and precise
times, strictly determined of, and
not in any other, but understand
aright that euene as that the owner
of a tree, vvhich giueth fruite in
it's due season, vvould cut it vp,
and grubbe it by the roote vvere;
it not lo:euene so man ought to doe
his duety, according to his vocatio,
his being and his profession ti-
mely, novy man's time runneth
the full end, and vvhole course
of his life. And so it is advised,
and coustained in the name of God,
that it is expedient for a man to
pray evermore, yea and vvithout
ceasing, and to be alwayes vvatch-
full, and awyake vvith a burning
candle in hand, for that it is not
known
known at what time his Lord and Maister will come to reckon with him; and that he be a good accountant of what is laid out, and received of those things which were committed to his charge and of the profit of the vineyard which they let and let, and of his traffique and commerce, all which are manifest tokens, that at all times our Lord requireth of vs that we bring fruite and he that so doth is valued to be a true servant, a true, a prudent, & a most discreet servant. And the time which man is maister of is the whole time of his life; wherefore after it (as the Angell hath solemnly sware) time hath to have no more being. The tree which the Evangelist S. John in his Apocal. did see (which euermore and at all times bare fruite, & each moneth gave it mature, ripe, all which was
The ransome of time was very wholesome, yea and even to the very leaves of the tree) is an embleme or figure of the just man, who alwaies, and in all times beareth fruite, as yvel in each moneth, as also in the whole course of his age, and whatsoeuer he attendeth to is of great benefit and singular profit, alwell his thoughts, as also his workes, and words.

The end of the fourth Chapter.
THE FIFTH CHAPTER.

How unjustly the sluggish deserve reprehension, and who are so called.

Among all men (saith Seneca) those chiefly ye and only are to be accounted idle, least busy, though most serious, who employ themselves, gives themselves out quite to the practice of piety and wisdom, and these solely and only live, for that hence they do not alone converse, and well keep their own time, but likewise they annex to their own days, other ages, and other times, for that which they have gathered and are made Lords of turneth to their use, their profit, their well being & hereof they auaile themselves, hereof they
The ransome of time
they make singular benefit. This vacancy, this idlenes so well em-
ployed is laudable, is worthy of all praise indeed, let this apart thus
understood, all other vacancy, all other idlenes which is really lurch,
and so esteemed of, so truely vall-
ved, is right worthy of reprehens-
ion: euen as the bird was ordained
to fly, so is man to labour, to take
paines. And of this vacancy, this
idlenes speaketh the same Seneca,
that it was the sepulcher of a living
man; in such fort that an idleman,
not employed, and one who addic-
teth himselie to nothing but idlenes is buried therein, and in ex-
treme danger to fall into many
sinnes and grieuous trespasses a-
gainst God. Hence is that Ecclesia-
jsticus deliuereth that idlenes hath
occasioned much malice, much
sinne; our Seraphick Father S.Francis
in one of his rules calleth it the enemy of the soul: and the glorious Augustine layeth, that it will never come to passe, nor can it be that a Citizen of heaven be friend of idlenes, of sluggisshenes. And S.

Chrysostome professeth that idlenes is a part of vice, or to lay more oppositely is no part, but is the occasion, and peruerse roote, for that it is the teacher of all sinnes and director to them. The great Anthony spake earnestly yea and cryed out with a loud voice in the heremitage, which voice was heard in heaven, and these were his wordes.

O my God, and my Lord, true Samaritan, and true watch, and protector of soules, and bodyes, resulcitate in me, raise anew in me thy grace newly enable me herewith, and grant unto thy servant, so much mercy, that
that indulgently thou permit not, to thine his frequent acclamations is answered from one of heav'n from some one or other appointed messenger of God: Anthony desirest thou indeed, in earnest, really to please God? then doe thou pray, and when so that thy spirits in prayer are enfeeblest are become weake, then labour, let thy hands worke and evermore entertaine thy self in some what or other, doe but thy endeavours, so will the divine favour never be vvanting unto thee. It was the sentence, the judgement of the Fathers, who liued in Egypt, that one Deuill waited to doe mischief through his temptations to one onely monke employed, but on him who is idle, many attend; yet for that of this idlenes, of this sluggishnes, of this remissenes
Being Captive. Chap. 5: 95
remissenes much hath been writ-
ten, and that hereof hath been va-
rious disputes on one & the other
parte, and that my principall ai-
meth at the spirituall, against that
fluggishnes I will arme myself, I
will moore processe against it by
making apperant to many(who in
their opinions are well employed)
the decept hereof, declaring and
sufficiently proouing, that they
are no otherwise to be valiued
then idle persons, and that they
loose their time, and that to it is,
and no otherwise with them, alas!
For necessarly you must grant
that he is an idle & fluggish man,
who maketh not the same use of
time which is conformable to it's
use, to it's end, for which God Al-
mighty bestowed it, yea farre other
wise employeth it unlawfully and
vniustly, vvhile appeareth that
nothing
nothing in such his course goeth, or can any waies tend to God his service or to the benefit of his neighbour, nor can they be made good as to any upright, laudable, and praiseworthy end. And even so as many handy crafts men there are, and labourers, and Merchants, and tradesmen, workmen, and iour neymen; Kings, Princes, Counsellors, Advocats, and Officers, & all and each person under the Sunne loose time, when so that they employ it in works, practices, actions, and offices unlawful and prohibited by the lawes, and divine decrees, and not with the end and intention for which they ought to be made use of; or live so careless that they do not ought which is good and meritorious, for (as we haue said a while since) that God neither gaue man time to doe ill, no
no nor be sluggish, and he that employeth his time ill, he in the presence of God is idle. In vaine hath he been endowed with a soule, who with it hath alwaies trespassed against God, and alas! in vaine hath any sinner what soever retained it, all that time in which he hath been in mortall sinne, yea and in vaine. I further say haue they it now who are in such state; and their soules (ah!) haue been idle all this time, for albeit they haue made vile and dayly doe thereof & of its powers for other works, actions, practises, and service, but for this as a principall end were they herewith enformed, and hence was it that God gaue it, that they should serue him (which cue Seneca himself came to the knowledg of: when he sayd, God Almighty created all exterior things of
The ransome of time
of lesser ranke and quality in the
world, to serue human body, and
the same body he created for the
senses, and the senses for the soule;
and the soule, that it might con-
template, and seruently loue the
divine beauty) all the time which
mā passeth in sinne, or employerh
not in the service of God he is the-
rein idle, yea and most vaine. And
although you call your selfe a
builed King entretained by your
graue and watignty affaires, or a
Counsellor, or handy-craftsman,
or servant &c. I will enstille you he-
rein a lazy, & lither christian, and a
fluggish and idle workeman in the
houle of God, inwhat appertaineth
to the service of God, & for idle &
for nought vworth in this kinde of
fluggishnes milliōs of people shall
be in hell, vvho according to their
hallucination, their misdeeming,
Being Captaine Chap. 5.

their alas! misleconceit, thought that they were not idle, farre other wise that they were always attentiue on affaires. All the hower spent in unlawful games, murmuring, grumblings, detractiōs, and in writing and reading vaine letters and lasciuious bookes, and prophane bookes, which often have corrupted formerly chast soules, to change their such purity to dishonesty; and they and those houres which are spent in ripping vp and giving sentence, giving verdict on the lives of others without giving reference to the party, & with his being heard, yea without that he hath any the least notice thereof, and even without that the Judges be well and plainly instructed in the truth neuer informing them as they ought, & as justice, & charity exacteth at their hands, who is there,
who will spare to condemning them as idle, as sluggis,h as ill employed, and hence convince them of their assured loss of time? And all those hours which thou hast ill spent (which are not few, too many alas!) O yee vain women in the dressings, in your deckings to ensnare, to entrap, to captivate souls yea and to enthrall them, to subjugate them alas! to enslave, occasion free wills to yield, pray let me know from you, can you except against those that range yee under the same judgement, the same censure? And the time, the howers, that the ambitious who feed themselves (as like to Efraim, and satisfy themselves with winde, with vanity, spend and consume in designing their towers, their airy fabricks, & in the writing in the aire their dreams, chimeraes and crotchets of their
Being Captive. Chap. 5.

For their idle brains, talking to themselves & speaking with themselves what the haughty King Cyrus (figure of proud Lucifer) said thou shalt see mee in the mountaine of the testament, in the same place of the North side by side with it! I will so seate my self, and so place my throne, I say so high, so eminent, that I may set my feete on the staires, that I may make themselues my footstoole, who is he who will say that herein is time ill employed, cast away, yea miserably lost? The time, the hours which the covetous man passeth of, consumeth in his brains, working, and reckoning, how and with what attention, diligence, and intelligence he may advantage himselfe; that he may gain more by exchange, and returne herein, by use, or otherwise ruminating.
The ransome of time
and variously disposing his spirit, solicitous, and againe solicitously serious hereon, hereon making the seate of all his care, and as one resolved, as one decreeing to get by lawfull or vnlawful meane, by hooke or by crooke, by any vvays, who is so void of judgement, who vwill ascertaine them that they so running ouer their time, vvhile as the moderatest account thereof be made, these things shall passe for good? my desire is not to goe farther, as to memorate particularly more rancks of people, or their na-
tures, qualities, or vwhatsoever their conditions are, for to take particular notice to call them to my memory vwould appassiona-
te me, vwould really afflict me, I should herein to doing notably suffer, and for that the world is not so lost, so dull, so fottish (alas! yet vwell
Being Captive. Chap. 5. 103
well may it be said it is farre gone here in) that any Christian may not hence understand, collect and gather all whatsoever may be farther specified, and condemned, if he please by what hath been delivered by the bookes which he hath read, and by the inspirations which God hath benignely giuen him, and by that which his conscience (witness and loyale freind, so it be believed) herein cannot but haue, oftentimes countained him and accused him. And that there may be more credit to confirme it with holy scripture, David in one of his Psalmes speaketh of the good and just: Dies pleni inuentur in eis. That there shall be found in them full days, entire, & compleate days, not empty, and it is a manner of speech frequently used, in the old testament, to lay, that they died full of yeeres.
104 The ransome of time.
that they died when they were aged, as it is related of Abraham, &
of other Saints, freinds, and bel-

loved of God, if this be delivered of the iust let vs lay on the contra-
ry patt that neither dayes, nor
yeares of sinners are full, rather
they are falle, vaine and their hou-
res, houres of deceit consequent-
ly they shall not dye aged, but
empty of dayes. And Dionysius
Carthusianus, declaring those words
of Saint Job, Mens vacuos enume-
ram mihi, Monethes, and empty
dayes I have recounted with my
selfe, sayth he, so much may the
penitent sinner vetter who hath
spent, and consumed vwithout
fruite, vwithout benefit his time,
and his daies, hence were they
empty of good wvorkes and idle,
yea and full of vanityes, and in-
deed of vice, vvwhich is nothing.
To
To this purpose faith Saint Ambrose, the life of a just man is compleatly full and empty are the days of those who are wicked, and really vaine, and they retaine nothing, but appearance, as doth the greene reed without pith, or substantce. Of the same indgement is the glorious Gregory in his Moralls, in his Exposition on the 1st Chapter of Job. That all those who have so liued, and spent their times in such manner, are worthy of blame, now it appeareth cleerly by the fore deliuered Chapters, that time being so precious a thing, as hath been laid in the first Chapter, and it being bestowed upon us that we may gaine heauen by our endea-vours, our paines, our good wor-kes, (as is likewise shewen in the second) and in seeling (which you may find written in the third) that who
The ransom of time
who so employeth not time well,
God abridgeth him of it, and al-
together bereaueth him of it, ta-
keth it out of his command, when
he thereof least thincketh, not with
standing all this they will not take
the advise and counsaile which we
have giuen in the fourth Chapter
in the name of the Holy Ghost,
but forgetting all, all feare post-
poled, let by, by their depraued
tasts, deceived by outwardly see-
mimg dainties though ugly be they
and bitter morsells, waste their time
ill, & misprise it, value it at naught,
yea and wrong it beyond all mea-
ture, & in lieu of tending it good
treay, & of making profitable use
thereof they molest it, they pervert
the use thereof in so much as they
are foud to haue utterly lost it, nor
observe they what they haue nege-
cted, what they haue passed from,
& what they might haue acquired
are loud therein, nor of their duty to God whom at so great a price redeemed them, & whom for so many great and innumerable respects & obligations they should serve both day and night alwayes, incessantly, they should love and adore with all their hearts, & with all their souls. These such like may be aptly compared to men who in the time of traffique, of commerce, of buying and selling of faires making no reckoning of the great gaine that there (well knowing how to trade) they might hence acquire to themselves are bafied, and entertained, all taken vp with mimick toys, and jests, & in hearing blind men sing, and being of stage players, and afterwvards their purse becommeth empty, and opportunity of traffique, and hence gaining by the faire, passe.

They
The ransome of time
They may be accounted alike to those who coming a shoare from à shipp or galley, to land, to make provision of vwhat they vvant to accomplish & bring their journey to à happy end, & the long wished for hauen, keepe themseues busied in the gazing on curiosities which occur in the streetes, or passages, or in vvalking in places of pleasures, as in pleasant gardens, and so time ouerrunneth them vwithout time being obserued in so much as that they forget that principal and cheifest end for vwhich they came, and that the shipp, or vvessel vwas to hoyle failes, and to depart, and even so they stay behind, for that they came to late, in à strange countrey, poore discomlate, and miserable. It tee-merth to them vvho vwithout any conturbation loose time that they are
are possessed of so much as will serve for all, and that there is more than time enough to do penance, and to amend their lives, and it clearly appeareth that their understandings and wisdom are faulty, for that **Zenon Chrysicius** à faire conditioned, grave and vile man (as **Laërtius** reporteth) layed, that men failed not so much in any thing, as in that of time, nor that they have more neede of ought, then of it, and all this he deliuereth upon good grounde truly: for that we possesse not what is past, nor what is to come, and for the present it followeth so at hand, and so breife, that it runneth it's course in a moment.

The **Saint Prior Gill** brother of our holy order falling into admiration, and compassionating with him self upon contemplation of these
these idle persons, who so much and beyond measure passe their time without fruit and heartsgreife thus deliuereth himselfe. The idle, the sluggishe man looseth this, yea and the other world, happy is that man who employeth his time, and passeth his life, and his forces, his full strength, his uttermost ability in the service of God; Tell mee if there were giuen unto thee a fountaine which were to runne oile or wine one entire day in thy house wouldst thou consume thy time being a poore man in play in loitering, or in seeking of barrel’s, or other neate veslells whatsoever wherein to keepe it, thy end, thy scope being to be rich? Undoubtedly if thou were not simple yea and fottishly such, thou wouldst make vile of such like aftervwards foe did the wise widow
Being Captive Chap. 5.

widow (of whom is made mention in the fourth booke of the Kings) in carefully taking and referring the oyle which the Prophet Elizeus gave unto her miraculously therewith to satisfy for her husband's death, that the creditors might not have power to lead away and detain her two fowres for flaes, until that she should discharge what was due, but true it is (faith the Saint) that ioe farre forth hath our folly taken hold of vs, and wee entreate, wee admitt of so little discretion & wisedome, that whereas God Almighty giving vs time, and present life, that in it's course through his grace, his benignity, and favour, and the maine, the principall, the stock which he doth enrich vs with, vvee may make our felues hence rich, and that vvee may satis-
The ransome of time

He vve may acquit, and pay vvhат vve owe, so farre forth as that vve fall not into the misery of being made slaves of the fiend, the devill without all peraduenture, without all remedy, and end; vve consume our time in vanities, and toyes, and buffoneries, and in meere iest as Job the most patient sayed in those words, Dedit ei lo. um pa nitentia, &c. God gaue vnto man place of penance, and time to that end, and he ha\'th changed the good vse thereof into abuse, and into sinnes of pride.

The end of the fift Chapter.
THE SIXTH CHAPTER.

How the body doth captiuat that time which is designed for the soule, and thereby exalith itself.

After the sinne of our Auncestors did the bodye rebell against the soule, so much prevaileth it as that the body (as the seruait or slaue Agar did to her Lady and Materis) laid aside all respect and duty, in so much as it mightseeme that the body was the materis, the soule slaue alas! and that all the course of this life was and is onely for the body, and for it's daintines, it's nicenes, and it's recreation and to accomplish it's appetits and overweaning delights, in so much as that the poore soule takes it as a great fauour, that the body gras
The ransome of time
it that time which is required and
by her challenged. That to such
hermiserable state shee hath drawe
on her selfe by sinned, if grace and
abasement, in so much as shee may
call out to God repeating her tri-
bulations, her mileries in those
wordes which Hierusalem in the
Lamentations vsed, Vide Domine &
considera, &c. Behold Lord and con-
sider how I have beene come to be
abject, since that my servant, yea
my slawe doth so vilifie me, & more
offereth outrages against mee. And
in such maner doth the body draw
on great burthe on the soule which
it doth extremely wrong, & doth raise
and exalt it selfe with what is not
agreeable, rather contrary to all rea-
son, and justice, and it is bound to
returne to the soule what properly
belongeth vnto it, vnder paine,
vnder amerce, that vvhile the sou-
le
Being Captive Chap. 6.

le hath as also the body each of them, both of them may be lost without any redemption or any safety. And to give life to what hath been delivered, as also what is to follow what better doctrine can be set down then that which the glorious Bernard, hath in a sermon of the comming of our Lord, of Aduent, whereof I will here recite a great part. The time of this life (sayeth hee) appertaineth not to the body, it belongeth properly to the soule and for it was it appointed, for of much more value is the soule, then the body, and it hath first to repaire and procure remedy which first fell, for it's fall, it's transgression the body underwent, incurred punishment. And if we desire to liue, and be true members of our head, who is Jesus Christ our Lord, our duety
The ransome of time: duty is to imitate him, and to conforme our selues to him; the way wee must walke, the principall care and sollicitude must be of our soules, for which he chiefly came into the world and suffred the torment of the Cross, and let vs refuse the care of the body for that day and time when our Lord shall come to reforme them, to change them into a better state, as said the Apostle Salvatorum expectamus nostrum, &c. We looke for our Saviour (who is Jesus Christ our Lord) and his comming to Judge, who will reforme, (or according to the Greeke text, will transforme) our body meane, abject, and full of imperfections and miseries, and it shall be according to his similitude, who is replenished with clearness and splendour. Hence strive not no attempt not
not (oh! thou body ill to be regarded, ill to bee esteemed of) to impatrontise thy selue of time by force, and with violence, before time, for albeit thou maist occasiō yea hinder safetie to thy soule, yet canst thou not without it procure it for they selve alas! no.

All things haue their time, permir, suffer and consent, that the soule may worke freely, nor be thou any impediment vnto it, rather helpe it and labour jointly with it; for if you travaile together, if you shall suffer with it, you shall raigne with it; and so much as thou troublest and hinderest it's safety, thou troublest and hinderest thine owne, for thou canst not be reformed, vntill that our Lord see in thy soule his image reformed. Oh! body observe well that thou hast vnder thy roofe à most noble
The ransome of time
noble guest, a guest of grand ranc-
ke and quality, which is the soule,
and that thy well being and safety
dependeth on it; Be therefore so-
me what like à Courtier, well man-
nered, and discreet, and giue vway,
respect, and free entertainement
vnto so honorable à guest. Thou
thy selfe art in thine owne housse,
and in thine owne proper soile, for
thou art earthly, and of earth, but
the soule is but à guest in thy hous-
s, even as à stranger, à travailler
and exiled alas! banished from his
proper place of residence. Let mee
freely enterchange a word with thee (oh! body) vwhat rusticall &
rude Clowne, very block-head,
and course conditioned fellow
should hee be valiewed, to vwhose
house might happen à Prince or
Earle to come to alldodge, vwho
would not willingly and most re-
adily
adily giue way, and betake himselfe to the worst roome of his house, to present him with the best roome and best lodging of his house, yea if it were necessary, would sleepe on hay, and straw, or by the chimnyes hath & cinders. Let this be thy way, forsake thy meate, sleepe little if so it be expedient and necessary for the good of thy soule, and for the love of it let passe thy pleasures, thy entertainments, and pastetimes, fast and be regular, sober and temperate in thy diet, to the end that it may be in good time and perfect health, and so perseuere; correct thy selfe sharply, bleed, and mortifie thy selfe that it may liue; this time is not the time of laughter, but of teares, not of repose, but of labour; not of dantiness, niceness, but of penance; not of delight, not
The ransome of time
pleasure, but of anguish, of sharp tribulation; the time will come about, there will come a time of mirth, of joye, and of laughter together with it, so be it that with it thou lament, thou suffer, thou at the present pour forth thy teares, and if together thou so well in teares, together thou shalt reape gladnes & hearts comfort, hearts joy: and vilifie not, nay esteeme not at an ordinary value thy guest; for that hee seemeth to come unto thee from forraine countries as a stranger, but contemplate, observe well the many, and singular benefits which accrew to thee through his societie, his conversation, and presence. This guest, this soule, is it which giveth life, spirit, and vigour to thy sight, and to thy erues faculty of hearing, speach to thy tongue, to thy palate it's tast, and tense of feeling, and motion to
all thy entire body, beauty and gracefull comlines. And if so that thou wilt well observe and ponder what I now deliver, let it be your serious attention, what is it that you would be found to bee if so that it should faile you, and that it should depart from you, that it should at any time leave you, abandon you, and utterly forlake you, & your house: in this even point, and instant of time, thy tongue will not be able to doe his office, thou wilt be utterly bereaued of speech; thine eyes will become blind, thou wilt be deprived of thy gift of hearing; thy countenance will appeare pale, all thy beauty will fade and fully perish, and thou shalt prove to be terrible soule, ugly, stark cold, irksome, and horrible, and thou shalt be an unlaury carcasse, and altogether rotten, and a dunghill for worms. Since
THE RANSOME OF TIME

Since that which I here deliver is true, from whence is it, that for a small momentary delight that thou dispensest, and thou notably offendest, so great a guest, one of such quality, and so profitable as of whom so inexpressible vse might have been well made? and that thou takest away it's time, doth injure it, and stealest from it, and employest it so ill? but thou canst not have even this thy shadowed delight, if it were not with thee. And if so great gifts depend and accrue to thee through it's presence and society not withstanding it be in a forraine Countrey, and banished for sinne from the high and mighty Court of heaven, and from the sight of it's Lord, thinke maturely what it will be when so that it is fully reconciled with him, and in his grace, when so it shall be...
by him be beloved and one of his favourites? And great cause, yea and great inducement & convincible reasons are there, that thou apply thy selfe vwith all the patience possible, and vwith all good liking, and that thou devote thy selfe to all things that may be whatsoever they be, and of what condition soever to benefit and laboriously attend to this reconciliation, and returne to Freinds-hippe. Give vnto thy guest, vnto whom thou maketh thy soule that which Joseph spake of to a gentleman Cupp-bearer to King Pharoah, assure thy selfe that happily a day will come, that the King will take sensible notice of thee, and will restore thee into thy lost estate, let me impetrate so much favour of thee that thou remember mee, from hence forward, and help me when so that thou vwell
The ransome of time

well mayest, alas! haue pitty on me: And without all peraduenture it will haue an especiall care, and regard of thee to thy well-being if so that now thou tenderest thy service as becommeth thee, and spendest the time according as is convenient & expedient to the soule, and not to thy ease to that which thou valuest thy proper interest to it's cost, losse and utterly onerthovery: when as so it shall be in fauour of it's Lord, and face to face, it will implore, and impetrate for thee, & will shewe it selve a true and faithfull freind, intercessor, and advocate, such like will be it's speech, its treaty. Most mercifull & Lord of all power when I was for my trespasses, for my greuious sinnes banished, and exiled to the wide world, & wandred vp & downe as a pilgrime, & meere stranger a poore and
Being Captive Chap. 6.

and mercifull man received mee under his roofe, & did all the pious and commiserating respects that can be expressed; hence am I a suppliast to thine infinit Majesty with all the fervor, with all the earnestnes. I can, that thou be mercifull unto him, pity him, who for my sake gaue all he was possesed of & freely disposed himselfe of them, yea & further offered vp his owne perso to assist in whatsoever was good for mee looking for my caule his owne pleasures, and whatsoeuer delights, sweating, hardly labouring even to weariness, yea to fainting it selfe, for mee; suffering hunger & thirst, and tyrings, watchings, toyles, and what tribulations not? for whatsoeuer he counted, hee tooke no time of enquiry or supply therefore, or so little as may well be accounted no time, to the end that he might
The ransome of time
might devote himself to my ser-
vice, and what best appertained
to me. Nor is there any the least
imaginable doubt, but that the
Scripture wilbe fulfilled, which de-
liuereth: Our Lord will correspod
to the vwill of those who truely
feare him, and vwill heare their
praiers; and vwhen that the great
King, I say that King of infinite
and incomprehensible Majesty
euironed with splendour & glory
attended on by a thousand mil-
lions, nay an innumerable trou-
pe of Angells, to reforme, & bring
our body to perfection to change
them into a better state, and being,
and to make them alike unto his
owne; raising and (at that terrible
and dreadfull voice of the trumpet)
awakening them from the sleepe,
in which they now deeply drouse,
then thou having been, what thou
oughtest
oughtestt to have been towards the soule, our Lord will well pay thee, for hee will reward thee with glory for thy good entertainement & allodging of that guest; and he will glorifie thee, and enrich thee with those precious gifts and endowments of immortality, agility, immutability, and splendour, which all thou shalt enjoy in the company of thy soule for ever and ever. Be thou then althogetter unwilling (I earnestly beseech thee) to loose so glorious a glory, such delight, such treasures and crownes of honour for small, little, weake, fading and perishing goodes, and for certaine kindes of pleasures fraught with so many discontents, and so many hazards, to suffer for such like toyes, besides what is spoken of, eternall affliction, paines and torments. All the fore-written
The ransom of time
written are the words of Saint Bernard: And those who usurpe the
time belonging unto the soul for the use of the body, and well like
of this, please themselves here-with, neglect that; yea tread it un-
der their foote, our Lord threateneth to punish sharply by the
words of holy Job in his four and twentieth Chapter, saying: Their
delights shall quickly have an end, and all what was so pleasant unto
them, shall prove to them no other then wormes and remorse of con-
sciece, his mercy will forget them, will not acknowledge them, will
take no Notice of them for euer, they shall be buried in perpetuall
obliuion, thereshalbe no remembrance of them to any their well-
being.

They shall from coole snowy
water passe to an excessiue heare,
to end
Being Captive Cap. 6.

to the end that their paines, their sufferances may be the more dolou-
rous and sharpe, far the more inten-
tive, and the reason hereof shall bee, Parit enim sterilem, &c. for that 
they fed, and with many curiosi-
ties and dainties entertained the 
barren, and they did take no care, 
no respect of the vvidow. By bar-
ren is meant the body, for the more 
they nicely vse it, and cherish it, and 
deck it, it will returne and bring 
forth no meritorious fruite for the 
acquisition of eternall life, of ever-
lasting salvation; it is to vse with 
much curiosity and niceness à 
block, à dry sticke. The Widdow 
is here an Embleme of the soule, for 
that there is not à vvidow so di-
stressed, nor so solitary & comfort-
les, as is it vnder the rooife of à sin-
ner. Sinners attend, and well ob-
servue (for here I treat no further)
for the loue of IEsus-Chri$t
marke seriously and maturely and
all yee whosoever doe abridge y'
soules of time for your bodyes, &
undoe the soule by the molesta-
tion it bringeth to it, and dayly af-
flicteth it, with all the losse possi-
ble, for that on the soules good, &
safety dependeth all whosoever
happines the body can be capeable
of, and from the glory of the sou-
le doth redoud that in them which
they hope for, who are to enjoy it
foreuer and euer.

The end of the sixth Chapter.
THE SEVENTH CHAPTER.

That lawfully secular people may use some entertainments of mirth, solace, and pastime to recreate their spirits.

For so much as (as saith S. Job) our body is not composed of brasse or steele, nor is it's hardnes like vnto that of a flint, but it is friable, weak, sensible of each offence, feeble, alas! nice, delicate and tender, which is vvearied, tired and yeildeth vnder the burthen of it's labours, its affaires and businesses, and also for that the soule is so united and affixed to the lumpish body, it is as it were necessatily constrained sometimes
The ransome of time
to condiscend to the body, as to comply vvith its desires: no other-
wisethē an aged married man, wise and discreet, how vvitty soever he
be, giueth vway to the childish desires of his vvife since that she is
very younge. Some breathing while, some relaxation from cares, and
affaires, labours, and bodily toyles is certainly expedient; for
if a man should alvvaies labour &
toile his understanding and me-
memory incessantly, he vvould de-
stroy his forces, and his health, and
he vvould quickly consume and
end his dayes. And for so much
as the vnierfall labour of men
should have limit, and eafe, and
rest, yea and that of brute beasts,
nature provided them with sleepe,
and vvith succesfulue variety and
change of time, ordaining, that the
day should succeed the night: in
which
which as is written in the booke of widsome, All things, all creatures are silent, and hushet are (as s yeth Virgil) all the vvide feilds and vvildernes and as vwell the birds as beasts; and for so much as yet this rest, this repose vwas not sufficient, there vvere appointed holy daies, vwhich vve call Festi-nall dayes, vwhich are celebrated among all people, and all Nations and in all ages. It vvas expedient then that vve should by rest repaire our weary selues, that we might hold out, through the benefit thereof, for that hence strength and vigour is reassumed, and as vvel desire as also vvill is hence recovered to returne to take paines a new; vvith vvich repose vvere vve not endowed, any toile, yea any vvhatsoever labour, affaire, or exercise vwould be extremely

I 3 burthen
The ransome of time
burthen-some, nor could our fee-
blenes or imbecility sustaine long
such continuance of toile & wea-
risomnes. For (as saith Ovid,) that
vyhatsoever it be, cannot long
continue vywhich hath not some-
times rest, which incessantly toileth;
this repose according to Plutarch is
the restore of labours burthen, as
also of minds agitation, and cares.
It is written of kinge Amasis, that
when he had dispatched his gra-
ue and serious affaires, hee would
the while be pleasant and recreate
himselfe amog his familiar freinds
and favorites: and it is rehearsed
of Scenula that in part of his lea-
asure and out of hovvers from his
charge, he would passe time in
playing at hand ball: and although
it is declared of Christ our Lord
(to leaue the examples of the Gen-
tiles,) it is noewhere read that he
laughed.
laughed, but that he hath wept, as namely in the raising of Lazarus, and upon the ungrateful city of Jerusalem, and upon the sacred wood of the Cross; Nor notwithstanding he sometimes took out his disciples into the fields, where so he thought it expedient for recreation sake and spake to them in this manner: Unweary your selves, repose a while, take breath againe, recover your spirits, and enjoy the fresh aire (yea are indeed men, hence yveake, subjects of sufferances (yea are in a word mortall men) that yea may be hence enabled to reassume your vocations and dutties with a more lively and rigorous spirit. So that by the former Chapters delivered we condemn not altogether time spent in sports, pastimes, recreations, and entertainments,
The ransome of time
solaces, and glorious shevves,
fights, which haue in them such
scope, such end, such motiues and
reasons; but we willingly coun-
faile and vvarne, that necessary it is
to keepe order, and temperance, &
moderation in these things which
are reall and serios, much more
in frivolous toyes, in which some
times very graue men doe forget
themselves some what, such is the
danger of excesse. Therefore that
(according to the Apostle) a Chris-
tian ought to doe all things in
good order, he should set down a
taske, and mesure on his recrea-
tions, and on that time which is
passed in them, and hence is there a
known vertue called Eutrapelia; or
like a true understanding courtly
and well bred gentleman, anwera-
reable to vvhich God Almighty
would that men doe so recreate
them-
Being Captive Chap. 7. 135
themselves (as writ Saint Ambrose,) that they loose not their gravity altogether whilst they are in their pastimes, for the harmony of agëtile life and living vwell, is not to be dissolved, is not to be disordered. And Aristotele assuereth that little recreation is enough to sustaine life with, as doth a small portion of salt serue to giue season to meate in its right preparation, and for the palate, and that recreation should be vsed to its end as is salt to the other: And in like manner pastime and entertainments ought to be lawfull, then of no long continuance, seldom, faire conditioned, and without the prejudice of any body, and accommodated to the time, place, and persons, and so tempered with a fit moderation, that it prove not a hinderance which is ordained,
The ransome of time
ned, is appointed for à helpe, and
furtherance and for à solace, nor
let that be an impediment of ver-
tuous exercises, and your expresse
duetyes which is destined to repai-
re, and recouer your forces, and
full vigour, and be the better able
in accomplisments by their mea-
nes without want; Wherfore now
that it is adjudged good that vve
repaiere the weaknes of our natu-
re, & reinforce it, and give it ani-
mosity and spirit, so on the other
part the selfe same is so great an
enimy of labour, paines taking,
and pennisance, and so unbridledly
vvhithout all rule and order doth
affect and doth appetit and court
pleasures; if so that there be not
much care taken and that meane
he not observued in vvhich the ver-
tues are placed, idlenes takest pla-
ce easily and vice is entertained
for
for labour, and wearisomnes is no way admitted of, so salleth it out, and to such passe is it come when the inward man is out of frame, and so desisteth from labour and due entertainements, exercises, & practizes, there cannot be beheld a person more heartlesse, sluggishe, lither, and lesse apt, one altogether indisposed. Hence the Philosophers, and the Civill lawes have ordained and prescribed and assig- ned certaine boundes: Aud vvho vvill not professe, and wwith all reason maintaine that the recrea-tions of Christians ought to surpassed them in moderation, & gra- uity and sobriety, and that they ought to be according to the squa- res & rules of Justice farre beyond those of the Philosophers, or Ci- uill Lawes have either permitted or granted.

The
The Lacedemonians tooke great care that none breathing should loose their time, nor idlely, nor passe it of in jestings, and fopperyes, and in such like as are called witty sayings, but in works and in right worthy and vertuous exercises and practises: Hence when as the Gouernour of many people among whom were those of Dealeya was informed that they who liued there carelessly and without regard walked vp and downe, wrote them a letter to this purpose: Walke not vp and downe so much to satisfy your selves, and for recreation, but so farre forth as may concern the exercise of your bodyes, for expedient it is that the Lacedemonians acquire & conferre their health not with walking, but with exercising themselves in those things which are lawful.
Being Captive Chap. 7. 139

lawfull, and where may be derived profit. There are many allow-
able conditions, and occasions, and times in which to play & passe of
some time would prove virtuous, as when it were necessary that a
man might be hence made the better able to doe his offices, & charges
on him laid, and by them to satisfy, they being virtuous and
answerable to the service of our Lord that he may not faile in his
way and that according to the Proverbe, he fling not his burthen in
the mire. But by degrees by little, and little as it were insensibly Cu-
stome hath crept in, and pastimes are so differently vsted from the
end & intent for which they were first invention, especially after that
in certaine entertainements courteounses, and interest of gaine
hath crossed and overthwarted, these
The ransome of time
these such gamings I understand
with the rest to be hurtfull, and
that so farre is it that they are hel-
pes, assistances to accomplish the
better their offices, and their ex-
presse and precitated duties, that they
owe to God, and their conscience,
as that they are directly found to
be impediments, lets, hinderances,
and evident cause that there arife
many imperfections and what
worse is many foule offices against
the Majesty of God as are lies,
falsse oathes, impatience, furious
ire; and quarelles, which customa-
rily beget disgusts, distastes, ill lan-
guage, enmityes, and malitious
rancours, hence doe I account that
which is passed in such gamings &
wagers to be ill employed, and ut-
terly lost; To vilifie one another
and interchangeably, to commu-
nicate charity, is a very lawfull re-
creation,
Being Captaine Chap. 7.

t FEATURES, and is necessary to the conserveation of freindshipp among them; answerably to this, a Philosopher sayed, that silence hath broken of, hath cut of many freindshipp. The discourses of comforts & crosses one to another, doe ease one another; and hence they continue freindshipp. But I will ingeniously & freely deliver my mind, many visits in these dayes are tedious, & without any benefit, or good to be hence acquired, and to so much prejudice of thy neighbour, and of those who are absent, or are such, as that all which is treated of is mere vanity, worldly, & of the world, & of it's language, as that I esteeme them for dangerous, and for time ill employed, & time meerely lost, being part of in such like visits; & I beleue that the tongue is that which hath consumed most
The ransome of time
most time unthriftily scattered it
for this worme neuer cealeth or is
weary, and his fire is that which
dilateth it selfe most at large, and
his spots are such as are most spread
although by little and little, and this
moth is that which destroyeth
more cloathes, nor spareth it those
which are of the finer sort. Feasts
and banquets to the end of con-
feruation of peace, freindship, and
concord, and for other jult reason,
are-lawfull, being temperate and
moderate as they ought to be, and
with their due circumstances, and
what is requisite. But as now it is
for the most part they are so dis-
ordinately vfed, and with so great
exesse yea so long, and so tedious,
protracted to so many howers that
I will not engage my selfe to make
them good, nor to take their ju-
stification on my conscience, for
that
that rather my judgement is convinced, that their time is ill employed, and the most part thereof to utterly lost. Of these called feasts, balls, or great meetings to da undue I know not what to say, but that I esteeme them to many of the Company for dangerous and wanton, and sometime awaken him who sleepeith, and chage quiet soules and heart, & disquiet them, moue sedition in them and are the occasion of unlawful thoughts, & disordinate desire, I hold much of the time to spet, for ill employed and lost. And to the end it may appeare with what discretion, and moderatio, pleasures, recreatiōs & pastimes are to be vsed Lodouicus Blo- Ludo- fuus relateth that the Sifter of S. Cos- nicus Blo- me & Damian was fifteene daies in Appéd- purgatory, for no other cause but that once shee attentively obser-ued K
The ransome of time
ued out of a window with some
small content and delight certaine
persons, who in the streete were
sporting, and merrily jesting, play-
ing the buffons. And he writeth of
a devout maide, that shee suffered
there a longer time, for that in her
last sicknes shee had eaten with
deight those meates which were
prepared for her, and tooke them
as solaces and entertainements
with some roote of earthly pleas-
ure. And it would not be out of pur-
pole to loppe and curt of the super-
fluities of the worlds pleasures, to
apply dispose here in this place
what the diuine Chrysothome deli-
uceth reprehending the speeches,
which viturpe the name of jests or
witty sayings, merry conceits, fond
and ridiculous gibings, and such
kinde of carriages, especially
being from nipping and biting
tongues.
tongues, & who season them with malices, which declare themselves so by inconueniences which hence arise. This life (layt h hee) brethren, & its course is a time of warre, of watch, and forall to be harnessed with corslets on their shoulders and eyes quick, sprightly, and attentive against the ambushes of the enimy and ponder it well, here is noe place nor time of laughter, that belongeth to those of the world and to it's offsprings who profess and practize their lavves and customs and abuses. Heare thou Christian the words of our Lord, who speaketh to his faithfull: The world shall rejoice and laugh; but yee shall runne the course in gravity, soberly and sadly: Christ was crucified for thy sinnes, and buffeted, sharply strucken, and thou desirist to passe thy time
The ransome of time
time in jests, scoffs, and profuse
laughs, and pastimes.

The end of the Jeauenth Chapter.

THE EIGHTH CHAPTER.

That it is lawfull also yea even necessa-
ry, that spirituall men use some con-
venient exercise, which may tend for
an intermission, recreation & so-
lace.

There were certaine Hereticks
who moued by the words of
the Evangelist Saint Luke, it is exp:
ient to pray alwayes, and incessantly-
these words being ill apprehended
by them, they brought into the
Church a false and new doctrine,
teaching that dayly & nightly, one
was never to cease from praying, &
therein
Being Captive Chap. 8.

therein they should passe their time so continually, as that they were to doe nothing else, without any intermission, & that a man should not employ himself at all to any thing whatsoever else. But with express grounds of reason these hereticks were condemned, and excommunicated, cutt off fro the Church, for it is insupportable and impossible, to our weak nature to pray alwaies, as they delivered, nor is that the judgement and sense of holy Church, nor hath the high & profound Trueth taught any such doctrine. And what in those words are taught vs it is expedient yes pray alwaies : and in those of the Apostle, Pray without intermission, is this: That when a great exigent occurreth to petition God, ought, or soe vvhcn as we are fallen into some unuonoted distressful, 

K 3 tribulation
The ransome of time

tribulation or adversity and are
euen then in such manner afflicted,
we are then to be suppliants with
great instance, with great earnest-
nes and perseverance once, and
	
twice, and the third time that he
will be mercifull vnto vs, and that
he will help vs and be propitious,
and gracious to vs without discour-
ragement, without ceasing, or
being dismayed, and although at
present that vvhich we impetrte
for, be not granted vs; that we call
out for it at the gate of his mercy,
vntill it be opened vnto vs, and al-
mes be giuen vs: Then it wilbe be-
stowved on vs for our earnestnes
our importunity, as our Lord hath
taught vs in the Parable of the

Widdovv and the vnjieste Judge
(vvhich he thé to that purporte af-
ter he had layed it is Expedient to
prayuermore, propounded) vwho
Being Captive Cap. 8.

by her simple importunity and perseverance therein came to obtaine of the Judge, that which she earnestly petitioned for, and this is confirmed by the example of the Church, which prayed without intermission for the Apostle S. Peter, when so that he was in prison until that he was freed, & was in safety. And likewise he is said to pray continually who observeth time and hovers of prayers in convenient time in them, hence is it that Dionysius Carthusianus, he prayeth without intermission, who prayeth in due seasons, in fit times, and he likewise prayeth alwaies, who prayeth when so that he can, and that occasion and opportunity be had for prayer. Simon Simon of Cassia doth declare it thus: All human life is a continual warfare and temptation, and through the whole
The ransom of time
whole course of our lives, our enemies make assaults against us without ceasing by night or day; nor can we by means of our proper gifts overcome them, or withstand their strengths, hence it is expedient for us to pray evermore, and to implore help and succour of our Lord who onely can conferre it on us, wherefore by all manner of means importunate and earnest prayer is opportune. And this such like is not to to be mistaken, that there may not be a pause or intermission of time in prayer, for sleep requireth it’s due, feeding it’s, yea and clothing & some time is to be allowed for repose, & men are to employ themselues in arts, vocatiōs & diverse services, and to attend the workes of corporall and spirituall mercy; What is required of us is that in setting, convenient, and opportune time for prayer, we
Being Captive Chap. 8.

Lift up our hearts and minds to him with prayer and humble petition for what we stand in need of, what we extremely want: in such sort that through the whole course of our life it concerneth us to pray without ceasing, for that therein is not found one day or hower wherein a man may lay, that he hath no express need thereof, and that he may decline so important and necessary a custom and practice. But to be always praying vocally or mentally & evermore without any ceasing, or intermission, there is not a head, a spirit that can bear it, nor body that can endure it, nor doth the lawes of God command it, nor oblige us so farre (for his yoke is sweet, and his burthen light) and there is some what else to attend to, which charity chalengeth and necessity, wherein there is much of
The ransom of time
of our time to be spent, and to fully accomplish this, be a man neuer so contemplative, neuer so spirituall, it is necessarie that he employ himselfe in some entertainment and lawfull exercise which may be his recreation, and solace, for that variety (as sayth Theodoretus) acquitteth wearesomnes; and procureth a new minde, and new desire in so much as afterwards a man returneth with more ease & ability & assurance to spirituall practices, and a new acquired huelynes. Wherefore even as Salomon the most wisest in that his most discreete judgement & sentence which he pronounced to satisfy the two women, who required one and the self-same child, each of them pretending that it was hers, gave order that it should be devided into equall parts, and each of them
them should take their assigned portions. Even so a spiritual man and prudent must divide his time betwixt the body, and his soul allotting to each of them their part which is due, and as Ia:ob

the upright married two vviues Rachel and Lyza, he hath to practice at vvhiles each manner of life, as well the active, as the contemplative, giving the most he can, to what is most perfect and excellent. And for that in this miserable and wretched life the soul cannot alvvaies attend to that which appertainth to the spirit, hence is it that all they who write spiritual treatises, of spiritual life, deliver that it is necessary that there vnto be allotted a time of interposition, wherein the spiritual man may exercise himself in some vvell be seeming, just and lawful exercise, which
which may not distract and put the soule out of order, and enseeble the spirits, rather that hereby they be reinforced and comforted, and doe the office of help and refectiō. Hence the anncient Fathers who liued in hermitages and in those solitary places, desarts and vvoidernesses of Egipt vied bodily exercises, and allotted times for the, to the end that the deuill might finde them alwaies busied either in corporall or spirituall exercise, and the corporall should serue for recreation and pastime, and to recouer spirit and strengt for the spirituall. And in like manner saith S. Ierome in his rule, giue no waye no entrance to idle, and vvandring thoughts, for if once they begin to be Masters of thee, thou shalt evidently finde a change to very great prejudice. And that the fiend find
find thee not idle, take this course. when thou dost not contemplate, entertaine thy selfe in some little handy worke or other, as namely make a little basket of rushes, or of curious fine Osiers, one while digg in a garden, make the earth fine, let it in comely order, and by line make all your bancks and garden quadrats euene; sow therin diuets sorts of pulfe, plants & flowers, looke to them, & take care that by watering them in their due times they be succoured, and whilst the little seeds sprout vp, and appeare as grown, pull vp by the rootes the weedes, and you may if you like well plant some trees, from which you may in their due season gather fauour and rook'd for fruite; make bee-hiues to which the labourious bees may make their recourse, and there liue, and make
The varsome of time
make their honycombes: make
netts to catch fish, drayv pictures,
paint, or limme, for he vvho atten-
deth to nothing, is à Sea of
thoughts, is full of imaginations,
and hence is it that the Monkes
of Egypt receive not any one, vvho
knoweth not at all any workman-
sipp, not that thereby they may
get their meate, drinke and cloth,
but for their soules sake, and that
hence they acquit themselves of
idlenes, and that through the va-
riety of such like entertainments
he may become more fervent, and
as it were greedy in favour of spi-
rituall exercise of prayer, and con-
templation, which practise as ywe
are weake cannot be continuum,
cannot aras: be incessant. And wri-
ting to Demetrius he thus delivered
himselfe: It concerneth you much,
& is of great importance, that you
loose
loole no time, & that you employ your selfe alwayes, yea & euen having saied thy Primes, Terles, Sexts, no- nes, Velpers, Copleines, & Mattins which thou art to daylie practice, yet shalt thou haue hourees assign'd thee for thy study, and to ser- rious readinge of holie Scriptures, and to the informing & enabling thee therewith, and when so that thou hast pass'd some time, and the care of thy soule shall haue a-wak- ened thee and moved thee to kneele humbly and often on the ground, thou shalt if thou wilt be advis'd by mee vse some corporall labour or some manufacture in thy cutt of howers, in the houres thou haft to spare, as the worke made of wooll or Cotton, spinne flax, or wind vp yarne, worke with the needle a while or some such like worke or entertainement of time:
The ransome of time

160 time: for if so that you employ your time, the dayes will never seeme long but euene very short.

And divine Bernard in the treatise of a solitary life aduiseth the same, saying: After the daylie sacrifice of prayers, after study, after examination & discussion of conscience, thou shalt giue thy selfe to some entertainment, or corporall exercise where with the soule may solace and recreate it selfe a while, and breathing time; without that it be distracted, or remisse, out of which when thou wilt and shalt finde it expedient, thou canst not deliver thy selfe, & freely part from without some difficulty. For euens as man was not created for a woman, but a woman for a man; euens so corporall exercise is for spirituall and for to assist it, and not to bee a hinderance to it. And euens as the companion

companion which God gave to Adam, was very like to him and made of his ribbes, a vell bone as flesh, even to the help and exercise which hath to accompany spiritual life, ought to have a proportion and solicitude to the spiritual state, and to symbolize and correspond with it, even as it is to meditate any thinge one writ, or writte ought one hath read, for were it soe that they were worke of great labour and wearisomes, oppressing the spirits and lentes much and wearing the body, the spirits vivacity & devotion would hence prove lesened, grovve weakness and alas! feeble and cold. Yet the religious and spiritual person be advertized that long time beene not consumed in corporall exercises but breise, and in such man-

ner
The ransome of time

er that easily he from them call
himselfe to those of the spirit, and
the condition thereof ought not
goee alone, and even solely such,
but it ought to be accompanied
and to be associated with that of
the spirit. Corporall exercises are
those which are vnder the deno-
minatio of manufactures, handy-
workes; for others wherein ne-
cessary it is that the body take pai-
nes, and suffer watches, fastings,
austerityes, and such like penan-
ces, and sharpnes and mortifica-
tions do not onely not hinder, nor
dray on any prejudice to the spi-
rit, nor are they works aduerse to
it; but farre otherwise they are
favoures and freinds, be it so that
they be vised with discretion, wvit,
and allvvereable to true judgement. And the same Bernard wri-
ting
Being Captive Chap. 8.

I. t "
ging to a certaine sister of his (à Nunne) delivereth himselfe in
this: the servant of God must
alwaies either read, pray, or worke,
left that the luxurious spirit get
advantage and possesse it selfe of an
idle spirit; carnall pleasures are
overcome with busines, paines-tak
king, and employments. Divide
thy day (Sister) into three parts,
in the first, pray; in the second, read;
in the third, doe some or other la
bour, and handy-worke. Prayer,
doeth purifie vs; reading, doeth teach
vs; and labour gaineth vs happine
se, according to what David
Psalm. 127. sayed. Thou shalt be blessed, and
thy affaires all will haue good
successe, because thou shalt eate
of the labours and works of thy
hands: And he who shall dispose
and passe his time ouer, shall haue
The ransome of time
no account to giue to God for
time ill employed and lost, nor
shall hee have time to lament of,
to complaine of, nor to accuse
himselfe at the day of judgement
that he neglected time, cast away
time, lost time.

The end of the Eighth Chapter.
THE NINTH CHAPTER.

Of the means to redeeme time, where shalbe giuen to understand more expressly who are they, and of what condition they are who lose it.

The Apostle Saint Paul among other doctrines, exhortations and counsailes that he giueth to the Ephesians, and vndet them to all Christian people, after that hee had admonished them that they should beware of Luxury and courtesounes, and of all other workes of darkenes, and that they conversle not, cómunicare not with hereticks the enemies of light, thele ar his words Videte quomodo caute ambulatis, &c. You haue well seene already how many dangers there are
The ransom of time
and traps, snares, impediments & ambushes in the way to heaven,
and how many theues, pirates and enemies; hence well observe, and
take tender & most solicitous care
how you travaile, stand on your
guard prudently!, and that with
very great solicitude and cautelousnes, with watch and circum-
spection that you miserably fall
not into their hands; Runne not the
course of fooles, but entertaine the
discretion of the wise, discretee,
prudent, subtle, and found solid
men, that well know what to doe;
and hee following his intent and
continuing his discourse layeth:
Redimentes tempus, or c. Redeeming
time, for the dayes are ill, and the
first exposition of the first words
is Saint Ierom’s (the later shalbe ex-
plained in the following Chapter)
time unto men that they might therein serve him, and that they might employ themselves in good workes and meritorious (which is at large read in the second Chapter) hence appeareth it, that they loose time, when so they employ it ill, and unworthily, as in bad workes (which is the true losse most culpable, most to be blamed and most to be deplored) and even so hath time to be redeemed, to be ransomed by the doing of good workes; and then a man buyeth & redeemeth it and maketh it his owne proper, which was formerly detained, impawned, engaged, nay sold. The second declaratio is this: Many times God Almighty doth shorten, and cutt of sinners from daies and time, which according to the course of nature they were to runne, had they been good (as
the third Chapter sheweth (so that the just, the vertuous, and who so employeth his time well, redeemeth it, ransometh it, for he doth recover and re-assume that part of time, and space of life, that though he were a sinner, God Almighty as a just judge will acquitt him, and it so happily faileth out, that he liueth to his full yeares destined him, and dyeth enjoying a long course of life and many years. The third exposition is, that he ransometh time, who parteth vwith parcell thereof from vwordly affaires to offer it vp to God, and in serious applying himselfe to God, and to enjoying of inward comfort of his soule, and that seeming to doe nothing he employeth it in an holy vacancy from worldly addictions, according to the exaiple of S. Mary Magdalene. And also he who careful-
Being Captive. Chap. 9.

and strictly boundeth his time, in so much as he abridgeth it's addi-
tion to temporal affairs, & maketh as little consuming thereof as he
can, as it were some what purloy-
neth or onely stealeth some time for necessary affaires and requisite for the body, and yet herein saueth some thing for the soule, & for it's good and profit, & this is as it were à redeeming of time, and to allow for it that which one would spare from other occasions, and decline them. And although this, edéptio and ransome (from the delights & pleasures wherewith mankind is taken ) is tensible, as is it for one very hungry to be abridged of food, not with stading à man must necessarily use all his strength and power, yea vt-moist forces and procure with all earnestnes to disenga-
ge à thing so valuable & of so great worth
The ransome of time
worth as is that of time, since pastimes and unlawful entertainments and superfluous were the moneys and price, for which he should it to the devil, being notably deceived in the sale, to his great affliction, as well for the loss of time, as also for its great valuable worth. And answerable to what is here delivered is laid by the glorious Doctor of the Church Saint Augustine, to redeem time, is this: Whosoever any one moueth à suite in Law, a plea against thy estate, loose some what to winne time to serve God, and cutt of the time which thou convert to loose in thy suites and that which thou thinkest that thou losest, thou winnest, and it is the price and valuable with which thou art made Master of time, who hath any thing to be deprived of for gaine, and
in which he sayth that God gane and to buy: for if so thou goe into the market, and buy-est bread or wine or oile, or other merchadise; thou partest from one thinge, receivest another, leavest thy money, partest from it, and makest good thy commerce and traffique, for this is the manner of buyng and selling, of traffique; Then if thou shalt giue nothing, nor have lesse then thou hadst before, and yet shouldst possesse more, either it must be that thou haist found it, or that thou art heire of it, or that it was giuen vnto thee in curtesy; but when so that thou giuest and partest with one thing for an other, and dost giue out from thy house in barter for some what that is necessary for thee, then dost thou traffick; and that which thou possel-
The ransome of time possessesth, is what thou boughtest, and what thou partedst with, and hast not, is the price where with thou boughtest it. The divine Chrystoforme declareth it in this following manner: To redeem time (brother) is the selfe same as is the taking hold of opportunity & occasion offered, and in being time is not thine owne to neglect it, or more to despise it, and that without sinne thou mayest play it away, & cast it of to ill purpose (eué as another sayth that hee may dissipole, of his money at will, so that he may eué play it away, and throw it in the river if such be his humour for that he is Lord thereof) although it be thine owne, for that it is in thy power and freewill to employ it well, or no; Yee are strangers here and passangers, and since such is your state, seeke not after honors,
honors, nor hunt after vaine glory nor riches, dignities and authorities, revenges, nor points of honor. Patently suffer every thing which happeneth to the contrary of thy expectation, as also to thy content, and be midst them patient and meeke, in so doing thou receuest time, and doth ransom it: Moreover be good & charitable to thy enemies and adversaries, and give vnto them all the riches thou hast if they require it, and that it be necessary to make a change betwene thy worldly wealth and sinne. Imagine, faine a man who hath a house of valuable, and sumptuous, and very magnificently furnished, and that certaine theeues moved by the report and fame thereof breake into this palace vwith firme resolution
The ransome of time
lution to deprive him of his life,
that they might easily robbe him,
and that hee call out to them with
à pittifull and commiserable voice
and lay thus much: Oh! alas! for
the passion of our lavour, for the
loue of God ( freinds ) kill mee
not for pitty sake, for I vwill not
vwithstand you, saue my life, and
take my goods, I vwill give you all
treasure in my house; and even he
parteth from all vwhatsoever they
demand; even then of such an one
vvee vwill speake and decypher,
who doth ransome his life; in like
manner haft thou ( brother ) à
goodly palace and rich jewells, &
of great valiew, thou haft à soule,
vwhich is the lively temple of God
and his house and dwelling place,
thou art endowed vwith faith, hope
and charity, and other vertues, &
guists of his infinite goodnes give
them
Being Captive Cap. 9.

them their demaunds, say I say whatsoever they ask and part with all thy estate, when so it be requisite and necessary, in exchange, not to loose the life of the soule: and this is the manner and true course to ransome it, and thou redeemest time which shouldest thou not doe, thine enemies would take thee captive, thy time would be lost. Sinners ransome time which they lost, be it that they follow the counsel of the Prophet Baruch, when he layeth: Sicut fuit sensus vester, &c. Convert your selves to God, and after thou art converted to him through thy penance, serve him tenfold more, with farre greater solicitude, care, seruor, diligence, and earnest attention, then was that thou employedst in parting from him in falling of from thy duety, and in offending him, and in
The ransome of time
in ill casting away thy time. They
shall redeem their time likewise
who doe answerably to what
Saint Paul the Apostle aduiteth, gi-
ving countaile to the same purpo-
se. Sicut exhibístis membra vestra èsc.
Euen as to this very instant you
employed and yeilded vp your bo-
dyes, senses, and the parts of your
body to serve uncleanness and in-
niquity on iniquity, make even
now a turne about, yea and turne
a new leafe and sped all your time
on the service of justice and vertue
to sanctification. Before these
wordes the Apostle delivered. Hu-
manum dico propter vestram infirmita-
tem, ëc. I desire to perswade you,
and to propole vnto you what is in
it selfe nothing estranged fro ma &
his nature, a thing feasible yea and
eazy to be donne and sufferable,
notwithstanding thy frailty and
weaknes,
weaknes, and it is, that for so much you serve not justice and truth as your duty is, and you ought according to reason, at the least I require it at your hands, that with as much affect, attention, efficacy, and fulnes of vigour you employ your selves in the service of God and in true obedience of his commandments, and to make as much use of time and hours (of which the fruit, practice, and entertainment is sanctification, for by such works a man is sanctified, and is truely dedicated and delivered over to God) with as much care, attention and solicitude as you spent in your addictions, yea and giving your selves over to serue iniquities and sinne, for from hence the sinner contracteth nothing on himself, but to be in the state of sinne, and to be alas! a sinner
178. *The ransome of time*
and wicked, and to be so enstyled, to beare such domination, such name. And although true it is, that sanctification doth notably exceed, farre surmount iniquity, vnrighteousnes, yet should I be some what acquieted that they would employ so much earnestnes, so most vigilant sollicitude in welldoing after conversion; as they have rendred, and formerly fully placed to sinne, and to displease the Majesty of God. But, ô pity! although bold, and ill-placed courageous many vvere to sinne, how lukewarme, and euenum cold, slacke, and heedles are they to undergo repentance, and to exercise themselves in practise of vertue? A sinner maketh no difficulty of ought to give himselfe his intended delights, and pleasures, to obtaine his contents, and fulnes of his appetits:
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petits: nothing is by him accoun-
ted hard to acquire: and if so be
that you question him, can you
suffer and endure such like? or such
other? be it never so difficult, he
will answer to all, yea, he can; time
is very short of too quick speed
for sinners to enjoy the fulness of
their delights, but to employ them-
selves in good workes, they ac-
count the time long; malle is long; à
sermon long, and tedious, prayer,
as also meditation burthensome,
and fasting very painfull; cold
maketh them heartles, quell eth
their spirits; and heat doth even
ensceble them, and each thing
whatsoever seemeth a great tor-
ment, or heayy burthen; even soe
as (to conclude this Chapter) it is
a very good remedy, to redeeme
time, to employ it well, yea and
with a like agony, earnestnes, co-
M2  ueteousnes
The ransome of time, vetousnes, with such vwatch, dili-
gence, and expeditenes; and mind-
suffilnes, vvhich might equalize that vvhich vvas. applyed, to loose vime, and to haue it taken priso-
er.

The end of the Ninth Chapter.
THE TENTH CHAPTER.

How it is to be understood, that the daies are bad, and how since so it is, that they are to be redeemed.

All things which God created are good, considered in themselves, conformable to their nature, for from his good hands there could nothing come, voice nor whatsoever else, which was not good: and even the same all-Godness after hee had created the, hee valued them good, and gaue them for good to all. And that wee continue our discourse to our the selfe same purpose, the daies and yeares pondered in themselves by the same groundes cannot be bad, cannot be evill, nor can they beare in
The ransome of time

the morall malice, which may be
acquited a fault in the, for & in-so
much as that they are not eapeable
thereof, as little are they subjects
or objects of sufferance & punish-
ment, for as improper are they to
receive such inflictions, nor what-
ssoever other miseryes, which men
 sustaine for their trespasses, their
greivous transgressions: but euill
dayes are called by such name, and
go in under such like title, respect
had to men, who then liue, for the
ills of finnes which they commit
in those daies, or for the ills of pu-
nishements which are inflicted on
them, and for, and by they suf-
fer as Saint Chrysostome, and Saint
Jerome declare. And customarily
sick, sad, and afflicted men vse to
say: Oh! what a day hath this been
to mee, alas! how ill, oh! how bet-
ter, ah! poore wretch as I am, vvas
euere

Chrysf.
& Hie-
ron. su-
fer Psa.
26.
Being Captaine Cap.10.  183
euer knowne the like? There are
two things (sayth the glorious S. Aug.
Austine) which are cause that the
dayes are evill, are bad, and that
they are so called, though in them-
selues they bee good; which are
malice, and the misery of men;
misery is common, but in no
sort is malice. From the time that
Adam sinned, and was banished
from Paradise, the daies have been
evermore evill, bad and the crying
of children in their being even
newly borne is to fore-tell, to pre-
sage, to prophesie; miseries, cala-
mities, and heavie labours, and to
say that in that day they make
their entrance, and beginning in
this valley of teares, and at least
(although it fare well with them, &
that they be happy in their lot, that
they prove good) they shall not be
free from temptations, and whe-
M 4 therefore
The ransome of time

before to see, nor why not. Eu

thymius expounding the words of
the Psalmist: who is the man who
desireth life, and to see good daies?
delivereth that these good daies
are those of the other world, the
other life, for that those of this ti-
me are evill, according to what

Gen 41. Jacob saied to Pharaoh, and the A-
postle Saint Paul, when he spake
to the people of Ephesus, redeeme
time, for the daies are bad. And to
the same purpose delivereth S. Basile:
The daies of my pilgrimage (saying S. Jacob, answering to Pharaoh, who
questioned of him how old he was) are one hundred and thirty,
seventy, and those bad. The King al-
ked of him, how many are the
years thou hast lived? and he re-
plied &c. and although he seemed
at first sight that he answered not
to the purpose, yet hee returned an
admi-
Being Captive. Chap.10. 185

admira ble answer, & like himselfe, a Saint, and discreet, & as a wise and prudent man he cutt of in a tacite and silent way, the question which was asked of him: as the Master doth with his Scholler, when he demandeth an impertinent question, his meaning to Pharaoh was, that the years of this life, are not years, but dayes: and the dayes, not dayes, but howers, and the howers, not howers, but moments: and the life of the servants of God, is not a place of settling in this world, but a journeying, a travelling from place to place; a pilgrimage to the celestial Jerusalem. They are passengers, & even as such like, they make use of the goods and commodities of the world; and he spake further that his yeares were few, although he were an hundred and thirty; for that
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that those his, yea and many
more are few, for that the lon-
gelest life is short, yea even as a sha-
dow.

And finally he enstyleth his daies
bad for the many dangers and cor-
porall & spirituall croses, labours
and afflictions, which in it are
found, and which it suffereth, for
temptation is mans life, are the ti-
me of his life. Hence is it that for
the euills, for the labours, croses,
misfortunes which often occurre
to man in his daies, the daies are
said to be euill, and in the holy
scripture they are called euill. Hen-
ce is the day of Doome called
bad, respect had to the euill, and
it goeth vnder the title of sharpe,
and bitter, and from hence we
shall understand the meaning of
those words which our Lord and
Sauiour deliuered by S. Mathew:

Bee
Being Captive, Chap. 10. 187

Bee not too much solicitous of tomorrow, for each dayes ill, each dayes malice is enough: which is, as if he should speake more at large: You haue enough to doe to day, take great care of this present day, and of it's labours, it's busines, it's entertainements, it's necessityes, without that thou seekst to redouble thy charge, and to take to thee to day the anxiety, and care of mind, and burthen that belongeth to the following day, thinking what thou haft to doe therein, or what may happen vnto thee, and I assure thee that, let it take sufficient care for it self. And eu'n to this same purpose, was that which the Apostle delivered to the Ephesians, when he sayed: Redeeme the time, for the dayes are ewill. Obserue well that the dayes are laborious, full of mileries, difficulties, And
and hinderances, employments; occasions, temptations, and impediments to thy salvation, and to thy safety; for which, for many other respects and affairs to which our weake body draweth on us, as necessity for conservation of it and life, and our ill inclined nature after the sinne, much time is frequently lost without any fruit of good workes, and is impawned, sold, and captivated, imprisoned; hence do I crave of thee with all tendernes, I exhort thee with all sincerity, & recommend unto thee with all fervour, that thou beware of employing thy time ill, & to let it bee imprisoned, alas! and lost, and that thou endeavour tooth and naile, with all thine endeavour, to the ytter most of thy power, to make vs thereof, to reedeeme it, and to value it, and so to commerce & carry thy
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thy business, that when our Lord shall come, & shall call for account, thou may give him up a good, an exact and perfect one. And even so we must each of us do, for moreover and above what is delivered, the days are as short as possibly may be, uncertain, yea and irreducible, not to be called back, not to be returned unto us; and we must be of time very sparing, even to covetousness thereof, painefully, and most solicitously endeavouring to recover that we lost, those days which we cast away, with making all haste to make use of that time which is lent us, and left unto us, to the service of God, & repair our omissions and negligences with diligence & present care, multiplying penance, sorrow for our sins, mortification, meritorious works, & of charity, as doth he, who hath a long
long journey to make, the time proving short for him, almost passed, and through his negligence and carelessness and sloth is cast very much behind hand, endeavoureth afterwards to runne in such a manner, so speedily, that he dispatcheth in two howers that journey, for the performance of which hee had sixe howers and therefore seeketh out the shortest way, sweats, travaileth paine fully, and forceth himself to runne a mile together, without giving over, or wearisomnes, although necessarily it be required to eate, and that he take into him some foode, a morcell, or two, yea, and even this doth he eate running and as fast as he can. Even so did the same Apostle to redeem the time he had foregoing, and lost: Sequi tis quomodo comprehendam. As if he should say; Since
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Since so it is that I had so much time, and went so farre astray, and
got so little ground in the service of God, and was so negligent in
endeavouring to gain the reward of heaven, and had so many daies
lost my time, I now earnestly desire to make a double hast, info-
much as I runne speedily, yea and without looking behinde mee at
all, for that I make noe esteeme of all my former walkes, rather abso-
lute forgetfulness thereof hath taken me vp, even as if I had not
gonne ascepp, going forward, and boldly advancing my pace through
thicke and thinne, mine eyes attentiue on my waie I am to run, and
my journey I have to expedite, and finish, and not on that I have
already passed. The self same did king David put in practise after
that God dilated, extended, and enlarged

Psalm 118.
The ransom of time
enlarged his heart with the love of him, and charity, and released him
of those fetters, those yokes which were on his fince, as he testi-
fieth, in these words: Viam mandatorum tuorum cecurri et. When as
through thy great mercy (my Lord, my God) thou pleasedst to
attract mee, and release mee from
sinne, and misery, in which I was
plunged, surprized and fast-held so
long, and in the breaking the chai-
nes whereby I was fast-eyed, re-
freshing my heart with the water,
the liquor more precious then that
of Angels, from the bounty of thy
all Soueraigne benignity and gra-
ce comforting it, consoling it the-
rewth; I began (that I might re-
deeme time) to hasten and run,
and I made all possible speed, all
diligence imaginable, without get-
ting vnto mee, or purchasing so
much
Being Captive Chap. 10. 193

much as one breathing, or other, in thy way for the way of thy commandments. The devout and mysticall Thaulerus (and then with him will we conclude this treatise) moueth a question in this manner how a man may redeeme, and recover time passed by, and lost; how hee may ransom it, since that there is not, no not one moment of time, which is not due to God, which wee are not to give account of to God; and (as Gregory Nissenus sayed) if so that vvee should passe all our time in prayer, and in rendring of thanks to God, hardly shall wee accomplish, fulfill the obligation, and duety which vvee even at this present instant owe, & for it, how much more for the time passed, and to come; and thus he answereth; turne another way, retire your selues each one of you

N with
with all your power, and greatest height of your strength and ability, the highest yea and the lowest, from all time, and place, and let it all be recollected and drawne vnto that present instant of eternity, where God is essentially and remaneth in one being, and in a most firme stability, without that there be any thing passed, or to come, but that all is present, & in an euerlasting state, vniorme, durable fixed, permanent, constant, invariable, without change, & immovable, without time it's passing in so much as hath relation to him, there being and being found in him, all what is present, passed, and to come, and all beginning, and ending of time, without beginning and ending. And therefore he shall finde all those treasures, which he set at light, and despised, and
Being Captive, Chap. 10. 195 
and infinitely more; and they who oftentimes accustom themselves, make it their practice, and raise themselves above themselves, and all creatures, and even to hide themselves, cover themselves, and to make their nest, and place of abiding in God, who is present in the hearts of all people, they undoubtedly acquire riches, procure unto themselves treasures, and finde therein much more the, alas! they can haue lost. And in this their entrance and conversio to God each one ought fully, entirely, and perfectly to transforme himselfe into him, and even from the very bottome of his heart say: O my eternall God I would, that all the time which hath beene from the beginning of the world, and hath to continue vntill the end thereof, that I had liued for thee, and thy service,
and that I may henceforward live
such as I may be praise-worthy, &
clean with obedience, and all kind
of vertues, as those men who solde-
uer haue beene borne at any time
who haue runn the course of their
lives in afflictions, poverty, tribula-
tions, & anxious toiles. Oh! could
I distill, power forth, yea gush out
from mine eyes all the water in the
sea, & supply the necessitie of
those who want, and are poore, &
conferre comfort to the heavy, af-
flicted, and sad; and for thee (my
God) that I might love thee, praise
thee, and exalt thee, and glorify
thee, even as much as doe all the
Saints and Angells of thy souerai-
gne, high, and mighty Court? For
undoubtedly all these things would
I doe most willingly: And let him
be most assured, who so hath taken
into his heart this will, and liuely
desires,
Being Captive Cap. 10.

desires, that even accordingly that most just, and most upright judge will accept them, as if they were put in execution; for to desire with sincere and efficacious will to doe any worke, is as much as if it were donne before God in his sight; so it is accounted of him, it being (as we formerly sayed) a perfect will, and it so being that the worke surmount the possibility, and facultie of our forces, and hence I referre the Reader to the 4. Chapter, where mention is made of the good theife which doctrine there deliuered agreeeth well to that of this.

The end of the tenth and last Chapter.

LAUS DEO TRINO-VNI.
Hic liber cui titulus est, *The Ransome of time being Captive*, id est, Redéptio temporis captiui ex Hispanica lingua in Anglicanam, fideliter translatus, nihil habet fidei aut moribus bonis adversum, Actum Duaci 27. Novembri 1634.

ERRATA.

P. 1. l. 3. dele () p. 2. l. 74. for kooke, reade bookes.
  p. 15. l. 21. for whic, reade which. p. 26. for as, reade
and p. 75. l. 19. after Israel, add, seeinge. p. 84. l. 13. for
opposite, reade apposite. p. 93. l. 8. for oppositely, reade ap-
posiely. p. 95. l. 7. for moore, reade mowe. p. 97. l. 1. after
nor, add to. p. 101. l. 13. after will, add not. p. 103. l. 12.
for belest, reade beleued. p. 122. l. 4. for dispesest, reade
despisest. p. 135. l. 19. for rigorous, reade vigorous. the
page 142. is putt twice, the latter shold be 144. p. 156.
l. 4. for reinfortid, reade reinforecd. p. 171. l. 1. the first
line of this page, page 171, shold haue beene putt the first line of
the page 167. pag. 171. The second line of this page is to
follow after the last line of the page 170. pag. 193. line 2.
for the lettre n, reade in.

Some other faults in orthographic, the numbers of the
pages, &c. the Readers courtesie may pardon, and the prin-
ters want of an English tongue excuse.