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LEONARDUS LESSIUS
A Consultation what Faith
and Religion is Best
to be Imbraced
1621

SIR TOBIE MATTHEW
Charity Mistaken
1630

Holy Churches Complaint
[1598–1601]
LEONARDUS LESSIUS

A Consultation what Faith
and Religion is Best
to be Imbraced

1621

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CONSULTATION
WHAT
FAITH AND RELIGION
is best to be imbraced.
WRITTEN IN LATIN
By the R. Father Leonard Lessius, Professor
in Divinity, of the Society of Iesu,
AND
Translated into English by W. I.
Whereunto is also annexed a little Treatise
Whether the Church of Rome hath
failed in Faith, or no?
THE SECOND EDITION.

Permissu Superiorum, M. DC. XXI.
TO THE RIGHT HONORABLE THE LORD MAIOR,
TO THE RIGHT WORSHIPFULL THE ALDERMEN,
AND TO THE RIGHT WORTHY CITIZENS
OF LONDON

The Translator wisheth all Health
and Happiness, Temporall
and Eternall.
RIGHT
HONORABLE,
RIGHT
WORSHIPFUL,
AND RIGHT
WORTHY.
I was persuaded to present You with this Treatise translated by me into our mother tongue, that hath appeared far better suited in the attire it was first invested, only through the love and respect I bare to your so wel-deserving Persons; whose speciall endeavours amidst your other serious employments in that famous City, should be, and
The Epistle

I hope is, the attayning of such a trashke, that may more redound to the profit of your Soules, then your temporall Estates: since you know well that a sure and solide foundation of true Religion, worketh Eternall salvation; and the contrary eternall woe and misery, though otherwise one were never so fortunate in all worldly prosperity.

The worke itselfe is but of some few hours reading, and the Author I hope will not be distastfull unto you in respect in his person, though otherwise of a different Profession & habit. And though I doubt
DEDICATORY.

I do doubt not, but that many of You have already seen other learned Books of like subject: yet because this affordeth so great variety of forcible Motives, both singularly chosen, and most aptly expressed, to settle men's Consciences in so weighty an affair as this is; I have therefore thought good to present it to your View, though in a more humble, and far less polished style, then so profitable a subject deserved.

And herunto I was the more encouraged by understanding the great fruit and profit
THE EPISTLE
profit which many have al-ready, and do dayly reape
by a diligent perusal of this
Booke in other languages, hoping for no lesse in our
owne, then it hath produced
in the Latin, French, and
Dutch; especially in men so
zealous in that Profession,
which hath byn in these later
tymes preached vnto you:
Which zeale of yours would
no doubt be more feruent, if
Gods Grace by other motiues
proposed, should open your
eyes to see the cleernes of the
Catholike verity.

Neyther should it offend
you, that (your Consciences
haung
Dedicatorie.

having byn setled those 60 yeares last past in the Fayth that was then proposed vnto you) now a new review of matters belonging to Religion should be offered. For synce the Scripture doth premonish vs that Herefies must of necessitie be, and false Teachers would come to disturbe the peace and vnity of the Church (of which sort, as is apparent by her contrary doctrines, this our vnsfortune Age hath byn most fertile:) it is doubtlesse no disgrace, or signe of leuyt or inconstancy, by a diligent and judicious examen, to try which of all these
The Epistle
these divers spirits is of God; and which is that Catholicke Church so often commended vnto vs in the Scriptures, as nothing more plainly and seriously.

In which important search the Reading of this little, but golden Treatise, will by Gods grace afford such light to discern Truth from Fals-hood; and such means to find out the true gate of Catholicke sayth which only leadeth to salvation, as may satisfy the most judicious; especially if they reade with that humbleness of spirit, as they ought to doe, who desyre to know
Dedicatorie.

Know the Truth.

In reading therefore, consider attentively every Passage, & ponder the weight and substance of each Reason, not passing over the same, as many doe, transported with curiosity to read all new Books that come forth; and I doubt not you will receive abundant satisfaction.

Read then (most worthy Citizens) the ensuing Consultation, with an indifferent and unpartiall eye, that you may enrich your souls with the treasure of true knowledge & doctrine, which leadeth to eternall Life and Happy-
The Epistle
Happynes. Wherof I humbly beseech his diuine Maiesty to make you partakers, to whom I have heerewith dedicated both my selfe and seruice, to remayne,

Your servant ever in Christ Iesu.

W. I.
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A CONSULTATION;
WHAT FAITH AND RELIGION IS BEST
to be imbraced.

Great is the variety of Religion in this our age, and great is the contention about the truth thereof. Many in this point do continually waver, nor can they determine any certainty, passing from one Religion to another, as if it were from house to house for trials sake, thereby to find tranquility to mind. Others, through an inconsiderate boldness, do imbibe grace any Religion which by chance they light upon, without either examining or understanding.
What Faith & Religion

ding the same: who, when they are de-
manded why they preferre that Religi-
on before others, they haue no other
anwser, but that it seemes better to
them, or els (which commonly all do
bragge of; because they follow the very
pure word of God.

This busines, notwithstanding, is
most worthy of great deliberation and
discussion, seeing that heer in consisteth
the very center of our Salvation. Ever-
lasting Saluation or damnation is no
small matter: but even such, as all other
things, be they good or bad, are nothing
in comparison thereof. And this damna-
tion or salvation dependeth on good or
bad Religion. If thy Religion be good,
it shall be easie for thee to obtaine salua-
tion; but if it be cuill, it is impossible for
thee to be saved. By cuill or false Reli-
gion thou canst not please God, and
consequently not obtaine pardon of
thy sinnes, nor true Justice, nor yet by a-
ny meanes be made partaker of Christ's
redemption; but remaynest in death, and
the wrath of God re mayneth upon thee.

Hebr. 11. For that all men without the redeem-
ton of Christ, and liuing agayne in him,
do

Rom. 3. 4.
Is best to be imbraced.

do remayne in death or sinne, &c are the
sounes of wrath: but wholesomely imbrac-
eth not true Religion is made void of
the Redemption and quickening of
Christ: wherefore of necessity he must
remayne in death, and be the soune of
wrath, &c suffer for eternall fire:

Furthermore, true Religion is on-
ly one, and not manifold for that there
is but one verity, one Fayth, one Baptiz
me, one God and Lord of all: whereof it
followeth by consequence: First, that
all Religion, all Fayth, all Confessions:
of Fayth, besides this only one, are falte,
hurtfull, pestilent, and brought in by
the Diuell, as author therof, & the Father
of Iyes.

Secondly, no man who hath not
this onely Fayth, can possibly obtain
 everlasting salvation: and all who shall
be destitute therof, although otherwise
they live neuer so well; shall infallibly
perish eternally: For that which the
Apostle Fayth of charitie (to wit, if I should
Cor. 13.
speake which the tongues of men & Angels; if I
would know all mysteries, if I should disstribute
all
my goods to be meate for the poore; if I should de-
liever my body, so that I were, and have not char-
ity,
What Fayth & Religion
erty it doth profit for nothing;) may with be-
ter seem to be spoken of true fayth & religi-
on, which is the very foundatiō of cha-
ity, & of all other Christian vertues.

Thirdly, it is a very grosse, er-
our of certayne simple people, that
thinke it to be inough to their salua-
ion,if they believe in Chrift, and that he
dyed for their sinnes, although they be-
lieue not many other things; for exam-
plestake, thole which belong to Sacra-
ments,sacrifice of the Church,and other
such like pointes of fayth: for so shou-
| d almost all Sectes of heretikes be sau-
| ed, for that all (except some few) do im-
brace Chrift (or els they shou’d not be
| heretikes, but Apostataes) and belieue
| that he dyed for their sinnes. And fo by
| this meanes shalbe sau’d the Montanistis &
| Novatians, the Donatiles and Sabellians, the
| Arians, Macedonians, Aerians, Eutichians,
| Monothelities, and such like pestles of the
| Church. Wherefore then, hath the
| Church in all ages vehemently opposed
| herselfe against heretikes? Wherefore doth
| the Aposlle command vs to avoyd an here-
tical man after one or two reprehensions? Wher-
| efore should we beware of their very spe-
| aches,
Is best to be imbraced.

Sches, as a certayne infectious canker? In vayne then are all these things spoken and done, if saluation may be obtauned together with hereby. Then truly is that a mere forged tale agaynft the content of all Ages which S. Augustine reciteth in these wordes: Constatamus aliquem &c. Let vs imagine (sayth he) a man to be chaste, continent, not covetous, not a seruer of Idols, liberall to the poore, no mans enemy, not contentious, patient, quiet, emulating or enuying no man, sober, frugall &c., but yet an heretike; let vs then do there be no doubt at all to any, but that in it, cap. 3. such a one, for this onely thing, in that he is an heretike, shall not possesse the King. 

For as that man (as witnesseth S. James) who offends th in on the comman- dement is made guilty of all, and looseth his whole justice, although he keepe the rest of the commandements, because he contenneth the lawmaker himselfe who made the whole lawes. So he that denyeth obstinately but one article of fayth, though he retayne the rest, is made guilty of his whole Religion, and looseth all his Fayth and Religion, be-
cause, he contenmuth the Author thereof. For that the chief & supreme Vertie being one and the same, hath revealed all the articles of faith, and doth propose the same to be believed of vs, by the Church her spouse, which is the pillar and firmament of truth. He therefore, that doth obstinately reject but any one the least article of Faith, not relying upon the judgment of the Church; by that very act is he judged to contemne the Author of the first & principal Vertie, whose preacher, interpreter, & instrument is the Church, and by this means he loseth all his lively faith, which is necessary to salvation.

Neither helpeth it anything at all: that he yet belieueth some principal beades or articles of faith; because he belieueth them not with a lively faith, which considereth upon only divine authority proposed vnto vs by infallible means; els he should belieueth the rest also that are propounded to him by the same meanes: but he belieueth them with a certayne humane faith, that is to say, because by his owne private judgment or opinion he so thinketh them to be belieued,
Is best to be imbraced.

taking unto himselfe authority to judge and discern what things are to be believed, and what are to be rejected: so as the chiefie reason of his believe, is his private judgement; and therefore all that faith and believe is humane, and of no value. For most certaine it is, that as true Iustice doth extend it selfe to all the commandements: so doth true faith in like manner, which is required to salvation, extend it selfe to all those things, that are revealed unto vs from God; in such sort, that we either expressly believe, or be ready to believe them all if they be accordingly proposed unto vs. Whereby it is manifest, how carefully we ought to endeavour to obtayne true faith & Religion, seeing that the same is the very foundation of all our salvation, & without which most certayne damnation is to be expected. Wherefore I haue thought good in this place to set downe certaine Considerations or Reasons, manifest & perspicuous to every one of ordinary capacity, wherupon may be framed a certayne & intallible Deliberation concerning this busines of Religion.
I. CONSIDERATION.

Of the desire of perfection, whereunto Christian Religion leadeth.

That Christian Religion leadeth to desire perfection.

THAT Religion is always to be preferred that savoureth of purity and holiness, of life, which draweth our myndes from earthly affections, and stirreth us vp to the loue of heavenly. For that the chiefe end and scope of Religion is to sequester mens affections from these bare and temporall things, and to lift them vp to meditate, loue, and pursuue celestiall and euerlaстеing. Such is the only Catholike Religion, and no other. For she persuadeth to ablauyne from pleasures of the flesh, and allurements of this life: She teacheth to contemn riches and honours; and when at any tyme we doe enjoy them, to renounce them for the loue of Christ: She counselleth fasting, hayre-cloath, lying on the ground and other bodily afflictions, wherewith the flesh is tamed, & subdued to the spirit.

Hence
Hence commeth it to passe, that there are so many in the Catholic Church, who contemning richesse, honours, and pleasures, which they ever enjoyed, or might haue done, haue forsaken the world, giving themselves wholly to austerity of life, and contemplation of heavenly things. Amongst whom may are Noble men, and Noble mens sons and daughters, many gentlemen, many rich men, many excellent wretes, many most eloquent, and famous for all kind of learning. This is that most worthy ensigne of divine spirit and true religion. For that this religion can be no other then celestiall, which thus by violence draweth mans nature from these base earthly things, whereunto it cleaucheth, and raiseth it vp to contemplate heavenly, which vanquished the desires of temporall things, and ingrafteth the love of eternall; and to conclude, which worketh such wonderfull changes in men. But the tree is knowne by the fruite.

Now, other Religions, especially the Lutheran, Calvinian, & Anabapysticall (of which we meane chiefly to treat, and
What Fayth & Religion
do frame this our Consultation do performe no such thinges. For that they are so far from reaching austerity of life, or contempt of worldly delights, as they call fasting a humane tradition, whereby God is honoured in vayne: Abstinence from flesh, they call superstition: monasticall vows they say, are wicked, vayne, and not to be kept: chastity they teach to be impossible; all must marry, and implant their syrne in wiuing, which, as Luther saith, is necessary, as to caste, drinke, sleepe &c. Out of which doctrine it followeth, that none of those, who follow any of these new Religions, doe either tame their flesh by abstinence, keep chastity, or abitayne from marriage and fleshly pleasures, or exercise poverty for for the loue of Christ, by forsaking their riches: but do all imbrace a loose, vulgar, worldly life, agreeable to the inclination of the flesh, and corruption of nature. No man in this religion can once find in his hart to imitate an Angelical life heere in this worlde, as many holy men haue done before, and many do at this present in the Catholique Church: no man goeth about to shake of the carkes and cares of this life, breaking in pieces the
Is best to be imbraced.

the bandes of the world; that being free
and discharge[d] therof, he may follow
Christ our Lord, imitating his most
holy life, and representing him in his
mortal flesh: for whatsoever is above
the common and popular manner of
living, these new Religions do not al-
low.

Who then seeth not, that in these
there is no Christian Religion? For al-
though Christ, considering man's infir-
mity, doth not command poverty, cha-
risty, single life, contempt of oneself,
and the like; yet notwithstanding doth
be counsel vs, and inuite vs there to with
great reward, giving vs an example ther-
of in himselfe to imitate the same. So as
by this his example and inuitement, in-
finte numbers of all orders, ages, sexes,
nations & conditions, being stirr'd vp,
hauce attayned vnto this high sanctity,
and hauce by therto are admired of all the
world. But contrary wise these new Re-
ligions altogether disallow the desire
or study of perfection, as impossible or
superstitions.

Neyther do they alone hinder this
most excellent sanctity, but therewithall
seeks
What Fayth & Religion

seek to suppress all other endeavours &
desires of good works: For that they
or deliver, teach, That man offends in all his works, though
Christians, this syne be not imputed to those that believe.
Cal. l. 3. Then they teach, That man by any good
workes whatsoever merite nothing with God;
§ 4. & c.
§ 2. § 2.
Luth. in ef-
Luther. at.
Luth. in ef-
Luther. at.
Cal. in l. 3.
but that only faith is esteemed & crowned with
§ 14.
§ 19. §
§ 7.
This doctrine being then once set
abroack, what man, trow you, wilbe
stirred vp or mounded to good workes,
prayer, almes, abstinence, or help of his
neighbours? For if in all these workes
there be sinne, and neyther merit, nor
reward, nor profit, what should move
me to performe them? who will bestow
his labour & goods in vaine, & without
any profit, but with hindrance to him-
selue? So as these new religions, as you
see, quite take away all good workes
from men, and leaue them only fayth,
which they esteeme in place & value of
all. It is not then credible that Christ by
so many sweats and labours, by such his
manyfold doctrine and heauenly admoni-
nitions,
Is best to be imbraced.

Nether do we any way obscure the merits of Christ by attributing the force of meriting everlastinge life by our workes, as our adversaries object, but rather do we illustrate, and extoll the same. For we assigne the merits of Christ to be so forcible and universal, that he did not only merit Eternall Salvation thereby for vs, but also gave vs force & strength to merit for our selues. As for example, that man should not injure the Omnipotency of God, but rather extoll it, that should say, that the sayd Omnipotency doth not only worke and produce all things, but also giveth force to things created, to worke and produce the like. For there is nothing that doth more declare the excellency and perfection of the cause, then if the cause doth not only worke or cooperate it selfe, but giveth also force & strength to others to do the same.

Therefore we say Christ did not oly merit for vs, but gave vs also force to merit for our selues; we do far more extoll...
What Faith & Religion

toll the force of his merits, then they
who teach, that he alone did merit all,
& left vs no strength to cooperate to his
merits. Nay rather those men do great-
ly injure Christ, because they take away
this force and efficacy from him: like vs
to certaine Philosophers, who taught
that things created had no force in the-
delles to cooperate, but that the only in-
terated power of God did al, and therby
injured his omnipotency, as if he could
not give force to things created to work
& cooperate with God. For as he should
injure Christ, that should attribute to
man any force of strength to merit, that
is not derived from the merits of Christ:
so also should he inure God, that should
attribute any force or power to things
created that is not derived from the omni-
potency of God. Furthermore, as the op-
erations of things created are referred
unto God, as the Author of all, because
he gave them force, and togeth'r con-
curreth with them as the universall
efficient cause: even so are all the merits
of just men referred unto Christ, as Au-
thor of them all, because he gave them
force and power thereto, and togeth'r con-
cur-
Is best to be imbraced. is
concurrent with them as the universal
meritorious cause. I omit many other
things which might be brought to this
purpose.

II. Consideration.

That Christian Religion excludeth liberty of sinning.

That Religion is also to be preferred, as most grateful to God,
which alloweth no liberty of sinning but by all means excludeth it. For as
the Religion which is of God ought to stir up and incite men's minds to the
study of good works, and perfection of Christian life; even so ought it also to
scare them from sinning, keep them in the fear of God, and, as much as it lyeth,
hinder all sinners and offences. Such then is the Catholic Religion. For many
ways doth the remoue all liberty of sinning.

First, by the Sacrament of Penance: For that it greatly seareth very
many from sinning, being they know that all their sines must be discovered
one
one by one in Confession, and Penance
done accordingly; and if any thing be
stolen, or any loss or damage done, the
same must be restored, and satisfaction
made. Moreover in this Sacrament is re-
quired sorrow for their sinnnes, and pur-
pole to amend their life; wherunto is al-
so conferred grace and ayde to performe
the same: and last of all heere are given
wholsome admonitions to live well and
vrightly. Wherby we see, that this Sa-
crament doth greatly restraine liberty of
syanning.

Secondly by the doctrine of Sa-
tisfaction & Purgatory. For it teacheth
that after the sinne and eternall payne is
forgiuen (in Confession) there remain-
neth for the most part an obligation of
some great temporall payne, which vn-
lesse we redeeme in this life by the exer-
cise of good workes, to wit by prayer,
almes, abstinence, and the like; we
shall pay it in the next life, with the cru-
ell torment of Purgatory. For that with
God no cuilli shall remayne vnrequen-
ged.

Thirdly, for that it teacheth, that one
only mortall sinne vnlesse it be washed
away
Is best to be imbraced.

away in constite by Penance, is enough to everlasting Damnation: neyther shall in anything profit to the forgiving or lyme, without true penance.

Fourthly, for that it many ways striketh into man the fear of God, proposing unto him divers of his judgements, when as he will never have him secure of his salvation, but alaways to watch, pray, to be sober, to be alaways intent to do good workes, leaft at any time he be euyther overcome by temptation, or supplanted through the fraud of the Diuell, or fall by some in consideration, or else not prepared, sudainly surprized with unexpect ed death. And hence it is, that in good Catholikes, who endeavor to live according to their Religion, we daily see a wonderfull care and sollicitude in awoyding of sin, and through humane frailty, they shall at any time commit any offence, they straughter ways with it away with Confession, and amende ment of their lives.

Now, other Religions do performe no such thing, but making of all fear of God, open the wyde gate to all

B  liberty
What Faith & Religion

First, because they take away the Sacrament of Confession, whereby men, as we have said, are greatly hindered from syning. For that they say, it is an humane Invention, a Torment of mens Consciences, and a mere Superstition. It is a wonderfull thing, that any Superstition, or Invention of mans brayne Sinning. Should have such force to the amende-ment of our life and quieting of our Consciences! This force also have the Lutherans themselves, being taught by experience, sometymes witnessed. For as Sutor relateth, who was present, that when the Emperour (Charles the fifth) was in Germany, there was sent unto him an embassage from the famous Citty of Norimberge, by which the Senate demanded, that the Emperour by his Imperiall power would command au-
sicular Confession to be practised: for that they said, they had found by experience, that their Commonwealth after Confession had by taken away, to a-bound with divers crimes against Justice & other vertues, which were unknown unto them before. This embassage, sayth
Is best to be imbraced. 19

Saw, caueth great laughter. For if by Dinicle law men were not bound to receale their lcteerlyynnes to any, neyther could the Priest, as they thought, absolve them; how could they be com-
pelled therto by any humane precept, without fruites of remission of their lynnes?

Secondly, they do not only take away Confession, but also the virtue of Penance; in that they deny Contrition or sorrow for lynnes palt to be necessa-

ry. For as Luther layth, Contrition maketh Calum 1. 3.

agreeter sinner: and Calum layth, That S. cap. 4. 6.

Hierome who affirmin penance to be the second 18. Luther

table after shipwracke, it being impious doctrine, cannot be excused.

Thirdly, because they deny the necessity of satisfaction, & say, that that redoundeth to the injury of the satisfaction of Christ: as who hold

say, if our satisfaction be of any va-

cue, that of Christ is insufficient.

Fourthly, because they deny Purga-
tory, and temporal punishment of soules after

this life.

Fifthly, because they deny any obligation of temporal paynes to remayne, after the guilts of cap. 4. 8. 9.

Lynne is remiss. For that together therewith all
What Faith & Religion paynes and punishments are forgiven.

Sixthly, because they teach that only sayth is sufficient to the remission of all guilt and payne, nor anything else to be required.

Scarcelythly, because they teach, that no sinne shalbe imputed vnto him that hath a true-ly sayth. And for this reason Luther sayd, that the Commandements did no more belong to vs, then the ceremonies of the old law, but that all obligation thereof was taken away at once by Christ, to wit, the because violating thereof is no lesse imputed to the saythfull, then the violating of the ceremonies law. That all these things are thus taught by them, is manifest by the places here cited in the margin; and every man that is but meanly conversant in these Sectes doth know it to be true.

These things standing thus, it is evident that al care of God is vitally taken away fro the hartes of men, & the raines of liberty are loosed to all kind of sinne. Nay, there is as much or rather more liberty given by these Religions, as by Atheisme. For if there be no sinne imputed to a man that hath the forementioned speciall or lively sayth, eyther for guilt
Is he to be imbraced. guil or payne: what should let him to commit neuer so grievous or enormous wickednes? What should he fear Hell or Purgatory? Neyther: for by lively sayth alone, no enne shalbe imputed to any man, although it be neuer so grievous and filthy. What then? Shall he fear the Divine wrath, or the subtraction of heavenly Grace? No: for that God doth not impute the same unto him: and for the satisfaction that Christ made, he cannot be offended with him. Doth he fear temporal satisfaction, or Confession? Neyther: For that these things are taken away as superstitious. What then doth this man more fear then any Atheist? Or how doth he not open as wyde a gate to all wickednes & impurity as the Atheist? What Atheisme teacheth, the Scripture witnesseth, where the sayth: The fool sayd in his hart, there is no God: they are corrupt, and are made abominable in all their endeavours: There is not one that doth good, there is not so much as one. And this doth Atheisme teach, for so much as it taketh away the feare of Divine punishment, whereby men are held as with a bridle from lynning. But these Religions do B3 no
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no lesse take away the fear of heavenly reuenge and chastisement, when as they teach, that no sin shalbe imputed, eyther for offence or payne, nor any man punished the more.

Moreover I say, that by these Religions, this wholesome feare of God, is sooner taken away then by Atheisme. For fewe Atheistes do certaynly believe, that there is any God at all; but many doubt it, and feare the contrary, and so they be not without feare of punishment of him, that may in many things represse them. But these Religions do for certayne and without all doubt teach, that sinnes are not imputed to the faithful, and this they commanded to be most firmly believed; and therefore they leave no feare, but do make off all suspicion & imagination of punishment whatsoever; so, as they give a far greater scope to all wickednes, then Atheisme doth. Neither do they this by one manner of way only but by a fouresfoid.

First: For that they teach, that through sinnes arenot imputed unto vs, bat they never so many, or never so heaynous; whereof we have spoken inough before.

Secondly
is best to be instraced.

Secondly: For that they say, that all those who have true faith are predestinated, and that they ought to believe the same most assuredly. Calvin 2:9.

And if all the followers of these Socrates c. 2 § 6-7 be predestinated, & that they are bound 11 12 15 to believe the same most assuredly, therefore then should they be solicitous, either to live well, or to shun the works of the flesh, which the Apostle reckoneth? For neither can they doubt of their salvation, or that they shall go to hell, because God's predestination is potent and immutable, and those who are so predestinated cannot possibly perish. Neither can they fear the paynes of Purgatory, which they believe not: nor yet can they fear punishments in this life, when as sines are not imputed to them by God.

Thirdly: For that they take away the liberty of Freewill, and do teach, that all things happen by an inevitable necessity; and that a man cannot make his works better or worse, are 16 1 8. For if there be no liberty, there is 15 1. 5. 8. perly no synne: like as a lyon when he devoureth a man, although he committeth euill, yet synneth not; because he doth it not freely, but by the vehement

B 4

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instigation of nature; nor is in his power to moderate this his instigation. No man shall be then worthy of punishment, because that which is done by force of necessity, deserves no punishment: Wherefore there shall be no hell nor any punishment at all after this life. For that it should be a great and intolerable cruelty to damn a man to everlasting torments for those things which by no means he could avoid. Wherefore then should they fear to follow their hearts desire, or do any thing that many please their appetites?

Luth. supra. Cal 4. all mens workes, as well good as bad, to have bin x. cap. 17. preordained by God from all eternity: and so that §. 3. & c. end, the wills of men are by him inclined, incited forced, and determined to perform the same. For it God doth work in vs as well bad as good, there is no reason why we should endeavour to avoid evil, or fear the punishment thereof. For that God is not the revenger of that whereof he is the Author, nor can he punish that which he will have done in vs, and causeth vs to do. For that this should be more then Tyrannicall cruelty, from which God is
Is best to be imbraced. 25

is knowne to flie off, and free.

Hereby then it is as cleare as the sun, that these Religion 0s, by these foure waies now declared, do take tro the myndes of the alfeare of God, and do giue a large scope to all wickednes, as ever any Atheist in the world: and that the more perniciously, because the are not exercized in the open view and view of impiety, but vnder the colour (forsooth) of divine religion and honour, to wit, vnder the faire titles of only faith, satisfaction of Chrifl, liberty of the new Gholfell, divine providence, and predestination. Vnder these Maddowes thus courtely hid is swallowed so much venome, that it wholly poisoneth the minde: & manners of men. Who then that hath but the least dramme of an upright judgement, will thinke such Religion to come from God?
III. Consideration.

Drawn from the Sanctity of the followers of true Religion.

That Religion is to be preferred, wherein very many men have byn famous for sanctity of life. For it cannot be that a naughtie religion should lead a man to sanctity, or that true sanctity should abide with a naughtie Religion. But Catholike Religion hath had very many in her Church in all ages, who by common Confession and witnes of all the Christian world were most holy men. Amongst whom, to omit innumerable others were, S. Antony the great, S. Hilary, S. Gregory Thaumaturgus, Saint Nicolas Bishop of Myra, S. Athanasius, Saint Gregory Nazianzen, Saint Basil, Saint Simon Stelites, S. Cyprian, S. Hilary, S. Martin, S. Ambrose, S. Hierome, S. Augustine, S. Benet, S. Gregory the Great, S. Vedasti, S. Amandus, S. Winocke, S. Bertin, S. Romuald, Saint Willebrod, S. Boniface, S. Bruno, S. Bernard, S. Romuald, S. Noribert, S. Dominick, Saint Francis, S. Thomas of Aquine, S. Bonaventure, Saint
Saint Francis à Paula, and many more in our age.

That all these men were followers of the Catholike Religion, there can be not doubt; alwell for that they adhering to the Roman Church, did profess the faith thereof, & wonderfully, propagated the same: as also for that most of the were Monkes, & vowed religious men: nay all monastical institutions & professions had their beginning by them. That they were most holy men, it is the common consent of all Christian people for so many ages past that lived in their days. Neither was there ever made any doubt thereof. And this the heretiques themselves do also confess of divers of them, and specially of S. Bernard, S. Dominike, and S. Francis. For it were a great impudency to deny or call into doubt, that which the consent of the whole world auerreth.

If these men therefore were Saints and Catholikes, as all the world doth hold them to haue byn, it followeth necessarily that the Catholike and Roman religion which they held and embraced, is the true religion, and proceedeth
What Faith & Religion seedeth from the Holy Ghost.

First, for that it is impossible, that a false religion should lead to true sanctity, for that religio is the foundation of sanctity. That heavenly edifice cannot be built upon vanities, nor upon pernicious and sacrilegious sacrifices, as is every falsity, in religion. It cannot be, that a false religion should withdraw the mind from earthly things, and so fix it upon heavenly, that being kindled with divine love and fervor, should force the same to undergo so great labours & pains for procuring the health of her neighbours souls. Notwithstanding the religion which these men embraced, did performe in them all these things; & consequently it cannot be, that their religion was false.

Hebr. xi.

Secondly, for that, without true Religion, it is impossible to please God. But by the consent of all, these men pleased God and were his great friends and familyers: Therefore their Religion was the true. For how could they please God who is verity itselfe, by a false Religion?

Thirdly, if their Religion were not true, then was it from the Diuell; for that
It is best to be embraced.

that he is a liar from the beginning, and
the Father of lies, who by his lying and
deceytes doth ever seake to corrupt the
true religion, thereby to destroy soules.
If it came from the Diuell, how could it
then lead them to sanctity, and make
them enemies to the Diuell, and friends
to God? For what society is there between light
and darkness? and what agreement with
Christ and Belial?

Fourthly: It is altogether incredible that God should permit men so in-
nocent, so contemning themselves and
worldly affayres, so studious of his di-
une glory, and ardent louers of him, to
be deceived for so many ages, in a matter
of so great moment, to wit, in the bu-
tines of religion and foundation of all
piety. Who is he that will thinke so im-
piously of Gods divine goodnes? They
pretermitted nothing on their behalfe,
wherby they might please God and ad-
vance his glory, taking upon them the
greatest paynes and labours for the ob-
taining thereof, and wholly implying &c
colsecrating their lives vnto him. How
can it be, that his divine goodnes, that true
Light which enlightenth every man
that
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that comes into this world, should not
reveal the truth & his light to so worth-
thy tenants and lovers of him, but
should leave them (tricking fast in their
blind and pestiferous errors?)

Then is that false, which our Lord
so often repeating, promised, to wir,
Ask and it shall be given unto you: seek and you
shall find, knock and it shall be opened unto you.
For everyone that asketh receiveth, and he that
seeketh findeth, and to him that knocketh it is op-
ened. Tor that S. Francis, S. Dominick, S.
Bernard, S. Benet, and the like lights and
wonders of the world, did all their lite
tyme, aske, seeke, and knocke, that they
mightobrayne of our Lord things neces-
Sary for their health, and to know and
fulfill his will perfectly in all things;
and yet notwithstanding obtained no-
thing heerin. False also shall that be,
which our Sauiour sayth. If you then being
naught know how to give good gifts to your chil-
dren, how much more will your Father from
heaven give a good spirit to them that ask?
for that these men did daily and earnec-
lessly aske this spirit, and yet obtayned it
not. For that a good spirit can never be
without a good Religion. I omit many
other
But if it be blasphemy to say, that divine promises be false, then is it necessary to confess, that these men did receive the true faith and Religion. Wherefore, being that they imbraced the Catholique Religion, and were most addicted to the Roman Church, detesting and hating all other faith and Religion that was contrary to this; it cannot be doubted, but that the Catholic and Roman is the only true, & heavenly inspired Religion. And all Religions besides, are false and invented by the Diuell.

Finally, if their Religion were not the true, but rather some of the Adversaries the true Religion; then is it necessary to confess, all the forlaid men, whom the whole world hath held for Saints, not to have been not only holy men, and friends to God, but to have been impious and enemies to him, and so damned and adjudged to everlasting punishments. For without true Religion it is impossible to please God. Neither can it be said, that they were to be excused.
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excused by ignorance nor that ignorance
doth not excuse, except in certaine se-
condary cases, which by reason of some
positive precept are necessary; but in no
case doth it excuse in any fundamentall
and chiefe head. For otherwise any man
may obtrayne salvation without any
knowledg of God or Christ at al, which
is repugnant to al Scripture. But if these
men erred (as some of our Adversaries
do pretend they did) then erred they in
the chiefe heads.

First, because they acknowled-
ged not a spciall fayth, whereby only
we are justified & made partaker of the
redemp: and iustice of Christ; and
there is not imputed unto vs, as the au-
thors of other Religions do teach: There-
fore they remayned in sinne, being de-
prived of the participation of the iustice
of Christ, and consequently were chil-
dren of Hell.

Secondly, because according to
their judgment they were out of the true
Church of Christ (out of which, by
consent of all, there is no salvation) and
did adhere to the whore of Babylon(for
so do they call the Roman Church) and
were
Isbest sole imbraced. 33
were the chaste mynsters, & instruments of Antichrist.

Thirdly, because they were Idolatours, adoring a creature for their Creator, to wit bread and wyne indited of Christ in the Eucharist, worshipping Saints & their Images &c. These things may not be excused by any ignorance whatsoever. And therefore all these were wicked men, and adjudged to hell torments. But how improbably, and incredible are all these things, and against the common consent of all Christian men that ever were? And on the contrary side, in other Religions there were neuer any of famous sanctity, nor can they name so much as one. For that their very first Authors were given to temporall commodityes, and were followers of pleasures, having nothing singular in their actions above the common sort of people, but rather given to greater vices and wickednes. But of this point we shall speake more hereafter.

Nor doth it any way prejudice our cause, that among Catholikes, there by many who do not only not live well & holily, but do defile their body and mynd
An object of the Adversary answered, that they do not these things with leave and approbation of their religion but against the express prohibition thereof, and against the threats of punishment, and promise of rewards, which their Religion doth propose unto them, and doth seek by all means to hinder them. Thence this wickedness of life is not any way to be imputed to their religion, nor doth it argue the imperfection thereof. For whereas there be three things whereby to remove men from committing evil, and to incite them to do good, viz. fear of punishment, hope of reward, and the excellency itself of the good works wrought; the Catholike Religion doth most highly commend, propose and inculcate the same to her followers, omitting nothing whereby to stir them up to avoid sinne and follow virtue. And if perchance some of them do not aspire or attain the same, that is not to be imputed to Catholike Religion, but to the liberty of their owne freewill which striueth against all these former incitements: But if the sayd Catholique Religion should take
Is best to be imbraced.

take away all fear of punishment, and hope of reward, esteeming all her good works to be stained and defiled with synne, then might the wicked life of men, and their neglect of good works be worthily imputed and laid unto her charge. For even as he that should take away a prop or from a house that were ready to fall, should be the cause of the fall of that house: So he that should take away the fear of God, and of future punishments, whereby men are kept in awe from falling into the pit of synne, should be the cause of these ruines and miseries. And in like manner he that should take away that which is wont to incite men to the study of good works, should be the cause of their neglect and contempt of the same.

Whereby it is manifest, that cruel life and neglect of good works, which is found in some Catholikks, is not to be imputed to their Religion but to the liberty of their freewill: Whereas the same notwithstanding amongst Lutherans, Calvinists, and other followers of new Religions is properly imputed and laid upon their Religion, which taketh quite
What Fayth & Religion quite away all means that are wont to hinder euill, and incite men to do good, adhering only to the liberty of their free-will, for as much as it hath chosen such a Religion of purpose.

III. Consideration.

From the miracles wrought by the imbracers of Catholike Religion.

That Religion, in which very many miracles have byn wrought throughout all ages, is to be preferred before those which be destitute of miracles. For that miracles are as it were certaine divine scales and Testimonyes, whereby Religion is confirmed. And whereas in Religion there be many things that, being above nature and humane understanding, cannot be comprehended or understood by natural reason; some supernaturall arguments are therefore needfull, whereby mans understanding may be convinced. And these be miracles. But only Catholike Religion doth shine with true miracles, and
Is best to be inbraced.  

and therefore is it the true Religion, and to be preferred before all other Religions, as having testimony thereof only from God. That in this Catholike Religion very many miracles have by wrought in all ages, even from the Apostles' times, and are wrought at this day also, it is very evident and knowne to all Christian people, being made manystyl unto them out of the histories and Chronicles of divers Kingdomes, and out of the liues and acts of divers Saints.

But these miracles (say our Adversaries) were not true, as partly seyned and partly wrought by the Diuell. But in this there is no shew of probability; it being against the judgement of the whole world and of all ages; for that all Nations have now for so many hundred yeares held them for true miracles without any doubt at all. Who did ever doubt of the miracles of S. Gregory Thaumaturgus, S. Antony the Great, S. Hilary, S. Martin, S. Nicholas, S. Benedict, S. Malechias, S. Bernard, S. Dominick, S. Francis of Assisius, S. Francis of Paula, B. Father Xavertius, to omit infinite others?
That miracles in the Catholique Church are not feigned, may be convinced by many reasons. First, for that they are written and recorded by most grave and learned Authors. The miracles of Saint Gregory, who therefore is surnamed Thaumaturges (to wit for the multitude and greatness of his miracles) are written by S. Gregory Nisien in his life, and by S. Basil li. de spiritu sancto cap. 39. The miracles of S. Antony, by S. Athanasius and S. Hierane. The miracles of S. Martin, by Sermo suppositum. Of S. Nicolas by divers Greeke wryters; of S. Benet by S. Gregory the great and others; of S. Malachy by S. Bernard; of S. Bernard by divers most grave Authors of that age; of S. Francis by S. Bonaventura; of S. Dominiceby those who receyued it from men of very great cre-
dit. The miracles of S. Francis de Paula are recounted in the bull of his Canoniza-
tion. The miracles of B. Father Xaurei-
gius after most diligent inquisition made, and witnesses depos'd, were approved by the publike testimony of the Viceroy of India. Who then will thinke that these men excelling in sanctitie, learning, and authority, would to the destruction of their
their foules, & to the everlastling infamy of their names, faygne these miracles, thereby to beguile the world? For that a lye in those thinges which belong to Religion, is a molt pernicious and grievous synne. Agayne: if these myracles were faygned, they might easily have byn convinced and refuted of vanitie by men of those ages, amongst whom they were sayd to have byn wrought: But never yet did any man reiect them, except he were a Pagan, a Jew, or an Heretike, Moreover very many of these myracles have byn confirmed by publike testimoyny of Bishops or Magistrates, who with mature diligence and delibration examined the causes thereof. Finally, to say that they were faygned, is to take away all credit of historyes, and to overthow all knowledge of former tymes: for that it may be alwel sayd of all things anciently done, that they were faygned, when as they cannot other wise be proued, then by the writings and testimony of Authors.

In like manner, that these miracles were not wrought by the help of the Diuell, is manyseft many wayes.
First, because they were done by most holy men, and such as were not intrinsically with God. For who will think that St. Francis, St. Dominick, Saint Bernard, St. Benet, Saint Martin, and their like had any familiar conversation with the Diuell?

Secondly, because these miracles did farre surpass the Diuell's power: for that the Diuell cannot give sight to the blind, cure the lame, raise up the dead, suddenly strengthen sickle of the paley, in a momentquicken dry and blemished members, and the like, which do exceed all force of nature. Neither could any Magitian ever do the same by any help or art of the Diuell, and yet notwithstanding very many and innumerable such like did our Saints workes, and that by only touching, or a few prayers, or the signe of the Cross, and sometymes also by a command only.

Thirdly, because those miracles that be wrought by the Diuell, do eyther continue but for a small tymne, as being deceyts and deceipts only of the eyes, such as Magitians are wont to do; or if they do continue, they are wrought by naturall
Is best to be instraced. natural causes, & so do not exceed their natural force and power. Besides such false miracles are for the most part not only unprofitable to men, but hurtful and wicked; as for example, to make fire descend from heaven, to make flares speak, and the like, which Anti-christ and his false Prophets shall do in the last days, as out of the Apocalypse is gathered; nay the other false miracles Apoc. 13. profit any to the amendment of life. But the miracles of Saints have a perpetuall and solid operation; and are very profitable to men, stirring them up to the fear of God, and the amendment of their lives.

Fourthly, New miracles were never approved in the Catholique Church without great and diligent examination thereof before made: for that the witnesses are examined, and that for the most part under their Oaths; the fact is itself narrowly looked into, whether it may be wrought by the force of Nature, or power of the Diuell: all circumstances are considered, by what means, order, what occasion, what tyme & place, to what end, before...
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whome, and vpon whom: the miracle
is wrought. And oftertimes there want
not those, who would willingly exagger-ate the matter, or els make it doubte-
full and suspected, if they could; and
therefore they leave nothing untried or
discussed. So as it is impossible, that the
deceyt, if any be, can long lye hidden;
besides it doth belong to the divine pro-
novide of God not to permit men to be
so miserably deluded, especially after so
great diligence used, to search out the
truth of the matter.

Fifthly: If the miracles of the
Catholike Church be wrought by the
Diuell to retayne men in their falle Rel-
ligion; why doth he not the like then in
other Religions, to wit, among the
Turkes, Arians, Anabaptistes, Liber-
tynes, and the like? Why doth he leave
to worke miracles amongst these, and ma-
keeth famous only Catholike Religion
therewith? Is it for that perhaps he is
more grateful or pleasing vnto him then
all the rest? but he ought not to neglect
others also, from whome he receuyeth
so large and ample increase: he is deligh-
ted with variety of falle worship, that
Is best to be in braced.

he may accomodate himselfe to the inclinations and affections of all men. Therefore being that only Catholike Religion hath miracles, and false Religion hath none; it is an evident token that the miracles of the Catholike Church are not wrought by the Diuell.

Finally, what colour of reason can therebe, to say that the miracles should be seynd, or wrought by the Diuell? Is it because they could not be otherwise done? But God is omnipotent and he hath wrought many the like by his Apostles, as out of Scripture is manifest. Or is it because they be repugnant to Scripture? But our Lord hath plainly promised this grace of working miracles and curing, when he said: Verily, verily, I say unto you, he that believeth in me, the worketh that I do, he also shall do, and greater shall these be done, because I go to my Father; and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Sonne. By which wordes he insinuateth, that the grace of working miracles should alwayes remayne in the Church, and that not the Apostles alone, but many Apostolical and holy men also should from
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from tymeto tymc worke miracles: So as
we see his promise of our Lord fulfilled,
when Holy men do miracles.

Or is it then, because there is no
witness of these miracles? But besides the
witnesses of most faithfull writers, we
have the testimony and content of the
people: we have in many of them the tes-
timonyes of Bishops or Magistrates after
most diligent examination made of the
thing itselfe, and deposition of sworn
witnesses. Besides that, very many of
these miracles have been publickly done
in the presence of many people; & there
are no ancient histories extant (besides
those that are conteynd in holy Scripture)
that have so many and worthy witness
ses for their truth, as these of mi-
racles haue. To these may be adjoined
the great miracles that are done in every
age, yea almost every yeare in divers
places, by Saints now rayning with
Christ, but especially by the most Blessed
Virgin, which in those places where
they are wrought are manifest to all me,
and may be seen & felt of all, & which
are also confirmed by the publicke Te-
stimonyes of sworne witnesses, after
diligent
Is best to be imbraced.

diligent discussion and examination made.

But, say our adversaries: True miracles do confirm the Gospel. Calvin:

But these do overthrow the Gospel, and set up Idolatry, to wit, worship of reliques and Images, invocation of Saintes, Maffe, and the like: and therefore they be wrought by the Diuell. But this is a plain sophisme, which is called Petitio Principi; for that is here taken as granted for true, which should be first proved, and whereof the whole controversie dependeth. For it is supposed for certayne and undoubted that Catholike religion is false, and therupon is consequently gathered, that the miracles whereby it is confirmed are false and mere illusions of the Diuell. In this very manner did the Scribes & Pharisees suppose the doctrin of Christ to be false and contradictory to that of Moses, and therehence gathered that his myracles were falle, and that he himselfe cast out Diuells in Eelzebab the chiefe of Di-Matth. 23.

So also did the Pagans calumniate the miracles of auncient Martyrs,
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laying they were done by magical arte;
and the same did the Ariancs, Eunomians, &
Vigilantian, of the miracles of Catholikes,
as witnesth Victor Vercius lib. 2. de per-
secute. Vandal. and Saint Ambrose, firm. de
SS. Geruasio & Prataio. Hierons. contra. Vi-
gilant. But we on the contrary side by the
cuident truth of miracles, which may
be cleerly knowne seen & perceived of
al men do gather the verity of Catholike
Religion, whereof the controversly now
is. For that we never yet read of mira-
cles wrought in confirmation of falle
document, such as many Saints have
done in confirmation of true. We never
read that dead were rayled to life by her-
estikes, the blind made to see, the lame
straightened, the pally cured, Diuells
call out of men. Such miracles as these
werenever wrought by Luther, Calvin, or
any of their followers. Indeed Luther
sometyme did attempt to cast out a Di-
uell from a feminine disciple of his, but
he was in danger to have bryn strangled
himself by that Diuell, as witnesth
Fredericus Staphilus, who was present at the
ad. And at another time, he would have
rayled to life one that was drowned in

Cochleus
in Aetis Lu-
theriani
1529.
The river of Alba, but in vayne. In like manner Calum attempted to raise one to life who by his persuasio feigned himself dead, but with such success, that of alue man he became dead indeed; for that by the just judgment of God, when as Calum came to raise him, he was found without life. The whole story whereof with all particulars is at large recounted by M. Hieronie Balsecke in vita Caluini cap. 23. Wherefore being neither true nor feigned miracles do succeed with them, they endeavour to take quite away fro the Catholike Church this most strong rokke and firmament of miracles, which altogether convinceth the understanding of man: but with no shew of probability at all, as we have shewed.

As those therefore, who pondering and weighing well the miracles of our Saviour and his Apostles, with a quiet & humble mynd, setting aside all hatred & other evil affections, could not doubt, but that their doctrine proceeded from God; even so now, they that without hatred and passion of mynd consider well of the miracles, that have byn wrought in the Catholike Church, by holy men in
V. CONSIDERATION.

From the Conversion of Nations, by the imbracers of Catholike Religion.

That Religion is esteemed to be the true, and consequently to be imbraced, wherunto always Nations have been converted. For that our Lord hath often promised in Scripture this conversion of Nations, to the true faith and worship of God, which promise must be fulfilled: But the Religion wherunto Nations in all ages have been, and now in this our age also are converted, is the Catholik & Roman Religion. Ergo, there can be no doubt, but that this is the true Religion of Christ.

Now then, that Religion, wherunto these nations have always been, and
and are converted, is the Catholike and Roman Religion, is most manifest by that which hath byn done as well in this our age, as in former before. For that in this our age, there have byn infinite, and dayly still are converted in the East Indies, in Japan, and in the vall Kingdom of China, besides in many Islands of the Indian seas. All these passe from their Gentility to the Catholike Religion, & are united to the Roman Church; and this by Religious men's endeavours, sent thither by authority from the Pope.

In the last, or fourteenth Age, one only S. Vincent Surnamed Ferrerius, of the order of Saint Dominick, converted to the Catholike faith one and twenty thousand, partly Leves, and partly Saracens, ascertifieth S. Antoninus a famous Writer of that age 3. p. Hist. lit. 23. cap. 8. §. 4.

In the 13. Age were converted very many to the Catholike faith in the Kingdom of Tartary, by two Friars of S. Dominick's order, being sent thither from the Pope; the Emperor of Tartary himselfe whom they call the Great Can...
What Faith & Religion desiring the same, as wryte to, Paulus Venetiius, whose help and endeavoure the said Emperour vsed in effecting of this busynes.

In the 12. Age, the people of Norway were converted into the Roman Fayth by Adrian the fourth, before he was Pope, as wryte Plato in the life of Pope Alexander the fourth.

In the 11. Age were the Hungarians for the most part converted, and Bishops ordainèd and appoynted there by the Pope of Rome, at the request of their King Stephan, after whereas Saint, that was newly converted to the said Roman Fayth: as wryte the Centuriatores of Magdeburge, Cent. xii. cap. 2.

In the 10. Age, were many Provinces converted to the Roman Fayth, by the endeavours of Henry the first Emperour, Adalbert and Methodius Archbishops of Bohemia, and Moravia, as testify the Centuriators aforesaid mentioned, cent. xii. cap. 2.

In the 9. Age, were the Vandalls, Bulgarians, Sclavoniats, Poloniats, with those of Denmarke and Moravia, converted to the Fayth, and unied to the Roman Church.
Church. Centur 9. cap. 2.

In the 8. Age, was converted a great part of Germany to the Roman rity by S. Bonifacius, sent thither for that purpose from Pope Gregory the Second. Cent. 8. cap. 2.

In the 7. Age were converted thes of Franconia (or Franke-County) by S. Kilian, sent thither from the Pope of Rome also. Cent. 7. cap 2.

In the 6. Age, were the Englishmen converted to the Roman rity, by Monkes sent thither for that purpose from Saint Gregory the Great. Cent. 6 cap. 2.

Finally, those of Brabant, Flanders Holland, Friesland, Westphalia, France, and other adjoyning Nations, by whom were they converted? Were they not converted by disciples of the Roman Church, to wit, S. Serenus, S. Eloy, S. Rusticus, S. Amandus, S. Vedastus, S. Leoline, S. Remigius, S. Villebrord, S. Swerebert, S. Wulphane, and others, who all were most addicted to the Roma Church? By which it is manifest that all Nations, which have byyn converted from Paganisme or Judaisme to Christ, for these
thousand yeares last past, were converted to the Catholike Roman fayth, and united and incorporated to the Roman Church.

This is also confirmed, besides other tokens, to haue byn the Roman fayth and Religion, by Priests, by altars, by worship of holy Reliques & Images, by pilgrimages, by invocation of Saints, by Monasteries, by Monkes, by Obedience to the Pope, and by very many other things proper to Catholike Religion which were in use among all Nations after their Conversion, untill they were taken away and abolished in some places, by these new Vpstart Religions. What man is there, that maturely considering these things, can any way doubt, but that Catholike Religion is the true? For that in her, he seeth fulfilled Gods divine promise of the conversion of Nations. To her doth so many people, so many remote Nations, so many most potent Kingdomes, forsaking their Idolatry, abandoning the impurity of life, rejecting the multitude of vices, forgetting their barbarous and savage manners, banishing all former liberty
Is best to be imbraced. liberty of live, and as it were, to become
same and tractable under the yoke of
Christ, stedfastly to taft of the certain of God,
to conform them to all modesty
of life, and last of all to be inflamed with
the contempt of temporal things, and
love of celestiall. How is it possible that,
that Religion should be false and im-
pious, which doth work such won-
derfull mutation in the harts of barbar-
rans people? To conclude how can it
possible be, that the Divine Providence
should permit all these Nations so many
years to be deceived, when as they have
forsoake their Idolatry, so hastily im-
braced verity, and unstate them to
the Church of Christ: and now to force
them as it were into other abominable
errors, and new Idolatry; and that by
such who were accompted and accepted
of all men for lawfull Minyters of the
Church, and were famous for sanctity of
life, wido & miracles? God forbid, that
ever we should doe think of his Divine
goodnes & prouidence, which he vseth
for mans salvation.

Furthermore, to Lutheranism, Calvinisme, or Anabaptisme there was never
heard
heard of any conuersion of N. e. one, or Pagan Kingdomes, but only a defection of some few, who professing the name of Christ, & weary of their ancient Religion and discipline, did follow the liberty of their lust & novelty, which is a manifest argument of hereby. For that hereby is nothing els, but a corruption of Catholike doctrine, & a defection, or falling away from ancient Christian Religion, only retaining the name of a Christian. Besides the study of heretical teachers, is hot to convert Ethnicks, but pervert Christians, which Tertullian excellently describeth in his booke of Preceptious. Of administration of the word (faith he) what shall I say? Seeing that their business is not to convert Ethnicks but to pervert ours' Christians: they do take more glory to bring to ruine those that stand fast, then to help those up that are fallen, because that this their endeavour comes not from their owne building, but from the destruction of truth. They digge vp ours, to build vp theirs. So as it commeth to passe, that they worke the downfall of standing edifices more easie, then the building of decayedruines.

VI. Con-
VI. Consideration.

From the Name Catholike, and from the thing itself, signed or marked with this Name.

Furthermore that Religion is to be esteemed for the true Religion, which hath always been accepted and called Catholike, according to that of the Apostolical Creed, Credo Sanclam Ecclesiam Catholicam, I believe the holy Catholike Church: But the Roman Church of all other Churches is only called the Catholike, and her followers Catholikes: Ergo, only the Roman Religion is the true Religion of Christ. That the Roman Church is and always hath been only called Catholike, is manifest. First by the very use and custom of so calling her, received throughout the world: so as oftentimes the heretics themselves in their writings do call her Catholike, and her followers Catholikes: neither did any Sect whatsoever deserve that name. For neither were the Marcionites, Montanistes, Donatists,
56 What Faith & Religion
Donatists, Pelagians, Vigilantians, Waldenses, Lutherans, Calvinists, or Anabaptists called Catholike, or the doctrine Catholike: Only the Roman Church, with the people adhering unto her, is called the Catholike: and the Religion, faith & doctrine of this Church, is called the Catholike Religion, the Catholike faith, the Catholike doctrine, and her followers Catholikes.

Secondly, because Catholike is the same that universal, most largely extending it selfe to all. And such is the Roman Religion, for that it being dilated and spread over all the world, doth extend it selfe to all nations and Kingdomes. For that there is no Kingdome nor Nation unknowne to vs, which eather doth not, or sometymes did, or doth not now begin to embrace this religion. Nay, now adays the profession of this our religion is almost publike amongst all Nations, to wit, amongst those of Lapponia, China, India, Persia, Tartaria, Turkey, Africa, Brasile, Peru, Mexico &c. For that in all these places are found Catholikes, Churches, Altars, Images of Christ, and of Saints: Maffe is there celebra-
Is best to be inbraced. 57

celebrated, our Sacraments are there administered, holy days and fasting days are there kept, and finally the Roman religion is there publiquely obserued. Who can then doubt but that this is the true way of instituting, which our Saviour would have to be taught, preached, and proposed to all nations? which he would have to increase and fructify in all Kingdomes in due time and season? and which he doth still continue by some means or other in every place, ordaining that Catholikes be so dispersed throughout the whole world, that by the means of others may come to the knowledge of true Religion.

Moreover this Catholicke Religion doth extend itself to all times, even to the Apostles. For that there can be no age from that time assigned, wherein this Religion did not flow. In all ages hath Males byn celebrated both for the live and dead, fastes solemnized, fastes obserued, Monachall vows made, Saints worshipped, their reliques honoured; and such other like proper en-signes of our Religion have byn in vse and practice, as is manyfet out of the [D 5 wryters]
58  What Faith & Religion
writers of all tymes.

No secte euer called Catholike, nor their followers Catholikes, as we have sayd: but that every one tooke their names of their first Authors, as the Simonians, Valentinians, Pelagians, Lutherans, Calvinists &c. No secte euer spread over the world. When Catholike Religion began once to appeare, in short tymc it was spread over the whole world, and began to increase and fruictify almost in all Kingdomes, as Saint Paul affirmeth. But Lutheranisme, Calvinisme & Anabaptisme now after 70. or 80. yeares are yet confined to certayne strayt corners, & do rather dayly decay, by eyther going into other sectes, or els returning to Catholike Religion, then any way increase. For that none of them hath continued from the Apostles times, but all sprung vp and inuenced within these 70. or 80. yeares last past: and therefore neyther in regard of tyme, place, nor otherwise, can they be called Catholike Argaine, I say, that Catholike Religion is one, and the selfe same euer where.
Is best to be inbraced. where. But these religions are exceeding different amongst themselves, and disagreeing in their chief heads and members, one damning another to the pit of Hell: how therefore can they be called Catholike?

VII. Consideration.

From Succession.

Furthermore, that Religion is to be esteemed the true, whole ministers do all descend from the Apostles, and are either the Apostles successors or have received their order and authority from their successors. For by this reason it will appear manifest, that that Religion and Church which doth honour & embrace a religion so descended, to be Apostolical: Ergo &c.

Now that all Ministers of the Catholike Religion, whether we consider the power of their order or Jurisdiction, have descended from the Apostles, it is certain. For that all inferior ministers, especially Priests, Deacons, & Subdeacons receive their orders from Bishops.
What Fayth & Religion

Bishops: Bishops also have their order from other Bishops: and these likewise agayne from others: and so furtheermore vpward to the Apostles, who receyued this power immediately from Christ.

As all men therfore, according to their vitall and naturall power, do by a long course of genealogy descend from our first Parent Adam: so do all mynisters of the Catholike Church, according to their supernaturall power, by a longe succession of ordination and sanctification, descend from Christ our Lord, who is the second Adam.

And there is no mynister in the Church but can deduce the power, wherewith hee secrarateth, sacrificeth, absolveth from sines, administreteth other Sacraments, and sanctifieth Christian people, from Christ himselfe, as the first head and Author thereof. So as allo, all those works, which by this power he effecteth, are attributed to Christ, as to the first and chiefe Author, who instituied this sayd power, and doth invisibly protect and assist the same, man being only but the instrument, whereby all these things are done, as Saint Augustine and
and other Fathers do excellently declare. In like manner all the power of
jurisdiction of Ministers in the Catholic Church, by which they govern
Christian people, preach the word of God, and exercise all other Pastoral offices
doth descend from Christ, and may be resplendently reduced to him. For
that Pastors have their jurisdiction from Bishops, Bishops from the Pope; and
the Pope himself, for that he is the successor of S. Peter, in the same Chayre
and government of the Catholic Church, doth necessarily also succeed in
the same jurisdiction, which was given immediately by God to Saint Peter, and
in him to all his lawful successors. And those also in the Church who have
not power ordinary, but only delegated, to wit, no proper jurisdiction
of their own, do receive the same from their Pastours, Bishops, or the Pope. So as there is no minister
in the Catholic like Church, no preacher or teacher of the word of God that can-
not clearly demonstrate his mission, and shew the same to be derived from Christ:
And truly except they could so do, they were
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were by no means so be heard or regarded, but had in suspicion wolves when as they entered not into the sheepfold through the door, but crept in secretly some other way.

This argumentalways did the ancient Fathers greatly cleeme and allegiance, for the convinuing of all hereticies.

Fartherby is theewed the continual succession of our Religion throughout all Ages, up to the Apostles ymes. I am held in this banch (lyth S. [a] Augustine) by the succession of Priestis & Bishops; that have come downe out of the Sea of Peter the Apostle, to whome the care of seeking our Lords flocke was committed, to the present Bishop of Rome (Anastasius) that holdeth the sea at this day. And the very same hath S. Hierome in his dialogue agaynst the Luciferian Heretikes, which by & by we shall have occasion to recite.

Now, none of the ministers of the reformed Religion can shew this. And as for the power of order, whereby to administer Sacraments, and sanctify the people, truly they cannot reduce it to the Apostles and Christ, as we have done, for that they have utterly taken all such power away. Neether is there any
Is best to be imbraced.

any Bishop or Priest among them (except perhaps some Apostata from the Catholik Religion whole degree or dignity amongst the is now no more of value) whereas withstanding the Church of Christ hath always had these degrees, and by'n governed therby. Neither have they any power of Jurisdiction, wherby to preach the word of God, administer Baptisme, and govern the people with divine reverence in spirituall affayres of their soules. For I would demand of whome Luther and Calvin receyued this power of Jurisdiction? By whome was euyther of them sent to preach the new Gospell, and reforme the people? That they were not sent by the ordinary Pastors of the Church it is cuydent, therfore they came of themselues, being sent by none. But what can be a more certyne signe, that they are not to be heard, but rather to be fled from? For how shall they preach (sayth the Apostile) unlesse they be sent? He that entristh not (sayth S. John) by the dore into the sheepfold, but climbeth vp another way, he is a thiefe and robber: but he that entresth by the dore is the Pastor of the shepe. Now, whosoeuer without ordinary
64. What Faith & Religion
ordinary and lawful authority do exercise the office of Pastor, they enter not in by the dore.

But perhaps, they will say, that they were sent immediately by Christ, & of him received authority to reform the Church. But that is not enough to say, for that all Arch-heretikes do say the same of themselves. Wherefore it behooveth them to bring forth & shew their evidence whereby to witnesse it, and so to convince vs, that they were sent of Christ, as the Apostles did confirm their mission with many and great miracles: other wise we ought not to accept of their reformation. Nay we are rather bound to reject them as false impostors. Agayne, how is it possible for them to be sent of Christ, when as they teach so dierent, and disagreeing opinions among themselves? For if Luther were sent of Christ, then cannot Calvin be also sent of him, who in many points impeacheth Luther's doctrine, and damneth it to the pit of hell, as impious and heretical? And contrary wise, if Calvin were sent of Christ, then could not Luther be sent of him also, for that God is not contrary to himselfe.
Is best to be imbraced. himself, neither do the spirits of his true Prophets impugne or contradict one another. Other things I omit, which might be allledged to the same purpose.

VIII. Consideration.

From the consent of the ancient Fathers and Doctours of the Church: & from the decision of controversys, without which there is no solidity or fellowship.

That Religion is thought to be of Christ, and to be preferred before all other, in which the whole and full consent of Doctors of every age & Nation, about the principal heads of our faith, hath occurred, & wherein there hath bin an only determination of all Controversies: from which if once thou chance to decline or fall, thou hast no certainty left, which way to betake thyself. But such is only Catholike Religion, & therefore the true religion of Christ.

And first of all, concerning the consent
What Faith & Religion

cent, of Doctors, about the chief heads of our religion, it is manifest out of their writings. For what ancient Doctors do ever, either in Greece, Asia, Egypt, Africa, Spain, Italy, France, Germany, or England, that have written of the mysteries of our religion, they do all agree about the liberty of Free will, about merit of good works, sacrifice of the Mass for the quick and the dead, Monasticall vows, fasts, invocation of Saints, and the like, which are by these newfangled Religions rejected and rejected, and cannot be denied by the Lutherans & Calunists themselves: only they say, that these things were blamishes of the ancient Doctors, inclining as it were to superstition & human traditions: and so they appeal to the word of God, expounded by themselves in their own sense. But how improbable is it thinke you, that all these Ancients, writing with so great consent of one & the same thing, & in divers places, hold erre? And the consent of many about one thing, especially when as there hath by no consult or communication had their of before, is a very great signe of truth, drawing
Is best to be imbraced. 67
drawing unto her, & as it were, binding
together in one, the myndes and judg-
ments of many enlightened from heav-
uen. For as it is the property of Verity,
because the is only one, to gather toge-
ther in one content: so is it the property
of Falsity because she is manifold, to dissi-
pate, and separate her selfe into divers
opinions and errors. Wherby it cometh
to passe, that Heretikes writing of one
matter, in divers places, doe never lightly
agree, but are deuided into very many
opinions among themselves, when as
once they haue departed from the
truth.

Moreover, there is not one opi-
nion of Catholike Religion, which can
be shewed to haue bin brought in a new
into the Church by any man, which is
a manyfetl ligne, that it alwayes remay-
ned in the Church, and came from the
Apostles. For if any new opinion should
haue bin so brought in after the Apo-
stles tyme, agaynst the Apostolicall do-
crine, it would easely be discouered in
whattyme, and age the tyme began: In
what place, who was the Author, and
who they were that opposed themselves

Ez 2 agaynst
agaynst such a novelty: seeing that no new opinion can be brought in without great stir, and contradiction. For if it be so, that we can shew of every least hereby, in what time and place the same began, who was the Author, & bringer in thereof, who opposed themselves against it, what tumults were raised thereabout, by what Pope and Council the same was condemned: If all this, I say, can be shewed of every hereby: how much more easy were it to shew the same of the principal & chief heads of our Religion, if any innovatiō had been made therein? It is therefore many felt and elected, that this our Catholicke Religion doth not only agree in succession of Ministers, but is continued also & conserved in consanguinity (as old Tertullian Tertu. liftspeaketh) with the ancient and Apollo-Prescript-like, as now we have said.

That the opinions of the new reformed Religions do not agree with the ancient, our Adversaries themselves confess, when as concerning the former heads mentioned, they reprehend & taxe the Ancient Doctours of superstition, affirming, that they cannot be excused from
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from error, as afterwards more largely we shall demonstrate.

Aggyne, concerning the Controversies which now and then do rise up in the Catholike Church, the continuall vse and practive of the same Church doth witnes, that they are loone determined and ended. For that this Catholike Church hath an infallible judge of Controversies, to wit the Pope with a generall Councell, by whome all controversyes hitherto haue quickly beene Church, decided, all heresyes that haue risen in divers ages beene condemned, and put to flight, by whome Catholike people haue beene preserued in onefayth, one Religion and doctrine throughout the world.

By this means was condemned the heresy of Arius by the Councell of Nice, vnder Pope Stefler: that of Macedonius by the first Councell of Constantinople vnder Pope Damasus: of Nestorius by the Ephesine vnder Pope Celestine: of Eutiches by Caledon vnder Leo the first: that of the Image-breakers by the second of Nice, vnder Adrian the first: and to omit others, that of Borengarius concerning the Eucharist by the Synods of Rome, and Versells in France.
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under Leo the 9, by that of Tomes under
Victor the second, and by two other a-
gayne of Rome, under Pope Nicolas the 2.
and Gregory the 7.

And furthermore in all reason it is
required that the cause & weight of Re-
ligion, being common to the whole
Church, should not be judged of any pri-

date man, who hath no eminency or digni-

ity in the Church, but of the uniuer-
sall Paffion thereof, together with other
particular assistants & Judges, to whom
the government of the Church is com-

mitted, & who do also represent the u-

niuerfall Church it selfe, as cetyne
heads united together.

And so likewise the controversyes
that arise in a Commonwealth about
Lawes and privy Judges are to be decided
of no other, than the King, his Counsell
and chief Nobility of the Kingdome,
who represent the whole Kingdome.
For looke to whom it belongeth to go-

erne any Community or Common-

wealth, either in temporal or spirituall
affayres, to him it belongeth also to end
contentions, and determine all Contra-

versyes, concerning any Matter belon-

}
Is left to be inbraced.

ing to his government, taking a-
way and putting to silence all contradi-
cution arising theraboute for the tyme to
come. And truly vnlesse the Church had
such power and authority, it would be
a very imperfect and maymed Church,
and more miserable then any temporall
Kingdome, or politike Commonwealthe.
For that thys should never be any end
of contention concerning the principall
heads of our fayth, no decision of de-
bates and contradictions; whereby it
would necessarilie come to passe, that the
sayd Church should soone be turned and
divided into a thousand severall sects, as
we see it dayly fall out in the Histerikes
Convencicles.

Herehence it followeth, that all
the chiefe heads and articles of our fayth
are certayne and determined; neyther is
there any jarring or variance therabout,
but rather a speciall concord and union
amongst all. Wherby is deduced an an-
other evident consequnce, that so soone
as euery one falleth from Catholike Reli-
ligion, he hath no certaynty whereupon
to rest, or whither to turne himselfe, or
to whome he may safely commit the

E4
care of his salvation. For let me ask this question. In this so great variety of Rel-
ligions, which wouldst thou imbrace? The Lutheran? And why not the Cal-
uinian or the Anabaptistick? why dost thou prefer the Lutheran before the rest? do not the Calvinists and Anabaptists alledge Scripture for their part, as fully as the Lutheran doth for his? Agayne if thou wilt needs be a Lutheran, whether I pray thee wouldst thou be so soft or rig-
ged Lutheran? to wit, whether wouldst thou imbrace that pure religion, which Luther the Dutch Prophet delivered, or rather that which Philip Melanchthon did polish and trim vp a new? But this also is variable, for that the Confession of Augusta hath oftentimes byn chang-
ed. If thou wouldst be a Calvinist, why not rather a Lutheran, seing that Luther was the first Father that begat this light of the new Gosspell to the world? Agayne if thou wouldst needs be a Calvinist, whether then Puritan or Protestant: For so much as these two (being the brood of Calvinisme) do not a little differ among themselves, as they that live in England do well know? I omit
Is best to be embraced.

omitted very many differences whereinto every one of these sects are divided and mangled; as also the Anabaptists. No solid reason therefore can be given why thou shouldst embrace or prefer any one of all these religions before another; for that every one of them do both brag and boast, that the word of God makes for them; that they have the Spirit of God, that the sense of Scripture is perspicuous for their doctrine; and whatsoever is contrary hereunto is false and manifestly repugnant to holy Writ. Nor have they any other proofs for all this, than that it is evident to him that hath the spirit. And being then, that every one of these sectaries do allege the self-same reason for their doctrine, and do build upon the self-same foundation; it followeth therefore necessarily, that thou must either embrace all these religions, or else none of them.

But Catholike Religion doth far otherwise proue their opinions and doctrine, to wit, out of Holy Scripture, expounded according to the common sense and understanding of the Ancient Fathers, and by the Doctors of all ages, 

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What Fayth & Religion
by the sanctity, miracles & propheticall
spirit of al such as haue embraced this re-
ligion: as also by the constancy and uni-
formity of doctrine in all ages, by the pu-
rity of life wherunto the leadeth, & last-
ly by the conversion of Nations, and who
haue by you concerted vnto this doctrine.

IX. Consideration.

From divers Causes and Reasons, for
which these new doctirnes are to be
suspected & shunned.

All other Religions, but the Ca-
tholike, and namely the Lutheran,
Calvinian, and Anabaptistical (of which
principally we treat in this place) are
worthily to be suspected, and as hereti-
call sects are to be shunned for many rea-
sions, which here I meane briefly to pö-
der, and recount.

The
Is best to be imbraced.

The 1. Reason,

Deduced from Novelty.

A Novelty, and (as S. Gregory Nazianzen calleth it) new Invention, in every Commonwealth, but especially in matters of religion, is to be shunned. Christian Religion is a thing most ancient, solid, unchangeable, & durable to the world's end; it being the former, vigour, and, as it were, the very life of Christ's Church. For as flesh, by life, is quickened in a lipping man; even so is the Assembly of men in Christ's Church by religion (which otherwise of itself is flesh) formed into a spiritual Kingdom. And again, as the Church and Kingdom of Christ is a thing most ancient and indeleable, against which Churches the gates of hell shall not prevail: and to whom Christ hath promised his assistance to the world's end: Even so is religion, upon which the Church and Kingdom of Christ doth stand firm & stedfast. Novelty therefore is repugnant to the Religion of Christ.

Now that these Religions are now
new is many felt. First, for that we can nominate and bring forth their first Authors, time, place and manner how they were brought first in, and who they were that opposed themselves against them: what great strive and troubles also were raised everywhere about them; and lastly how, and by whom they were condemned as nosey and heresy. And what can be a more many felt signe of noulty then this? In like manner all other heresy, that have byn brought in against the Apostolike doctrine of Christ are convinced of noulty, for that we can shew what time every one of them began, in what place, who was the Author, who were the opposers thereof, and lastly by whom they were condemned of noulty.

Secondly, before the yeare of our Lord 1517. Lutheranisme was never heard of in the world, nor likewise Calvinisme or Anabaptisme, which are the daughters of Lutheranisme. For that it is many felt out of Authors, that when Luther first began to prepe out his head, there was no other religion knowne to be exercised in the world (besides the Jewish
Is best to be imbraced: 77

[The text is not clearly visible due to the quality of the image.]

Thirdly, if you say, that any of these Religions, for examples like the Lutheran, alwayes was, but yet lay hid: then I aske in what place the same lay hid, in what Kingdome or towne and who were the patrons & defenders thereof? Agayne how know you, that this Religion was before, when as the same cannot be knowne but by some authors, who do not so much as insinuate any such thing, but the quite contrary. Furthermore, wheras in every age, and place the have byn Inquisitors of hereticall nultries; by what meanesthen could this religion lay hid for so many ages, that it should never be discovered, or that never any one of the followers or teachers thereof should fall into their hands, and be punished? Surely never any hereticall Sect could yet lay hid so cunningly, but that she should often have byn deprehended, and publikely called into examination and question. Moreover if before Luther, that Religion had byn in the world, how chance that the followers thereof, who had hi-

thereto
What Faith & Religion thereto layn hidden, did not then come publicly forth, when Luther began to preach, & acknowledged him for the Doctor of their faith & League-maker of their Religion? How hapned it then, that they came not abroad in publicke, and embraced him as their fellow, and Patron, who had now at last set at liberty this their Religion, so long before layn hidden and opprest in secret corners? But no such appeared that were euer followers of that Religion before, but that as many as joyned themselves with Luther, did profess Catholike religion before; as Luther himselfe was also Catholike before, & a Friar, who for 15 years together had daily and deuoutly sayd Masse, as himselfe confesseth.

By all which it is more cleere then the sunne, that Luthers Religion is altogether new, and was not known ne vnto the world before his tyme: nor that there was any company of men, no not perhaps so much as any one particular person before Luther, who professed the same Religion; that is to say, held all and every of the same heade of belief, or the same body of doctrine, which
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which Luther did. And although Luther tooke some of his opinions from the old Heretikes, notwithstanding Lutheranism is not therefore the same Religion with that of the old heretikes, but only in part: for that a Religion is the imbracing and comprehending of all the heads of belief, which are ordained and determined to belong to sayth: but none before Luther did ever teach this imbracing of opinions.

The same is likewise convinced by another reason: for that it is manifest, that the Ancient Fathers and Doctors of all ages; were not of Luthers Religion; seeing they teach Freewill, necessity of good works, Merit of life everlasting, and possibility of the Divine Law: They do also allow of the Invocation of Saints, worship and honour of holy reliques & Images, sacrifice of Masse for the quicke and dead, Order of Mynisters in the Church, Monasticall voces, Evangelicall Counsell, the fast of Lent, and other like; all which thinges the Lutheran Religion doth reject at superstitious, impious, and injurious to God. Now that the ancient Fathers did profess and allow
What Faith & Religion allow all these things before rehearsed, is most many tell out of their own writings: neither can the Lutherans or Calvinists deny the same; but only say that these things were moles, or blemishes amongst the ancient Fathers. Goodly moles surely, superstition, Idolatry & impiety? But if the doctors of former ages did not profess this religion, but for the most part reprove and disallow it; then is it evident, that the same is not ancient, but new. For no religion was ever accompanied in the Church for true, but that which the ancient Fathers & Doctors of the Church did hold and profess.

Wherof it evidently followeth, that Lutheran Religion is not Christ's Religion. For that Christ's Religion is not new, but ancient; but Lutheran Religion is new (as we have shewed) and not ancient. Christ's Religion hath alwayes flourished in the world ever since the Apostles time; but Luther's Religion hath not so done, but begun within these 200. years: and before that time we have shewed that it was not. Againse, if Luther's religion be truly Christ's religion, then is the visible company of men that
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that imbrace the same, the true Church of Christ: The true Church was not before Luther, because the Lutheran Religion, which doth make the true Church, was not before Luther, as we have demonstrated. For if you say, that Luther's Religion was in the Apostles' times, and in some of the former ages; then must you prove, that there were some men in those times, who imbraced and professed his opinions. Surely we easily prove the contrary: for that it is evident, that Masler for the quicke and dead, Order of Ministers in the Church, monasticall vowes, and the like, which are repugnant to the Lutheran Religion were in use in the Church in the Apostles' times, and the next succeeding Ages.

But let us grant, that Luther's religion was in the Apostles' times, and somewhat after; yet at leastwise in the third and fourth age it begin to faile & fall quite away. Which thing the Lutheran Doctors themselves do also confess, as may be seen by that great Centurian works set forth by them, in the 2. 3. 4. 5. 6. 7. 8. 9. 10. Century, or age, and 4. Chap-
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er of every Century. Therefore by this acco-
compt the Church of Christ, at least for
1300. yeares hath fallen away and peri-
ished: for that so long tyme at the least,
it is evident that Lutheran religion was
not, but the quite contrary to have byn
extant and flourished. As also by this
accompt, the true Religion was exting-
guished for so many ages, the Ghospell
obscured. Christes Church overthrow-
ne, vntill the Dutch Prophet Luther rose
yp, and dispersed that lamentable dar-
kenes, through the light of the Ghospell,
to the world, and redid the ruins of
the Church. This do the Lutherans
often insinuate in divers townes of Ger-
many, when as they write vpon the for-
fronts of their houses, in great Capitall
letters, these, or the like wordes: Such a
yeare &c. appeared the true light of Christes Gho-
spell to this City, Superstitio put downe &c.
But if the Church of Christ perish'd
for so many ages, how then is it true,

(a) Matth. 

16.

(b) 1 Tim.

3.

that she is built vpon a rocke, and not
rather vpon sand? How then is it sayd,
that the (a) Gates of hell shall not prevaile
agayn her? How is the the house of
God, the (b) Firmament and Pillar of

truth
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truth? How then is the (r) Kingdom of (e) Daniel Christ (which is the Church) stable, sure, firm, everlasting, and never to be ruined?

Agayne, if you say that Luthers Church & religion was in all Ages from the Apostlesstymes, but yet in secret and hidden: besides, that such a fiction wanteth an Author, to affirm it; the same is void of all probability as we have now shewed. But, be it so: let us The grant that it was hiddeall that while; Church of but then was it not the Church of Christ: for that she is a (d) City placed not be upon a mountaync which cannot be hidden. She is the (e) mountayne of the house of God, prepared in the top of (d) Matth. mountayne, and placed about the hilles, (a) 13.20 clearly scene of all men, and to whom all Nations in the world have recourse. She is the Kingdom of Christ, that reacheth from (f) sea to sea, and from the seuer to the bounds of the earth. She is (f) Psal. that great (e) mountayne, that filleth the 7. whole earth. For that the Church of Christ must be conspicuous & manifest to the world, that by her excellency and comlines, by her manner and outward
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Show she may, as it were, induce Gentiles unto her: so as they that will become Christians, may know whither to go, to whom to have recourse, and from whom to receive instruction.
Likewise her Doctrine and faith must needs be also many felt, or else the same would be unprofitable to the world, nor could the convert Gentiles. So as in the greatest persecution that ever were, she never lay to hidden, but that she might be known to all, as out of the Ecclesiastical history is evident; whereby it came to passe that she had so many martyrs. Againe, if she had layne hidden for so many ages, she had byn altogether unworthy of the Name of a Church. For how may she be called the Church of Christ, that dares not publickely to professe the true Doctrine of Christ? or that she should be so saint-barred and fearful of death, as to hide herself in a dark corner, so many ages together, and dare to come abroad into the light, lest she should be seen? And last of all, how can she be called the Church of Christ, that for so many ages hath not only hidden herself, and suppressed
Ist be impolced. preffed the true profeflion of fayth; but hath profefled also a falle fayth, to wit Papiftry, adored Idols, and defiled her-selt with a thousand supernatifions and sacrileges? For that be fore Luther, all Christians did carry themfelves outwardly in all points as Catholikes, or else strayght would they haue byn apprehended and accused by the Inquifitors and Bifhops, and punished as heretikes. And therefore fhould the Church of Christ haue byn more miserable, then the ruines of the Synagogue, or the Je-wiff Sect, which alwayes in fome place or other had their Synagogues, and free profeflion of their Religion, nor was euer confrayned, at leaft generallly, to the worship of Idols. She shoule, I fay, haue byn more miserable then all here-ticall Sects and Conuenticles whatfoe-uer. For that there was neuer any Sect of any name, which had not her temples, her religious houses, her Conuent, her Bifhops, the forme and profeflion of her fayth, that lo the might be knowne of all.

Wherby it is manifes, that no-thing can be more abfurdlly fayd, then

that:
that the Church of Christ hath layen hid for so many ages: and therefore I do conclude with this dilemma: That the Lutheran or Calvinian religion, was eyther before their Authors (to wit Luther and Calvin) or it was not. If it were not, then is it altogether new, and therefore cannot be the religion of Christ, which is anciët. If it were before the Author, then was it secret, & therefore cannot be the religion of Christ, which is awaies apparent & manifest. And whatsoever in this discourse hath byn sayd, and prooved concerning Lutheran religion, you must understand to haue byn sayd and prooved also of Caluinisme and Anabaptisme, for that the selfe same newely and reasons belong to all three, but that for perspicuityes sake, & not often to repeat with tediousnes all three names, we haue only nominated one.

Therefore do I conclude with the words of S. Hieron, who wright thus: That I may sett these downe briefly and plainely my opinion. Thou must sayth hee, remaine in that Church, which was founded by the Apostles, & continueth untill this very day. And if by chance thou shouldest heare those that be called Christians,
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to be named of some other, and not of Jesus Christ, to wit of the Marcionites, Valentinians, Misanists &c. know thou certainly that, that is not the Church of Christ, but the Synagogue of Antichrist: for that because they were instituted afterward, they do demonstrate themselves to be those, whom the Apostle foretold &c. Nor let them flatter themselves, if out of certaine places of Scripture they do seeme to affirme that which they say, for that the Diuell did also allege Scripture for his purpose: and the force of Scripture doth not consist in reading, but in understanding So S. Hierome Noveltie thertore is a signe of herety fortold by the Apostle: denomination is a signe of noveltie: & the usurping of Scripture, is common to the Diuell himselfe, and to all heresies.

The II. Reason,

Taken from the defect of Succession.

Another reason why these religions are not to be allowed of, is, the want of succession, for that they want an orderly and continual Succession of Mynisters in the Church, from the Apostles, which succession is necessary, that any Religion
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or Church should be deemed Aposto-
lieall, for without the same it cannot be
continued with the Apostolike. So as the
Ancient Fathers for the most part teach,
that they, who say, they have the true
Church of Christ with them, must
bring forth the succession of their Bi-
thops, and reduce the same upwarde to
some one of the Apostles, by an order-
ly continuation: which if they cannot
do, it is an easy matter to convince
them, that the true Church of Christ is
not with them. For so Optatus Milevitanus
in his second booke agaynst Parmenian,
when he would convince the Dona-
titles, that they had not the true Church
with them, saith: Show forth the origin or
beginning of your sect, you that will clajeke the Holy
Church to your seines. And Tertullin in his
prescriptions agaynst heretiks, sayth: Let
heretiks show forth the origin of their Churches,
let them recount the order of their Bishops succee-
ding from the beginning; that he who was the first
should have some Apostle or Apostolike man for his
Author and precessour, &c. The same ar-
gument do the rest of the Fathers com-
monly use, as (a) Irenæus, (b) Epiphanius,
(c) Hieronymus, Saint (d) Augustine, and
others.
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others.

Now it is well knowne, that neyer Lutherans, Caluvinilles, nor An-
nabaptilles can with any the least co-

lour do the same. For to whome, I pray you, did Luther, who for the most part

was the Author and first parent of these

new Religious, succeed? whose Chayre

and authority did he occupy? who be-

fore him was the prelate of the Lutheran

religion? as also before Calvin and Zwingli,

who was their predecessor? And

if none can be assigned, it is cleere, that

they want that succession which theAncient Holy Fathers do require, that any

Church should be joyned with that of

the Apostles.

Agayne, they do not only want Want of

succession of Chayre and authority, but ordinatio.

euen the ordination of degrees, descen-
ding from the Apostles. For that there

was always requisite a double power in

the Mynisters of the Church, both of

them by an orderly continuation de-

ned from the Apostles, as before we have

shewed in the 7. Consideration, to wit,

Power of Order, by which Sacrifice is offe-
ged and Sacraments are made to sanctity

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the
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the saythfull: and power of Jurisdiction, by which the authority of governing and feeding the Church with the word of God, is given &c. But these new religions, can reduce neither of them to the Apostles. Not the power of Jurisdiction, because they want succession, as before we have sayd: nor yet the power of Ordination or Order, for who ordained Luther or Calvin a Bishop of their Church?

And if they say that order is not needfull, they do contradictual antiquity and the perpetual yse of the Church. For never yet was there Bishop in the Church, so as he had authority to exercise all Bishoply functions, but that he was ordained by some other Bishop, to whom by the Constitution of the Apostles themselves, must be adjoined two other Bishops, as is expressly commanded in the first Canon of the Apostles, & fourth of the Nicene Council: as also insinuated by S. Paul writing to Timothy a Bishop, and warning him thus: Do not neglect the grace which is in thee, which grace is given thee by prophecy, with imposition of the handes of Priesthood: that is to say, of those Bishops who togetheer with the Bishop that
Is best to be imbraced.

that doth ordain, do lay their hands upon him that is ordained, as the Ancient Fathers do expound it.

By which it is cleare and evident, that the Lutherans and Calvinists have neither of these forlaid powers from the Apostles, nor can they derive the same from the Apostles; and consequently in that they do not descend from them, they have not the true Religion and Church with them. For that the true Church, according to both powers ought to be derived, and to have continued with them from the Apostles, as we have shewed before: seeing that all power spiritual ought to be derived from Christ through the Apostles and their succellers, by a continual and orderly succession, and communication to other ministers of the Church, as the corporall life of man is derived by certaine meanes, through a continual succession from our first parent Adam, to the last.

For even as in the old Testament, there were no Priestes except those that descended from the Tribe of Levi thorough Aaron: so in the new, there are no Priestes
Priests of Bishops, except those that descendent in degree of Order, and power of Jurisdiction from Christ the chief Priest, through the Apostles and their successors. And therefore as the Synagogue could not be without Priests, descending by a continuall succession from Aaron: so the Church of Christ cannot be without Priests, or Bishops, descending by the same continuall succession, from the Apostles & their successors. But the Congregation of Lutherans and Caluninistes, had never any such ministers; had never any Bishops lawfully ordained amongst them, descending in power of Jurisdiction from Apostles or their successors, to govern the people. And therefore it is ecleere, that the Church of Christ is not with them.

The III. Reason,

From the defect of their Mission.

The third reason is; because these Religions were brought in by them that were sent by no lawful authority, but came of themselves: and for this
Is best to be imbraced.

this cause are they, and their Authors worshily to be suspected of error, least perhaps they prove to be wolves, and seducers. For that no man may preach in the Church, vnlesse he be lent by lawfull authority, according to that of the Apostle: How shall they preach, vnlesse they be sent? otherwise there should loose arise a great confusion in the Church, for that every one might take upon him the office of preaching and governing the Church, and so abroad what errors he listted. And if in a temporall Commonweath & humane Policy, no man may intrude himselfe, & take upon him the office of a magistrathe to governe the people in temporall things, only pertaining to this life, but that he must first be appointed thereunto by the Prince: How much lesse then in the Church & spirituall Kingdom of Chri$t, may any man assume unto himselfe the office of Pastor to governe the people, in those things which belong to eternall salvation, but he that is ordained and appointed therunto by the supreme rector of the Church, and Prince of Holyes? For that confusion in governement of the Church
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Church is much more to be auooyde the in Policy; when as the one threatens de
stru\cti\o to the soule, the other only losse of goods & fortune.

Agayne, he that entreteth not by the
dore into the sheepfold, but climbeth vp some o-
ther way, is a theefe and robber, layth in our Lord. But he that taketh to himselfe the
office of a Pa\ltour in the Church with-
out lawful Mission and Authority, he
entreteth not in at the doore, but climbeth
\p some other way, as the holy Fathers
do commonly expound the place, and is
\nyselt of itselfe. For what is it, to en-
ter in at the doore, but to enter by the lawful
\vay, and by lawfull authority? The
doore is the ordinary way, and made of
purpose whereby to enter into the sheep-
fold, and whereby is defigned that au-
thority, by which the Mynisters of the
Church are to be admitted into the
sheepfold of Christ, to goure and feed
his sheepe.

Furthermore, our Lord saith in
Saint Johnes Gospel: he that \seeketh of himsell\f
\seeketh his owne glory: but he that \seeketh the glo-
\ry of him that sent him, he is 
\satisf\iful, and in him
there is no in\justice. By which wordes we
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are warned not to believe them, who are not lawfully sent, but come of themselves, because they seek their own glory, and therefore they do not speak for truth, but for their own praise and comodity, and thither do they direct all their doctrine.

And finally the Apostle in the Epistle to the Hebrews, doth account this mission so necessary, that he doth require the same in our Saviour Christ, saying: Neither doth any man take the honour to himselfe, but he that is called of God, as Aaron. So Hebr. 5.

Christ also did not glorify himselfe, that he might be made a High Priest; but he that spake to him: My Sonne art thou, this day have I begotten thee. Whereby our Saviour did so often inculcate to the Jewes his mission, to wit, that he came not of himselfe, but was sent of his Father; and confirmeth the same many ways.

From whence it cleerly deduced, that Luther, Calvin, and the rest of these new Doctours are not to be heard, but their dogmatists together to be shunned: because it is manyfeft, that they were not sent by any lawfull authority, but came of themselves. It is also manifest,
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felt, that they viuped unto themselves the offices of magistrates and Pastors, & the Authority of reforming the Church. It is manifest, I say, that they came not in at the door, and by the lawfull way, but climbed over some other way into the sheepfold: and therefore according to our Saviour's judgement and sentence, they are to be accounted for thieves and robbers.

Perhaps they will say, that they were sent of Christ immediately, as in old time the Prophets were sent by God in an extraordinary manner to reform the people; and as the Apostles were sent by Christ our Saviour to convert the world, and as Saint Paul, after the Ascension of our Lord, who was not sent of men, nor yet received the Gospel from men but immediately from God himself.

To this I answer first, it is not enough to say, and stoutly to affirm, but it must be proved, and convinced to be true, lest it may seem to the people & ordinary Pastors to reject them as deceivers, for a lawfull cause: as the Prophets and Apostles, did not only say that they were sent of God, but shewed the
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the same also abundantly by heavenly
line.

Secondly, all Arch-heretikes and
false-Prophets throughout every age have
affirmed the same, to wit, that they were
sent of God, and from him received
their Authority. And therefore either we
must receive them all or none. For why
should I, for example sake, rather believe
that Calvin was sent of God, then Luther,
or Menno, or Münzer, Arius, or any other
Arch-heretike, when as he can produce
no greater signs or testimonies for his
mind than they?

Thirdly, if Calvin were sent of
God, then Luther was not sent of God; and so likewise the contrary. Because
if two men do prophesy contrary things,
and that the one doth condemn the
others prophesy and doctrine of error
and hereby, the one doth so destroy the
others Religion: and therefore if they
were both sent of God, it seems that
the spirit of God doth oppugne, deny,
and overthrow it selfe, destroying by
one, what he had built by another. But
amongst the Prophets truly sent by God
there hath alwayes bin a principal unity
of
Forthly, if Luther or Calvin were set of God to reforme the Church, I demaund then what time, and in what place, did God give them this office? what wordes did he vse vnto them, eyther internall or externall? In what manner did he declare vnto them the chiefe heads and points of this Reformation? what order and manner did he prescribe them? How, or in what forme did he appear vnto them? Externally in a visible shape, as he did to S. Paul? Or internally by imaginary vision, in some extasis, as he did to the Prophets, &c to S. John Evangelist in the Apocalypsis? For that he is wont to obserue all these things with those whom he sendeth. And the Prophets themselves presently in the beginning of their preaching did explicate and declare all these things to the people, that they might understand of whom they were sent, or what commandement was given vnto them to performe, as out of the Prophecyes of Isay, Jeremy, Ezekiel, Daniel, and others, is manysele, that they were all wont to primit these thinges first of all. And so likewise is it manysele what
what time, & with what words our Saviour sent the Apostles, & what he enjoined them to do &c.

But now these our new Prophets were so simple, that they did not think of feygning any such thing, if they wold have had themselves thought to have byn sent immediatly from God: & therefore they made no mention at all therof, which is a most certayne & manifelt token of lying and falshood, when of necessity they be druen to say they were sent from God.

For who can doubt, but that, if they had felt but the least semblance or shaddow of this Divine mission, they would have presently published the same in the first front of their writings, and have manifested the same to the world, to wit, the express tyme, place, manner, commandement of God, and other circumstances belonging thereunto?

Fisthly, I adde, that if they were sent of God, they were not only sent as reformers of Manners, as the Prophets were; but as reformers also of the whole doctrine and Religion: and threfore a most
that the same should have byn propounded to the Church, in God his name, and in the very wordes that he speaketh them, as the Prophets were wont to do when they did propound to the people Gods divine commandements in his name. But these new Prophets have not proceeded so, but have gone from one opinion to another upon chance, and as times and things have so required: as it is wont to happen in contentions and debates, whose minds be more and more provoked to anger and revenge; and as they learned by experience to preferre most their owne commodities, and oppugne the Sea Apostolike, that condemned them. For whatsoever they thought might most endamage the Popes authority, or profit and confirm their owne, that they established as a point of faythe, and the very kernell of the word of God, as afterward we shall shew.

Sixtly. In humane Policy and Government it is not enouge for a man that
that is sent from a Prince, who is far off, and cannot be spoken with, to say that he is sent from him to execute such or such authority; but he must have letters Patents sufficient, sealed with the Prince's seal, which are not withstanding carefully examined for fear of deceit; and if by chance any signe of impollture be apprehended therein, he is not admitted until further testimony be produced. The same we see in like manner in the Popes Legates and Nuntij, who all must shew their Patents Authenticall, wherein their Mission & Commission is contained, or else they are not receyved nor have Authority. What forsihnesseth then is it to admit into the Church and Kingdom of Christ, not only new Paltors & Teachers, but Reformers also of the whole Religion, where the Church consileth, upon pretence & colour only, that they say they are sent of Christ, and have the Spirit God, not shewing their Patents, nor any other signe or token, whereby to confirm the same?

Seaventhly. The very computation of tyme is also mightily against them. For if the Church from 600. years after
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after Christ hath byn decayed and fallen away, and consequently byn made the Synagogue of Antichrist, as they say it hath; then how happeneth it, that the Million of these new Reformers hath byn delayed untiill now? Why hath God forsaken his Church for whole 900. yeares, and suffered her to be thus ruinated, and swym in all Idolatry and Superstition, as though she did nothing belong to him: and now after all this tyme at last to lend these new Reformers or Architecs unto her? Is this the love of Christ, thinke you, towards his Church, which he washed with his blood, quickened with his spirit, and adopted to his Spoule? Far more louingly the so, did he beare him selfe towards his hand mayde, to wit, the Iewish Synagogue, to whome he sent Prophets, and did not forsake her, although she fell into Idolatry and wickednes, lending unti her continually, even to her very lastend and destruction, his servants; and endeavouring by all means possible to re-claym her. And therefore if these me will needs seeme to be Reformers, they should haue eygned the Church to have perished
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Shed a little before, and not to have layne rotten and purifised in her fall, for so many ages; or els the great space of tyme betweene, doth confute their mission, and shew it to be imprudently feigned.

Eighly, To these may be added other most certayne signes of their not sending from Christ: as for example, their bad lite, their pride, their contempt of the holy Fathers, their errors & vntruthes wherein they are euery day apprehended and taken, their inconstancy of doctrine &c. of which I meant to treat in the ensuing reason.

And last of all, they teach that nothing is to be believed but what is in Scripture. Let them then shew us out of Scripture that they were sent of God to reforme the Church; in what place, and in what wordes the Scripture saith this Authority was granted unto Luther or Calvin; or otherwise we may not believe them (them selves being witnesses) and much lesse accept them for Reformers of the Church.

The Lutherans indeed do go about to establish the mission of their
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Prophet, by a certaine Chronographical prophecy out of S. Ambrose and S. Augustine insinuated in this verse of Te Deum: Sibi
Cherubin & Seraphin ineffabilis voce proclamant. For that a few yeares goe they let forth a picture of Luther cut in brasse with this inscription: Divinum atque admirabile Vaticinium D. Ambrosij & Augustini de tempore & adventu Sancti Lutheri, qua contra Antichristum Romanum scribere cepit, ut in litteris huic versiculi numerum anni representantibus continuer, quod est apud Christianos Fideles admiratione & notae dignum. A divine & admirable Prophecy of S. Ambrose and S. Augustine, concerning the tyme, and coming of Saint Luther, when he began to wryte against the Roman Antichrist, as it is conteyned in the letters of the verse following, representing the number of the yeares: a thing worthy to be noted and admired of all faythfull Christians.

Sibi Cherubin & Seraphin In Cessabili Voce pro CLaMant.

The numbers of the letters of this verse, they say do make M. CCCCLL. VVIIIIIII. or 1517. in which yeare of our Lord Luther began to preach.

But this verse doth little help the preten-
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pretended cause of Luther. For first no
certainty can be gathered by such num-
bers, as by many examples in former
years of the event of things hath been
seen. And then secondly, let vs graunt
it to be a prophesie intimated of Luther
by the number of these letters; yet thereby
should not be signified a rejoicing and
exultation of heavenly Spirits for Lu-
thers preaching, as his Sectaries would
have it; but an exccration or blinding
rather of Luther, & of all those which
were to imbrace and follow his Doctrine: like
as in the 6. of Isay, where the Seraphim
do cry in the same manner, Holy, Holy,
Holy, Lord God of Sabaoth, all the earth is full of
thy Glory (out of place these verses
were taken, and put into the Hymne of
Te Deum) is designed the exccration of
the Jews, as is gathered out of that
which followeth in the same place. For
that God is there provoked in such a sort
that he revengeth with condigne puni-
ishment so great wickedness and impiety,
showing by the beauty of his sanctity
how greatly all kind of sinne doth dis-
please him. And in like manner shall the
Seraphim thunder out revenge towards
the
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the end of the world, Apoc. 4. And last of all if we wryte those Names, according to the Hebrew, by M. and not by N, to wit: Cherubim & Seraphim, as they are truly to be written, then will there arise out of that verse Three thousand five hundred and 17. yeares: which being ended notwithstanding shall the Cherubims & Seraphims cry Holy, Holy, Holy; but yet this voice shall not be a rejoicing or exultatio for the increase of Luther's Ghospell, but rather an approving or approbation of the just punishment, wherewith he and his followers shall be tormented for all eternity.

The III. Reason,

From the want of Miracles.

These new Religions togethet with their authours are to be suspected, because they were brought in without any miracles: which miracles were very necessary, and that for many reasons.

First, that they might shew they were not falsifiers, but true-Pastours sent from God,
Is best to be in braced. God, and thereby convince, that the Church ought to receive them. For whereas it is many set out of Scripture, that many false Prophets were to come into the world in these last days, who should bragge that they were sent from God, and of whome our Saviour did warne vs to beware, therefor no new teacher is to be admitted, but rather to be suspected, that cannot give a full testimony of his doctrine: which full testimony cannot any way be given, but by divine & heavenly signs; as are; for example, Miracles, foretelling of things to come, revealing of mysteries, & the like: which things, so much as they do exceed the force of humane power, it is many set that they are from God; and are as it were Patents and witnesses signed & confirmed by God, whereby this divine mission is approved.

Hence hence it is, that so many as ever have been sent of God immediately to teach or instruct the people, have been accommoded from him with miracles, or other supernatural signs, whereby their Mission hath been made manifest to the people. For so did Moses, when he was
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wastobring the children of Israel out of Egypt, and to give them a Law, come with a mighty power of miracles, and wrought very many either himselfe, or God by him, as often as he appeared unto him in a visible shape. So did all the Prophets conforme their mission, either with miracles, or with revelation of mysteries. The same also the Lord of Prophets himselfe, who although he might have clearly convinced out of Scripture, that he was the true Messiah, and that by the testimony also of S. John Baptist: yet notwithstanding presently in the beginning of his preaching, he shewed by many miracles, that he was sent from God the Father, for the salvation of men; in so much as he sayd unto the Pharisees, who for hate and maleyce believed him not, that if they would not believe him for his owne sake, yet at leastwise being convinced which the greatness of his miracles, they should believe him. In like manner did all the Apostles conforme their mission with miracles amongst the Jewes and Gentiles: as also did the first preachers and Apostles of divers nations who
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who brought them from Paganisme to
our faith & Religion. Wherefore let these
new Prophers brag never so much that
they be sent immediately from God, ex-
cept they confirme the same with mira-
cles and supernaturall signes, as all those
who were sent indeed immediately from
God, have done, they be not any way to
be heard or regarded.

Not dorth that argument any thing
awayle against vs, that Saint John Baptist
wrought no miracles; because God did
many & supernaturall things about him,
which well witnessed his mission. Besides
the austerity and sanctity of his life was
no small miracle; so as no man can doubt,
but that he was sent of God.

Secondly, Miracles were very
necessary to have proued, that they were
not only sent as correctors of manners,
but also as reformers & correctors of the
whole Religion, to build vp a new the
Church that was fallen; to rayse to life
the Kingdome of Christ that was dead,
& to make all things new agayns. What
great miracles had there needed to haue
byn, to haue convinced the world to
believe these meruailous and wonder-
full
full things, & to have receu’d the wor-
kers therin for such? For although they
had rayled a thousand dead men, and had
cured an hundred thousand lame, blind,
and diseased, yet had it scarce bryn in-
ough to have given credit to so great an
innovation. First because the Apostile
sayth: Although we, or an angel from heaven do
evangelize unto you any other doctrine then that
which we have evangelized unto you, let him be
accursed. And repeating the same agayne
for greater confirmation, he addeth: As
we have said before, so now I say agayne: If any
do evangelize unto you besides that which you have
receyved, let him be accursed. And if we
should not believe an Angill, that should
preach any least thing agaynst the recea-
ued fayth and doctrine of the Church,
what great need of miracles should ther be
to give credit to any man that should
preach so great matters as these, to wit,
that the Church of Christ is utterly ru-
inated, full of Idolatry, her fayth extinct,
et her children in the state of Damnation;
that the principal heads of religion are
to be reformed, & that Luther or Calvin
were sent from God to make this refor-
mation? Should it not be needful (thynke
you)
Is best to be imbraced. yea that all the miracles of the Apostles, of Christ himselfe, should be renewed agayne in such a Reformer?

Secondly, for so much as the Catholique Religion, which now flowereth, hath byn in possession for more then a thousand yeares (which our adversaries do also confesse) in such sort that the same is accommoded throughout the whole world for the true Religion, and those that depart from her are held for heretickes: therefore without very great and most evident signes it be manifest that this possession was wicked and vnjust, it cannot now be thrust out and overthrown. Agayne these signes must be so perspicuous for the conviction of mans understanding, that there be left no place of doubt or tergiversation; for els they be not bold to believe, but rather still to adhere to this so long possession, and no wayes to forlacke their religion? Moreover being that the Catholike Religion hath shined with the greatest glory of miracles, of wisedome, and of sanctity of her followers throughout all former ages, and doth at thisday also shine: it is needfull therefore of greater and more evident
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evident miracles now, whereby lawfully to put her out of possession & reject her; as also there is more need of greater knowledge, sanctity, & publick fame in the followers of these new religions now, then ever was in the old.

And lastly, if the religion of the old Testament amongst the Jews was to be changed, and that they were to pass from a shadow to the truth, or from a type or pattern to the true sampler it selfe; although our Lord might most clearly have convinced and shewed out of the Scriptures that this mutation and change was to be made, and that himselfe was sent of God for the same purpose, he thought good notwithstanding to confirm the same with very many & most wonderful miracles, that there might believe unto them no occasion of doubt or turning backe; how great miracles then shall we thinke to be needful now for the changing of religion in the new Testament, when as the Scriptures do clearly denounce that there shall be no more changes made but that God wilbe present with her, for her assistance to the worlds end, and that the gates of hell shall
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All not preuail against the contrary. For what wildome were it for any man to believe so great a thing, so new and paradoxical, so much against Scripture and judgment of all the ancient Fathers, without extraordinary great miracles? Nay, what miracles can there be great enough to make a man at least probably to believe so strange a thing?

Hence it is manifest, that we have great cause to requisite of them such miracles, and that they deal perniciously with us, when as they would have us to give them credit in matters of so great importance, without miracles; and verily we do believe all upon their bare word, they presentely raise vp grievous persecutions against us.

But they will say. We prove our opinions and doctrine out of the Scripture. Be it so; but yet according to your own sense and judgement, and not according to the content of the Ancient Holy Fathers, and the received Doctors of the Church, who lived before these our controversies, &c. could not be any way partial therin.

Againe, their arguments like unto spiders
Spiders webs are very easily dissolued by Catholike doctors: besides that there are so many new Reformers sprung vp with in these 80. or 90. yeares, so many repairers of the decayed Church, so many reuiuers of the extinct Religion, who also be most contrary one to another: and what one buildeth vp, another pulleth downe: yet notwithstanding do they all conforme their opinions out of the Scriptures, all do rest vpon her testimony alone, all do make Scripture the only foundation of their building: and therefore, the proofe of all is to be admitted, or of none.

And lastly, being that nothing is to be beleived vnlesse Scripture say it: Where I pray you, doth it say, that you, or he, or such a one was sent of God for the reforming & restoring of the decayed Church and Religion.

They will say, perhaps, that they want not miracles; for that it is a very great miracle, that in so short tyme, so many have imbraced this new Ghotpell. And this perhaps might have some colour, if their religion were more austere, and strict vnto the flesh, then is the Catho-
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Catholicke. But being that this their new Doctrine doth banish all austerity and the spites of the Catholicke Religion, and give all liberty to the flesh, what miracle is it, if many follow and imbrace the same? What marvayle is it, if weighty things fall to the ground, when as their props be take away, or that rivers run into the sea, their daines & stops removed? Our corrupt nature doth most of all inclin to liberty, which it findeth in these new religions, and therefore we do the sooner imbrace & follow them, not because we being persuaded by the force of reason, do believe that they are more holy; but because we find in them, that which we sought for, & that which without feare we might enjoy, under the colour of religion & piety.

Moreover this miracle may as well be brought on the behalfe of all the Scestes of all these new Reformers, as of any one: for that many have joyned themselves not only to the Caluinites, but also to the Lutherans and Anabapritses; and therefore they must be all holy and come from God as their Author. But God cannot deny himselfe, nor destroy that which
What Fayth & Religion which he hath established, and therefore cannot be Author of so contrary religions, and she one damning the other to the pit of hell.

The Vth Reason,

From the condition of their Lives and Manners.

The fifth reason is, because that these Religions were brought in by men of bad life, and such as were noted of insamy, pride, enuy, and notorious destruction, giving shew of nothing lesse then an Apostolicall Spirit. For as for Luther, we know, that he was sometymes a professed Monk: and Priest, and therby bound with a double vow of continency. We know also, that leaving his Monastery, and casting of his habit and profession, he returned to a secular life agayne, where ioyning himselfe to a professed Nunne whome he enticed out of her Cloister, he lived daily in her company; by which fact in the judgement of all the world, he committed a
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twofold lime of Sacriledge, & did alway reiterate the same as often as he abused her body: What manner of life can be more scandalous then this?

Moreover we know, that he was so exceedingly given to good cheere and lust, that he was dayly occupied in banqueting and drunkenesse, (a) affirming (a) Lib. da that a woman was more necessary then, vita cou-
to eat, drinke, or sleepe: & that it was (b) ingali. lawfull to use the maid, if the wife refu-

sed to do her duty.

The life of Calvin is written by
Hieronvmus Balsecus, Iulius Brigerus, and o-
thers, being full of most notorious wic-
kednes, to wit, false accusations of o-
thers, murthers, robberyes, filthy and lewd behaviour: all which things have byn objected against him by divers wri-
ters, wherunto I could yet never see any answere.

Of Luthers infamy it is manifest
to all the whole world, that whereas he being a professed Monke and a Priest, he
joyned himselfe to a professed Nunne: which fact by the judgement of all learn-
ed Doctours purchaseh infamy. For
if by the Emperours lawyes, that man be
Infamous, who is taken in adultery (L. Palam. §. Quin adulterio ff. de vitu nuptiarum.) how much more is he infamous, that hath twice contracted sacrilegious marriage, and daily with sacrilegious copulation? For that it is a far more filthy thing to be an Adulterer of Christ, then an Adulterer of the wife or husband.

The infamy of Calvin is also manifest out of the Judicial Acts and processe of the City of Noyon in France, that he was convicted of a wicked crime, and by sentence condemned to have been publickly burned, if by the intercession of the Bishop of that place, the punishment had not bin changed into whipping, and burning upon his backe with a hot iron. Whereby it is evident that both by law & deed he was infamous. L. 1. ff. de his qui notantur infamia; and L. Quid ergo. §. Ex compromiso. ff. de his qui notantur infamia.

Of the pride and railing of Luther it is evident. First, because from this fountain, to wit of pride, all his dogmases tooke their beginning. For when certaine Indulgences were to be promulgated
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mulgated in Germany, and that the office thereof having heretofore belonged to the Augustine Friars, now they being at this tyme pretermitted, the same was given in Commision to the Dominicans. Which thing Luther taking in very ill part, beganne with a spleneto preach against Indulgences: and though he were thereof admonished, and reprehended, notwithstanding by little and little he not only continued the same, but adjoined heerunto many more and greater articles of faith against the Authority of the Pope; whereby he caused wondrousfull troubles and garboiles throughout all Germany, as largely writeth Iohannes Coetus (that was an eye witnes of all these things) in the Actes of Luther, anno 1517. This pride and anger then was the first origin, and offspring of all Luther's doctrine, without which perhaps Lutheran Religion had neuer bin, nor so many other new sectes neither, which since that time have sprung vp, and risen from thence.

Secondly, for that Luther in his Epistle to those of Strasburge writeth, that he would gladly deny the Real

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presence of Christ in the holy Eucharist, thereby to trouble & vex the Popedom, if the Scriptures were not clear against the same to the contrary. And in another place he writeth thus: If a Council should appoint, or permit the receiving of the Sacrament under both kinds, we by no means should use both; but in despite of the Council and appointment thereof, would either use one or neither, cursing all such as by order of that Council should use both kinds &c. Hereby you see he teacheth us to abstaine from a thing necessary for our salvation, and that only in despite of the Council that should command or appoint it: when as notwithstanding we may, and oftentimes ought to obey even a Tyrant, when he commandeth things lawfull. Wherby we may see with what spite he was carried away. For what may be compared to this fury of his? The same Luther in his booke against King Henry the 8. of England writeth, that Kings, Princes, Popes are not worthy to lose the latches of his shoe: and that himselfe will be accorced for a holy man, whether men wil or no. Also, that he cares not for a thousand Cyprians, nor a thousand Augustines. Also, Christian Princes, Kings; and Emperors
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perours he calles Tyrants, Idiors, fools, simple
fellowes, wild beasts, bangmen, witches, butles,
enemies of God, most wicked knaves, & innum-
ereous scurrilous sorges & rithmes against
them.

Of Caluins pride and styling, be-

sides that which Doctour Boltecke hath
abundantly written, the same is most
evident in *Caluins owne books also: for
that he doth euery where contemne all
the holy & ancieft Fathers of the church
and malepartly accuseth them of errour.
The Schoole Doctours he calles So-
phistes. In his Sermons he oftentimes
brake forth into these, and such like-
words: I am a Prophet: I have the spirit of
God: and if I erre, God hath deceived me, and
brought me into errour for the sines of the people
&c. He wrote also divers letters and
pamphlets of his owne praysies, dignity &
merit in the Churche, which he alwaies
published, either in other mens or some
feigned name, as D. Bolleeke and others
do write. Many the like trickes might I
alledge alwells against these as against o-
other Authors and defenders of the new
Religions of this Age, but that I am
very unwillingly to occupy my selfe in

such
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such attayres. He that will see more in
this kind, let him read the life of Beza
written also by Doctor Boleyn, Flores Ludij
Brigeri, Surius his Commentaryes and o-
thers.

Now then, considering these
things, who can once thinke with him-
selue, that God would choose and use
such men as these were (to wit infa-
mous by all law and judgement of the
whole world, of a most filthy life, of an
unbridled and rayling tongue, of a
proud, ambitious, angry, and envious
mind) to be the reformers of his Church?
Who euer noted any such conditions or
qualities either in the Apostles or Pro-
phets, who were all most humble, and
no wayes infamous for any wickednes?
And although they were unlearned and
simple, notwithstanding upon a sunda-
dayne they were indued with admirable
wisedome, sanctiﬁy of life, and grace of
miracles. They were wiserfully lowly
of mynde, of wonderfull meeknes, they
contemned the pleasures of this life, and
the earthly delightes of all thinges; they
were indued with wonderfull charity
towards their neighbours; they were
wonder-
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wonderful model and example in all their words and actions. These and the like conditions and qualities we see to have byn in all such, whom God hath vised for the conversion of nations, and reformation of Christian people. As for example in S. Augustine the Apostle of the English, in S. Boniface the Apostle of the Germans, in S. Adalbert, S. Etio, S. Vito-bord, S. Elsy, and other Apostles of other Nations. Also in S. Benet, S. Bernard, S. Remwald, S. Dominke S. Francis, & others, by whose example & doctrine, very many have byn stirred vp to the contempt of earthly & transitory things, and loute of celestiall.

And if God did vis such men as these to the conversion of any Nation or Province, or to the reformation of manners in any people, whose life was admirable to the world, who notwithstanding did not receive their mission immediately from God, but from the Pope, by whom they were sent to do and execute these offices: then I pray you, what manner of men had it bin if that these should have byn, who are said to have byn sent immediatly frō God,
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God, and this not only for the reformation of the chiefest heads and points of Religion, but also to the redemption & institution of the whole Church and Kingdom of Christ now ruined? And although all the sanctity and excellency, all the virtues, and spiritual gifts, which were either in S. John Baptist, or any of the Apostles, had by them heaped together in one, and had by them infused into these men; yet had the same not been sufficient, to warrant their Authority in so great a business. And shall we be so forgetful then, as to believe, that God would ever use such men for so mercurial and high an enterprise, as were not only not endowed with any holiness of life at all, but rather to the contrary, full of all infamy, impurity, pride, rencing and railing? For to what end had this byn els, but to give occasion of such as have but the least dram of wil- dome not to admit them, but as false im- postors to avoyd and destitute them? For if those, who be infamous, may not by the law be admitted to any dignity, or to any office either Ecclesiastical or se- cular, no, nor to accuse, or demand?

How
Is best so be embraced.

How the shall such be admitted as reformers of religion, archiepiscopal or heads of the Church, or as Judges of Bishops, Popes, & general Councils?

The VI. Reason,

From their Errors and Inconstancy in Doctrine.

The Sixth Reason is, for that the Authors of these new Religions have manifest errors, and are very inconstant in their doctrine; which is an evident signe, that they have not the infallible direction of the Holy Ghost, and therefore are not sent immediately from God, nor any trust is to be given unto them.

For how many franticke have been sent of God to teach, and instruct the people, were so governed by his heavenly assistance and direction, and they could not be deceived in any thing, either in their teaching, preaching, or writing. So as there was never any the least error found in the doctrine of the Prophets or Apostles;
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Apostles, which our Saviour intimated, saying, Iora regia, aut res apud non praebet ista lege, donec omnium sunt. One tote, or one little ball nor palle of the law, till all be fulfilled. The same thing doth S. Auftine teach largely in his Epistle to S. Hierome, where he sayth: That if in any writer one fault only should be found, it were enough to dieredit the whole authority of that writer. For he that is decaued in one, might be decaued in more, and therefore we may not narrowly rely upon him. Luther himself affirsetheeth the same thing in many places of his works, whose words are these: Si falsum reprehender & c. If I should be once faultfinding, false &c. If ignorant, she should all my learning, honours &c. Heley vitally have an end: for that everyone as reason requireth would account me, or a lewd and infamous knave. And againe: Qui semel inimicatur &c., whatsoever is once taken in a lie, know most certainly that he is not of God, but ought to be suspected in all things &c. Which thing he incluseth in six other several places of his works. Nay moreover our Saviour himselte guncy unto us this signe in the Scripture, that if at any tyme we deprehended a Prophet foretelling any thing that was false,
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false, we should certainly know that he was not sent of God.

This being layed as a foundation, I make this argument: Whosoever in his doctrine doth err but in any one point, he is not sent from God: but Calvin and Luther in their doctrines do err in many things. Ergo it is certain that they are not sent of God. The Majer is already sufficiently proved: which our Adversaries themselves do also confess. The Minor I prove thus. For to omit all those things which they do falsely object to Catholicks, & which they do falsely affirm to be nouelties in our Doctrine, and unknowne to the ancient: To omit also all historicall & chronographicall errors, I will lay forth only two of theirs of most moment which are common to the both. The one, That we have no freewill, but all things do happen through an inescapable necessity. The other, That God is no lesse the Author & mover of evil works, then of good.

That these be most manifest and pernicious errors, is evident, because they take away all policy, all good counsell, all lawes and preceptes, all Judges and Tribunalls. For that all these are in vain.
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Vayne, if there be no free will in man. Moreover the punishing of all kind of wickedness shall be vniust also: for that whatlocuer is not free of itself, & what locuer is done by God as the author and compeller thereof, deserveth no punishment. And finally by this means they take away hell it selfe, & all punishment of the life to come, and bring in a most profuse liberty to all kind of vice & sin, as before we have shewed in the second Consideration.

These very two opinions, have given occasion to many, to go fro Calui. nisme to Turcisine, or else to Atheisme. For that it is much better to have no God, then such a one, who is the compellet & Author of all wickedness.

Now as concerning the inconstancy of their doctrine, even in most speciall things, the same is incredible. Since the world began, there was never found a writer so inconstant, so forgetful and so contrary to himselfe and overthrower of his owne doctrine, as Luther. For that he doth no lesse impugne himselfe, then the holy Fathers and Councels, & that almost in all the chiefse heads
heads of faith, as *Ioannes Coelius, and *In opera others do shew at large. And about that inscripta only controversy of the Eucharist, our Lutherus of Luthers own works, himselve be. Septicist. ing yet alive, were noted 36. manyseveral contradictions by one Caspar (a) Quirini. (a) In sa- nier, a layman of Saxony, and published bul. som- to the world, to Luthers utter confusion, trad. and no small cracke of his credit. In like Lutheri, manner about Communion under one kind, were noted by Coehlesse seauen different heads contradictory one to the other. And finally the whole booke of Coehlesse intituled Lutherus Septicisti, containing nothing els, but Luthers contradictions, and contrary opinions, almost of every article in controversy, set downe and expressed in his owne very words. And in every contradiction you know, it is necessary that one part be false.

Of Caluins contradictions, 24. are set downe by Coehlesse in his owne wordes: two wherof will be sufficient to relate in this place. Of Gods omnipotency in one (b) place he saith: Verba (c) 14 cap. Dei &c. There is no impossibility to be objected to. If ye 2. the word of God: And in (c) another place he saith: Und somnium &c. That droma of
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the absolute power in God, which the adversaries did not introduced, is an execrable blasphemy. And a certaine popish doctrine, wherein the Papists, all Deuces do please themselves, when they feign a certaine absolute power in God &c. About the divinity of Christ, in one place he writeth: Christus esse verum Deum &c. That Christ is true God, and of the same substance with his Father. And in another place: Nomen Dei &c. The Name of God by excellency doth pertain only to the Father: and he is only & properly the Creator of Heaven and earth: Nay more the Sonne is subject to the Father also according to his Divinity. Agayne in the same place: Improprinm & durum &c. That is an improper and hard speech of the Nicene Creed, God of God, Light of Light. And in his 2. Epistle to the Poliumius he affirmeth, that Christ according also to his Divine Nature is inferior to the Father. Behold then whether this novelty is come at last.

These things being considered, what wise man can ever be brought to believe, that these men were sent of God to reforme the Church? For how should they repair this ruined Church, who so shamefully destroy their owne doctrine?
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Arine? Who can be thought so simple, and of so small widome and circumspection, that he cannot avoid to mannifest contradictions, in matters of so great moment? Certainly whosoever is contrary to himselfe, and what he now callabliseth, by and by destroyeth against he without all doubt doth not infrake from the Spirit of God. For if faith the Apostle) the same things agayne, which I have destroyed, I make myselfe a preparator, and God. The Spirit of God cannot be contrary to itselfe, nor deny itselfe.

Whereunto is added, that although they contradict themselvese in many things, and overthrow their owne pleasing, yet notwithstanding they are so bold & maultpore, that they dare afirm themselvese to be certayne of their owne Doctrine, and the same to be most true, and the very Doctrine it selfe of Christ. For so faith Luther: Certus sum quod & c. I am certayne that I have my Doctrine from heaven. And, I am most certaine that my Doctrine is not mine, but of Christ; and that my doctrine cannot be contrary to it selfe, seeing that it is the Doctrine of Christ. And in another place he sayeth, So it selfe & c. that his Doctrine is so certayne
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certaine that he will not have it judged of, or con-
tradiccted by any man, no not of the Angels. And,
that no man can be saved, vntel he receyue, &
imbrace his doctrine.

In like manner Calvin was wont often to exclayme in his sermons, that he was a Prophet, and, that he could not be decey-
ued, vntelse God had deceyued him &c. as before
in the 5. Reason we haue shewed.

By which it is manifest, that these men did not only, not speake out of the spirit of God, when as they are so full of errors and contradictions; but that they be impostors also and deceivers of the people. For whosoever affirmeth his Doctrine, wherein there be so many errors and contradictions, to be of God; is presumed not to deale sincerely, but to speake agaynst his conscience, and to beguile the people: seeing that it is evid-
ent, that he that doth so, can haue no inward light from God, whereby to make him certaine of the verity of his doctrine, or the testimony of God; be-
cause God cannot witness or reuelse Do-
ctrines contrary or repugnant one to the other. With what force then do they so bouldly affirm, that their Doctrine is of
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of God, or the Doctrine of Christ? therefore they do not deal uprightly in this affair, but would only deceive the world.

Some perhaps may answer herunto and say, that now and then they erred in the beginning, when as they had not as yet fully the Spirit of God; but afterward they neither erred, nor changed their opinions. But this answer hath no colour of truth. For whosoever have by a sent immediately from God to teach and instruct the people, they had presently in the very beginning of their mission an infallible assistance and direction from God, so as they could never err the least iota in their Doctrine, as it is many left of the Prophets and Apostles. Nay in that beginning, they had most of all need of that direction, because then every thing is more narrowly sifted and looked into, and their authority and mission is compared with other learned men and their Doctrine. For if they had by a taken in any error or contradiction, all their credit and authority had by lost, and they had worthily by a rejected as false impostors and decea-
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decyuer of the people. And to it Calvain and Lusher had beingent from God to repayre and redit the Church, it had bune specially necessary that straight in the beginning, their Doctrine had bin forme, and without all contradiction, feare they might have bin rejected and esteemed as deceyuer, and that worthily. Agayne I demayne of them, when and at what tyme did they at length receyue that fulnesse or plentitude of spirit, that they could not erre any longer. How should this be manifest to the world, that men might know when to believe them, and when not, to wit not in the beginning, but yet in the latter end? For if this were not knowne, they might presume, and that worthily, that they would erre as well after, as they had done before.

And finally it is evident, that in all their life, they were variable, changing, correcting, or contradicting themselves almost in every booke and worke they set forth; as before we have shewed by that little we have alleged, and may do much more out of the many places produced by Calvain, Coccius, and others,
others, out of their owne wordes and writings. For the further they went, commonly the more bitter they were; & what they spake but mildly in the beginning, that they either exaggerated, or chang’d it into some contradiction in the end.

The VII. Reason,

Taken from the fraudes and deceipts which the Sectaries commonly use.

That Religion is always to be had in suspicion, whose Authors & maintayners do use guile, deceytes, and lyes to uphold and establish the same. For that true Religion doth not need any such helps, but saffe Religion; which when she is destitute of true and solid reasons, she must necessarily place all her hope in lyes. But now the Authors and maintayners of Lutheranisme and Calvinisme do use many frauds and lyes, wherwith to propagate their religion; Ergo they are worthily to be suspected
That they use deceits, it is manifest. First, for that they do falsely charge the Catholikes with many absurdities, whereby they may more easily impegnec and defame their Religion: as for example, that the Papis doe worship Images wood, stones & stones even as Ethnikes do adore their Idols: so as whatsoever they find in Scripture that is against the worship of Idols, that they bring in against the veneration of Images. In which case they deal not sincerely. For they know well enough, or may know if they will, that in the Catholike Church Images of Saintes were never adored as Gods, but with any worship that is due unto God alone, as Idols are adored by Ethnikes: Nor that this worship is in that manner done to Images, as though there were any excellency in the; but so as the same doth pase to the first pateme thereof, to wit to the Saints themselves reigning with Christ in heaven. For that the externall signe of adoration, which is made before an Image, is the worshiping of the first pateme or prototype thereof. As for example to erect a Statua
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Statua or Image to a King, and to do reverence therunto; now this reverence is done to the Image materially only; but the honor it selfe redoundeth to the King, whome the Image representeth.

That this honour which is thus done to Saints, is not the worship proper unto God, is manyfeft; because we do not worship any Saint as Supreme Lord & Author of things, but only as a friend of him who is Supreme Lord. For that we do so highly respect God, that we think those whom he hath so highly exalted in glory, to be worthy also of some honour. Which thing truly doth not any way redound to the injury, but to the honor of God: even as it redoundeth to the honor of a Prince, when we honour his Nobles & Courtiers for the respect we beare vnto the Prince; so wite because they be his domesticall servants, friends &c. And this I have here spoke, because that many simple people are beguiled, & misled about this point.

Secondly, they say, that Papists do adore bread as God, and therefore they be Aristolat, which is as much to say, as Breadworship.
Worshippers; by which name Catholic is often-tymes calleth Catholicks. But in this also they vfe deceit. For they know well in-ough that Catholicks do not believe, that in the Eucharist there is any neth bread, but that there is present truly, really and superfluially the body of Christ, toge-ther with his soule & divinity; and to do not adore bread, but the whole body of Christ there present.

Thirdly, they affirme, that Papists do not put their trust in the merits of Christ, but in their owne, & the merits of Saints.

Fourthly, they say, that Papists do teach, that men be not justified through the faith of Christ, but by their owne merits, and the like: which are nothing els indeed, but mere impostures and deceytes, inventted to de-fame the Catholike doctrine. I could produce more then an hundred of like articles, falsely imputed eyther to the whole Church, or to Catholike Doctors thereof. And now, who will say, that in such men as these be, there is the spirit of Christ, or that they do proceed sincer-ly in this busines, & go about to establish the Truth?

Moreover, these fellows do not only
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Only impute unto Catholikes these and they ob-8uch like absurdities of opinions, but false the lay to their charge also false crimes to especially to such men whom they most Catho-scare will withstand their wicked ende-likes. aouors, to wit, Murders, Treasons a-gaynft Princes, and divers kinds of such like villany. Good God! How many libels and pamphlets have byn set out these yeares past by the Calvinistes and Lutherans, & do daily at this day come abroad, wherein they accuse Religious men (innocent God knowes from such crimes) of most outrageous & filthy wic-kednes? But these wily deceits are easily discovered. For euyther the innocency of these men is witnesed by the publique letters of Magistrates, and the others falsity made manifold: or els their accusa-tions are clearly refuted by the manner of their relation, and the circumstances thereof. For in some of their Accusati-ons there haue byn noted about 50 most manifest vntruthes: In others 12. 15. 20. &c. So blind is that their fervent hatred, that they care not with what probabi-ity they charge their Adversaries, so they may hope to hurt them therby. But this
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this hurt they do, is but for a little while;
for after that the impudence of their cal-
lumniations is once discovered, it re-
doundeth to the great condemnation of
those who were accused, and shame unto
them that were the plotters and abet-
ters thereof.

And finally for confirmation of
their absurdities, they use egregious
fraud and deceit, either by adding,
taking away, or altering something in
the allegations of Scriptures and Fathers;
or else by omitting the plain words, and
producing those that seem obscure,
thereby to make them seem to favour
their Doctrine. For Luther, to establish
his opinion of justification by only faith,
citing the words of the Apostle to the
Rom 3. Arbitrarius hominem Justificari per fid-
dem, we do think that man is justified
through faith; he addeth of his own the
word iudum, only. And when he was de-
manded why he did so, he made an
were thus: Situs Papistae &c. If thy Papisti-
call friend be froward, and hard to please con-
cerning the word (only) presently tell him; that a
Papist and an Ass is one and the same thing: Sic
volo, sic iubeo, sit pro ratione voluntas: I will haue
if
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it so, I command it so, let my will be a reason. For, we will not be schollers unto Papists, but their masters: And will thou once glory in our pride against such like asses. & a little after: I pray thee give no other answer to these asses concerning the word (only) but tell them, that Luther will have it so, & that he is Doctor of all Doctors in the Popedome & c. Behold the model of this Prophet in excusing that fraud.

The same Luther in the second Epistle of Saint Peter, translating this sentence, Quaaproper fratres &c. whefore brethren, labour the more, that, by good workes, you may make sure your vocation and election, leaueth quite out the wordes per bona opera by good workes, because they were plainly against his Doctrine, who taught that good workes nothing avayled to salvation.

In the 75. Psalme, &c. 12. Verse, where it is sayd: Vow, and render unto your Lord God &c. Luther maketh thereupon this gloss in the margent, containing a threefold fraud and deceit: Quod pro Deo vestro illum habere velitis, quemadmodum requirit primum preceptum, & notite vocere Sanctis, vel alia vota. Because you will have him for your God, as the first Commandement doth require,
What Faith & Religion require; therefore do ye not vow unto Saints, nor make ye any other vows.

In the 31. of Proverbs, where it is said: Mulierem sertem quis inueniet? who is he that shall find a constant Woman? Luther put these words spurreth in the margin a Love-long in rime, to this sense: Nothing is more amiable on earth then the lour of a woman, to him that hath the fortune to obtaine it.

1. Corinth 9. where it is said: Nam-quid non habemus potestatem mulierem sertem circumsicendi? Have we not power to lead about a woman-slaver? Luther addeth he runto of his owne, in extrem, for our wife; as though the Apostles lead wives about with them, for consing all vse.

Zwinglu in place of those words Hoc est corpus meum, This is my body: against the truth & authority of all Greek and Latin Copyes, in the Dutch Bible, translacteth it thus: Hoc signifcat Corpora me- um: This signifieth my body.

In the 2. Act. 27. where it is said: Non dereliquos animam meam in inferno: Thou wilt not leave my soule in hell, Beza translacteth it thus: Non relinques cad- ner meum in sepulchro: Thou wilt not leave my
Is best to be imbraced.

my carcase in the grave; changing the Greek word ψυχή (which signifieth animam) into cadaver, and ἀναφοράς, into sepulchrum. And is not this, think you, to corrupt Scriptures?

Calvin doth so expound almost all the places of Scripture, whereby the Ancient Fathers did prove the Trinity of Perlons, and the Divinity of the Sonne, or the Holy Ghost, that he doth evacuate all the force thereof, wherein he doth not a little simbolize with the Jews, Sabellians, Arians, and Macedonians.

Again, the 53. whole Chapter of Isay, which is manifestly meant of the Passion, death, and satisfaction of Christ, Calvin expoundeth it metaphorically of the grizies and molestations which the Jewish people, by their snares did cause unto Christ. And what can be more violently or absurdly spoken? or what can be more fitly accommodated to the Jews perfidiousnes?

Matth. 19. vers. 17. where it is said. Si vis adventam ingredi, serva mandata: If thou wilt enter into life, keep the Commandements: Calvin will have this speech to have bin uttered by Christ in
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in a scoffing manner, or mockingly.

Also ad Hebr. 5. vers. 7. Exaudite est pro sua reverentia. He was heard for his reverence, Calvin expoundeth the Greeke word οὐδεμίασεν, to signify metum, or dubitationem, feare, or doubtfulness: and saith, that hereby is signified, that Christ was broken with so horrible a terror of death, that he was ready to fall into desperacion of his eternall salvation. I omit many other places.

Monseur du Plessis a principal Calvinist in France, in a little booke of his which he published of the supper of our Lord hath corrupted more then an hundred testimonies of Fathers & Doctors, partly by cutting of & mangling their words, and partly by adding thereto of his own. As also in this booke of his, he produceth many arguments, which by Schole doctors, as the manner is, are objected against the truth, and afterwards solved and answered by themselves, as if they had by nature downe expressly by them for their owne doctrine and opinions. Of which fraud he was, these yeres past publiquely convinced, in presence of the late King of France, and many of his nobility,
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bility, by the Bishop of Eurea, now Cardinal, as is well known to all France. And the very same deceit and craft do all their writers see, when they go about to prove their opinions & doctrine out of the Fathers.

Moreover, this is another common tricke among these men, to wit, that in citing the Fathers opinions, they do always omit their cleere & perspicuous tense which may explicate & plainly declare their mind, and indeed thereof they produce commonly some obscure & darke sentences of theirs, where they do burby chance, and as it were by the way, touch the controversy in hand. Of which fraud very many testimonies are alleaged, not only against the Real presence of Christes body in the Eucharist, but against many other evident articles of Catholique faith also, as for example against free will, against internal justice, against merit of good works, against the Authority of Councils &c. And there is nothing so cleare and evident in our faith, which by certaine obscure places of Scripture, or Fathers may not seeme to be impeigned; nor is there any thing
thing to absurd which by that means may not be defended. For what is more absurd then to say, that Christes body is everywhere, as well as his Divinity? And yet do these men go about to confirme the same by many testimonies both of Scriptures & Fathers. What is more absurd, then to say, that God is the Author of all sinne? Or that man hath not freewill? And yet do they alledge many obscure places, both out of Scriptures & Fathers to establis their fancie.

Yf they secke for truth, why then do they omit those places which be plain and perspicuous, and fly into such as be obscure and darke? & why do they not stand to the judgement of the ancient Fathers and Doctors, for explication thereof, who were long before our syrne, but will only rely and rest upon their owne sense and interpretation? When as any obscure speaches of the Fathers do but seeme to favour them, those they do diligently and readily produce, and do endeavour to confirme their Doctrine therewith; but when Catholikes to the contrary do alledge any thing out of the Fathers, which is evidently against them,
them, then they make answer presently, and say: that the Fathers were men, and consequently subject to error; but they rely upon the word of God, which cannot erre.

Yf you reply and say, that the Fathers do also rely upon the word of God: they answer, that the Fathers have not attained to the understanding of the Divine word, and therefore were deceived. Yf you ask them how they know, that the Fathers have not attained to the true sense and understanding of the word of God, & themselves have: they answer, that it is evident out of the word of God. But how is it evident, seeing there be so many, and so divers interpretations amongst them; and that all the ancient Fathers have interpreted otherwise than they and the Lutherans otherwise than the Calvinists; and they again otherwise than the Anabaptists? The interpretation (say they) is evident to him that hath the spirit, but to others not. And thus do the Patrons of every Sect answer, and reduce their small judgment of every controversy to a privat spirit.
Therefore the Calvinists say, that all the ancient Fathers, all the Doctors of the Church, all general Councils wanted the true spirit of understanding the Scriptures, as also do the Lutherans and Anabaptists at this day. They have the same spirit; only themselves have the true spirit, and to them it is specially granted from above: and therefore to them this spirit is manifest, in so much that whatever they teach, that is the pure Word of God. The very same thing say the Lutherans, to wit, that the Councils, Fathers, and Doctors of the Church did want this true spirit, as also the Calvinists, & Anabaptists do: only to them it is granted, and therefore say they, it is evident and certain, that our doctrine is agreeable to the Word of God. And finally, the Anabaptists do take away this spirit from all others, & claim it as proper only to themselves.

But how absurd (thoukce you) and void of reason are all these things? How incredible is it, that all the Catholique Doctors, and Fathers of the Church, should want the true spirit of understanding Scriptures, and that it should be
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be given now to the Calvinists only, or to the Lutherans only, or to the Anabaptists? How vaine and trifoulous is it, that every sect should challenge this spirit as proper only to her followers, and have no other proofe thereof, then that the same is manifest to him that hath the spirit, and he, to whome it is not manifest, hath it not? And is not this now to walke round in a circle, running to the beginning, and subduing every controversy to that which is most obscure, and knowne to no man els? For how should I know, that you have this spirit? When did ever the Doctors of the Church proue their aflertions on this fashion? Every proofe ought to be made by that, which is most manifest to the adversary, so as it may be thereby the more easily granted by him: but this proofe of theirs, whereon all their opinions are founded, doth proceed from that which is most obscure, and only relieth upon the judgement of a private man, who is both a party and accusser in the cause. For you cannot proue vnto me, that you have this spirit, but only by your owne testimony, which

K 3 you
What Faith & Religion you giue of your selfe: But he which gi-
ueth testimony of him selfe, his testimony is not true, to wit, it is not to be
accounted true, vnielse it be witneseed otherwaies. But they (to vvit the
Calvinists:) cannot prove themselves to haue this private spirit by other waies,
but would haue vs to believe them on their bare word and assueration, be-
cause they say, that they are certayne thereof. Therefore there is no reason
why we should believe them; but great reason rather to the contrary not to be-
lieue them at all. For that the spirit of God cannot be contrary to himselfe: but
these men are most contrary to the scripture: Ergo, they are not governed by the spirit
of God.

To this now I adde (and it be-
longeth to no small deceit, and guilefull
machination of theirs) that seeing these
men haue forsaken the auncient faith,
which hath flourished for so many ages,
and imbraced now a newe and vpstart
Religion, when Catholike Princes, ac-
cording to the receaved custome from
the times of Constantine the Empeour,
do go about to compell them to returne
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to their ancient Religion, which once
they professed, and forfake their new,
then they complain grievously, and ac-
cuse them of Tyrany, calling them En-
emies of the Gospel, and stir vp the
whole world in hatred against them, as
though they offered violence to their
consciences against their eternall salva-
tion: and withall under pretence of this
their liberty, they raise vp tumults and
seditions against them. But when they
have once gotten the upper hand (God
so permitting the same for our snares)
they will not grant any liberty to Ca-
tholikes, but stir vp most sharp persecu-
tion against them, and force them with
diverse torments, and losse of goods to
forfake the old Religion, and imbrace
their new, which they never learned,
never heard of in former times, to which
they have no obligation, which is con-
firmed with no sound argumentes, and
which by my most grave & weighty rea-
sions they see condemned of the Catho-
like Church throughout all Christen-
dome. Is this then to deale vpriightly,
and with a sincere mind & equall right?
Is it not rather a kind of Lionish societ,

K 4 whole
What Faith & Religion
whole right confuteth in strength and
power of armies, and which done make
and repeale leaves for its owne interest?
And what greater tyranny can be vsed oth-
verse mens consciences than this?

In the Catholike Church, none are forced to embrace her faith, but
those that sometimes have professed it,
and now forlaken it; and this neither,
until it be fully proved that they have
so done, and cannot deny it. But these
our new Maitiers do force and con-
straine men to embrace their Noveltries,
who never before professed the same,
and this also before they can convince
them of error. In which point they do
also against their owne doctrine. For
that they teach, that man hath no free-
will, but that he doth all things by the
decree and impulsion of God, whereo
he cannot resist; and that God doth in-
sule his faith only to the elect. By what
right then do they force Catholikes to
embrace their faith, which is not in
their owne power to do? And againe
seeing that their whole form of faith
is reduced to the testimony of evey
ones private spirit; they do most wic-
kedly,
Is left to be imbraced.

kedly, in compelling Catholikes to beleue, not only against the testimony of their private spirit, but also against the publick testimony of the spirit of the universall Church. For it is most certaine out of the holy wrtie, that the Church is governed by the spirit of God, and therefore cannot erre, which notwithstanding is not any way certaine in private men.

The VIII. Reason,

Drawne from the overthrow of good Workes.

THat Religion, which taketh away all affection & loue of good works, is not to be attributed unto Christ, who every where recomendeth good works, & the observa|tion of Gods commandments: but the Religion both of Luther and Cal-"vinitake away all care of good workes, therefore neither of them is to bee dec|ned Christes Religion. And that these two Religions take away the study and care of good workes, is manifest. First, for that the one and the other teacheth that
What Faith & Religion
that a man by all his good works is made no whit the more just before God, meriteth no everlasting reward, shall have neither less nor more reward in heaven whether he do few good works, or many, or none at all. For as much as, say they, holy faith is esteemed of with God, and that in faith alone is all justice contained. For so affirmeth Luther in these words: I would not give an halfe penny for S. Peter's merits for helping of me, because it is not in him to believe himself, but whatsoever he hath, he hath it of God by faith in Christ. Where he plainly teacheth that S. Peter was not the usher, or received the more good in heaven for his good works, but that his faith alone was crowned. And else where: So you see, how rich a Christian man, or he that is baptized is, who though he would neither so say, cannot debarre himselfe of his salvation by so great sinnes, unless he will not believe. For no sinne can damme him but his unbelieving alone: all other sinne, if his faith returne, or stand stable upon God's promise, be in an instant absorbed by the same faith. Again in another place: Good works cannot be taught vnless ye preinduce and hurt faith, such faith and good works be in matter of justification most contrary.
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erary; whence it is that the Doctrine of works is necessarily the doctrine of the dried, and a result from the sayth.

The same is the opinion of Calvin, as appearing in his Institutions, where he sayth: That justice of sayth can in no sort have any association with the justice of works; and that not only the works, that are effected by the only forces of nature, but all other also under what fictitious title soever, bee excluded by the justice of sayth. And the same he teacheth in many other places. If then there bee no merit at all in good works, if they make vs nothing the more accepted to God; nor wee for them shall receive any reward in heaven; wherefore should we weary our selves in exercising them? Wherefore should we spend our goods in works of mercy towards the relieving of the poor? why should we insist, & spend hours in prayer? wherefore should we fast or punish our bodies? It is a folly for vs to weary our selves out in them, or to be solicitous about the exercising of them if no fruit returne unto vs by them. Who seeth not that by this doctrine all desire, and care of good works is extinguished, and cleane taken away?

Secondly
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Secondly, for that both these Religions teach, that all our good works do not enely merit no good at all before God, but further then this be also sines, and that indeed of themselves mortall, though for their faith they be not imputed to the believers. And Luther in many places teacheth no leffe. As when he saith (a) the just sinneth in every good worke. And againe, (b) a good worke done in the best manner, is according to Gods mercy a venial sinne, but according to his judgment a mortall sin. In another place: (c) Our best workes whereby we labour to procure of God grace, help & comfort, is to be reputed vnto vs for sin, as the Prophet saith, Psal. 108. And his prayer be vnto him to sin. The same he inculcageth in many other places.

Calvin deliuereth the same doctrine. For this he saith: all the works of men Lib. 3. Infl. if they be censured as they deserve, be nothing but soule-staines, and filth. Neither can any worke proceed from holy men, that deserves not the just reward of reproach. The same he teacheth c. 14. & els where. If all our good works be truly soule-staines, and filth, that merit Gods ire, 14. § 9. who seeth not that it is much better to abstaine from them, th to do them? For by for bearing them we sinne not, but by doing them we sin: and much better.
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Better it is not to sin then to sin. We must there-fore abstaine from giving of almes, and from doing other works of mercy, yea, we must cease to pray, because all these, as they are done of vs behinnes. And how may all study and desire of good _wrokes be better overthrown then by teaching that they do not onely make vs nothing the more just or better before God, but that they be further filth, soule-staines, & sinnes indeed.

Neither maketh it to the purpose that they so oftely say that God requireth good works for a testimony of faith, or as signs good of faith, Sith they affirme it, lest they may seeme to the people to take away al good works clene. But this their pretense is vaine. For how doth God require them if they be sinnes, which, unlesse he of his mercy would not impute, the he shold punish with everlastinge paine? how doth he for a testimony of faith require those things that do rather give a testimony of want of faith? For those who be sollicitous about the doing of good wrokes do thereby tesifie that faith sufficeth not. For if faith were enough, as they wille have it, and good wrokes availe nothing as
What Fayth & Religion at all, how be good works a signe of fayth? Therefo re the study of good works is not a signe of that speciall faith whereof they speake, and whereunto they aspire all; but of the Catholique faith, whereby we believe that faith is not in- enough, but that works be further requisite, and be meritorious of everlasting life: with which faith they have no- thing to do at all but reject it wholly. By what hath been said, most evident it is, that by those Religious study and care of good works is taken away and banis- shed quite.

The IX. Reason,

Deduced from the liberty of Life, which they yield unto.

Those Religions cannot possibly be thought to have been instituted by Christ, but do utterly Spoile mens minds of the feare of God, and do open a most wide gate to all wickednes, and to all manner of impurity of life. For holy Writ doth everwhere inculcate unto vs the feare of God; neither is there any thing
thing that is most oft repeated & more recomended vnto vs, sith they both especially dependeth all goodnes and honesty of life. But the Religion of Luther, and Calvin both do quite thrust out of mens minds the feare of God, and yeald a liberty to all manner of wickednes, as far as doth Atheisme; therefore neither the one nor the other can preted Christ to be the Author of their Religion.

That they do this, and that by foure different and divers waies, hath beene by vs most plainly set downe, and declared in the second consideration before, & now I will in few words againe manifest & prove the same by these reasons following. First, for that the Lutheran Religion teacheth, that the decaogue, or ten Commandments appertaine not to the faithfull, as neither the ceremoniall and judiciall laws also. For thus the faith in his sermon of Moses: By The Text it evidently appeareth, that the ten precepts also do nothing concerne vs: for as much as our Lord brought not vs, but the leues only out of Egypte. Moses is not held in the new testament: for if I should observe him in one article, I should be bound to the observation of the whole Law.
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The same he teacheth in many worde,
c. 4. Epist. ad Galat. &c. 20. Exodi. If the
ten Commandements bind vs no more,
than the ceremoniall lawes, as he express-
ly teacheth, c. 4. ad Galat. therefore as I
am not bound to keep the ceremoniall
law, for example to circumcise the flesh,
to eate the Paschal Lambe, to obserue the
Sabbathes &c. so neyther the moral
law, or the ten Commandments. If I be
dispensed from observation of the ten
Commandements, what may it not be
lawfull for me to do? I may then in out-
ward things adore Idols, contemne par-
ts, make no reckoning of Magistrates,
commit martysrs, adulteryes, robberies
give false witness, and such like, that
be prohibited and forbidden by the de-
calogue, even as I may do those things,
that have repugnance with the ceremo-
niall law.

And though Calvin doth not in ex-
presse maner deliver the same Doctrine
touching the comandements, yet under-
hand he sufficiently insinuath it. First,
when he teacheth, That it is impossible
also for holy men to keep God's law.
For if it be impossible, it bindeth not at
all,
Is best to be embraced.

All: Sith none is bound to what is impossible. No Tyrant ever bound his subjectes to impossibilityes, and should God do it, from whom so barbarous cruelty is most fast wherfore for this very thing, that the ten commandements began to be impossible to be kept, they sealed also to bind, and therefore they appertaine nothing vnto vs. Further, because Calvin teacheth, that all our works be toule staynes, filth, and sinne before God; but none can be boud to commit sin; therefore we are not bound eu to labour, or once put our hand towards the fulfilling of the decalogue, or of any part of it. The same I might confirme by other reasons, but these may serue the turne: by which it is also manifest out of Calvins doctrine, that the decalogue appertaineth nothing vnto vs.

Secondly, these two Religions make no difference of good and bad works before God, but only before men. For as the works that are said to be euill have their manifest malice, even so to the good works of the iutl they attribute a secret malice in regard of the internall coccusidence, by reason of which
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malice they will have them to be mortal
sins before God. And if it be so, where-
fore should I rather attend to good
workes with the afflicting & punishing
of nature, & with the waiting of goods,
then to bad that go accompanied with
great pleasures, & oftentimes with profit
and commodity also. For neither be
bad before God, wherfore should I not
prefer those, in which there is a tempo-
rall both pleasure and gaine, before those
which are not done without molestati-
on, trouble, and losse.

Thirdly, for that both Religions
teach, that a man is by speciall faith a-
love just before God, without any good
works of his part: and that to him who
hath this faith, no sinne is imputed. So
teacheth Luther in very many places, as
hath been declared before. Of which
Doctrine he inferreth, That incredulity a-
de libert. lone is sinne, and that, the incredulous, and un-
Chrift. & believimg alone are to be damned: and that he,
de cap. be-
byl. Lib. 2. The same teacheth Calvin, when he
Instit. c.3. sayth, All sinnes be to the unbelieving mortall:
s. 68 & 1.
to the believing all be veniall. He calleth them
s. 4. f.
veniall, because God imputeth them not
unto
Is best to be inbraced. 163

unto them, but in what they are done, pardoned and forgiven them. And this doctrine plainly followeth of this principle, whereby they conclude, that speciall sayth alone is the cause of justificacation, that is, that a man is just before God by this alone, that he firmly believeth, that Christ hath fully satisfied for his sinnes, for that by this faith Christes satisfaction is applied unto him, and is made as it were his owne, so as by it he is reputed just before God, though he find no change of will at all within. And therefore, while this faith continueth, no sin can hurt him, because he abideth in Christes justice, & he firmly retaineth it by faith. And if we ground our seperats upon this doctrine, we have no cause to feare the comming of any wickednes whatsoever. For no punishment, nor vengeance is for it to be feared at Gods hands, Sith God imputeth it not for a fault, by occasion of Christs satisfaction communicated vnto vs by sayth. And can Atheisme giue greater liberty to all manner of wickednes, & to all impurity of life?

Some Calvinist Ministers in England
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gland confesseth plainly enough, who fto
that opinion of Calvins touching the ju-
sification of faith, among others do de-
duce, and mantayne these conclusions.

Reginaldus All those doerre, who thinke, that they are to be
sauced, when they shall have done many good
workes. 2. It is nothing necessarie for vs to labour
for the purchasing of life everlasting by our good
workes, Sith we have it even now. 3. This is one
of the principal errors, that beareth sway in the
Christian world, to thinke, that good workes profit
anything to Salvation. 4. Our sinnes withdraw
nothing from Gods glory, for as much as all the
burt of sinne consisteth in the scandall of our neigh-
bour. 5. Christ hath with his blood redeemed,
and delivered vs from all sinnes, and lawes, so
much as from this tyme forward no law bindeth
us in conscience. (Here wee are in express
wordes freed from the decalogue, and
from all precepts of Sacraments.) 6. You
owe nothing unto God, but faith, that you confess
Jesus Christ, and believe that he is risen fro death:
for so you shall be sauced. In all other things God
leaveth you in your liberty to follow your own will.
For you may do all things without scruple of con-
science: for you cannot perish not be damned, what-
soever you shall outwardly do, or leave undone.
All this they deduce (and that most right-
ly)
Is best to be in braced. 169

(4) out of that foundation of justification by special layth, first layd by Luther and Calvin, in whose writings also all these former grounds almost are expressly had. Who now could with or imagine greater liberty to all wickednes?

Add to hereunto what hath been laid before in the second Consideration, where we layd downe three other manners, by which this liberty is granted. I omit to speake of that window, that Calvin hath opened, when he taught, That the paine of the damned is nothing els, then to seele God an adversary, and to be put in feare by him, though that paine be represented vs by thinges corporall, as by darknes, weeping, gnashing of teeth, the inextinguible fire &c. By which wordes he plainly insinuath, that hell is nothing els, but vainc terrors. For if God inflicteth not any payne, but only affrig- 

teth the damned, certainly vainc is that terror & to be laughted at, vayne be the paines of hell, & nothing to be weighed, or regarded at all.

L 3

The
Very Religion is in behaoyded, that containeth heresies formerly condemned by the Catholike Church, which have ever been held and reputed for heresies: But these new Religions contain such heresies; yea they seeme to be nothing but a male, and heape of divers heresies, in severall ages taught by divers arch-heretiks, & in former tymes by the Catholike Church condemned: wherefore they are to be shunned. We are to prove our minor: & therefore let vs consider the principall pointes of doctrine, that these religions maintaine.

(a) Calvin lib. 1. Recognit. (b) Aug. bar. 46. Hier. in prolog. contra Pelag. (c) in Cæc. gus, and Valentim, as testifieth S. Augustine Constant. bar. 11. and of the (b) Manichees, and of the (c) Sib. 8. VV. Wikkiffe &c.

2. Both
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2. Both do teach, that God is the in instigator or mover to all wickedness, and that all evils be dyne by vertue and power of God's decree. And this again was in times past an heresy of Simon (d) Magus, and of (e) Florinus.

3. Both teach, that good works be not necessary to salvation, and that faith is enough; s. c. 20. But this was an heresy of the same Simon (f) Magus, and of (g) the Eunomians, about; (f) Irenæus they yearc of Christ 360. 

4. Both also teach, that sins, though (g) Aug. never so many and great, do not hurt him who hath faith, for that the malice of them is not imputed to him who believeth. And this was also in times past an heresy of the (h) Eunomians, and of Basilides, and Carpocrates, b. e. 54. as witnesseth Irenæus, e. c. 23. & 24.

5. Calvin denieth the real presence of Christ's body in the Eucharist. But this was again an heresy of Berengarius, about the yean of our Lord 1051. Where it is to be noted first, though some privately before Berengarius doubted of that matter, and moued the question about it, yet none was so harty, as to professe it in publike, as testifieth Hugh of Langres, and Adelman of Bray in their epistles to Beren-
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garism, and Pschism in his booke of the
wordes of the Institution of this Sacra-
ment. In so much, as this was the con-
stant and uniforme doctrine of the
Church, not opposed against by any
arch-heretike until the tyme of Beren-
gariu. Secondly, that Berengarim his op-
inion was, while he yet lived, condem-
ned in five Councells, and that Berenga-
rium himselfe thrice abjured his opinion,
and in conclusion died very penitent in
the Catholike fayth. He being dead the
same heresye lay buried vp wel neere two
hundred yeares, untill the tyme of the
Lollards, who brought it to light againe,
as is gathered out of Triheynius in his
Chronicle about the yeare 1315. After
this againe Wycliffe held the same, as ap-
ppeareth by his third article. After his
death againe there was a deep silence of
that matter for the space of an hundred
yeares, untill Zuingeio renewed it, and
Calvin, and some others after him. Where-
by it euidently appeareth, that this o-
pinion was euer in the Church held for
a manifest heresye; & thencefore eithe the
Church hath euer erred in a principall
article of faith, and so consequently it
was
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was never Christ's Church, or that opinion which abrogates, and displaces him from the Real presence of Christ's body, is an heresy indeed.

6. Both take away all traditions, and would have all things to be comprehended in Scripture alone. The same was the heresy of the Arians, as is recorded by S. Augustine: allo of Nestorius, Dioscorus, and Euniches, as is declared in the sixteenth Synod, Acts 1.

7. Both deny the Sacraments of Baptism, Penance, and of Confirmation. The No. 1. Sbarians taught the same opinion long a-subularum, as witness S. Cyprian, & S. Theodosius.

8. Both teach, that the Church consists of good alone, & that the Church in former times visible, perished notwithstanding for many ages, and that in this time it only remaineth in their congregations. The very like was the heresy of the Donatists, as testified S. Augustine, l. deunit. Eccl. c. 12.

9. Both of them teach, that prayer is not to be made for the dead; that the fast of Lent, or any other stable fasts be not to be kept, but every one is then to fast, when it shall to him seem good.
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The Arians taught the very same in former ages; if we believe Epiphanius, p. 75, and S. Augustine I. de haer. c. 33.

10. Both by the veneration of holy Reliques, of Christ's and Saints' Images, and call it Idolatry. Vigilantius did no lesse many ages past, as witnesseth S. Hierome. The same did the heresi-breakers, as testifie Zonaras, Cedrenus, and Nicephorus, treating of the who made war of against Images.

By these it is more then manifest, that the chiefest opinions, whereof Lutheranism and Calvinism consist, be ancient heresies, long since condemned by the Church, and that the same were always held in the Church for heresies. The same may we easily exemplify and declare touching the rest. Wherence it followeth, that these Religions be nothing but the very fowke of heresies of old, long ago put to silence, and now in these latter dayes brought to light again.

Vide Bel- 
lar, de mo-
osis Eccl. c.
9. & Co-c-
cius de fig-
gnis Eccl. 
l. 8. art. 3.

The
The XI. Reason,

From want of a Rule of Faith.

These new Religions have no certain rule of Faith to follow; therefore they are not to be receiveued. For the principall heads of Religion must be determined, certaine, and withall immutable. And that they have not any certayne rule of belief, wherby it may be resolved what is necessary to be believeued, and what not, is evident. First, for that they admit neither the traditions of the Church, nor the authority of generall Counsellors, nor the judgment of the ancient Doctors of the Church, and of those who flourished and liued before these our Controversies.

Luther saithe all traditions in e. l. 4. c. 8. 9. ad Galat. as doth Calvin also l. 4. Jusiti. 6. 7. 8. in and they teach, that nothing is to be believeued, nothing to be receiveued in holy Scripture.

Luther so contemneth Generall Counsellors, which haue hitherto had most
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most great authority in God's Church
(for they be as it were the Parliaments of
Princes, & Peers in Christ's Kingdom)
as he will have the definitions thereof
subject to the judgement and censure of
every private person. And he further
sayeth, that it is a mad thing, that the
Councells will conclude what is to be
believed. And in the same place, he teac-
cheth that what is to be believed, what
not, is to be left to the judgement of eve-
ry spiritual man.

Calvin insinuateth no lesse, when
he sayeth, that it is not for the Church to judge
what books be Canonical, but that appertayning
to the inward spirit alone.

Finally as touching the Fathers,
Luther careth not for a thousand Augustines, a
thousand Cyprians. Calvin also in very many
places contempteth them, and affirmeth
that they erred. Wherefore none of all these
is unto them a rule of faith.

But say they: The Scripture is itself unto us
a rule of faith, & it cannot err, but it is an easy
matter to show, that this rule falleth not
the turne. First, because he by this rule
cannot judge of the Scripture it selfe,
& so the rule it selfe will semayne unto

Levi contra
Regum
Anglie.
Is best to be imbraced.

vs vncertaine, which yet should have the greatest certitude of all. For by the Scripture it cannot come to be knowne for certaine, that such a booke is truly Scripture, is not Apochriphall, nor composed by some deceitfull person: that this, or that sentence is not perverted, nor thrust in. Finally that nothing is added, or taken away, that maketh to the substance of doctrine. All this cannot be known by Scripture, but proved only by certaine humane weake coniectures, if you take away the traditions of the Church, and so the whole foundatiō of our fayth shall rely upon vncertaine coniecures. Moreover the vertue and efficacy of the Scripture consisteth not in the sound of the wordes, but in the sense & meaning, which is the life and soule of the Scripture. But there may be a thousand controversys about the sense, which cannot in any sort be decided by the Scripture it selfe, if you take away Traditions, and the exposition of the Fathers, as experience teacheth. For about the sense of these wordes, Hoc est Corpus meum, and of many more, there is most eager disputa-
tion betwene the Lusiterans and Calvinists &c.
If you say with Calvin, that the judgement touching the Scriptures, and the understanding of them, belongeth to an inward spirit, this is nothing but the dictamen of an internall spirit, that is, for the private judgment of every particular person to set downe the first rule how to beleive. For every one may say, that he hath the spirit, and by the inspiration thereof can judge and determine, that this part, or book is holy Scripture, and not that: that this is the fente not that. So a Lutheran out of his spirit guilteth judgement, that S. James Epistle is a straung Epistle, and the Apocalyps of S. John, of doubtfull authority. But the Calvinist out of his spirit judgeth the one and the other to be the word of God. So Luther out of his spirit judgeth, that this false opinion is to be abolished, that there be foure Gospels: for that S. John's Gospel is but one, faire, true, and principall, and to be far preferred before the other three. In like manner S. Paules and S. Peters epistles do far goe beyond, sayth he, the three Gospels of Mathew, Marke, and Luke. He would willingly have selected them, because
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because they plainly prove & establish the merit, and necessity of good works, and the observation of the commandments, and do recommend chastity, & poverty. But when he durst not cleanse receit them, he would extenuate their authority, and insinuate, that they were not written with the spirit of God.

In like manner Calvinoout of his own sense judgeth, that these wordes, Hoc est Corpus meum, have this meaning, This bread is the figure of my body: and Luther will have it; This bread is truly my body. I omit other things without number, by which it appeareth, that every one's private judgment is proposed for a rule of belief; or which is the same, that the Scripture it selfe is expounded and interpreted according to every one's private judgment.

Secondly, that is not any fit rule of belief, that is a like accommodated to contrary doctrines: but the Scripture is accommodated to contrary Religions and doctrines; for as much as all the Sects of this tyume, though they do in an hostile manner dissent and contend in very many, & those the most important heads and grounds, doncuertheless make this
this rule to serve their turns, and doe use it for the maintaining of their opinions and heresies. For the Lutherans say they rely upon Scripture; the Calvinists affirm the same; the Anabaptists also are nothing behind them in auyendg, that the Scriptures be for them. And no metuaile, because every one of them taketh and interpreteth the Scripture, not conforme to the common understanding of the Church or the common exposition of the Fathers as do the Catholiques, but according to the sense of every privat spirit in which sort it may be easilie accommodated to all heresies. Whence it is evident that this rule so taken, serveth not the turne, whilst all is reduced to the judgment of every one's privat spirit.

Thirdly, if there were some judge who in euery Controversie, wherein he were to giue sentence, should so doe it, as it could not be certainly understood for whether party he pronounced the sentence, but both partyes should contend, that the matter were adjudged and determined on their side, and that the sentence of the judge was expressly & plainly pronounced for them, such an one in the opinion
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opinion of all men could not be thought a competent judge, for in no matter in controversy could be determined or ended by sentence given by him. For after sentence, there would be as great a contention about the sentence it felle, whether of them it might seem to favor, as there had been before about the right that each party had. And such a Judge is Holy Scripture, if you take away the churches interpretation and declaration, and the explication of the holy Fathers; for as much as the sentence thereof is ever such, as it cannot be evident to both parties, whether of them it favoureth, whiles the one and the other doth stilly maintain, that it is most playne that it holdeth and standeth for them. And hence it is that controversies be never ended: and therefore it is not only a vayne, but also a ridiculous thing to appoint the Scripture alone for Judge. For in every controversy there ought such a judge to be designed, who may so give sentence, as it may be manifest to all, and most of all to those parties, on whose behalf the cause is adjudged, otherwise such a controversy can never be ended.

M Where-
Wherefore those, who make the Scripture alone the Judge of matters in question, do therein plainly manifest, that they admit not any judge at all, by whose the cause may be determined, besides their private judgment alone. For they do, as if Titus and Caius having a suit at Law, would not have any other Judge in the matter but Iustinian his Code, together with the Pandects, without having anything to do with the interpretation of Doctors: and Titus producing for his own right some law, should by it maintain that the cause was manifestly adjudged for him. And Caius again should deny it, who by citing another law for himselfe should say, that it was cleare, that that law favoured and made for him, which Titus would in like manner deny; and so they should both depart without any decision of the cause or controversie in hand: would it not be a matter worthy of laughter? and all would say, that neither of them desired the determination or decision of the cause? And that neither admitted other Judge, then his owne judgment? In the very like manner, in this, that they will not
Is best to be imbraced. not haue any other judge the Scripture, and euery one referreth the interpreta-
tion thereof to his owne spirit, they plainly shew, that they have no will, that the
causse should be decided or defined by an-
y lawfull way, nor to admit any judge, but their owne judgment.

Fourthly, how very insufficient this rule of belief is, experience it felte
plainely teacheth. For we see, that there
is not any end of controversie among
them, euen about the greatest matter of
fayth, sith at this vry tyme the Lutherans,
Calvinists, and Anabaptists are at bitter wars
one with another about many points of
fayth, and do impeach one the other of
heresy. The Lutherans do differ both a-
mong themselves in many thinges, and
from Luther himsellfe, their Father and
Apostle; in so much as at this tyme there
be reckoned thirty one principall Scales
of Lutherans, different in name, and disa-
greing in many points of doctrine. The
Calvinists be at variance among themsel-
ues, espeially in the Article touching
the head of the Church. For a great part of
them giueth that power to the secular
Prince, though she be a woman, and

Ms.
these be called Protestant. Others of them hold the same for impiety, and blasphemy, and those they call Puritans. The Anabaptists differ among themselves in very many things, so as of them there be numbered 14. divers Sects, distinct both in names, and in points of doctrine.

Finally, it is now come to this, that where every one followeth this rule of Scripture alone, and relyeth upon it, there be almost as many heresies, as there be heretics. For the greater part of them, especially the more simple, affirm, that they little regard, or care what Luther, or Calvin taught, but they cleave fast to the holy Scriptures, and recur to the word of God, in which there cannot be any error; and so they think themselves very secure. And every one understandeth the Scripture according to his own capacity and sense. Wherefore it followeth, that where they think they have the Scripture for an infallible rule of their belief, instead of Scripture they have, and follow their own imagination. For whatsoever they imagine to be signified & meant by the words of Scripture,
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ture, they take for the true sense of Scripture: & so, looke how many divers imaginations of men there be, so many rules there be of belief.

But whence is it, that to every one his owne imagination should seeme the most true verity, and the very sense of Scripture? It proceedeth partly of a certaine exceeding selfe-pleasing love, & estimation. For he, who maketh any great reckoning of himselfe, easily persuaded himselfe, that all his owne inventions, and concepts of mind be great and extraordinary: partly by working of the Diuell, who doth inwardly perpetue mens phantasies, so as what they apprehend, they forthwith, for every most light and idle poor reason, thinke to be most evident truth. For while men were carried with the auncient Religion, and loathing it, do aduerse the truth, & longe to have noveltyes, they are by Gods unjust judgment suffered to be beguiled by the Diuell. Whereupon, whiles he worketh inwardly in their lenses, they thinke themselves to have receyued the light of Gods Spirit, and unto it they refere all judgement touching matters of faith.

Hence
What Fayth & Religion

Hence it is, that to every sect, & almost to every private man their own appre-
ception seems to be the pure word of God, neyther care they for all the rea-
sions, that are brought to the contrary. The Apostle insinuateth no less, when he sayeth: For that they haue not receyved the Charity of truth, that they might be saved, there-
fore God will send them the operation of error, that they may believe it. He shall send, not by way of command, but by giving more power to the Diuell for the decey-
ing of them, who have contemned the truth, or ancient Religion, and the thru-
string of them into a thousand errors.

But the most of them, especially the simple, say: God will not permit them to be deluded, who searce the truth with a humble heart: for he hath promised, that he will give a good spirit to them who ask him. And this do I: for I make my petition to God, that he would please to illuminate me, & open unto me the true sense of the Scriptures, and I cease not continuously to searce them. This is a great de-
script of the Diuell. For how do they with an humble hart searce out the truth, who contemne & make no estem of
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of the judgement of the Doctors of the Church, of the interpretation and exposition of the holy Fathers, and of the definitions of General Councils? who refuse to use the way appointed, and shewed by God, and require unnecessary sceralations? For from them they might understand the truth, and exempt themselves from all error; but they have not a will to submit themselves unto them, thinking that they may by their own industry, their own wit, and private spirit, with a more facility, and certainty find the truth out of the bare and naked Scriptures. As though the holy Fathers, Doctors and Prelates of the Church, did either not search the Scriptures, or wanted the spirit of God, and found judgment, so, as it passed their skill to arrive to the true understanding thereof? What greater pride can there be thought, than that a private person, and commonly an idiot, ignorant of all antiquity, and good literature, should prefer himselfe before so great authority and holiness, and so great a number of Doctors? And therefore they must not think, that so long as they be of that mind,
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mind, they shall obtain any thing at our Lords hands, because they ask both ill, and prouedly, but that they shall rather be deceived by the spirit of pride and of lying, wherunto they are by God's just judgment for so great a crime delivered.

This is that spirit, whereof all heretikes, though they be never so different in Doctrine, have their parts, and vaunt themselves, and of which every one thinketh the truth to be revealed unto him: which, certes, he that is not blinde, may easily obstring and see, because God's spirit reveals not contraries. Moreover, the holy Scripture nowhere committeth privates men in doubts of faith to the search of the Scriptures, but to the Church, and to them who be the Prelates of the Church. So in Deuteronomy c. 17. in matters of doubt, they are committted to the Priests, who have charge and rule for the tyme: whom he, that shall refuse to obey, is sentenced to dy. Therefore hath God appointed pastors, and doctors in his Church: therefore would he have it conspicuous to the whole world: to be the pillar and firmament
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ment of truth, that all might with ease make their recourse unto it, and most securely repose upon the determination of it. There is not given to all the spirit of understanding the Scriptures, as is plain by testimony of the Apostles: We Cor. xi. are not to give credit to every spirit; but 1. Ioan. 4. the spirits are to be tried, if they be of God. Wherefore though your spirit suggest unto you something, you are not therefore secure: for you are not sure, that it is of God. For it is certaine, that infinite numbers have been, and are deceived, & every heretic vaunteth himselfe of this spirit. The Angel of Satan oftentimes transfigureth himselfe into an Angel of light. Wherefore by what hath been said it is most evident, that a private spirit cannot possibly carry it selfe for the rule of beleefe.

The XII Reason

Drawne from Absurdity.

If any of these new Religions, for example that of Calvin, were Christ's true Religion, besides other absurdities in-
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Concluded before, this would further follow that all Catholics, which have been from the Apostles times until this present, be damned, and adjudged to pains everlasting; for as much as according to a principal doctrine of the Calvinists, they wanted justifying faith, and therefore justice also before God: whence it is, that they continued in their sins, and died in them. For faith necessary to justification, as this religion holdeth, is that whereby a man steadfastly believeth, that himselfe is just before God for Christes satisfaction, which is to him by this faith applied, and imputed. And certaine it is, that this faith was unknowne to the world until that time: neyther doth he deny it, but glorifieth rather, that he notified and revealed to the world the true manner of justification, obscured by antiquity.

The same is manifest by the writing of all the ancient Fathers, both for that besides faith, they require an inward change of the will, and purpose of keeping the whole law; and also for that they condemnation that security of salvation, and will have a man to work his salvation.
Is best to be imbraced.

Concerning faith and trembling, and to be always solicitous and careful; and therefore they do all with one content receipt that special faith, by which a man certainly believest himself to be just, as a mere presumption. For though we are to believe, that Christ hath on his part most fully satisfied for us, yet it is not manifest unto us, whether we have done all that which is on our part necessary for the making of our selves partakers of this satisfaction; and whether we have not at one tyme or other lost our part in it.

Manifest therefore it is, that all those of former tymes wanted this faith and consequently they are all damned, so many holy Fathers, so many martyrs, so many Virgins, and Saints; Irenaeus, Justin, Gregory Thaumaturgus, Nazianzen, Basil, Chrysostome, Dascalone, Hilary, Ambrose, Hierome, Augustine, Martin, Nicolas, Antony, Benedict, Bernard, Dominik, Francis, Laurence, Vincent, Sebastian, Catharine, Cecily, Agnes, and infinit more others, who were admirable to the world, ethafer for their sanctity and miracles, or for the glory of martyrdom. Finally all, that have been
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been before vs even from the Apostles
times till now, be damned. And to vse
Tertullian's words: In vaine hath the Gospell bin
so many ages preached: in vaine have so many
thousands been baptized: in vaine have so many
works of fayth been exercised, so many vertues,
and so many gifts of grace to no purpose wrought:
so many priesthoods, and so many offices admitted
in vaine: and so be short, in vaine have so many
martyrdomes been crowned.

But how past believe, absurd, and
blasphemous a matter is this? How con-
trary and repugnant to the judgment of
the whole world, and of all ages past?
Nethercan it be layd, that their igno-
rance excused them, because none can
be saued without faith, without the jus-
tice of Christ, without the participatio
of Christ's satisfaction, without the re-
million of sins, as the Scripture, especial-
ly of the new Testament, every where
teacheth: no ignorance can make or cause,
that any may be saued without them.
Wherefore there is no euation heere: for
eyther be all damned, or els Luther's
and Calvin Religions be false, and im-
pious in their principal doctrine tou-
ching Iustification.

Loc
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Loc. heere 12. Reasons, by which it is made plaine, that these new Religions be to be shunned, as faire and pernicious; and now we come to our last Consideration.

X. Consideration.

and conclusion of this whole Consultatio.

Lastly, that Religion is to be imbraced during life, that we would with we had followed, and held at the house of our death, and whereof we may be able to give a just account, where we shall stand before the tribunal of Christ. For touching what is to be done, there cannot a better Consultation be had, then by the consideration of death, and of the latter judgement; namely that we make an election of that here, which in the article of our death may make most to our profit; and shunne that which may at that tyme procure or cause our certaine ruine & perdition, or at least hazard the same. And such is the Catholike religion; & that we shall have a will to preferre it when we come to dye,
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dye, is evident.

First, by the example of very many, who, though they have lived as heretics, yet when they come to dye, do desire to dye Catholicks: for so to do they deeme it most for their security.

Secondly, for that every one then wineth he had done many good works, and that he had carefully taken heed of all sins, to both whereof the Catholique Church hath effectual inducements: & Lutheranisme and Calvinisme have neither the one, nor the other, but rather bringerth in a contempt of good works, and liberty of life.

Thirdly, for that the Catholique Religion hath many remedies, and preservatives which are not in that dreadful passage to be censur'd, as repentance for their sinne, the absolution of Priests, the Sacraments of Extreme Unction & holy Eucharist, which cause great comfort, and confidence to the faithfull: for by them Christ's satisfaction is communicated unto vs. But a naked faith is a very cold, and weak help in that article. For how may you in earnest persuade your selfe, that Christ is propitious and mercifull unto
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unto you, that you are iuit, and to be by Christ saved, who contemne the remedies by him appointed, and determine to dye out of the communion of the Catholike Church? All sects of this time do brag of this fayth, but all of them shall not be saued: for as much as there is but one true religion of Christ, out of which none can be saued, as not only all Catholikes, but Lutherans also, Calvinists, and Anabaptists do also teach. And therefore your speciall fayth will not profit you any thing, vnsles you professe Christs true religion.

That also such as have imbraced the Catholike fayth, and persecuted in it, shall easilie be able to give an acompt of that they have done, vnto the supreme Judge, and that not any daunger at all is on that part towards them, is cleare. For suppose, that I stand before that dreadfull Tribunall, and am asked, wherfore I imbraced the Catholike, or Papistical Religion, as they now term it; and that I do not rather, leaving it, passe to that new religion, created, and reformed by Calvin? I will with great security answere: That I therefore held the Catholike
What a Catholic will answer at the day of Judgment...
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verses. It hath for so many ages stood
immovable against all heresies, and per-
tecutions of Tyrants, neyther could
the gates of hell any thing procure a-
gainst it: whiles all the contraryes be
found in the new Religions. And there-
fore I had no reason at all to revolve from
this Religion, or to make any doubt of it
at all.

But to omit further to prosecute
other thinges of this kind, is it not in-
ough for my security, that I am sure,
that I have followed that religion, in
which I see men of most holy life, and
most celebrated for miracles, S. Malachi,
S. Bernard, S. Dominike, S. Francis, and
al others, who were true hundred yeares
since by their heavenly conversation, &c
wonderfull workes, an admiration to
the world, to have liued, and died? For
most cleare it is, that those celestiall
soules, so addicted and devoted to God,
so deare and familiar to him, could not
possibly be deceived in a matter of so
great consequence. And therefore in this
cause of religion and faith I securely fol-
low such captaynes & guides, that have
gone before me.

N But
But now tell me, you, who have embraced another religion, what reckoning can you give of that your deed, when you shall be asked about it. You will perhaps answer, I did therefore forsake the Catholike faith, because I thought it full of Idolatry, Superstitions, and human traditions: because I thought that Antichrist did command & bear sway in it: because I thought the Catholikes did rely upon their own merits, and not upon the price of thy blood. But what if the Diuells bewitching you, which now hath a possession of your mind, should then be taken away, & you should plainly see your selfe deceived, what counsfal would you take? for then there will not be any more time for penance, and repentance. Will you peradventure allege ignorance? But that will not excuse you, because you might easilie have knowne the truth, if you had vsed the diligence, that you were bound to do in that important matter. Neither euer wanted you instruction of doubting, which should have moved you to secke for resolution. Wherefore as it shall not excuse...
except the lewes that they erred of ignorance, because they might have known the truth, so shall it not excuse you. For that you might without sin depart from the Catholike Church, it was your part not only to thinke, and upon certayne light suspicions to conceyue, but also most certainly to know, and letting aside all affection to be most assured, that there were those cuills in the Catholike religion, so as there might be left no further scruple in your mind, nor any just cause of doubting in the matter. But you were so farre from having such a certitude touching the churches errors, as you had not any probable reason to perswade you to the contrary. For by what probability, or pretence of truth could you be perswaded to thinke that that religion was obnoxious to Idolatry, and to so great errors, which you saw imbraced for so many ages, of so many men, renowned for their wildome, & holines of life; Which you saw honoured with such, to great, and many miracles, & martyrdomes! Which you saw spread all the world over? In which there was an exceeding conspira-

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What Fayth & Religion

tion and concord of the Doctors, a perpetuall succession, and a most manifest and knowne continuance from the Apostles? How can it possibly be, that none of the Doctors, nor no holy man did for so many ages together note and obserue this Idolatry, these Superstitions, and errors?

Againe, how could you persuade your selfe, that, that is Christes true religion, which maketh God the author, & mover, ye compeller to all wickednes? that spoyleth men of the liberty of free will? that taketh away the care of exercis- ing of good works? that openeth a most wide gate to all manner of wickednes, as doth Atheisme? that vnder thew of Christian liberty, exempteth and freeth the subiectes from the lawes and obedience to their Princes, that reviueth and bringeth many ancient and condemned hereties to light againe, the authors whereof be not recommended for any austerity, conversation, or sanctimony of life, nor celebrated for any miracles, but me giuen to the pleasures of the flesh, covetous of things of the world, ambitious, loose spoken, seditious, infamous for
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for Apollaty and sacrilegious Mariages, given over to lust, and withall wonderfully inconstant in doctrine?

Finally, if any of these new uppurt Religions be true, then there was not any religion of Christ for so many ages past: Christ's Kingdom was ruined and overthrown: God's promises touching the stability and continuance of his Church were made void: the gates of hell prevailed against it. The Gospel was then for so many hundreds of years preached in vaine: in vaine was it believed: in vaine were so many converted from paganism: in vayne were Baptisme, & other Sacraments administered: in vayne were fasts kept, and mortifications of the flesh practised: in vaine were martyrdoms endured, and the blood of so many thousands shed for the confession of Christ's name. Therefore all those of our religion who are gone before us, are perished, so many thousands of martyrs & Confessors, so many soules consecrated to God, celebrated for holines, miracles, and the spirit of prophecy. For all of them had not any part of true religion in them, nor true justice.
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and all were given to idolatry.

But if all this be false, blasphemous, and even horrible to think, how could it be, that you could not think, that those religions, out of which so horrible things are manifestly deduced, might be false, or at least that you doubted not of the? And if you doubted, wherefore laboured you not to understand the truth, on which your whole soul's good depended?

Our Lord admonished, that we should carefully take heed of false Prophets, who come unto vs in sheepe's clothing and inwardly be ravening wolves. How did it not come at one time or other into your mind, to think and to fear, lest Luther, Calvin, Socin, and the like, were of the number of them, of whom our Lord premonished vs to beware? For these men under a glorious shew of God's word, and of the pure Gospel, pretended themselves unto the world, as sent of God for the saving of the sheepe, and in the meanest they destroyed the sheep with the poisoned food of their doctrine. By their fruits, saith our Lord, you shall know them. And what fruite is this? Sedi-
Is best to be imbraced.

Seditions, wars, the spoiling and overthrowing of Churches and Monasteries, the running of Cities, the abolishing of ancient piety and devotion, the giving scope to all enormities and wickednes.

We know by testimony of the Apostle, that many heresies shall rise in the latter times, and that many false Prophets, and seducers shall by the instigation of Satan show themselves. Wherefore as often as any new doctrine, that opposeth itself against the Church, putteth the head forth, we must at least suspect it, together with the Author thereof.

Wherefore I desire and beseech all, that be out of the Catholike Church; by the condescension of God, whereby we are created, and by Christ's blood whereby the whole we are redeemed, by the overfalling inheritance which we expect in heaven, and by that torrent and fulmeasure of Divine pleasure, wherewith they shall be there replenished who shall persevere in truth and justice to the end, that they would apprehend and conceive of this business thoroughly; and attentively con-

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consider,
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Consider, whether they stand upon a solid and sound foundation: whether they are likely to be secure, touching their religion, at their hour of death, and when they shall stand before the Tribunal of Christ, in that instant of time, when an eternal, and immutable sentence is to be receyued. Let them examine this our Consultation, which we have written to that end: Let them not rest untill they shall have duly discussed all, and gotten the plain evidence in a business so greatly importing them.

Let them think, how great a punishment attendeth on them, if the religion that they hold, be hereby, & themselves be heretiks. And that it is hereby, and a most pestilent one indeed, all Catholike Doctours, all Universityes, and all the Christian world (excepting those who follow it, the number of whom, compared with others, is very little, and their learning very mean) do hold for undoubted, & most certaine: in so much as an infinite number there be, who be ready to dye, and to expose the everla
ing salvation of their souls for confession thereof.

And
And in very deed Heresy is a most grievous sinne. First, because it is the great cause, that a man preferreth his owne sinne He- judgment before that of all the Fathers, or all the Doctors of the Church, of all Councells, and of all the Bishops of the whole world. For he contemneth them all, as men destitute and devoid of God's Spirit, which he arrogateth to himselfe alone, and to others his like: and therefore wonder it is, how great pride there is. Secondly, he censur eth Christ's Spoule which is the Church, to have committed adultery with Sathan, & to be the childe of perdition. Thirdly, he chargeth her with the crime of Idolatry, and with divers superstitions. Fourthly, he calleth forth many blasphemies against the holy Eucharist, and Gods Saints. Fiftly, he handleth all holy, & sacred things after a most unworthy manner. Sixthly, he calleth Christ's Vicar on earth Anti-christ, & calumniateth and reproacheth him a thousand ways, without any colour of truth at all. The same doth he with all degrees, & orders of the Church. To be short, every Heretike hath a good will to overthrow the whole Church.
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Of 

Church, and to extinguish at Catholike religion. Thus you see, that the heretof of our age contayneth extreme pride, many foule blasphemies, many calumnies, frauds, and molt injurious proceedings, many sacrileges, and an extreme and deadly hatred against Christ's Church. For all these caills, and many more be intrinsically in heresy, and it habitually inclineth unto them, & daily doth (even actually) move, and druide unto them. So do all Doctors of the Catholike Church hold of Heresy, and the thing is more then playne of itselfe, as experience teacheth. And therefore Heresy, comforted with these her Impes and offspring, is a greater sinne, then be an infinite number of sinnes of Catholiques.

And now according to what we have said, let them, I beseech you, daily weigh and consider, how great will be the punishment of this sinne. For if but for one sinne of theft, or of fornication, vnlesse a man here help himselfe by the antidote of penance he is to endure fire everlasting, as the Scripture teacheth: what and how great paine and punish-
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ment is he to expect for the sinne of here-
resy which exceedeth a thousand theists,
and a thousand fornications. If the
paine, that our fire naturally infliceth,
should be a thousand tymes more harte
and scorching then now it is, and one
were cast into it, how sore, incompre-
ensible, and insufferable a paine would
it be?

Let none flatter himselfe, that there
shall not be in that place the paine of fire
but only I know not what terrors of
God incensed with anger, as Calvin fei-
gneth. But this affirmation of his is our
plainely repugnant to Scripture, for as
much as it faith: Goe see into fire everlastinge.
Againe: Their wormes dyeth not, and the fire is
not quenched. Againe: He shall upon sinners taine
snares, fire, and brimstone, and the spirit of tem-
pests shall be the part of their cup. Thou shall put
them as a furnace of fire in the ymce of thine an-
ger. Our Lord in his anger shall trouble them:
and fire shall devour them. The false Prophet was
thrown into a poole of fire and of brimstone. The
same is the opinion of all the ancient do-
cors besides: wherefore we must hold for
certaine, that there shall be a true fire
there more intensive & more scorching
then

Math. 25.
Marc. 9.
Psal. 10.
Psal. 20.
Apoc. 20.
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then out fire here, where in all heretiks shall burne, and shall be tormented both day and night for all eternity, as long as there shall be an hell, as long as heaven shall stand, and as long as God shall live who dyeth not. And the smoke of their torments shall ascend in the sight of our Lord for ever and ever. These words be most faithfull, and true.

Then shall they accuse them, who deceived them, and their masters by whom they were drawn and brought into that misery. They shall accuse the diuell who blinded their eyes, that they saw not the truth, and under a pretence of piety diversely bewitched them. The shall also accuse themselves for giving care unto them, for so foolishly embracing a new doctrine without diligently examining it before and for having been so blind, negligent and sloutheart in discussion of a matter, that so sincerely concerned them. Wherefore, to the end they may not cast themselves headlong into this gulf and sea of miseries, let them with all care, study, and diligence examine this whole businesse of religion, and there about see the counsaille and advice
Is best to be embraced.  

of men of greatest wisdom, learning, &

vertue.

But one thing there is, that is most

of all wont to hurt this sincere delibera-

tion, and that is a certaine anticipating

and foregoing opinion, that possesseth out of the

very many touching the Idolatry, super-

stitions, and abuses of the Catholike

Church. Wherefore let them in the first

place for a time lay aside this their preci-
pitate and fore-running judgment, and

think that they may be deceived in the

matter. For it seemeth a thing beyond

belief, that most holy and most learned

men, such as the Church ever had very

many, did eycber not see this Idolatry; if

there were any, or if they say it, did not

onely not reiect it, but also did with all
diligence retaine and imbrace it. This

is a calumniation of old, both of the Ma-

bomeians, and of the Image-breakers.

And there never was yet any Sect of

heretikes, which did not with extreme

rancour and malice oppugne and oppose

it selie against the Church, and impose

very sore and great errors & abuses vps

her. For such a pretence mete was it for

them to use, that they might seeme to

have
What Fayth & Religion have had just cause of their scuolt, and departure from the Church.

Secondly let them not cease to crave light from God, whereby they may clearly understand, which is Christiestre true religion, and true Church, and let them yeld themselues ready to imbrace it.

For fayth is Gods gitt. None, sayth he, can come unto me, ydes my Father shall draw him. None can come to Christ by true fayth without light giue him from the father of heauen: and therefore let them labour to procure this illustration, this light, and this drawing, by carnell and continual Prayer: let them say with the prophet: Lighten mine eyes, that I may never sleep in death: least when I am to depart out of this life, myne enemy may say, I have preuydeled against him. Put forth thy light, and thy truth, let them conduct and bring me unto thine holy mounts, and into thy tabernacles. Make known unto me the way wherein I may walke, because unto thee have I lifted vp my soule. Deliver me out of the hands of the enemies of my soules good. O Lord, so thee have I fled for succour, teach me to do thy will, because thou art my God. And the like.

To prayer let them joyne almes and beneficence towards the poore and needy.
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needy. For how much these two auxile,
and profit towards the obtaining of
light for the imbracing of the true reli-
gion, is manifest by that example of
Cornelius the Centurian, to whom it was
sayd by an Angell: Cornelius thy prayers and
thine almes have ascended to be remembred in the
sight of God. And now send to Toppa, and send for
one Simon, who is surnamed Peter: he shall tell thee
what thou must doe. Let them therefore
propose this example unto themselves,
& imitate it, who in this busines of true
religion have a desire to be directed of
God.

In the meane tyme let them with
diligence, and with an earnest desire of
knowing the truth, ponder and consider
those things, that be in this Consultatio
proposed: and if they find therein any
thing euyther doubtfull, or not suffici-
ently understand, let them repaire to Ca-
tholike doctors, who will with facility
give them such satisfaction in all matters
as their mind may in conclusion find full
repose, and quiet in the light of true re-
ligion.

This is that which we desire and
equate, and with most humble petition
and
and suite beseech at thy handes, O true light, light eternall, and the light both of men, and Angells. For notwithstanding they have been seduced, misled, and carried away by the guile and deceit of the Diuell, and have revolted from thee and thy Church, and have made war against thee, and it; yet they be thy creatures, formed to thine Image, and likeness, redeemed and ransomed with the price of thy bloud, made and called to the inheritance of heaven, &c. to be comforts in thy Kingdom.

Let not so noble a worke of thine perish, which cost thee so dearely, which will yeald thee eternall praises, if it once know the truth, and which will to thy glory shine for all eternity. Disperse and drive away the soule darknes, that hath now possession of their mind. Disolve & undo the diuells bewitchings of them, whereby the eyes of their mind be blinded, & their fancy and imagination perverted. Put into them a true and sensible apprehension and feare of that inextinguishable and everlasting fire, prepared for all those who have not communication with the true Religion. Inspire them with
with a burning love and desire of understanding the truth, & of procuring their own salvation. Present unto them the light of thy mercies, that they may know thy word, and have a true understanding of the fold wherein they formerly were, that it was not thine, but the Devil, in which all such, as continue as they are, be delivered not to life, but to greater perdition, to be food for the fire, and made for death: \textit{Death shall be assigned upon them. Reduce and bring them back again into thy fold, that in it they may refresh themselves with the healthful retreat of thy doctrine: and by thy wonderful Sacraments may receive cure of the old wounds, that Satan had formerly given them, and increase in thy spirit, in the spirit of humility, & fear of our Lord, in the spirit of meekness and charity, and may receive force and strength to life everlasting, wherein made together with us, after the instant of this life, companions of thy glory and bliss, they may praise thee, and glorify thee for ever and ever.}

And now am I in the second place briefly to admonish Catholicks, that they
duly ponder with themselves, how exceeding great a benefit this is of true religion, which hath by divine favour hap-
ined to them before infinite others, who are debarred of it; and how much by occasion of it they be obliged & bound
to the Divine majesty. This is the gift & privity and but of a few, if we consider
the infinite number of such as go astray, or stand in doubt, and therefore for this respe& the more is it to be esteemed. Let
them thinke, that in humane things no-
things is to be compared with it, not
pleasures, not honours, not millions of
gold and silver, no not Scepters, King-
domes, or Empires. The margarite perle
of true religion doth exceed all these by
infinite degrees: and he that is possesse
of it, though he want other things, and
is most poore of all terrene things, is most
truly rich; as being a citizen with the
Saints, the sonne of God, an heyre of a
Kingdome, and coheire with Christ; yet so as he must have a will to live con-
formably thereunto. He that wanteth
it, is thrice miserable indeed, though he
otherwise abide in all the goods of
this life, & hath them at his will.
Is best to be imbraced.

This is the most certaine and only way to life everlasting, and none there is, who strayeth out of it, that is not most assured to runne into everlasting perdition. It is a Doctrine of Athanasius, that every one may be saved in his own religion. But as there is one God, one Christ, one truth, one certitude, one justice: so there is one faith, and one religion, and one Church or Congregation of God and Christ, out of which there can be no Salvation. Let them take heed, that they spoile not themselves of so great a good, either out of a curiosity of reading or hearing, or by an improvident and unconsidered conversation with heretikes, or out of a desire of pleasing, and contenting some, or for care of some hurt in temporal life also, or out of an hope of commodity, and gaines, or for desire of honors, or for any other cause. What profiteth it a man if he gayne the whole world, and suffer the detriment of his soule? or what exchange shall a man give for his soule? But he, that lusteth that hurt in his religion, cannot but hurt his soule withal: and therefore let him not be afraid.
saiid to expostulate for the retaining of it; the losing and forgoing wherof is the loss of life everlasting withal. Unhappy be those souls, and unworthy a Christian name, that make but little reckoning of the overthrow of the Catholike religion, so they may themselves enjoy temporal peace for the gathering and keeping of the poore things, and trifles of this life. This madness, and light esteeme of so great a good, will cost them deare, when this short time & moment of life will be once past, and they shall upon the sudden be brought to that eternity, that never endeth.

Many seducers have come into the world, many do under a sheeps skyn, & under a faire & flattering shew of Gods word, hide and conceal their woulth fury, to the utter ruine of Christs sheep. Our Lord admonished vs more the once to take heed of them; the Apostles inculcated no lesse, as did the holy Fathers also: He, that shall touch pitch, shall be defiled of it; he that toucheth dager, shall perish therin. The times were never more trecherous to mans salvation, then now they be: the diuell was never more frequent in bewitching and decei-
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deceiuing: men were never more easily
carried away with the spirit of inconstancy;
the operation and working of error
never or more force: & finally get at minds
never more touly blinded then now;
and all these do worthily seize upon their
minds who do make a light esteeme of
that noble & great gift of the Catholike
and Orthodoxe Religion, & prefer their
temporal and external goods before it.

Wherefore let them, who make
a reckoning of their owne salvation,
concerne this heavenly gemme, & keep
it with all diligence, for that of it pro-
ceedeth life. And because it is a super-
natural gift, which can nothet be
obtayned, nor kept and held without
Gods help, whiles so many and so great
dangers, and enemies beset vs on all
sides; they must implore and crave help
at Gods handes incessantly to that end,
both for themselves, their children,
and their family, and seek to ap-
pooe God by aimes, and other offices of
piety. For good is prayer with fasting & aimes,
and better then to lay vp treasures of gold. Let
them lead a life correspondent to their
religion, & let them quench their thirst
of
What Fayth & Religion
of terrene things with the expectation
of the celestiall, and euerlafting goods;
ecuermindfull of that saying of the Apo-
tilles: Theythas will become rich, fall into temp-
ration, and into the snares of the Diuell & many
improffable and hurtfull desires, which drowne
aman into destruction, and perdition. For the
rue of all entill is desire, which some euerling have
strayed from the Fayth, and thrust themselves into
many sorowes. With these heals they may
walkon in safety amidst the dangers
of these tymes, conserve and maintaine
unstayned the gift of the true and only
Religion, and by it with facility and
cafe purchase euerlafting: to which
God, of his infinite mercy, bring vs all.
Amen.

FINIS.
AN APPENDIX
TO
THE FORMER
CONSULTATION.

WHETHER
Every One may be saved in his own Faith and Religion.

WRITTEN
By the same Leonard Lessius of the Society of Iesus.

Permissu Superiorum, M. DC. XXI.
THE PREFACE.

We have before in the Preface to our Consultation, set downe and briefly con-stituted a certaine grose error, which holdeth it enoueh for our salvation to be iuue in brist, and that he died for our sinnen. But because it is much spread, and hath sunke deeply into the minds of many; I was requested to treat of the matter more at large, and therefore now I will divide it into two severall Questions, bringing arguments for euyther part.

The first question shall be, Whether it be sufficient for salvation to believe in God, & do no man injury? which is as much to say, as, Whether every man may be saved in his own Faith, which he professeth, if therin he endeavour to live honestly?

The second Question, Whether it be sufficient to salvation to believe in Christ, & that he dyed for our sins, although we believe not many other articles of faith?
THE I. QUESTION.

Concerning the first Question many in these times do hold and are the great opinion that every man may be saved and of in his own religion, & their principal our Ad- reô the which they are moved to this, because it seemeth unto them incredible that all Jews and Turks, many of whom to do deoidly worship God, and deal unjustly with their Neighbours, should perish for all eternity, only because they have not believed in Christ, especially since for want of this believe they seem not to deserve much blame, they being from their infancy trained up in a religion different from Christianity. For why, say they, should God who would all men to be saved, so straiten the way unto heaven? Why should those miserable souls, who according to their capacity do the best to please him, & do wrong to no man, & do lead a just and honest life, be condemned to eternal paine for the ignorance of that thing wherein they were never sufficiently instructed?

O 5

The
The same refuted by foure Reasons.

But this opinion of theirs, although in natural reason it may seeme to carry some colour of truth & equity, yet considering those things which are revealed unto us in holy Scriptures, it is a mere Paradox. For if every Turke and Jew may be saued in their beliefe, then it vayne have the Apostles and holy Fathers so much laboured in preaching & planting of the Christian faith. In vaine so many Martyrs by all manner & kind of torment haue shed their blood, and spent their life in the confession thereof. For they might haue ablayned from this doctrine & profession without any prejudice to their saluation, and haue rested contented with the Jews in the profession and acknowledging of one God. I add further: Then in vaine was Christ made man; in vaine did he worke so many Miracles, that so he might be acknowledged and believed to be the Messiah & Saviour of the world; in vaine was he crucified, and dyed. For none of all these things was necessary to mans salua-
Saw'd in his own Religion

Salvation, it being sufficient to send preachers about the world to persuade men to the belief of one God. After this manner reasoneth the Apostle Gal. 2. If justice be by the Law, then in vain (saith he) is Christ dead: which is as much to say, if justice can be obtained by the knowledge of one God, and observance of the Law, in vain was Christ crucified, because the death of Christ had not by necessity for our salvation.

The 2. Reason.

Besides, hence it must necessarily follow, that the whole Scripture is false, since it telleth us how Christ is our Saviour, Mediator, and Redeemer, and propoundeth him unto us as a Propitiation by faith in his blood, by whose Sacrifice we are reconciled unto God by his blood, our sins are washed away, and with whose faith we are justified. Neither is there any other name under heaven given unto men in which they ought to be saved. Thus speaketh the holy Scripture: and all this must needs be frivolous and false, if every man may be
Whether every one may be be lauded in his owne Religion.

But some may perhaps object, that Christ is indeed our Redeemer, and that all our good commeth from him, yet his faith notwithstanding is not absolutely necessary. For it is sufficient that we believe, that all our good commeth and proceedeth from the bountifull gooness of God vnto vs; neyther is it needful for vs to know by what means it is bestowed vpon vs.

But this not only repugneth to the holy Scripture, but also it is against the reason of the holy Scripture, because the said holy Scripture doth evidently teach vs that Christs redemption is not applied vnto vs but by faith, and therefore, all such as are destitute of the faith of Christ are void of their justification; and remaining still guilty of sinne, are the children of wrath, and in danger of eternall damnation.

It repugneth to reason, because to the end that we may become partakers of any great and unaccustomed benefit, all reason requisite, that we acknowledge the benefit, and our benefactor, & that we honour him as it becometh
saue in his owne Religion meth vs, with all thankes giving: for both the condition of the benefactor and of our benefactor doth require of vs this gratefulnesse of mind. Seing therefore that the benefit of our redemption is so great and unaccustomed, & he who bestowed it vpon vs so great and famous, as also the meanes whereby he bestowed it vpon vs, so strange and meruyslous, it is requisit we should acknowledge all these things, lest we should live and die ungrateful toward so great a benefactor, and leat instead of blessing & thanking him after the manner of the Iewes, we curse and blaspheme him. It is therefore an absurd thing to esteem those who do not beleive in Christ, to be partakers of eternall salvation prepared for vs by Christ. The which also by this may be confirmed, because none can be saued who doth not know God and the benefit of his creation: for otherwise all Idolators might be saued: neyther therefore can he be saued, who doth not know the benefit of his redemption, because the benefit of our redemption is farre greater and more admirable, and doth more apper stayne to the Glory of God, and
Whether every one may be
and of Christ our Redeemer, and requireth also of vs greater honour, service, & thanksgiving.

Neyther is it sufficient for vs to know in general that all good things come unto vs from God, for this is not sufficient for the honour and gratitude which is due unto him, but we must also know what, and how great the benefit is, as also by what manner, way, and means he bestowed it upon vs: that is to say, that he hath delivered vs from sinne, and everlasting death, and that he hath opened vs the way to eternal life, & that after a most admirable manner, to wit by joyning our nature unto his, and by suffering therein death for vs. For this specially commendeth his charity, mercy, and justice: this also exaceth at our hands all duty, prayer, and thanksgiving, these therefore are most necessarily to be knowne to saluation.

The 3. Reason.

If everyone may be saved in his owne faith, then therefore that faith is sufficient to saluation which is not a gift
sawed in his owne Religion. 223

gift of God, but an humane persuation, is grounded of our private judgement, and of
conceyued by our private judgement, & built uppon humane authority, & built uppon a deceytfull foundation. For the
among the
Turkes, although they believe one God Iewe &
to be the Creator of heaven and earth, Turkes is
and to be the rewarder of both good and faile.

euill works, their faith notwithstanding is not of the holy ghost, but of their owne private judgement, or rather of the
diuel: for they do not believe so, because
God hath revealed it vnto men by any
ture Prophet, but because Mahomet,
whome they thinke to be the Prophet
of God, & his instrument to teach mor-
tall men, hath so set it downe in his Al-
coran. Albeit therfore that which they
believe, be true, yet because the ground of their believe, and the whole reason thereof is false and pestilent, to wit, that
Mahomet is a Prophet of God; the faith
it selfe whereby they believe, is deceyte-
full, and the foundation thereof where-
upon it is grounded is hurtfull to salutati-
on, necessarily inclining and forcing the
mind to cast it selfe into all the pestile-
tous errors of that sect. How therefore
0 that faith be called sufficient for them
unto
Whether every one may be 
unto salvation, or that they can be saved 
by that faith? How can that which is 
vncestayne, deceitful, & pestiferous, be 
made the foundation of our justice before 
God, or of eternal salvation?

In like manner, albeit the Iewes 
do believe the same, or rather more 
things agreeable unto truth, yet the faith 
wherby they do believe them, is deceit-
ful and void of the spirit of God. For 
the whole reason or cause of their belief 
is, because the Rabbins and Doctors of 
their Synagogue, do so interpret the holy 
Scriptures unto them. For they are 
the rule of their belief, or which is all 
one, the holy Scripture, as it is subiect 
to their interpretation. But this whole 
reason of their belief is deceitful, and 
no lesse hurtful and dangerous, then that 
of the Turkes: for it is no lesse hurtful 
to believe, that their Rabbins interpreting 
the holy Scriptures are indued with the spirit of God, then to believe 
that Mahomet is the Prophet of God; 
neither are they drawne into lesse ab-
surdities by the force of that principle. 
How therefore can that faith be the found-
dation, or ground of salvation?
Saken in his owne Religion.

The 4. Reason.

Finally this opinion maketh no difference betwixt Turcisme, Judaisme and Christianisme, but in some few indifferent matters, and nothing necessary vnto salvation; in so much that it is all one in what religion thou livest; seing that thou mayst indifferently in all of them obtayne thy salvation; the which is nothing els, but to open the way to the Alcoran, & to make Mahomet equal with Christ, or rather manifestly to bring in Atheisme. For to approve every Religion is to take away all Religion, and to think none necessary, seing that the true Religion can be but one.

The fundamentall reason whereupon this opinion especially relyeth, is of no moment. For first, if it be not in-credible that God for the space of some thousandsof yeare hath left the whole word in Idolatry, excepting only the Jewish nation being but a little portion or corner of the whole world, and have permitted it to be utterly overthrown, albeit there were so many rare
Whether every one may be
wits among them, so many diligent
worshippers of God, and all humane
justice, and honesty; it should not also
seem incredible, if we lay that now,
also he suffereth the Turkes and Iewes
to perish.

Secondly, the Turkes and Iewes
are left to be excused now, in that they
do not believe in Christ, then the Hear-
thens were in times past in not acknow-
ledging one God to be the Creatour of
heaven and earth. The reason is, because
when almost the whole world was in
Idolatry, the fervent heat of the commo
custome carrieed all by force away with
it: neyther was there any reason offered
vnto priuate me why they should great-
ly doubt of their Religion: neyther if
there had bin doubt objected vnto them
could they find out any easy way to
know the truth. But now after that the
fayth and Religion of Christ is diuulged
throughout the whole world, and that
Christians are every where extant, it
cannot be, but that many occasions are
offered vnto the Turkes and Iewes of
doubting of their Religion. They are
bound therefor to discusse, and conferre
the
the matter with the Christians dwelling nigh unto them; the which if they do not, but auert their minds from these kind of thoughts, by reason of the hard they bare vnto Christian Religion, or upon some other cause, they make themselves inexusable before God: for the business of our Religion & salvation is of so great weyght and importance, that it ought to be preferred before all other things, & when there is any just reason of doubting offered, it must with all diligence be examined, albeit we should for that purpose be forced to go into farre countries for our resolution.

Lastly, if there be any who have heard nothing of Christian Religion, or which do thinke that there is nothing whereby they may be iustly mooved to any further inquisition, those men shall not be damned for the sin of infidelsity, that is to say, because they have not believed in Christ, but for some other thinges, which they have done agaynst the law of nature, the which by help of God they might have eschewd: for God hath not left them so destitute of his prouidence and help, but that they may
Whether every one may be
may avoid those sins which they do
commit, if they would; as they may &
ought to cooperate with God's holy in-
spirations, and take comfort and plea-
sure therein. None therefore can impute
his damnation unto God, albeit the
way be strait unto salvation, but unto
himselfe, to his owne negligence, I say,
and wickednesse, whereby he hath ne-
glected God's holy inspirations, and co-
temned his profitable admonitions, and
willingly and wittingly agaynst his
own conscience hath thrown him selfe
headlong into sinne, it being his utter
ouerthrow.

THE II. QUESTION.

The other Question is, whether it
be sufficient to salvation to believe
in Christ, and that he dyed for our sinnes
albeit we will not believe many other
things. Many, especially of the common
sort of people, do esteeme it sufficient, so
that those things be believed which are
set downe in the Apostles Creed; of God
and Christ; other things they account
indifferent, and euerie one may believe
what
saned in his owne Religion. 229
what with a good tayth he pleaseth, but they will have the Apostles Creed beli-
ued of evry one, in that sense which seemeth best unto any of them. They con-
clude therefore, that any who con-
feleseth Chrift may be saued in his owne
fayth, whether he be a Papist, or a Lu-
theran, or a Caluiniift, or an Anabaptift,
or of any other lefft, for all these have the
same head, which is Chrift; all do rely
upon the same Foundation which is Chrift Coles 2.
Ieffu; they cannot therefore be deceived 1. Cor. 3.
of their salvation albeit they disagree in
all other things. Herupon some noble
men who do use these new religions to
the establishment and increase of their
power and dominions, doe labour very
much to make one Church of the Luthera-
ans and Caluiniifts, and they goe about
to perswade vs, that there is no difference
amongst them, but in some small points,
& indifferent matters.
But this opinion doth include in it
many inconveniences.

The 1. Reason.

First, because it saueth almost all

P3

the
The same Heretics: for most of them did confess Christ & believe the Creed in their own sense. The Arians therefore might be saied in their hereby who denied God the Sonne to be consubstantial with his Father. The Macedonians who made the holy Ghost lesser than God the Sonne. The Nestorians who affirmed there were two Persons in Christ. The Eutychians who held, that the Flesh of Christ was converted into his divinity. The Apollinaristics who sayd, that the divine Word was united in Christ, as a reasonable soule is united to the body. The Monothelites, who affirmed that there was one only will and operation in Christ. The Pelagians, who denied original sinne, and taught that a man by his natural forces might deserve the Grace of God, and his salvation. The Donatists who affirmed, that the Church of God was every where perished, but only in Donatus; his company. The Nouatians who denied penance to those that had denied their faith. The Monoranistes who thought Montanus to be the holy Ghost. All these according to this opinion, everyone in his
saued in his owne Religion.

his owne faith and herety might be sau-
ued, because they believed in Christ, &
did hold the Apostles Creed no lesse to
be believed, then now adayes the Lu-
therans and Caluinsits do. But what can
be sayd more absurd or more like a para-
dox in the Church of God? For if etern-
all saluation may be obtayned by this
kind of sayth, why have there byn hol-
den so many Councils agaynst those her-
resies, the Bishops throughout the
whole world being assembled together
with so great labour and charges? why
have those heresies bin so often condem-
ned by Excommunication? why have
the holy Fathers so much laboured in
the extirpatiō therof? why have Catho-
likes so much detested the conversation
and company of those Heretikes? why
would some of them rather choose to
suffer banishment, death, and all kind
of torments then to subscribe unto any
of these heresies? All these things truly
have byn done in vayne, foolishly, and
wrongfully, if in these sects eternall sa-
luation might have byn obteyned: the
which being no wise man can say, we
must of necessity confesse, that those

heresies
Whether every one may be herebyyes were the plagues of louies, and that saluation could by no meanes consist with them.

The 2. Reason.

Secondly, because it condemneth all antiquity of error, who hath alwaies judged, that Heretikes cannot be sav’d, and therefore it hath opposed itselfe so vehemently against them, and hath alwaies very diligently confuted them.

The 3. Reason.

Thirdly, because it condemneth the Apollie himself, who in his third to Titus commandeth vs in this sort: Eschew an heretike after one or two admonitions, knowing certainly, that he which is such a one, is overthrown, and sinneth, being condemned by his owne proper judgement. Why doth he command him to be eschewed, if his error be not a hindrance to saluation? why doth he say, that he is overthrowne & condemned? In like manner in his 2. Tim 2. Their speach (sayth he) creepeth as a canker.
sawd in his owne Religion. 233
therefore the canker is a disease which
killeth a mans body vnlesse it be cut a-
way, so is an Heretike vn tro a com-
pany of Christians and Catholikes.

But some peradventure will ob-
ject, and say, that none is to be accoun-
ted an Heretike, but he who reiecth
Chrift, or denieth something belonging
unto the Creed. But this is absurdly, &
unwisely spoken, for so he should not be
an heretike who should take away both
the old, and new Testament, and should
say, that those things are euyther feyned,
or written by the spirit only of a man,
and as the writings of prophane authors
subject to many errors. He were not an
Heretike who should deny Hell; or the
eternit; of the paynes theret, or should
affirme that all the Diuells should once
be saved, seeing that there is no mention
made of these things in the Apostles
Creed: he should not be an heretik who
should forbid mariage, and who should
say that mariage were ordeyned by the
Diuell, who also should affirme that
some kind of flesh is of it owne nature
unclean; all whose notwithstanding
the Apostle judgeth to be Heretikes.

P 5  Tim.
Whether every one may be

Tim. 4. He were not an Heretike, who should say that there are two persons in Christ, whom notwithstanding S. John calleth an heretike, and Antichrist Epist. 
1. c. 4. He were not an Heretike, who should deny Baptisme, and all other Sacraments. And finally none of those of whom we have spoken before, were to be accounted Heretikes: the which is contrary to all antiquity, and all the Doctors who have lined in these ten or twelve ages past.

The 4. Reason.

Fourthly, this opinion doth make all the foresayd heresyes, and sectes equall with the Catholike faith and Religion, affirming that we may aswell be fau'd in them as in it. The Catholike Religion therefore shall be no better then Ari-anisme, Pelagianisme, Nestorianisme, Eutichianisme, and other false Religions; the which both in it selfe is most absurd, and nothing els but to induce a new Atheisme. For to affirme all Religions to be good, and that it little importeth the worke of our Salvation what Religi-
Saued in his owne Religion: 235
Religion we professe, is to make no account ot any Religion: for if there be any Religion, it cannot be but one, as there is but one Truth, one Justice, one Faith, one happiness, one Lord and God, and one Man Jesus Christ, mediator of God and man.

The 5. Reason.

Fifthly, it is a skornefull thing to say, that it is sufficient for everyone to believe the Creed according to their owne sense and understanding thereof, seing there is but one only Truth, to the which if we do not attaine, we believe that which is false; but a false sayth auyyleth nothing to salvation. It is therefore all one whether thou belieuest the Creed after such a manner, or after no manner at all: one therefor may be saued albeit he doth not absolutely believe many articles. The same alfo may be sayd of the holy Scriptures. For if it be sufficient to believe the holy Scriptures understood in their owne sense, seing that this sense may often tymes be erroneous, it will not suffice, albeit thou doest not belieue
Whether every one may be
lieue them at all; for a falte sayth can be
no more needfull to salvation, then no
sayth at all, that is to say, whereby one
doth absolutely believe nothing at all.

Yf thou dost say, that the Creed
must be believed in a true sense, the thou
condemnest all the Sectes of this tyme,
whereof there is none which belieueth
all the articles of the Creed in the same
sense with Catholikes, or which doth
not differ one from another in the expli-
cation of the Creed. Wherefore seing that
there is but only one Truth, it necessari-
ly followeth, that all Religions lauing
one doe erre from the truth, & therefore
are not sufficient to salvation.

But it is evident, that they differ
much in the understanding of the Cre-
ed, for that Article, And in Jesus Christ his
only Sonne, the Arians, Tritheitians, and
many Caluinistes affirming the Sonne
to be lesser then the Father, doe otherwysie ex-
plikeyt then the Lutherans, & Catho-
likes do, who hold God the Sonne to be
equall and consubstantiall with his Fa-
ther. The article of Christ's descending into
hell, the Caluinistes do otherwise under-
stand, who do think that Christ suffere-
sanct in his owne Religion 237
ged there the torments of the damned soules, and that he doubted of his salua-
tion, and that he was affrayd least he should be wholly consumed by everla-
ting death: otherwise Catholikes and Lutheras hold, who say that such an ex-
position is not the sense of that Article, but the blasphemy of Calvin. The article
of Christs ascending into heaven, is otherwise vnderstood by the Lutherans, and Vbi-
quitarists who hold Christs body to be present euer where and in all places, as
his divinity is presett euer where: other-
wise the Caluinists and Catholikes hold,
who do not doubt to affirme, but that
by this exposition the whole Creed is
overthowne, and that Christs Incar-
nation, Natiuity, Passion, death, ascen-
ding to heaven, and his comming to
Judgement is therby quite taken away.
The article of judging the quicke and the dead,
the Catholikes do otherwise expound,
who hold that God shall so judge vs that
he will reward our good workes with
heaven, and punishe our euill deeds with
hell: otherwise the Caluinists and Luther-
ans, who deny all reward to good
workes, and that God only in his diuine
judge-
Whether every one may be judgement will principally esteeme, and reward speciall sayth only. The article of the Holy Ghost, the Catholikes, and Lutherans do otherwise understand then the Arians, and many Calvinists. The article of the Church, the Lutherans and Calvinists do understand of the invisible congregation of those which are predestinate; the Catholikes do understand it of the visible company of Catholikes, wherein many are predestinate, many are reprobate. The article of Communion of Saints, the Lutherans and Calvinists do so extenuate that they take away almost all the communion helden by Catholikes. The article of Remission of Sinaes, they explicate of not imputation only, not acknowledging any inward renovation by inherent justice and the infused gifts of God, after which manner the Catholikes do hold that Sinaes are forgiven.

By these it is manifest, how great a difference there is in the understanding of the Creed. Seing therefore that there is but only one Truth, and this in our Consultation we have shewed to be among Catholikes; it necessarily followeth
Sauld in his owne Religion 139

lowerth, that all other Sectes do hold a
false doctrine, and sayth of the Creed.
If therefore a true sayth of the Creed be
necessary, it cannot possibly be, that e-
every one may be saued in his owne faith
and Religion. If a false faith sufficeth, how
can a false faith helpe vs to saluation?

The 6. Reason.

Sixtly, the holy Scripture is of no
lesse authority then the Apostles Creed,
neither doth he a lesse injury vnto God,
who denieth any thing cleerly expressed
in holy Scripture, then he who reie-
ceth some article of the Creed: there is
therefore no reason why sayth should be
restayned vnto the Creed only, and that
we may believe at our pleasure in all o-
ther things what we list, seeing that we
are no lesse bound to believe all things
contained in holy Scripture then the ar-
ticles of the Creed: for albeit we are not
bound to know distinctly all such things
as are in holy Scripture, we are bound
notwithstanding in generall to believe
all things; in so much that without the
sin of hereby, we may not reiect as false
Whether every one may be and doubtfull, any thing conteyned therein. By what colour therefore or probability can it be said, that it little importeth, how in other matters thou belieuest, so that thou belieuest full in Christ and his Creed. Why must the Creed rather be still kept then all the holy Scripture, seeing that the authority of the Creed is no greater then that of the holy Scripture? This fancy truly is very foolish and simple, and altogether voyde of any good ground whereon it may rely.

The 7. Reason.

Seauently, in every act of faith we must not only regard what we do belieuest, but also, and that principally, upon what ground we belieuest, & what is the whole reason of our belieuest, for of what kind the motion or reason of our belieuest is, of the same is our fauyth: if it be certaine and infallible, our fauyth will also be certayne and infallible: if it be uncertayne, our fauyth also willbe uncertayne, and subject to error; as for examplesake: The Turke belieueth there is one
one God Creator of all things, because his Alcoran doth teach him so, which he thinketh to be written by the Spirit of God; his fayth, albeit he believe that which is true, relyeth upon a false and deceitfull reason: by the force whereof he is moved to believe many false and blasphemous things; as that there are not three Persons in the B. Trinity, and that Chrifi is not God, and that Christ is inferior to Mahomet, and that Circumcision & the like are still to be kept. That fayth therefore by reason of the foundation is both deceitfull and hurtfull: the same hapneth unto all heretikes, the which being supposed I urge the argument in this manner.

That fayth which relyeth upon a false foundation, albeit it believe some things which are true, cannot be sufficient to salvation: but the fayth of all the sects of this tyne relyeth upon a false foundation: it cannot be therefore sufficient for salvation. The first proposition is manifest in its selfe, for how can that which is deceitfull & uncertayne be the foundation of our eternall salvation? How can the true Religion whereby
Whether every one may be we please God, be grounded in a false deceitful sayth? Truly it is no less repugnant to reason, then if thou shouldst say, that truth is grounded upon lyes, wilcoyne upon error, and vertue upon folly.

The faith of all sectaries doth depend upon a false ground. The second proposition, to wit, that all sectes are grounded upon a false and deceitful foundation, I prove in this manner: for either they believe their opinions for the authority of their apostles Luther, Calvin, Melancthon, Zwinglius &c. whom they judge to be endowed with the spirit of God, or because every one of them in their owne private judgement do believe those things to be so conveyed in holy Scripture, or lastly because their owne private spirit doth inwardly testify unto them, that those things are true, or that this is the meaning of holy Scripture; for whatsoever the sects of these tymes do believe, they are moued thereunto by one of these three reasons, and they appoint one of them to be the foundation or reason of their belief: but these foundations, and reasons be altogether false and deceitful.

As
saued in his owne Religion. 247

As for the first reason, to wit the authority of Luther, Calvin, and the rest who first invented these new Religions, that it is deceitful, is manifest, because we see by experience that both they might, and have by often deceived, for they have cooked many things, corrected many things, and in many things have they contradicted themselves, as hath been declared in our Consiliation of Religion in the 9. Consideration, and the 1st Reason. Hence it commeth to passe that few now adays will rely upon their authority, because they say, they were men, and therefore subject to error, wherefore their followers also do leave them at their own pleasure, when they thinke they have found anything fitter for their purpose: their authority therefore is deceitfull, & uncertayne, even by the judgment of their owne schollers, and followers.

Nethere is the other, to wit, their private judgment, whereby they expound the holy Scripture, lesse deceitful: for many false things by that private judgement seeme to be true, and many things which before seemed true are
Whether every one may be afterward judged false. From hence ariseth so great variety and inconstancy in many of them concerning matters of faith, because indeed man's judgment is weak, especially in the mysteries of our faith, and the understanding of holy Scripture, the which far exceedeth the reach of man's wisdom and reason.

Many do answer, that they do not rely upon their judgment in matters of faith, but upon the holy Scriptures which cannot err; wherein how miserably they are deceived by this appearance, because almost all the sects do say, that they rely upon holy Scripture, whereas notwithstanding they differ among themselves in most of the matters, one teaching contrary unto another, the which could by no means come to passe, if they did not rest upon their own judgments, but upon the full and common understanding of the holy Scripture: for the holy Scripture is nowhere contrary unto it selfe, neither doth it anywhere disagree from it selfe: that therefore they so greatly err and disagree among themselves, is caused, by that they make a sense to the holy Scripture.
sued in his owne Religion. 245
ture according to their owne private judgement, the which is diversely framed by them, according to the diversity of judgements and understanding among them: they rely therefore upon the holy Scripture, not as it is interpreted by the Catholike Church & the holy Fathers, but as they in their private judgment do interpret it: for the virtue and force of the holy Scripture doth not only consist in the bare words, but in the sense and meaning thereof: but the private judgement increaseth this sense, and joyneth it to the words of the Scripture as lyfe unto the body: the whole reason of their faith therefore is their private judgment, the which how deceitfull oftentimes it is, may easily be declared by the disagreement of so many sectes. For it is all one whether thou saist, that thou reliest upon Scripture as it is interpreted by thy proper judgment, or that thou reliest upon thy owne judgment precisely in it selfe.

Finally, the third reason whereupon many now adayes do rely, is most deceitfull and skornful of all, a manifest signe whereof is that among the Anabap-
Whether every one may be
enuised, who above all others are gudged
by the instinct of the spirit, there is the
greatest variety of sects and disagreement
of faith; the which could not be, but
that the spirit wherein they rely, and
by whom they are governed is deceit-
ful and variable. The same also is to be
seen among Calvinists and Lutherans,
and amongst their sects and divers factions; for their own opinion is certayne
an evident unto every one of them by
the testimony of their owne private
judgment; the which inwardly teacheth
every one of them and affordeth the te-
stimony of truth unto every one of them,
whereby it is manifest that this spirit is
not the holy Ghost, the spirit of truth,
who cannot teach contraries, or be op-
positive unto itselfe; but it is a wicked
spirit, the spirit of error, who is a lyar
from the beginning, & the father of lies,
who worketh in the children of incre-
2 Thess. 2. dulingy, of whom the Apostle saith, Be-
cause they have not received the charity of truth,
be will therefore send them the operation of error,
8. Tim. 4. that they may believe in lies. And in another
place. In the last days there shall some depart
from their faith attending to the spirits of error,
and
saued in his ovm religio, 247
and doctines of the diuell. For every hereby is the
convin of the diuell. And St. John sayth, Do
not believe every spirit but try their spirits, whe-
ter they be of God or not. For many false Pro-
pets are gone out into the world.

This therefore is the spirit which
bareth rule in the hartes of Heretikes,
whose testimony & operation they fecle
inwardly engratted in their hartes, and
ye they thinke it to be the worke of the
holy Ghost, who so blindeth their
mind, and fantasies, that they judge light
to be darkness, and darkness light, that
the thrinke the most cleare truth of the
Canolike sayth to be an error, and most
filthie errors to be the cleare truth. And
truly if they were not wholly blinded &
bewitched, they might easily perceiue
that spirit whom they fecle inwardly,
not to be the spirit of God, or at the least
they might begin to doubt thereof, seing
that accidents among whome there is to
great attention & variety of opinions,
do all qualitly fecle, boast of, and follow
that testimony of this spirit, and rely up-
pon it in the confirmation of their most
contray opinions: but this bapneth by
the iudgement of God; for as the
Q 4

Iewes
Whether every one may be

248  Jews who would not receive Christ

were permitted to be blinded by the
diuell, as it is manifest by the Apoll. 2. 46
Tbes. 2. so heretikos because they have for-
taken the Catholike fayth (the which is:
no lesse a fault then that of the Jews) are
delivered unto him, that he may as if
were bewitch their minds, & drive the
into all kind of error.

The diuell
doeth so
ner be
witch He
operation of the diuell and bewitching
retijs the
Jews.

But if any will attentively con-
der he shall easfly perceiue a more potest
operation of the diuell and bewitching
of mindes in our Heretikes, then cyther
in Jews or Mahometans, and that or
two reasons. First because the Jews a-
gree in the same fayth, neither is there a
ny variety of sects among the: among the
Mahometans there are only two sects, and
there is no great difference betwixt the.
But among heretikes of these tymes here
are many sects, some arising by the in-
crase of new opinions, who condemne
one anothers hereby, and all these are
risen within the space of 90. yeres, the
which is a manifest signe, that the diuell
meruailously posselleth inwarde the
hurtes of these men, troubling ther fan-
ties, peruerting their imaginations and
udge-
saued in his owne Religion. 249
judgements, that they cannot remayne
or be quiet any where.

Secondly, because the common
sort of people among the Jewes and
Turks do not rely upon their owne judg-
gement, or upon the testimony and in-
stinct of the private spirit, but upon the
judgement of their doctors, or (which is
all one) upon their owne Scripture, as
it is interpreted unto them by the do-
cors of their Religion; they have ther-
fore the rule of their faith and ground of
their belief conformable as it were to
reason, that is to say, the common con-
sent of their predecessors, or the Scrip-
ture explicated unto them by the con-
sent of the doctors of their Religion. But
most of the heretikes of these times do
not respect their Superiors and Apostles
from whom they first receiued this new
Gospel, but they for sake them as men
subject to error, and they rely wholly up-
on their owne judgement, or upon the
testimony of the private spirit, or which
is alone, upon the Scripture only, un-
derstood after the sense of their owne
judgment & private spirit, the which is
an euident sign, that Satan doth so effe-
Q. 5     utally
Whether every one may be equally worke in them & sevitch their mindes; that not only every one feygneth vnto hymselfe new heresies and opinions, but also that he placeth the foundation of his believe & rule of faith in himselfe, & in his owne inward sense and judgement: for every one thinketh himself to be taught by our Lord and induced with the Magistry of the spirit, albeit they be women & yong girles, & therefore to be free from error, and all the holy Fathers to have bin men subject to error. The same they judge of their Apostles and Ministers. But what greater bewitching or deceiving of people can there be, then this? Hence it commeth to passe that they have no certaine and established opinions among them, neither can they set downe or frame any body of doctrine and religion, but they must wander vp and downe in uncertainties, as the private spirit leadeth them; neither can there any disputation be made with them concerning their opinions, being that they do not defend any one opinion, they being by reason of the ignorance of their predecessors altogether unlearned. But of this spirit of folly
saued in his owne Religion 251
olly & madne?e we have written more at large in our Consultation in the 9. Confideration, & the 11. Reason.

By these it is manifestly concluded that all the ground and foundation of faith whereupon the sectes of our tymes relye, is false and vncertaine, and therefor their faith which releyeth theron is unprofiteable, and noileth nothing to salvation.

The 8. Reason:

Eightly, if every one, who doth acknowledge Christ may be saued in his owne faith, Why is there so great disagreement among religions? Why do they excommunicate & condemne one another of heresye? Why do ye Lutherans refuse to acknowledg the Caluinites for their brethren and in their publike sermons and books do call them wicked & blasphemous persons? Why do the cheife of the Caluinites, among which Theodore Beza, the Father of them all, & as it were their Pope next after Caluin, handle the Lutherans in like manner? why do the Anabaptistes call those only of
Whether every one may be of their owne sect, to be the faithfull, & Christians, and account all others as Infidells? Wherby it is evident, that this new opinion of doctrine is not only contrary to Catholike Religion, but to all other sects also, who have in them any zeale of piety & religion, & to be banished as Atheisme only.


Ninthly, that any man be saved it sufficeth not to keepe only one, two, or three commandements, but it is necessary to keepe all, according to those wordes of Christ Matth. 19. If thou wilt Matth. 19, enter into life, keep the commandements. As if any be an adulterer, or theefe, albeit he keep the other commandements he may not be saved, as the holy Scripture often teacheth. In like manner therefore it is not sufficient to salvation to believe two three, or foure articles, but it is necessary to believe all those things which God hath revealed and set downe to vs in his Church to be believed, for fayth is no lesse necessary to salvation then obedience of the commandments of the law of God: neither
Neither should faith be lesse perfect then the obedience and keeping of the law of God. As therefore obedience must extend itselfe to all the commandments, so must faith extend itselfe to all things which are revealed; the which may be confirmed by the wordes of S. James in the 2. Chap. VVho so ever hath kept the whole law, but lye 20. offendeth in one, he is made guilty of all: for he who said, thou shalt not commit adultery, say alfo thou shalt not kill: as if he should say, he is made guilty of al, and shall be punished as a breaker of the whole law, because he hath despised the law-maker, who is the author of the whole law. In like manner therefore he which shall deny one article, although he believe all the rest, is made guilty of violating his whole faith and Religion, because he contemneth God who is the first Truth, who no lesse revealed this then the other: he conteneth the Catholike Church the Spouse of Christ, who is the pillar & strength of Truth, whereby he hath no lesse determined we should believe this then the other. And this is the reason why he is no lesse an heretike who with pertinacy denieth one point of faith, the he which denieth
Whether every one may be
a hundred, because in that he denieth
one, he contemneth God, who is the first
truth and did reveale it: he contemneth
the authority of the Church, the which
did propose it unto vs: he maketh the
Church subject to error and a liar, where-
by he is made also Inceertaine of all the
rest, and looseth all his divine faith: for
the ground of his divine faith being taken
away, his whole faith must needs perish,
and consequently there remaineth only
an opinion or humane sayth subject to
error, whereby he believeth all the rest.

The 10. Reason.

Tenthly and lastly, this opinion is
very dangerous in ye practice thereof, for
it maketh a man that he careth not what
Religion he hold, what he believeth or
not believeth: he doth not therefore secke
after ye truth, and he doth as easily and
with as great security lay hold on false as
true things, yet all men not only Catho-
likes but euen the more principal sects, &
those which are learned wisemen do abso-
folutely affirm, that none can be saved
without the true faith and religion, and
whole-
whosoever are deprived thereof shall perish for ever. The followers therefor of this opinion are condemned of all, and they only promise unto themselves salvation without any author, testimony or reason for it, relying and trusting only in their own vain imagination of their foolish brains: let them therefore hear out of S. Fulgentius what antiquity hath always holden and what the Catholic Church hath taught in all ages. Thus therefore he writeth, setting downe the rules of our common faith in his booke de fide ad Petrum Diaconum, Cap. 38. Believe assuredly (faith he) and doubt nothing at all, that not only all Pagans, but also all Jews, Heretikes and Schismatikes who shall dy out of the Catholic Church shall go into everlasting fire, which is prepared for the devil and his Angels. And in the 39 Cap. Believe assuredly & doubt nothing, that every heretick or Schismatik christned in the name of the Father, & of the Son, and of the holy Ghost, if he be not withing the number of those which are of the Catholike Church, what almes soever he hath made, albeit he shall shed his blood for the name of Christ, can by no means be saved: for neither baptism, nor large and charitable almes, nor death itself suffered for Christ's sake, will avail that w. who
Whether every one may be who doth hold the unity of the Catholike Church, as long as his heretical or schismatical wickedness which leadeth to perdition, shall continue in him.

This hath always been the faith of the Catholique Church, and the most certain and undoubted doctrine of the holy Fathers: the which I would to God all those who remain out of the Church of God would attentively and diligently consider; they would truly and easily perceive in how dangerous a state they continue. Thou, O Christ, the light of the world, shine upon their minds, and enlighten their hearts. Amen.

FINIS.
SIR TOBIE MATTHEW

Charity Mistaken

1630
CHARTY
MISTAKEN,
WITH THE WANT
WHEREOF,

Catholickes are vniustly charged:
for affirming, as they do with
grief, that Protestancy unre-
pented destroys SALVATION.

By Father Edw. Knott, S.I.

Printed with Licence
Anno 1630.
AVING observed the liberty, which men are grown to take, in not holding it necessary to believe that any one religion is precisely true; and that for the excusing of themselves from blame, they shrink to lay the fault on others, as being too strick'd in approving and upholding only one: I have thought fit to employ some of my hours upon examining, how much or little reason they have, in a case of this high importance, either to brag of their own charity, or to impeach the opinion of ours. And therefore I shall humbly pray all my Protestant Readers, to bring attention without passion to the perusal of this ensuing discourse; wherein I will hope they shall meet with cause, to be as good to themselves as I wish, or at least to give over.
mistaking us, though perhaps they shall not care to mend themselves. But certainly if there be any such thing as Hea-
nan, and God, and Christ, and Faith, and Church, and that indeed there be but one: not only shall they be miserable men in the next life, who apply not themselves entirely to the belief of that, and that alone, but they shall one in this world, be worthily held ignorant and imprudent, who taxe me as uncharitable for nothing but because they approve not many. For let that, which followeth, be well weighed, and they will see that not only Catho-
llickes affirm this truth; but that the belief thereof, is also allowed both by the pra
tise and principles, of the chief Pro-
etants themselves in their writings; howsoever the contrary discourse ravisheth too much in the minds & mouths of particular men of that profession, who have many times so much of the good fellow, that they have too little of the good Christian. But I remit myself to that, which follows: which again I recommend to the Reader.
THAT CATHOLICKS ARE
both improbably and improperly charged
with lack of Charity, for affirming
that Protestant unrepented de-
stroyes salvation.

CHAPTER I.

If it be a part of honour and
justice, for a Cauallier of this
world, to defend the rights of
the oppressed; and to contrib-
ute, if there be cause, with particular
care, towards the protection and defense
of some excellent, but afflicted Lady,
whose fame were blasted by the ill tongues
of men: how much more just and ho-
nourable will it be for a Catholike (who
in this time and place, may well goe for
a Cauallier of Christ) to defend the ho-
nour and fame of his Lady and Mother,
which is the holy Catholike Church:
Shee being so innocent, as the immacu-
late Spoule of Christ our Lord ought to
be
2 Charity mistaken. Chap. 1.

be, and yet with all, so much wronged, as to be taxed for wanting the very wedding ringe, and the nuptiall robe it felte of Charity, whereby thee is best distinguished from all pretenders to that Marriage bed, and most evidently marked out to be that very Spoufe, which indeed thee is? For, that the abounding in Charity should be the distinctive signe of the Church of Christ our Lord, from every other congregation upon earth, he did by the Oracle of his owne blessed mouth declare expressly upon record, when speaking to the lame Spoufe of his, in the perfo of his disciples he sayd thus; By this shall all men know, whether you be my disciples or no, if you love one another.

And leaft by occasion of these words, a man might chance to thinke, that the Church were only bound to love her owne children, and consequently that Catholicks were but obliged to mainsteine Charity towards their fellow Catholicks; our Lord did else where teach vs, that we were not only to love our friends, but our enemies also, by his owne example of bestowing his sunne, and rayne, not only upon the iust, but upon the vniust also; and that it was to be a signe of a true Pa-
Charity mistaken. Chap. i.

From, if he were ready even to lay downe his life for his flocke, whereby in this case the spiritual good, of no lesser the whole world, is to be understood. So that to charge the Catholicke Church, that she proceeds uncharitably towards Protestants; and that so far, as through the want thereof, to censure and condemn them to the paynes of hell; is as good (as hath bene said) as to tell her to her teeth, that she is but a harlot and harum-scarum, and not indeed the Spouse of Christ, as she pretends. And now therefore I, as a childe, though an unworthy one, of this Church, feeling the affront which his mother undergoes upon this occasion, will procure to remove it the best I can; and in the first place to shew, how improbable the slander is; and in the second place, how untrue.

First then at the very first sight, it is wholly improbable, even supposing that the Catholicke Church should vnuitly and truly hold (as she is charged by her adversaries to doe) that Protestancy vnrepeated destroys salvation, that yet this should be affirmed by her, through want of Charity, and not rather upon some other motive; namely error in judgment.
4. **Charity mistaken.** Chap. 1. 

...indiscreete zeal of soules, immoderate feare of the injustice of God, or the like. For to see the holy Catholicke Church dissolue, and even as it were defeate her selfe of her very selfe, for the acquiring of all imaginable both temporell and eternall blessing to mankinde; & then yet to say, that because she wants Charity, she will not allow men of different Religions a place in heaven, where yet there is roome enough for all the world; doth stampe the marke of absurdity upon the very front of the proposition, even whilst it is deliver'd. Now to see that this Catholicke Church is, after a most eminent manner, so expressive, & diffusive of her selfe towards the good of others, as hath bene sayd, a man needes no more but to have eyes in his head; for the truth thereof is not only to be evi- dented by reason, but it lies subject even to common sense, and to the observation of every ordinary looker on. For what kinde of creature is there, of what condition, what sex, what age, whom the Catholicke Church doth not strive to wrap vp in the bowells of her pitty? & how refutes is that solicitude when with she doth it?

As soon as any childe is borne, she consi-
considering the precise necessity of Baptism, will be sure to initiate him with that Sacrament; wherein other Religions are farre more remisse. When he growes vp to yeares of discretion, shee strengthens him with the Sacrament of Conformation. When shee finds him once to have drunke of the poysned cup of actual sin, shee strives to make him cast it vp againe, by the Sacrament of Confession and Penance. To the end that he may not only enjoy some proportion of health, but be able to stand out, and grow, and пате on with strength and comfort, shee feedes him from time to time, with the precious Body of our blessed Lord in the Sacramet, of the Altar. If he will bellow himselfe upon the service of Almighty God in a more particular manner, by taking Priesthood, she not only gives him holy Orders, but she doth it by a Sacrament conferring grace. If he have not spirit for to much as that, but resolues to walke on in the broade way of a married life; that state is honorable, though it be inferior to the former; and she joynes him to a wife, by a Sacrament, also conferring grace. If in his last sickness he be attaked by those sharpest arrowes of his invisible
enemy, she annoys him towards the combat, & enables him by that Extreme Vocation, and by the benedictions and prayers which accompany it, to resist & conquer those adverse powers. When he is giving up the ghost she recommends the soul with most tender, and affectual words, into the hands of God. And it is no sooner discharged from that body, but instantly she makes it her business, to pray for it; and still she prays, and prays, and never gives it over till the world's end.

But now in the meaner time, whilst Christians are leading this mortal life, for such as have a desire to consecrate themselves wholly to God in any Religious Order, by the vows of Poverty, Chastity, and Obedience, whether they be men, or women, the holy Catholicke Church with exceeding Charity, provides meanes for them, in Monasteries, and other Religious houses, (either by the foundations of Princes and great persons, or else by the ordinary and daily Charities of her devout children in general) that they may be enabled to live, and wholly attend to that sacred vocation, for the assistance of mankind in the
Charity mistaken. Chap. i. 7

de way of Spirit (though some after a
more contemplative, and some others
after a more active or mixed manner)
without scattering, or dispersing their
thoughts and cares, upon providing for
the necessaries of this life.

She doth also otherwise finde means,
that secular men & women be succou-
red, according to all their miseries, whe-
ther they be spiritual or temporall. It
men be to suffer as malefactors, she hath
children, who by speciall devotion oblige
themselves to watch some nights with
those poore creatures, of what Religion
soever they may be, to prepare them, be-
fore they dye, for that great passage. If
men be taken priloners by Moores, or
Turkes, or other infidels, she nourishes
whole Orders of Religious people in her
boiome, whose office it is to keep cor-
respondence in those other unbelieving
parts; by means whereof the miserable
creatures are redeemed, and restored to
their former liberty, through the Charity
of her children. Orphanes, and poore
 virgins are brought vp by thousands;
and endowed with marriage money. And
persons sicke of all diseases, are cherished
and relieved, and regaled by whole Ar-
myes
Charity mistaken. Chap. 1.

myes (as man may lay) of Christians, in her Hospitalls: yea & they are serued and attended (after the example of Christ our Lord) by the owne hands of great Princes and Prelates, & of choice & delicate Ladies, & Queens, in the Communion of the holy Catholicke Church.

But then, as much as soules are more worth then bodies, so farre doth the Charity of Catholicks, for the instructing, & gayning soules, exceed those former Charities, which they impart for the relief of mens bodies. For where there is question of bringing vp youth in vertue, of drawing ignorant and dull people to some reasonable proportion of knowledge in things belonging to their salvation; of reducing men, who are peruered by hereby; of converting men, who are buryed quicke in the blindenes of infidelity; what paynes, what care, what vall jour-neys both by sea and land, what incommodity, what danger, what torment; what death is not most gladly undergone and euene desired by worlds of Religious men, who are children of the holy Catholicke Church; and who fylke the sweet strong spirit of the loute of martyrdome, from the breasts of their mother; the
Charity mistaken. Chap. 1. 9
the being inspired and enriched there- with, by her celestiall spouse? In the strength whereof, they bless such as curse them; they pray for such as persecute them; and are ready upon all occasiões, in the hope of freeing their enemies from damnation, to runne hazard of their owne temporall death. Now she who is so profuse in affording favours, will be sure precise in not doing wrongs. And so it is notorious to the whole world (as appears both by our innumerable books of Cates of conscience, and by those Formularies also, which are dayly set out to instruct and teach men how to examine themselves, and to confess their sinnes) that she is most strict in keeping vs, from judging or speaking uncharitably of any one, and from doing men the least wronge, either in thought, word or deed. And now without recriminating upon our aduersaries, for the want of such great charitie, and diligences as thele, mee thinkes I may appeale eué to themselves, whether it be even probable (as I layd before) that the belief of the Catholike Church, concerning the ill estate of such as dy impenitent in the Protestant Religion, can be thought to proceed from
Chapter I.

from want of Charity, and deſerne not rather to be imputed, and acribbed, to some other caufe.

Of the intention of Catholicswhen they say that Protestanty unrepentent destroys salvation, and how the speech is to be understood.

Chapter II.

The intention therefore, wherewith Catholics declare that Protestanty unrepentent destroys salvation, cannot with any colour of reaſon be thought to proceed from want of Charity in them, but indeed from the religious and juſt care they have to awaken men toward the saving of their soules, in the right way; by procuring that they fee, that they are to perish, if they continue in the wrong. And the good God of heaven doth belte know, that when we speake to Protestants in this kinde, our very hearts are sad, as considering how true it is, and how much it imports them to weigh it well; and that yet, the while, in stead of their profiting by our advice, they maligne vs for presenting it to them in the belte
beft forte we can.
Nay they calumniate not only our intention, as hath bene sayd, by affirming that it proceeds in vs from want of Charity; but they charge vs with all, with taking the office of Almighty God out of his hands, by pronouncing judgment vpon our fellow servants before their time; and in fine, that we make their Protestantcy to be as the sin against the Holy Ghost, which is not capable of any remission at the hands of God.

But the Case being well considered, will appeare to be ill put against vs, who are farre from being liable to such aspersions as these. Wee judge not them or any other: for we know that we all must stand, or fall to our owne Matter. We love their persons, and we pity them for their errors; and we proceed no otherwise towards them, than as towards creatures who are made after the image of Almighty God, and who were redeemed by the death and Passion of our only Lord and Saviour Jesus Christ; and we pray and hope, that before they part out of this life, the merits of the said death & passion of our Blessed Lord may be applied to their soules, by fayth and charity
Charity mistaken. Chap. 2.

tity and penance, & by thole Sacraments, and other conduits & meanes of conveying, and applying his grace, and spiritual life to their soules, which are onely to be found in the boosome of the holy Catholicke Church. Without which Sacraments and other meanes, the merits and blood of Christ our Lord, though most apt and able in themselves, to saue a thousand millions of worlds, will never saue any one soule. For in fine, the merits of our Lord, and the sinfull soules of men, be two extremes of great distance from one another; & can never be brought to meet, but by such wayes and meanes, as the unremeasable power and wisdom & goodnes of Almighty God, hath found out for that purpose; and those meanes are they, which I have already touched. For if the merit of our Blessed Saviours death, were of itselfe to saue any one soule, without the application thereof by the aforesaid meanes; no reason at all could be assigned, why any one soule should be lost; as yet the farre greater part of soules is sure to be.

So that we speake not so much of Protestants in thy kind as of the profession of hereby which they follow, and we
Charity mistaken. Chap. 2.

We judge no more of them upon this reason, but that whilst they live in that Religion, they estrange themselves from the right means of applying the merits of Christ our Lord to their souls, whereby they might be saved. But yet we hope otherwise, that God will have so much mercy on many of them, before they dy, as to incorporate them into his mysticall body, which is his true Church, whereby they may partake the influence of that mercy and grace, which is derived from the head thereof, Jesus Christ our Lord. And therefore it is plain, that we make not Protestantism to be a sin against the Holy Ghost, which cannot be forgiven, because it will not be repented; whereas Protestantism both may, and often is repented of, and consequently forgiven: & to the end that it may be so, we declare the grievousness of the sin, and we procure by all the means, we can, to remove the same.

Nay, we are so far from accounting it a sin against the Holy Ghost, as that by our saying that Protestantism unrepented excludes salvation, we imply no more, then meerly, that it is a mortal sinne. For whosoever dyes impenitent of any
14. Charity mistaken, Chap. 2:

one mortall sinne can never be fauèd, and
whosoever shall with the penance be
forby and depart from his Protestantcy,
though it be but in the last minute of his
life, will be capable of faluation. So that
we judge not men in particular, concern-
ing their faluation or damnation; but yet
on the other side, we must not be af-
frayd to affirm (though we are cordially
forby for having caufe to doe it) that
they who dye impenitent either of Pro-
testancy, or any other sinne which de-
prives the soule of the grace of God, can-
not be fauèd. For such men as these, are
judged already in generall, by the mouth
of God; but which of them in his parti-
cular, shall be taken before he dy out of
that unhappy hearde of goates, and pla-
ced in that blessed flocke of sheepe, by
the had of the good shepheard, we leaue
to his owne unsearchable determinati¢.
And therefore as we take not the office of
Judge out of his hand; because we can-
not come to know whether this or that
particular sinner may not repent before
he dye: so yet we may safely lay, that a
man, who lives in Protestantcy, or any o-
ther mortall sinne; and who is so farre
from repenting it (though he be sufficien-
ly
Charity mistaken. Chap. 2. 15

ly informed thereof) as that he will not to much as acknowledge it to be a sinne; and who, (for ought we know, or canne learne) did no way retract or reuerte it, so much as at the hower of his death; de-
parts this life in a state which is greatly to be lamented: and withall that it here-pented himselfe as little of it indeede, & in the sight of God, as in our sight he seemed to doe, there canne be no doubt with vs (so longe as we beleue our Religion to be true ) but that such a person dyed without dissolution, as departing in the obstinate profession of a different Religion, which we esteeme to be false. And the same must they also beleue of vs, mutatis mutandis, if indeede they beleue their owne Religion to be true Christian religion, of which Christ himselfe pronoun-
ced. Qui non credideris condemnabitur.

CHAP.
That our saying that Protestantism unrepented destroys salvation, proceeds from want of charity in vs, is no lesse untrue (because there is but one true Church,) then already I have shewed it to be improbable, and first this is proved by holy scripture.

CHAPTER III.

Hitherto I have been shewing how utterly improbable it is, even prima facie, that we should censure Protestantism or Protestants, through want of charity; and with all that this motive is, which induces vs to let them know the extremity of danger, wherein they are; & that when we hold any such discourse, it is so farre from being an effect of want of charity in vs towards them, as that it only proceeds from our deepe compassion of their case, which is the most sweete & precious fruit of that soueraigne vertue. My endeavour now shal be, to shew that this charge of vncharitablenes, against vs is not only improbable, but vniusl also & vntrue. And that in carrying our felues herein as we doe, we not only not sworne from our duty to them; but if we should doe
Charity mistaken. Chap. 3.

doe otherwise, we should sayle of that obedience which we owe to Almighty God himselfe, who exacts the performance of this office, at the hands of his holy Catholike Church. And now for the clearing of this point in such sort as that it may satisfy doubtfull minde, it will first be fit to premise some few groundes, upon which I may the better build up that truth, which I am about to declare.

I will not offer here to prooue, that there is a God; because now I haue not to doe which profeight Atheists: nor yet that Christ our Lord is the true fonne of God, who suffered death for the redemption of the world, because we liue not amongst Jews. But for as much as there are such differences of opinion, concerning that Religion and Church, which was founded and framed by Christ our Lord: I will briefly shew in the first place, that Almighty God did found one Church, and but one; and that he ordained one Religion, wherein he would be served, and but one; and that out of that Communion there is no salvation. In the second place I will make it appeare, that the unity which is to be maintained a-

B amongst
18 Charity mistaken. Chap. 3.
amongst the members of this one true Church, and the professors of this one Religion, is directly broken between Catholickes and Protestants. And then I make account, that in the third place, it will follow even of itselfe, that both Catholicks and Protestants are not faeurable in both their several Religions, without repentance thereof. And consequently, that no one of vs is to be blamed, if conceaing his owne to be the only true Religion, he declare the dangerous estate, wherein he takes any other man to be, who communicateth and agrees not with him; but rather that he is obliged to let him know it. And now I will brieflye put my selfe to prove the first assertion concerning the unity of the Church, by some texts & testimonies of holy Scripture: and first of the old Testament.

In the time of Moses, when it pleased Almighty God to drawe a visible people to himselfe, and to give them an express law; and to ordaine variety of visible sacrifices, by the oblation whereof they were to doe him homage, and appeale his wrath; and to institute visible ceremonies for the more devout and exact performance of the same, it was also plea-
Charity mistaken. Chap. 3. 19
pleasing to his divine Majesty to appoint, that howsoever the Jewes were to exercise their Religion in some kinds, in their several Synagogues, yet that sacrifice was not to be offered to him by them, but in the only Temple of Jerusalem. He also commanded; that in such cases of difficulty, as might occur; his whole people should be subject to the determination and decision of the high Priest for the time being; and this, upon no lesse then the paine of death; from which sentence there was to be no appeale. Let the place at large be well considered, and it will easily appear by the great authority, and power, which was cast upon the individual person of one Judge; that there could neither be any other Church, nor any other Religion which might pretend to be true, if it would presume to disagree, &c.

The same truth is also made evident, by the seareful judgment, which fell vpon Core, Dathan, and Abiron, for their act of disobedience against Moses and Aaron; in so much as that the ground opened it selfe, and swallowed them vp alive, with all their goods, into the profound pit of hell; in the sight of the whole people;

B 2 for
20 Charity mistaken. Chap. 3.
for but offering to make a schylme from
that one Church, wherein he had ordai-
ned himselfe to be serued.

According to this praetise vnder the
written lawe, Almighty God speaking
to the Prophet Ezekiel, of the times
which were to sucede vnder the Mes-
fiasts, made a promise that he would give
true Christians a heart which should be
most truly one. Et dabo eis cor unum. And
the kingly Prophet David describes the
e Excellency, and Majestie of Almighty
God, by declaring howe he raignes in his
holy place; and makes them who inhabit that
house, to be all after one manner, and to be
Psal. 67. inducd with the same affections and distaines
concerning his service. Deus in loco sancto
suis, qui inhabitare facit unius moris in domo.
Those words also of the Canticles; Vna est
Can. 6. columba mea, perfecta mea, &c. were spoke
by the holy Ghost, in the perision of God
the Father, with intention to designe &
delineate, the unity of the Church: for so
De vnic. it is interpreted by S. Cyprian, and he ex-
presses himselfe further thus, upon that
occasion; Will any man thinke that he holds
fast his faith, if he hold not faste this unity
of the Church?

Now the same also is delivered; at least
Charity mistaken. Chap. 3. 21

as certainly, in the New Testament; and so much more evidently, and abundantly, as the Church of God, under the law of grace, was to be farre more diffused over the whole world, and both for the honour of Christ our Lord, & the safety of his servants, who were so dearely bought by himselfe to be preserved in no leffe perfect unity the enuer it had enjoyed in former times. We see therefore that Christ our Lord made it one of his last suits to his eternall father (when he stood, as it were, even upon the very brim of death) that he would preserve the disciples whom he 10. 37.

had given him, he would make the all, as truly one in affection and will touching things with might concerne his service, as even the Father & Son were one. And it may be noted here with all, that in this case, he speaks to his eternall Father for our increase of comfort, with a compellation of extraordinary tendernes, saying, Pater 10. 17.

sanite, serva eos. &c. Keep them, holy Father &c. to shew, how much his heart was set upon this suite. When also he was vpō the point of his Ascension vp to heauen, he commanded his disciples to teach all nations to observe all those things Matt. 18.

whatsoever, which he had committed them; v. 9-20.
Charity mistaken. Chap. 3.

and he pronounced indefinitely, that whosoever would not believe, should be condemned: which doth clearly relate, not only to this or that particular Article, but to the whole frame of Christian doctrine in general: and thus it may be seen, that he intended to ordain an exact unity in his Church; & that whosoever should faile of believing any one point of Christian doctrine, should be as sure of condemnation, as if he had believed but any one, or none.

The Apostles planted this one faith, and watered it with all so well, that our Lord gave great increase to it, & the holy Ghost declared, in the acts of the Apostles, that the whole multitude of believers had but one heart and one soul. And that vessel of the holy Ghost, S. Paul, considering how very much this point of unity did import, sendes his advice to the Ephesians, that they should be careful to preserve the unity of the spirit, in the bond of peace; and the word whereby he expresseth himselfe, implyes no ordinary kind of care, but a most particular solicitude of minde.

I should never make an ende, if I would press all those places of the new Testament.
Charity mistaken. Chap. 3. 23
Testamet, which declare the intention of our Lord to have his Church one, and only one. The very names, whereby it is described, as for example that of the Arke of Noe; of one Kingdome; one Spouse; one vineyard; one field; one barn; one ship; one ner; one body; &c many others of like nature, which I omit; shewe expressly that the Church of Christ our Lord, was to be but One. And especially this point was settled by our Lord, when he made his owne Church, to be the only suprême Judge even in all spiritual offences and scandals, and much more in Controversies of Religion amongst Christians; requiring, that whoever would not hearken to, and obey that Church should be held a very Pagan, and Publican; with—Matt. 18: out allowing him toe much as any ap-17. peale at all, even to the holy Scripture it selfe. By which only worcs of our blest Lord; it is most clearly & naturally prooued, that this Church is enriched, with those very qualities, and markes which are anowed by vs her children, & contested by the aduersaries thereof; as namely with a perpetuall visibility; or els he had giuen vs a commaundde which it were not possible for vs to obey. For

B 4. how
Charity mistaken. Chap. 3.

How should we at all times find out, and consult our difficulties, and manifest our complaints to that Church, which at all times could not be seen by the eyes of men, with a most certain insufficiency? For otherwise, a man might perish for believing and professing false doctrines, through his obedience to the commandant of Christ our Lord, in submitting to an erring Church. But especially (which makes most to our purpose) the entire unity of the Church is proved here, by the exact obedience, which we are obliged to exhibit to the same Church. For, if there might be two several true Churches dissenting from one another, they might hold me for a Publican and Pagan, if I did not obey them both: which were impossible for me to doe, they commanding contrary things. And if one of the dissenting from the other I must be tossed betwixt two damnations. For if I should obey that true Church erring, I should incur damnation by obeying her, and by embracing and persisting in her errors; & yet if I should not obey her I should incur damnation by the express sentence of Christ our Lord himself, who appoints me to be held a Pagan.


Charity mistaken. Chap. 3: 25
Pagan, if I obey her not. And this shall suffice for this Chapter, wherein we may have seen, what holy Scripture faith to this question: and in the next we shall find, that the Fathers of the Primitive Church, who follow it as their guide, will not fayle to vttre the same voice.

The expresse unity of the Church is proued by the authority of the Fathers of the most primitive times.

CHAPTER III.

The holy Fathers in the most primitive times, who are justly called Fathers, and reuerenced as such by vs, were yet withall most obedient and humble children, to the holy Catholike Church of their time; and so treading in those very steps, which had beeene traced out for them by the holy Ghost in holy Scripture, they haue shewed many wayes, how they beleued and knewe, that there was but one true Church, and that the perfect unity thereof, was to be so very carefully maintained, as that whosoever broke it, must everlastingly perish. 

I say they haue shewed many wayes, what
what their dictamen was herein: for some of the have writhe whole books, expressly and to no other end at all, but to prove the necessity of unity in the Church of Christ our Lord; as namely S. Cyprian and S. Augustine. Others have written, & framed express Catalogues of all the herefyes which had riyen in the Church of Christ our Lord from his Ascension to heaué til their own time; expressly shewing hereby, that both the unity of the Church was directly broken by the obstinate believe of anyone doctrine, which was held in disobedience to the same Church; and withall, that who so ever did to breake it, must forfeit the salvatió of his soule thereby. And this was done by S. Epiphanius Bishop of Cyprus, by Philasterius Bishop of Brescia, both who are cited to this purpose by the incomparable S. Augustine in his treatise de hereisibus ad Quod vult Deu. Where himself also makes an exact Catalogue of all the herefes which had sprung until his time; and where, by the way, I must needs observe in a word, that he recouits diuers herefies, which are held by the Protestant Church at this day, and particularly that of denying prayers and sacrifices for the dead; and then
then he concludes in the end, that whoever should hold any one of them, were not Christian Catholic.

Besides this way of proof, concerning the unity of the Church, I will also cite the Fathers who are full of express and positive texts, whereby upon occasion, they prove the unity of the Church, and I will begin with S. Irenæus, who discourses thus. The Church having received this word preached, and this faith, as was shewed before, and having spread the same over the whole world, doth diligently preferre it, as inhabiting one house, and doth likewise beleue those things which are taught thereby, as having one soule & one heart, & in the same conformity, she preaches and teaches, & delivers it, as indeed possessing but one mouth. For though there be in the world different expressions, & tongues, yet the vertue and power of Tradition is but one, and the same. And neither those Churches which are found in Germany, nor those others in Spaine, nor those in France, nor they which are in the Eastern parts, nor they which are in Egypte, nor they which are in Libya, nor they which are settled in the middle parts of the world, doe
Charity mistaken. Chap. 4.
doe beleue or make traditio of doctrine,
any otherwise in one place the in another.
But as that creature of God, the Sunne,
is one and the same in the whole world,
so is the preaching of the truth, a light
which shews every wheare, and illuminates all men who will come to the
knowledge of the truth. And those Prelates of Churches, who have most power
and grace of speaking, will deliver no other things but these. For noe man is a
boye his master, neither will such an one, as hath meaner talents in speaking, make
this doctrine and tradition lesse, but since Faith is but one, and the same; neither doth
he enlarge it, who is able to speak much of it; nor that other diminish it, whose
speakes lesse.

Tertullian shewes plainly, that who-
soever denies any one doctrine of the
Church rejecteth all, for thus he layeth
upon occasion. Valentinus approveth some
things of the law and the Prophets; some
things he disavowes; that is, he disallowes
all, whilest he approves some. And the same
Tertullian, doth also elsewhere, in the
same booke inferre, the truth of Catho-
licke doctrine, by the exacte unity there-
of, whilest he layth after this manner,

Ceterum...
Charity mistaken. Chap. 4. 29
Quod apud multis &c. That which is found to be one, amongst so many, is not to be thought to have been in error, but to have been recommended by Tradition.

S. Cyprian in his book de unitate Ecclesia, layeth thus, of the unity of the Church. The Church being broken through by the light of our Lord doth tende her beams throughout the whole world; but yet that light, which is cast so far abroad, is but one, and the same; she spreads her branches, over the whole earth after a plentiful manner; she extendes her flowing streams with greater abundance, &c. to a great distance; but yet is she one head and one roote, and one mother, who is fruitful by such storee of issue. The same Saint also, speaking of the sin of Core, Dathan, and Abiron implies that the one Church
Charity mistaken. Chap. 4.

Church must not only be entirely believed, but followed also, in all her doctrines, and directions. For he saith that though Core, Dathan and Abiron, did believe and worship one God, and lived in the same law, and religion with Moses and Aaron, yet because they denied themselves from the rest by Schisme, resisting their governours and Priests, they were swallowed vp quick into hell.

S. Basil puts such a value upon the absolute integrity of all the whole Christian Doctrine, (which declares what he believed concerning the necessity of unity in the Church) as to express himselfe after this manner. They who are well instructed in holy writ, permit not one syllable of divine doctrine to be betrayed, or yeelded vp; but are willing to embrace any kind of death, for the defence thereof, if neede require. That man of God, had beene solicited by some to relent for a time, and to yeeld though it were but to a little; he refused in such sort as you haue seene & he did it much dilidence to be attedted in that kind.

S. Gregory Nazianzene speaking of Hereticks, who doe all breake the unity of the Church;seemes yet to apprehend them to be worsfe of all, who whilstt in-
Charity mistaken. Chap. 4.

indeed they break it, doe yet seeme to doe it least; because so they will hardliest be perceaued. And he delivereth himselfe in these words. *Nothing can be more dangerous, then those Heretikes, who when they burne freights through all the rest, doe yet with one word, as with some drop of poison, infect the true and sincere faith of our Lord.*

S. Hierome shewes, that the *unity* of the Church, and faith thereof, must be to perfect; as that for *some one word or two,* contrary to the same, many heresies have been caste out of the Church. And S. Leo faith, that out of the Catholike Church there is nothing pure, according to that of the Apostle; *Whosoever is not of faith, is sinne: and els where he faith also. If it be not one, it is no faith at all.* Concerning this one Church, S. Augustine is also most expresse & cleere.

For when the Donatsists (faith he) calumniated the Catholikes, as affirming that there were two Churches; one upon earth, which contained both the good and bad; and the other in heaven, which contained none but good: the Catholicks made them this answer. *That they did not make two Churches, but did only distinguish the two times of the Church, saying that the same one only Church was in one state now*
Charity mistaken. Chap. 4.

now, and was hereafter, to be in an other: that now, it had a mixture of euill men, but that hereafter, it should have none: iust fo, as there are not therefore two Christis, because once he could dye; and now he can dye no more. And thus the Catholickes refuted that slander, which the Donatists had layd vpõ the; expressly shewing, what they had formerly layed; namely, that there was but One, and the same holy Catholike Church. And to shewe moreover by the judgement of S. Auguistine, that the Church, in her doctrine, was to be truly One; he spake thus of the Donatists, who called upon the same God, preached the same gospell, sung the same Psalmes, had the same Baptisme, observed the same Easter, and the like; in those things they were with me, yet not wholly with me; in Schismes not with me; in Heresies not with me; in many things with me; in a few not with me: but in regard they were not with me in a few, their being not with me in many could not helpe them. Nay S. Irenues (whom I named before) implies, not only, That it is necessary for a true Christian Catholike to differ in no one point of the doctrine of faith from other Christians; but he must withall not beleue
Charity mistaken. Chap. 4. 33
beleeue any thing after a different manner; that is to say, upon a different motive, from that, for which it is beleued by other Christians. But this point I shall touch hereafter. And for the present it may suffice to have proued the necesshitie of most perfect unity in the Church, and that indeede no reaſſon can be giuen, why if there be allowed any more true Churches than one, there should not be admitted, as well two thousand as two. So that now it remaynes for me, to shewe also by the judgment of holy Scriptures, and Fathers, that out of this one Church, there is no saluation.

It is proued both by holy Scriptures, and Fathers, that out of one true Church of Christ our Lord no saluation is to be found.

CHAP. TER V.

Since the Church of Christ our Lord, is so truely one, and but only one; it followes easilie enoughe, that no saluation can be had out of this Church; and that every heresy, or schisme, is sufficient to deprive any soule thereof. But yet ne-
Charity mistaken. Chap. 5.

Vexetharea, to the end that men may be wholly left without excuse, or rather that they may be the better warned to take heed in time, of those miseries, which otherwise they are to seele for all eternity; I will strengthen also this trueth by the authority of some few Scriptures and Fathers of the primitie Church. For by degrees, it will easilly and of it selfe appeare, that we Catholickes are not faulty in that, wherewith we are so much charged.

The Prophet Elyay thus foretelleth the quality and condicion of the then future Church of Christ our Lord and what shall become of them, who serve it not. Deus enim, et regnum, quod non serviet tibi, peribit. That nation, and kingdom, which will not serve thee, shall perish. And now if a whole nation and kingdom shall perish for not serving, what shall become of those private miserable people, who blaspheme and rend it? The same Prophet sayth else where, to the same purploe, Omne vas & c. Every vessel or pot, which is framed against thee, shall not succeed or procue well; and thou shalt judge every tongue resisting thee in judgment.

We have seene already in the new Testa-
Charity mistaken. Chap. 5. 35
Testament (upon another occasion to
prove the unity of the Church) that who-
soever obeyes not this One Church is by
the order of our blessed Lord himselfe,
to be held for no other then a Pagan or
Publican; that is to say for no better then
a mere Isolater in his Religion, and for
a most infamous and base person in his
conversation. And we may see now fur-
ther that St. Paul, that vessel of election,
that man who had beene rapt to the
third heaven, add who had in his heart
such a flaming furnace of Charity, as to
desire to be made Anathema for the salvation
of his brethren, doth most abundantly
declare the wofull state or all heretickes
and schismatickes. He requires men to
avoid an heretick if he reforme not himselfe,
after one or two reproofes; and he names
Heresicum hominem indefinitely, without
specifying in particular, what his heresie
may be, more or lesse. He sayth also, that
an Heretike is condemned even by his owne
judgment. That their speech is like a Cancer
whose creepes and kills; That they attend
to the spirit of error, and the Doctrine of
duels; That they are hypocrites, and liers,
courageous, arrogant, and blasphemous; That
they take the apparence of piety upon them
ad Tis. 3
36 Charity mistaken. Chap 5.
but yet renounce the verue and substance heretof; That they are ever learning, but without attayning to the knowledge of truth; That as Iannes and Mambres resisted Moses so doe these also resist the truth; being corrupt in minde and reprobates concerning the faith; but that they shall not prevale, but their folly shall be made manifest to all, as that of Iannes and Mambres was; That they have itching eares, which they turne away from hearing the truth; And S. Iude saith; they are like Beasts; unfruitful trees; twisted, & rooted vp; cloudes without water & waves of a tempestuous sea, which heare themselves into the same of their owne confusion; for whom, the state of eternal darkness is reserved; and that they are men who walke the way of Cain, and Balaam; and who perish in the contradiction of Core.

By all which kind of language a man may easilie perceau, how farre both the Apostle S. Paule, & S. Iude also, accounted them to be from saluation, whose haue devised themselves from the Catholike Church by heresie or schisme. And S. Paule layth in cleere termes, That the workes of the flesh are manifest; Which whosoever committs, shal not possesse the kingdom of God; Amongst which he reckons
Charity mistaken. Chap. 5. 37 expressly, contentions, enmities, disensions, and sects &c. Which word sects in Latin, is heresie in Greeke. Now if any one heresie be damnable; what shall they be, when they come in clusters? And if their soutes be to be left, who fall into enmity and contentions, without repenting themselves hereof; what shall become of these miserable creatures, who violate, maligne, and wound the whole mystical body of Christ our Lord, which is his Church?

As for the Fathers, they are as bright as day, in this point. Tertullian saith, that if they be heresies, they cannot be accounted Christians.

S. Cyprian is expressly, and large in this argument, and saith thus. Adulterars non Lib. 4. postest Sponsa Christi &c. The Spouse of Christ cannot be adulterated, she is incorrupt and chaste; she knowes one house, & purely contemns the Chastity of one bed-chamber. It is she who keeps vs for God; she sets them forth for his kingdom, whom she hath begotten. Whosoever is separated from the Church, and is joyned to an adulteress, is separated also from those promises, which belong to the Church; nor shall he arrive to the

C 3

rewards
rewards of Christ, who for taketh the Church of Christ. He is an alien, he is a prophane person, and he is an enemy. He can no longer have God for his Father, who hath not the Church for his Mother. If a man might have escape drowning, without being in the Ark of Noe; he shall also be able to escape, who is out of the Church. He also faith thus afterwards. They cannot remaine with God, because they would not continue of oneminde, in the Church of God. Though their bodies should be delivered to be burnt in the fier, or that they should be devoured by wild beasts, such a death would not be a Crown of faith but a punishment of perfidiousnes in them; nor would it be a glorious end of their vertue, but a despicatio following upon despair. Such a man may be killed, but cannot be crowned. But so doth he professe himselfe to be a Christian, as the diuell doth often falsely affirm himselfe to be Christ; according to what our Lord himselfe did forewarn, and tell vs thus, Many will come in my name, saying I am the Christ, and they shall deceaue many. But as he is not Christ, though he shall deceaue many, under the colour of that name;
Charity mistaken. Chap. 5. 39

so neither can that man be accounted a Christian, who remains not in his doctrine and faith. And in another place, he also faith, whosoever he be, and what kind of man soever he be, he is no Christian, who is not in the Church of Christ.

The like or rather the very same words are vied by S. Augustine Serm. 18. de sep. 8.

Symb. ad Cathecum. c. 10. Quo modo vos cum &c. Lib. 2. contra Gaudiem cap. 12.

De muyr. Eccl. Ad plain. Christ

Quiquis hic est homo. Epist. 2.
Charity mistaken. Chap. 5.

Christ for his head, who is not in his body, which is the Church. And elsewhere he discourseth thus, whosoever is separated from the Catholicke Church, how landsly soever he may conceaue himselfe to liue, yet he shall not have life; but the wrath of God remaineth upon him, for this only crime of being seuered from the Society of Christ. And to conclude (for as much as concernes S. Augustines authority touching this point) let this following speech of his be well pondered, whereby it will appeare that Cardinall Perron said well, when he taught that the name Catholicke was, not only a name of believe and faith, but of Charity also and Communion, which whosoever should want, would also want salvation, though he were not wanting in points of faith; let vs hearken to S. Augustine who delivers himselfe thus; Et ba-

de fide et Symb. cap. 150.

谁都 Heretickes & Schismatiches are wont to call their congregations by the name of Churches: Heretickes violate Faith by believinge false things of God, and Schismatiches though they believe the sameshings with vs, doe yet fly from fraternall Charity by their wicked divisions; And therefore neither doth the Heretickes belong to the Catholicke Church, because he loueth not God; nor she
Charity mistaken. Chap. 5. 41
the Schismaticke, because he loueth not his
neighbour. For how (faith the Saint else-
where) shall the Schismaticke be esteemed to
be in Charity with his neighbour, who is out
of Charity or Communion with the whole
body of Christ, Which is his Church.

Saint Hierome writing to Pope Dam-
masus, faith (not only of the Catholicke
Church indifferently, but denoting that to
be the Romane) that that Church is the
Arke, out of which Whosoever liueth, shall
be drowned in the deluge, and that that Church
is the house, out of which Whosoever should
cast the lambe, were a prophanne person.

Laetantius also layth thus; Sola Ec-
clesiae Catholica est, &c. It is the Catholicke
Church alone, which preserves the true Wor-
ship of God, this is the fontaine of truth,
this the house of faith, this the Temple of God;
if any man either enter not into it, or depart
out of it, be shall be deprived of the hope of
salvation, and eternall life. No man must
flatter himselfe with an obslinate kind of
contention for the questions here, about sal-
vation and life, which if it be not watchful-
ly and diligently provided for, it will be ex-
tinguish and lost.

Saint Fulgentius hath this dreadfull
saying, wherewith I will conclude this
point
4.2 Charity mistaken. Chap. 5.

point. Firmissimè tene &c. be most firmly persuaded and haue not doubt at all but that every Heretike or Schismaticke, baptised in the name of the Father, and of the Sonne, and of the holy Ghost, if withall he be not a member of the Catholicke Church can by no means be isued, how great Almes soever he shall give, yea and though he should shed his bloode, for the name of Christ; For so long as the name either of Heretie or Schisme (which draws men downe to death) shall remaine in any man; neither Baptisme, nor Almes, nor death endured for the name of Christ, can be of any benefit towards his salvation, who houlds not fast the unity of the Catholicke Church. And now by this we see what the holy Scriptures, and what the Fathers of the most primitive time affirme concerning the vnfaueablenesse of any man, who is not a member of that Church, which formerly hath beene so cleerely proued to be but One; Nor will I so much distrust either the attention or discretio of my reader as to thinke that I neede presse this point any further. Soe that now in the next place it will only remaine to be considered and reloved; who-
Charity Mistaken. Chap. 5. 43
whether or no, both the Catholickes &
the Protestants can be truly said to be parts
& members of this one and the same
Church? for if they cannot, the case in
question is already judged, and there
will be no colour of reason, why either
of vs should hereafter be charged with
want of Charity for affirming, that the
other is not laudable without repentance
of his Religion.

Chapter VI.
That both Catholickes and Protestants cannot possibly be accounted to be of one and
the same Religion, Faith
and Church.

Hitherto I have insisted upon the former part of this main discourse: wherein I undertook to shew (and do
conceive my selfe to have complied with
my word) that there is but one true Reli-
gion & one true Church; out of which
there is no salvation.

It will now remain that I prove the
second part of my undertaking, which is
that both the Catholickes & Protestants,
can by no means account themselves
to be professors of that one true Reli-
gion, and obedient Children to that one
true
true Church; whichsoever be that true Church, by the address & conduct whereof men may hope to save their souls. For clearer demonstration whereof it will be fit, in the first place to shew what that is, which makes a diversity in Religion; and without which men may still be of the same Religion, though there be difference of opinion between them.

The very name of a Christian Religion, whereby Almighty God is to be worshiped, implies a doctrine which must be believed, Sacraments which must be received, discipline which must be embraced, & Prelates or Governors which must be obeyed; & therefore that which makes a Religion to be entire, is the belief of the same doctrine, and the participating of the same Sacraments, and obedience to the same discipline and Prelates or Governors, so far as men do not obstinately reject any part thereof, or refuse to submit thereunto. Whosoever doth this, and conforms his interior, by way of belief, to the same doctrine and Sacraments, and his exterior, by way of obedience, to the laid Prelates and discipline, may truly be held to be one of the same Religion; and whosoever refuteth
Charity mistaken. Chap. 6. 45
to do this, failes of that,
But to alto, on the other side, whenso-
ever the Church hath not decided, & pro-
pounded, and commanded a doctrine to
be believed by her children, and hath not
enjoyed such a part of discipline to be
embraced, a man (so that he commit no
scandal in the manner of it,) may varie
both in the one and in the other, from
other men, and may think and do, as he
sees cause; without offending the unity
of Church, or incurring thereby the crime
either of heresy or schisme, as I shall
shew more at large afterwards upon an
other occasion. It must therefore be con-
sidered whether Catholicks and Protestants
be of one Church or not; or rather it is to be
seene: for indeed in this case men have
not so much neede of their wits, as of
their eyes, for the resolving of the ques-
tion. But yet still to the end, that even
the weakest stomackes may be made
strong enough to digest that morcell
which is coming toward it, I will shew
by seuerall arguments that we are farre
from all possibility of passing for profes-
sours of the same Religion, & for mem-
bers of the same Church, so longe as we
continue as we are.

For
Charity mistaken. Chap. 6.

For who perceives not at the first sight, that we resolutely differ from one another, in the prime and main points of Christian Religion? We embrace not all the same Scriptures; we differ about no fewer than five Sacraments of Seauen, which Catholickes believe with all reverence, and they reject with haill contempt. Yea and even concerning those two, in the receiving whereof we both agree, namely the Sacrament Baptisme & of the Communion, there are so many differences and debates amongst us about the necessity of of the one, and the real presence of our Lord in the other; that upon the matter we can be thought but to agree in words. We differ about the authority of all traditio uxor, which is the very foundation of our belief of the holy Scripture it selfe; and consequently, of all the other greatest points. We differ about the Primacie of S. Peter, and his successors; yea and about the infallibility of general Councells; and so therefore about the supreme judge on earth of all our controversies in Religion. We differ, about the justification of soules, and the value which the death and grace of Christ our Lord hath imparted to the works of the children of God.
God. We differ in a world of particulars, about the article of holy Catholicke Church, and namely whether it must always be visible or noe even, to the eyes of men; and whether it must always be free fro error and fallibility. We differ about the Communion of Saints, & whether we may either pray for the who are in Purgatory, or to the who are in heaven. And we differ not only about these, and many other most important points, as me who are ready to relinquish their opinions, if they be comented: but we are on both sides resolved to persist; though both the Catholicke Church in her counsells, and the Protestants in their severall Confessions, have declared that their owne opinions are true, and the contrary false: and though we on the one side have cast excommunication upon the new deniers of those doctrines of ours, which we have receaued fro Christ our Lord, & his Apostles; and they on the other, have filled their parts of the world, which scurrill & blasphemous inuectives against thole sayd Doctrines of ours; and have taken upon themselves to be the reformers of the Church, though without either ordinary mission, or miracles; and to be true publishers.
48 Charity mistaken. Chap. 6.

blispers of the gospell, and euen the very illuminatours of the world.

And now therefore let that be con-
dered once for all, which hath formerly ben shewed, about the stile of holy Scri-
pture & Fathers, which speake thole laid
things of Heresies and Hereticks, with-
out specifying in particular, what they are. And let it also be called to minde, what Catalogues the Fathers of the Pri-
mitiue Church, haue made of heresies,
whereof many (abstracting frō the pride
and disobedience, which thereby iscom-
mittted against the Church) are neither
of so great importance in themselues, or
atleast not great at all, in respect of those
many most important Articles, which are mutually affirmed or denied betwene
the Protestants and vs. For what im-
ported it all, that some were so foolish,
as to hold a men bound by Scripture to
put of their shoes when they prayed: &
yet s. Augustine cited them for heretickes
in his Catalogue. But the pride where-
with they presumed to abuse Scripture,
and to impose such a fond law upon men
côlciences & a resolutio not to leave it,
when they were comandde by the
Church, was that which made it heresy in
them
Charity mistaken. Chap. 6. 99

them. Or what Article of the Creed, or what book of Scripture, or what Sacrament of the Church, did the Quattuordecimans deny; or what error did they introduce, but only the celebrating of Easter at another time, then was ordained by the Church? and yet for this doth S. Austin enroll them in the rank of heretics. & the same I might exemplifie in many other particulars.

Presumption and pride, which is expressed by choosing, & obstinately maintaining of any doctrine or discipline, contrary to the judgment and commandment of the Catholicke Church; and by refusing to submit therein to the same Church; is that wherein the very life & spirit, of Schisme and Heresie doth consist.

And the question is not here, whether the point, upon which the Schisme or heresie is grounded, be in it selfe of so great importance yea or no? but whether there be in the hearte of any private man or men, such a diabolical degree of obstinacy and pride, as to preferre their owne sense and judgment, in things belonging to the faith and worship of our Lord God, before there resolution and direction of his holy Catholicke Church.
Charity mistaken. Chap. 6.
which is his spouse, his kingdom, his house, his sanctuary and his city, which was made the treasure-house of grace, the foundation and pillar of truth, the depository of the holy Ghost, and the heirs of most faithfull and firme promises, that even the gates and power of Hell it selfe should never be able to prevaile against it.
And now I say, if there be found such a sinne as this in the soule of man, as to preferre his owne poore dictamens before the decrees of this Church, it is so very enormous, so barbarous, so wholly out of the way of all Religion, of reason, of nature, and even of common sense; & it favours of such a spirituall and internall presumption (so much the more cordially to be first lamented, and then detested, because it is cloaked under the colliour of the gospel, and Christian liberty, and I know not what of that kind) that really it can deserve no other place or degree of punishment, then Hell it selfe.
And now that all this is true; namely that heresie consistes not in the material beliefe of a false doctrine (for the contrary thereof perhaps, was not sufficiently pronounced to be believed) but in the disobedience
Charity mistaken. Chap. 6. 51
obedience to the Church, after it is pro-
posed, that famous example of S. Cyprian
and the Donatists may ferue for prooffe.
For S. Cyprian was of the first who se
the doctrine of rebaptization of such as had
been baptized by Hereticks; and the Dona-
tists afterward succeeded in the same.
But in S. Cyprian it was but errour, because
the Church of his time, had not absol-
ately condemned it; but growing after to
condemned, in the Donatists time, it was
Here, in them not to torne. In Which
drew Vincentius Livine-sis to make this
exclamation, O admirable change of things!
the authors of an opinion are hed Catho-
licks; and the followers of the selfe same, are
judged hereticks. And S. Cyprian himselfe
declares the same in substance, vpo a like
occasion concerning others. For when
one inquired of him, what that erro-
neous doctrine was, which Novatus the
iulismatrick had taught: his answere to
his friend was directly this. Thou must
know that we should not be curious what
that doctrine is which he teaches, since he is
put of the Church; teachinge clearly there-
by, that not the quality of the doctrine,
but the pride of the man, is that which
makes the hereticke.

And
Charity mistaken. Chap. 6.

And in deed, if this were not the rule whereby heresies and schisms must be knowne, it were impossible to conclude what were an heresie or a schisme; and so also there should fall out to be no heresie in effect at all, which might not be compatible with salvation. Now this opinion, is not only contrary to the current of holy Scriptures and Fathers, and to the belief and pradise of the Catholicke Church of all ages; but even of the Protestants themselves, who condemn not only us, but one another also as is abundantly shewed the Author of the Protestants Apologie, &c. for the Roman Church and especially in the fol. 108. place cited in the Margine; where he cites Luther expressly laying thus. We seriously confute the Zuingleians, and all the Sacrmentaries, for hereticks, and as abanadoned from the Church of God. And I protest before God and the world, that I agree not with them, nor ever will; but will have my hand cleare from the blood of those sheepe, which these hereticks drive from Christ, decease and kill. And againe, in the same place, Cursed be the Charity, and concord of Sacrmentaries for ever, and ever, so all eternity. And a little before his death, he pro-
Charity mistaken. Chap. 6. 53
protesteth saying: I having now one of
my feete in the grave, will carry this testimo-
ny and glory to the tribunal of God; That I
will with all my heart condemn and es-
czech Caroelladius, Zuinglius, Occolamp-
dius, & their disciple s; nor will have fami-
iliarity with any of them, neither by letter, wri-
ting, words, nor deeds, accordingly as the
Lord hath commanded: Thus he saith
with very much more to the same effect.
And to make this yet more evident by
the like testimonies of the Zuinglians, &
Calvinists: the Tigrine Diuines say thus;
Noli condemnare & execrabilem vocas Se-
phan &c. Luther calls vs a damnable and
execrable secte; but let him looke, that he de-
clare not himselfe an Archheretic; since he
will not, nor cannot have any society with
those that confess Christ. But how marve-
lously doth Luther hereby himselfe with
his dwells! What filthy words doth he use? &
such as are replenished with all the dwells
in hell. For he saith that the dwell dweller
both now and ever, in the Zuinglians, and
that they have a blasphemous brest, unsan-
mixed, perstanchizd, and supersathanizd;
and that they have besides, a most vain
mouth, over which Sathan beareth the rule, be-
ng infused, persused and transfused into the
same
54 Charity mistaken. Chap. 6.

Does ever man hear such speeches pass
for a furious dweller himselfe? In so much as
Zuinglius faileth of him; Behold how Sathã
dothe endeavours wholly to possess his man.
And Oecolampadius also forewarneth Lu-
ther, lest being puffed up by arrogance & pride
be he seduced by Sathã. Whereunto might be
added sundry other like testimonies. This
contention between Luther and his
followers on the one party, and the
Zuinglians or Calvinists on the other,
is yet further testified, not only by the
almost infinite writings of one against an
other yet daily increasing; but also by
the knowne mutual prohibition or ba-
nishment of each other, from their sever-
all territories or dominions. So farre
were they from reputing one another for
members of one and the same Church.
Thus farre goe the words of the layd A-
poligie, where you shall finde the places
both of Luther and Zuinglius, and Oecolo-
lampadius, and the Tigrine diuines, ex-
actly cited.

Here also further, what Nicolaus
Gallus saith (who was an eminent Mi-
nister at Ragipone) of the difference a-
mongst the Protestants themselves.

In The Non sunt leu. &c, The disensions which are
amongst
Charity mistaken. Chap. 6. 55
amongst vs, he not light, nor concerning light lib. &
matters; but about the greatest Articles of
of Christian Doctrine, of the law, and the
ghosttell, of justification and good workes; of
the Sacraments, an' use of ceremonies.
Heare also what Conradus Schlussenburg-
gus another famous Lutheran Protestant
layth, in the very Title of his booke a-
gainst the Calvinists, Theologia Calvini-
istica libri tres &c. Three books concerning
Calvin's divinity, wherein it is showed as in
a Table to the eye, out of two hundred & thre
and twenty publicke Writers of the Sacra-
mentaries (with particular setting downe
the pages, the words, & the names of the au-
thors) that the said Sacramentaries have no
ture belief of almost any Article of Christian
Faith. This booke was printed at Franck-
ford in the yeare 1594. Reade also but
the very Title of two of Granerus his
bookes (who was a famous profefour
of Lutheranism; the one is this; Absurda
absurdior; absurdissimæ, Calvinistica absur-
da. The absurd & most absurd doctrines &
Calvin &c. and the other, Bellum Ioannis
Calumi & Jesu Christi, printed 1598.
The Warre of John Calvin against Iesu
Christ. And lastly, doe but read this Title
of book write by Aegidius Hunnius, who
was
was a most famous Lutheran, and succeeded next to Luther himself in pos-
sessing his Chair at Wittenberge. The
Title is this Aegidius Hunnius luda-
gans id est, &c. Calvin playing the Jew;
that is to say, A discovery made by Aegi-
dius Hunnius, of the Jewish Interpre-
tations and corruptions, whereby John Cal-
vin, hath not been afraid, so corrupt (af-
ter a detestable manner) most illustrious places,
and testimonies of holy Scripture concerning
the glorious Trinity, the Deity of Christ, &
of the holy Ghost; and especially of predictions
of the Prophets touching the coming of the
Messias, his Nature, Passion, Resurrection,
Ascension, &c. sitting at the right hand of God.
Printed at Wittenberge in the yeare 1592.

I forbear both to press this evidence,
& I will no further seek to prove by
way of Authority, that both Catholicks
and Protestants are not laudable, as not
being to be accounted, to be of one and
the same Church and Religion, no nor
yet even the Lutherans and Calvinists.
For in a word, that reason strikes even
at the root, which is drawn from the
nature & propriety of faith it selfe. And
even that alone, if it be well considered,
will unanswerably convince, not only
that
Charity mistaken. Chap. 6. 57

that they are of different faith & Church, who differ in so many Articles of so great moment, as these wherein we profess ourselves to disagree: but that they also, who differ in any one single point, which is propounded and commanded by the Catholicke Church: yea and moreover, that they who differ not in any points at all, if yet they assent not, upon the only true infallible ground, which is (as hath bene said) the revelation of Almighty God, and the Proposition and Direction of the said Catholicke Church; not only have the selfe same faith, with that Church; but that they have no supernatural and true faith at all, even of those other doctrines, which they most earnestly think themselves to embrace; and consequently that it is wholly impossible for them to be saved, if they dye impenitent.

The reason whereof is excellently delivered by S. Thomas, and many other divines who vnauntwerably prove, that whosoever believes not the whole corps of Christian Doctrine, hath no true supernatural faith at all, and doth not rightly believe any one Article thereof. He may have a kind of material faith,

con-
concerning those articles, to which he gives assent, but not a certaine and true and supernaturall faith, vnes he believe them vpon the right grounde thereof, which is, The speech, or revelation of Almighty God, propounded and comunicaed to beleuved by the Catholike Church. For example, if I should believe, that Christ our Lord dyed for the sins of the world, either because I had only read it in some learned booke; or in regard that I had ben told so by some friend, whom I much esteemed and loued; or else because I thought it likely, in respect of some concordance thereof to other things; or finally, vpon any other humane and fallible motiue whatsoever; it is cleare that I could have no supernaturall faith at all, even concerning that one single article of Catholike doctrine. And the same is to be said of the rest, whether they be many or few, great or smalle. And the undoubted reason hereof is, because I give not my firme assent to it vpon the only true infallible motiue, which is the revelation of God, & the proposition of his Church. For whatsoever is lesse then this, cannot erect and qualifie an act of supernaturall faith, with must be absolutely undoubted and
Charity mistaken. Chap. 6.

and certaine; and otherwise it is no true faith at all, but opinion and persuasion, or humane belief. He therefore with beliues not every particular Article of Catholike Doctrine, which is revealed and propounded by Almighty God and his Church, doth no assent euë to any one of them, which he belieues, upon the sayd only true and infallible motiue. For if he did, he would as certainly, or rather indeede could not choose, but as willingly believe all the rest, since they all come recomended to him by the same Authority. And now if there be truth in this, which indeed cannot be called into any question, the Catholikes and Protestants are farre enough from being of one faith and Church; since it is demonstrated that besides the maine differences, which cunne betweene vs, either they or we have not really any true and supernatural faith at all of any one doctrine of the Church, wherein yet we seeme to content together. For as Turkes and Moses who believe in God the Father, have yet no true supernatural faith euë of that one single Article, nor the leues of any thing contained euë in the old Testament; so neither hath any be-

Charity mistaken. Chap. 6.

ticke, of any thing contained either, in the old or new; since they all resemble one another in this, that whatsoever they believe, it is not done upon that motion, which only can make an act of true and supernaturall faith.

And thus it shall suffice me to have proved (according to the maine pretext of this discourse) that there is but one true faith, which is the foundation of the only one true Religion, which is exercised in one only true Church, wherewith Christians are bound to communicate; and that out of this Church, there is no salvation to be found; and lastly that both Catholicks and Protestants can by no means be accounted for members of one and the same true Church of Christ our Lord.

But Protestants (Qui nonum intelligere vel bene agant) though their reason tell them that all this is true, do yet find their Religion to be unsoundly built, that they can hardly be drawne to an acknowledgegment thereof. And therefore they are wont to say, that such unity of faith, as this whereof we have spoken, is a kind of impracticable thing in this life; that the holy Scripture speaking thereof is not to be understood in such a rigid sense;
Charity mistaken. Chap. 6. 6r

sense; that the Fathers of the primitive Church, were too precise that way; that their discourse of this kind was metaphysical; and that salvation is no so hard to be obtained; but that there is room enough in heaven for both Religions. And finally they object, that there is no such exact unity as I have her described, even amongst vs Catholickes; and that themselves maintain a sufficiency of unity in faith, both with the Fathers of the primitive Church, and with their own fellow brethren the Lutheranes; yea & some moreover will be so courteous, as to profess that they agree, even with vs moderne Papists, in all Fundamentals points of faith. But I will consider in the next chapter, both how little reason they have in what they object herein against vs; and in what also they alleadge for themselves.

CHAP.
The avoiding of three objections, which they make against us, to disprove our unity in faith amongst our selves; and of a fourth allegation, whereby they would show that they hold as much vray but to the Lutherans, and even with vs Catholikes at this day, as they are bold to maintains.

CHAPTER VII.

They first strive to impeach our unity in faith, by objecting that variety of opinions in some points which they find in our books, to be amongst us; whereby they would inferre, that there is also amongst us a diversity of belief and faith; and there is nothing more usual with them then this discourse. But the answer is shortly and clerely this. That wherefoever they find our Doctours to be of a contrary opinion, they shall also find those points in question, not be have beene defined by the Church; but left at liberty to be debated and disputed, as menice caufe. Such are a world of difficulties betweene the Thomists and Scotists; de auxiliis, betweene the Dominicans and the
Charitymistaken. Chap. 6. 63

refutes; wherein either side defends that which they take to be the truth, opposing the contrary opinion, by all the arguments that occur. And both sides, the while, are resolved, & ready to submit, to the judgment & definition of the Church, whentoever it shall be declared; to capturing their understanding to the obedience of faith, as the Apostle exhorts. And in the mean time, they preserve the spirit of charity, in the bond of peace. If our aduersaries could shew that they erected Altars contra Altare, or that they were resolved not to obey to the definition of the Church, when it were declared; they should have reason on their side: but otherwise they are either very ignorant, or else full of malice, who make this objection. And let them either shew, what inuit and Dominican breakes communion with another, or else betake themselves to some better proofs.

The next objection is yet more stupid then the former; and I wonder how Cuthman rage against the Church could put him so farre out of his wits, as that he would ever take it into his mouth. For it is he, who (being pricked by our noting their want of unity towards their fel-
fellow brethren) thinkes to retort it backe vpon vs, by laying that we are not in case, to obiect any such thing against them; forasmuch as that fortooth, we have as many sects amongst vs, as we have severall Orders of Religious men; and then he reckons vp Benedictans, Carmelites, Dominicans, Franciscans, &c whom els he will. Wicked man, who well knewe, that no one of those holy Orders, doth differ in any one point of doctrine from any of the rest, & are so farre from breaking communion with them, as that still they prevent one another in all honour and good respects, according to the advice of the Blessed Apostle; and much more do they exhibite all possible reverence and obedience to the same Church, and the Prelates thereof. The difference which indeede reigns amongst them, is who shall trip themselves fonnest of all earthly incombrance, and so fly the fatter to heaven. They have severall Rules indeed which were framed by their severall Founders, those men of God; whereby they might the better direct their course to this journeyes end, according to those severall spirits which our Lord imparts to severall persons. For though any man of
Charity mistaken. Chap. 7. 

may be good in any lawfull state of 
ife, but especially in some holy Or- 
der of Religion; yet because men are 
ot only of severall constitutions in bo- 
dy, but of as severall dispositions also in 
minde, and that some are apter for con- 
templation, others for a more active life; 
some for corporall austerities, others for 
mentall reflections and mortifications; 
some for catechising, preaching and co- 
testing, others for silence and recollection; 
æt omnis spiritus laudem Dominum, it was 
moti agerable to the sweete providence of 
Almighty God, to inspire his eminet 
renants with severall spirits, who might 
erect severall Orders at severall times, 
which severall natures might effect, and 
to apply themselves to God, both more 
cheerfully & more fruitfully therein; es- 
pecially if they confere that spirit, with 
which the Order was first indued. And as 
well wisely might Calvin have côfett a 
difference of Religion amongst theelues 
because some men weare cowrns & oth- 
ers cloakes; & to have argued a dilusion 
amongst our Religious men, because of 
their difference in habit or diet, either fro 
other Orders, or else from secular people. 
I heare them also make a third ob-
Charity mistaken. Chap 7.

Against our unity in points of faith; in regard of the difference between our learned and unlearned men; for in consequence thereof they lay, that some one of us believes incomparably more, then another. For the clearing of this point I will open a certain distinction, the subject whereof they are wont to lay to our charge as a crime: but if they lend me a little patience, the same will serve them for a light, to let them see that themselves are out of the way.

This distinction is of Explicit and Implicit faith. A man is said to have Explicit faith of any Article or doctrine, when he hath heard it particularly propounded to him, and hath some particular knowledge thereof, and giues particular assent thereunto. But as for Implicit faith of any Article or doctrine, a man is then said to have it, when he believes that concerning it, which the Church teaches them explicitly, who are capable thereof; although for his owne part, he have not perhaps so much as heard of it in particular; or if he did, he hath forgot it; or if he remember it, he hath not capacity enough to apprehend, or understand it. But howsoever (as I sayd) he is
Charity mistaken. Chap. 7. 67
resolved to believe both of that and all
things else, as the Church teaches; & will
give an Explicit consent to it, where he shall
be informed thereof, & be made able to
understand it, & hath this firme resolution,
that he will never hold he contrary either
of that, or of any other thing, which
they Church shall require him to believe.

This I say is our doctrine concern-
ing Explicit and Implicit faith, and I
dare confidently assume, that who so-
ever considers the same indifferently, and
with a resolution to receive satisfaction
if there be cause, and not to be still ca-
stilling, whether there be cause or no;e;
will confess, that not only the doctrine
of Explicit and Implicit faith, doth not
only not impeach our unity in believe, in
regard that some believe some things
more Explicitely, than others do; but that,
if it were possible to abolish this doctrine
(which indeed it is impossible to do, be-
cause it is rather delivered vs by the
voice of nature itself, which hath or-
dained a different capacity in the mindes
of men) it would be wholly impossible
to mainayne any Church in any unity of
faith at all. For example, will any man
among them be so absurd, as to conceave

E a that
68 Charity mistaken. Chap. 7.
that any plough man, or Tradesman, or silly Woman, doth believe the same things Explicitly, concerning Original sinne, or the relation which runnes betwene free will and grace, and a hundred other questions of this nature, which may be Explicitly believed by some principal Doctor of divinity amongst them, who have particularly studied these questions? And if they confess they cannot, will they be content that we shall inferre thereby, that there is no unity of faith maintained amongst them? Infallibly they will not: and therefore it is but reason, that they measure as they would be measured to; and that they acknowledge that if division in point of faith, could depend upon the Explicitness or Implicitness of a mans believing several doctrines, there would be, in effect, as many several faithes, amongst unlearned Christians, as there are several capacities. For as much as we can hardly finde, two such men, whereof the one believes but as much Explicitly and no more, then the other doth; because the notice, and the attention, and the capacity, and the memory, and the profession, is ever in effect more or lesse in one, then in another, and
Charity mistaken. Chap. 7. 69

and according to the more or lesse of these circumstances, will the Articles Explicitely beleived be either more or lesse. The truth concerning this particular holds not only in the Catholike Church, but in all congregations which professe any Religion whatsoeuer, consisting of seuerall Articles & parts. They who are learned and haue eminent endowments of nature, and apply themselves with particular industry, must euer believe Explicitely more points of their Religion, whatsoeuer it be; and those others who are of contraries qualities, must believe Explicitely fewer points. And this is also clear, that the more points of any Religion, which a man beleives Explicitely, the fewer doth the Ieauh himselfe to believe Implicitely; and so on the contrary side, the more he beleives Implicitely, he reaches so much the fewer with an Explicit faith. He may & must beleive all the Articles, and Doctrines of his Religion, with a true, entire, most certaine and supernatural faith; but that he should beleive them all with an Explicit faith, is neither necessary, nor possible. But by belieuine as much as he can with an Explicit faith, and what
70 Charity mistaken. Chap. 8.
he can not, with an Implicite; a Cardinal Bellarmine, and a Collier; nay the sim· plest Catholike woman in the whole world, and the most glorious Mother of God, if she liued still on earth, should absolutely & fully of the selfe same Religion & faith with one another. So that the sword of our aduersaries proues a buckler to vs; and that objection which they make to disprove our vnity in faith, (under which they would both shelter their weaknesses, when we infully object their departure from the Church against the; & also authorize their malice, when they have a minde to cast the scandall of affected ignorance upon us;) proues a foundation to vs of that truth, which shewes how our vnity is made perfect.

There are the three objections, which Protestants are wont to make against our vnity in point of faith. And now there remains an allegation or argument whereby they procure to defend themselves against our objection, that they want vnity amongst themselues. For in vertue whereof they affirm, that they ought not to be held in disunion, either with the Fathers of the primitie Church, or which the Lutherans or such other fel·
Charity mistaken. Chap. 7. 71
low gholpellers of theirs at this day, or indeed even with vs Catholickes; if things, as they say, may be considered with moderation: and all things they take to be secured, by distinguishing points of faith, into Fundamentall and not Fundamentall; and then by saying that they agree both with the Fathers, and Lutheranes, and sometimes ( of their curtelsie ) even with vs, in all fundamentall points of faith, and that they differ but in points not fundamentall. It is a matter of great moment, that this particular conceit be carefully sifted and discouered; and therefore I will ask leave that the next Chapter may be spent about it.

That Protestants have no reason in alluding the distinction of fundamentall, & not fundamentall points of faith; as intending to prove thereby, that they are in unity with the Fathers of the Primitive Church, of their fellow Brethren the Lutherans, yea and some times with Catholickes at this day.

CHAPTER VII.

Both Luther and Calvin, & their next disciples, yea and many Protestants
Charity mistaken. Chap. 8.

Saints also of these days, have familiarly in their sermons, and no lesse frequently in their booke, taken liberty, with every pennefull of incke to dash as it were damnation into our eyes; and directly to affirm, that they departed from the Communion of the Church of Rome, because forsooth they found it to be the Seat of Antichrist, the Synagogue of Satan, the very Center of superstition and Idolatry; and finally, that bloody tyrant, which exercised all imaginable cruelty against the Saints of God for many ages, and which poisoned the world with false & prophanes doctrines, of extreme dishonour unto Almighty God. And indeed with what colour could certaine single, base, and filthy men haue presumed to depart from the visible Catholicke Church of Christ our Lord, and to erect their conventicles as they did, if they had not at least professed, that they could not finde salvation there? For if they had said that they might have found it there, they could not so much as haue pretended to justify their departure from thence. But yet nevertheless, now that many moderne Protestants haue beeone sought by time, that the straits, into which they
Charity mistaken. chap. 8. 73

they fall, are great by protesting against our salvation in that kind, they have been content now and then, to desire better quarter at our hands; and to affirm that the differences betweene them and vs, concern not the fundamentall points of faith, but only such as are not fundamentall; that therefore for their parts, they hold we may be faued, if we leade good lives in our Religion: and that they desire the like attestation of vs for them; and that it is but tyranny and cruelty in the Catholike Romane Church, which keepes from allowing it; since upon the matter, the Religions of vs both are the same, & the Churches in effect the same. And this is that, which lightens, as they thinke, our chardege of them; and it will keepes theirs heauy upon vs, as being uncharitable in not allowing them salvation.

This discourse of theirs, and their standing so much upon fundamentall points of faith, in the sense which they use, is a mere Chimera; but it is frequented by them, through a high kind of craft. For though it be most true, that some doctines are in themselves of farre more importance, then some others; because
cause the knowledge thereof, may be necessary for the performance of some duty which is required at our hands; or else because they may contain the very heads and first grounds of Christianity, more than others do; and therefore do exact a more explicite belief at the hands of Christians, and consequently may be accounted in some respects more fundamental: yet so, on the other side, there is no doctrine at all concerning Religion, the belief whereof is not fundamental to my salvation, if the Catholicke Church, which is the spouse of Christ our Lord, propound and command me to believe it. For there is no error in faith, which may not be made damnable by the manner of holding it, when it is done so obstinately, as that in defence thereof, a man denies the authority of the Catholicke Church.

This is unanswerably proved by the mere Catalogues of heresies, which have been made by severall Fathers of the primitive Church, and especially by S. Augster in his treatise Ad Quod vult Deu; which I have touched before, and which I earnestly exhort my reader to peruse at large. For therein he noteth diverse, which
which consist but of single erroneous doctrines, and they of little importance in themselves, as was declared in a former chapter. But yet for as much as they were obstinately embraced, they were there declared to be so fundamentall, as that he was noe Christian Catholike, who believed any one of them; yea or who should afterward believe any other, which might chance to be condemned by the Catholike Church.

Looke backe upon the example of S. Cyprian in the 6. chapter: for there you will find, that the lefte same doctrine of Rebaptization, which was not fundamentall to him, in regard that the Church had not then defined it; the same, I say, was fundamentall afterward to the Donatistes and made them Heretickes, because then it was defined, and yet still maintained by them. Looke backe to see in the same place, what the nature of true faith is: which is not only, that it be absolutely entire in itselfe; but that the means of propounding the Articles thereof be also both certaine, and absolutely infallible: or else there will be no faith at all. See also in the same Chapter, where the forme and spirit of heresie is found
found to consist in the pride and disobedience, wherewith any doctrine or discipline of the Church is disobeyed; and then withall cast an eye upon that, which you may find in the fift Chapter of this discourse, about the judgment, which is pronounced there, both by Scriptures & Fathers about the unsafe ableness of any soule, which is guilty of the least heresie, or schisme and separation from the one and only true Church of Christ our Lord. For by this means it will appeare most evidently, that the distinction of Faith, into Fundamentall and not Fundamentall points (to the purpose of permitting it in a mans liberty to leave any one of them vnbeliued, without prejudice to salvation) is both frivolous, dangerous, and utterly false: and so I shall be excused for growing into length by making unnecessary repetitions, which I am most careful to avoid.

But in the meantime, I should be glad to know, of the authors of this distinction, what points of their faith, which are controverted either between them or vs, or between the Lutherans and them, are fundamentall, and which are not fundamentall? The very nature of the
the words seeme to shewe; that a fundamental point of faith, is such an one as is most necessary to be belieued: and that whosoever belieues it not, cannot be saued. And that so also on the other side, a man may take his liberty, either to belieue as he sees cause, or not to belieue any doctrine, which is not fundamentall, without incuring the sentence of damnation. Upon this it followes, that there is nothing in all Christian Religion, which according to their groundes it imports a man more exactly to learne, then what is fundamentall and what not; nor which it more imports the Doctours and guides of the Protestant Church to make knowne to all that people, which they pretend to guide in the way of salvation. And yet notwith stooding this, there is absolutely no one thing, which hath beene so frequently &c importunately desired, as that they would give in, some exact lift or Catalogue of all, and the only fundamentall points of faith: and yet is there no one thing, wherein we are so litle satisfied, and which upon the matter, they doe so absolutely refuse. And yet (as hath beene here expressed) if according to their groundes
78 Charity mistaken. Chap. 8.

grounds a man should faile of believing any one fundamental point of faith, by his not knowing (through their fault) that the point, which he believed not was fundamental, he must be sure to perish and that for ever.

But the Protestants are wise enough in their own way, and well they know what they do, in order to their own ends, both when they frame the distinction of fundamental and not fundamental points of faith; and when also they refuse to give in a Catalogue of which is which. For by making first the distinction, and then by concealing the particulars contained under the branches thereof, they save themselves harmless amongst ignorant people, from being convinced to be of a different Communion and Religion, both from the Fathers of the primitive Church, on the one side; and from their fellow sectaries of this age, on the other. Whereby they gain a kind of reputation with their vulgar auditors and readers, as if they maintained a sufficiency of unity with both.

Whereas if either they framed not the distinction of fundamental at all, or else would clearly let men know which points
Charity mistaken. Chap. 8. 79
points alone were fundamental; then
this would followe. That whensoever
we should convince them of any particu-
lar doctrine, which is denied by them,
and which yet was believed by the an-
cient Fathers, they would be obliged
to profess, that either that point was not
fundamental, which would disable them
from railing at vs for believing the same;
or else that the Fathers were of a different
Religion in fundamental points from
them; and that in their opinion, those
very Fathers could not be taued; which
would put them to much prejudice an-
other way. And so upon the same rea-
son, they would also either be forced to
renounce the communion of the Luthe-
rans, if they were found to differ from the
in fundamental points of faith; or else to
avow expressly, that those points, which
they believed differently from them,
were not fundamental, which would be
of no lesse danger and disreputation to
them.

But now, when we urge them (for
example sake) with the doctrine of
praying to Saints, of prayer for the dead,
or the like, out of the ancient Fathers; &
that once we bring them from denying
doctrines, which yet they will be sure to
confesse as cautelously as they can; they
then tell vs freights, that whole Fathers
were but men, and had their errors.
We aske them then, if those errors
depriue them of salvation? They say no; becausse those points forsooth, were not
fundamentall: and thus, as hath bene laid,
ythey will seeme to kepe a kinde of quar-
ter with the Fathers. In the selfe same
manner when we urge them in the name
of Lutherans, with the Reall Presence of
of the body of our Lord in the Blessed
Sacrament of the Altar, or with their ca-
fting the Epistle of S. James and divers
others out of the Canon of holy Scrip-
ture; by their forbearing to avowe and
declare that these points of Religion are
fundamentall, they goe invisible to the
eyes of simple people; and still make a
shift to seeme to be in unity with the
Lutherans; when yet the world knowes
and we haue seene, that Luther himself
declared them directly to be heretickes.

Not only, doth this distinction of
their doctrines into fundamentall and not
fundamentall saue their credits amongst
weake men, by making them believe that
they ioyned in unity of faith, both with
the
Charity mistaken. Chap. 8. 81
the Fathers of the primitive Church, and Lutherans; but they enable themselves also thereby, to affirm (with some very little showe of colour, though it have no truth at all) that they have had a continuall visible Church in all the ages since Christ our Lord; without being so easily detected to the contrary. And their way is this. When they are prest by vs to shew a continuall visible Church of their Religion, (which they know well enough that they are not able to produce) those aduersaries of ours, who are of any ingenuity at all, are wont clearly to confess, that indeede they have had no continuall visible Church. But so also they declare, that there is no necessity at all that the Church must have bene continuall visible to the eyes of men. The rest, who see how absurde this doctrine is, say that indeede there must alwayes have bene a visible Church; but then againe they subdivide themselves in that opinion. For some seewe of them affirm (when they are urged by vs to shew that visible Church of theirs) that theirs, and ours, do make but one true Church; and so in shewing the visibility of ours, they doe withall (as they say)
Charity mistaken. Chap. 8.

theye their owne to haue beene visible. And these men treda in this way, be-
cause they well know, that no other Church but ours can indeed be shewed
to haue beene visible through all ages since Christ our Lord.

But a third sort of men there is, who
pretend to shew a Church distinct from ours, which hath continually been visible, in the profession and practice of the Protestant Religion. Wherein Fox hath shewed the way to the geese, who follow him. For in fine, when they are put to name their particular professours of for-
mer ages; they doe not muster vp those feuerall single false doctrines, which have been held by other heretickes by re-
tayne, during tenne or twelue ages since Christ our Lord; many of which Do-
ctrines together, themselfes doe now proffesse in grosse. For what other men of former times did they ever, or can they ever name, as men of their Religion, but such as believed some one or two of those hereticall doctrines, which now themselfes embrace; and wherein they are contrary to vs? But by that rea-
ton, our adueraries might lay as well, that both they and we, yea and all those

others
Charity mistaken. Chap. 8. 83
others also, are of one and the same Religion, because we all agree together in many points, though we differ in many more; and though we be excommunicated by one another. And if their belief may be examined, whom our adversaries cite out of former times, as men to whole communion in Religion, they now lay claim, it will be found, (as hath abundantly beene prooved) that both those former were express heretickes (even in the Protestants owne opinion as well as ours) for their malbeliefe of other things; and that those doctrines, wherein those former heretickes agreed with vs, and dissent from the Protestants, are now most unjustly condemned by them in our persons; howsoever (for the hiding of their owne misery) they are content to winke at the same owne opinions in them, who were their predeceivers in heresie.

But all this while, it must still be noted, that they make themselves able to daunce also in this Net by the distinctio which they have framed of fundamentall and not fundamentall. For it this had not beene denied, but that it might have beene declared, that the obstinate believe
84. Charity mistaken. Chap. 3.
of any one single heresie deprives a man of salvation; and therefore that there is no means to make any one man to be of the same Religion with any other, but by being wholly of the same Religion; so farre forth, at the least, as that he must not obstinately deny any one doctrine thereof, whether it be important more or lesse, when once, as hath been layed, it is lawfully and sufficiently propounded, and commaunded to be beleived by the true Church: it would instantly have been made as patent and cleare, as it is true & certain, that neither when Luther rebelled from the Church of Christ our Lord, nor in any age before his time, there was in the whole world, any one kingdom, or country, or city, or towne or family of men, or pastour, or flocke, yea or any one single person, so much as of Luthers owne, and much lesse of the now Protestant Religion, which is now forsooth so farre reigned beyond his.

To conclude, the making of this distinction betweene fundametall, & not fundamentall points of faith, and therefore not to declare which is which, doth fare them, with a great part of the ignorant
Charity mistaken. Chap. 8. 85
ignorant world, from the imputation of Rigour, to their proceeding with us. For how could they persecute, as they doe, without extreme note of cruelty? yea or even how could they differ without apparent impiety, from our belief and practice of those doctrines, wherein we have had, and still have prescription of so many ages; if the contrary thereof should be confessed by themselves not to be fundametall? We must not therefore wonder, if that they flice so fast, as they do, to this distinction: for hereby it appears, that they have wit enough to keep themselves warme, which they could not do so well without this cloake upon their backs.

It is also more them probable, that one reason, why they are so unwilling to give in any Catalogue of the fundamental points, is because they know too well how ridiculous they would make themselves by the infinite variety of their Catalogues. For if it be so familiar with them to be of different minds concerning particular doctrines, how much more would they be to, in this which is a roote of many branches, or rather a monster of many heads. And so there
Charity mistaken. Chap. 9.

Can be no doubt, but that some of them would not be more resolute in restraining the fundamental points into a narrow compasse, then others would be in enlarging them to a broader. I will consider what is layd by most of the to this purpose; & because this chapter is growne into length, you shall expect that which follows in the next.

That Protestants neither do, nor dare declare what are the fundamental points of faith; whereby yet they would pretend that they live in the Communion of the one true Church of Christ our Lord.

CHAPTER IX.

It is visible with many to affirm that the Apostles Creede contains all the fundamental points of Faith: but these men when they are pressed, grow soone ashamed of that opinion; when they are told that in the Creede, there is no mention made at all, either of the Cano in holy Scripture, or of the number, or nature, yea or so much as of the name of Sacraments. Besides that there are so great differences betwenee them and vs about the
Charity mistaken. Chap. 9. 87
understanding of the Article of the de-
scent of Christ our Lord into Hell, and
that other of the holy Catholicke Church;
and that also, of the communion of
Saints, which we believe and they deny
to involve both prayers for the dead, &
prayers to Saints, as that we should not
be much the better, either for our
knowing or confessing that the Creede
contains all the Fundamentall points
of Faith, vnles with all there were some
certaine way, how to understand them
right, and especially vnles vnder the Ar-
ticle, which concernes the holy Catholicke
Church, they would understand it to be
indued with to perfect infallibility, and
great authority, as that it might teach vs
all the rest. For indeed according to that
sense, not only the whole Creede, but
euen that single Article of the holy Ca-
tholicke Church might be laid to con-
taine the reason of all our Faith to Fun-
damentally, as that we should neede noe
other guide then that.

But if we understand it otherwise,
the Scripture it selfe speaks of particu-
lar errors, which are danable in them,
by whome they are embraced; and yet
they are not at all against any expresse
F 4. doctrine
doctrine of the Creed. As namely where S. Paul calls it a doctrine of dwelling, to forbid marriage, and meats: which, by the way, is not to be understood of the chastity, and fasts of the Catholicke Church (as Protestants do most perniciously affirm) which knowes that those things are lawfull, but that yet it is most gratefull to God, when his servants, for his love, deprive themselves of those delights; but of the heresie of the Manichees, as S. Austin doth expressly declare, who forbid both marriage and meats, as being abominable and impure through the institution thereof, which they laid was derived from a certaine second ill conception God, of their owne making. In like manner S. Peter faith, that S. Paul in his Epistles had written certaine things, which were hard to be understood, and which the unlearned and unstable did pervert to their own destruction, S. Austin declares upon this place, that the places misunderstood concerned the doctrine of Justification, which some misconceaued to be by faith alone; by occasion of what S. Paul had written to the Romanes. And of purpose to counterminne that errore, he faith that
Charity mistaken. Chap. 9.

that St. James wrote his Epistle, and prooued therein that good works were absolutely necessary to the acte of Justification. Here upon we may obserue two things; the one that an error in this point alone, is by the judgment of St. Peter to woxke their destruction, who embrace it: and the other, that the Apostles Creede which speakes no one word thereof, is no good rule to let vs knowe all the fundamentall point of faith.

Others say, that the booke of the 39. Articles declares all the fundamentall points of Faith, according to the Doctrine of the Church of England; but that also is most abstrusly affirmed. For as it is true, that they declare in some confusled manner (whicch yet indeed is extremely confusled) what the Church of England in most things belieues; so is it as true, that they are very carefull, that they be not too clearly understood. And therefore in many controversies, whereof that booke speakes, it comes not at all to the maine difficulty of the question betwenee them and vs; and especially in thole of the Church, and Free will. For whereas there are two maine Controversies concerning the Church; namely whe-
whether the Catholicke Church of our Lord must not ever be visible to the eyes of men, though at some times more gloriously than at others; and whether the said Church be infallible in the definitions of faith (in both which points we hold the affirmative and they the negative;) they dare not declare in this publique manner what they hold therein. And to all in that of Free Will, they only assume thereof in has verba. The condition of man after the fall of Adam is such, that he cannot turne, & prepare himselfe by his owne natural strength, & good works, to faith, & calling vpo God; wherefore we have no power to do good works pleasant, and acceptable to God, without the grace of God preventing vs, that we may have a good will, and working with vs, whose we have that goodwill. Now this is true Catholicke Doctrine, which we believe better them they. But they declare not the while, whether or no a man have freedome of will to do a good work, or not to do it, when first he is inspired, and moved to it by God Almightie's grace; which we affirm, & they deny, & which is the only knot of our question, & the point vpo which so many other Catholicke Doctrines depend.
Charity mistaken. Chap. 9. 91

See also do they play at fast and loose, when in the six Article, of holy Scripture, they enumerate al those books of the old Testament, which they allow to be Canonical; wherein by the way, they are rather Jews then Christians, for not admitting the bookes of Judith the Machabees, & divers others into the Canon. And they trifle, also when they tell vs, that they understand those only bookes both of the old and newe Testament to be Canonical, of whose authority there was never any doubt in the Church. For they know as well as we, that the Apocalypse, the Epistle of S. James, S. Jude, and one of S. Peter's, were not acknowledged till proofs were made, during the space of three or four hundred yeares after Christ our Lord. And yet these may haue beene pleased out of their great grace, to admit them, though the Machabees must be reiect, because they speake of prayer for the dead. But observe in the mean time, what this booke of Articles layeth concerning the Canonical bookes of the new Testament. It faith only this. All the bookes of new Testament, as they are commonly receaue, we doe receaue, and account them for Canonical
Charity mistaken. Chap. 9.

Call. But why doe they not particularly enumerate all the bookees which they acknowledge to be of the new Testament, as they had done them of the old but only because they must so have named those bookees of St. James and others for Canonick, which the Lutherans have cast out of their Canon. A mad piece of vanity. God wot, when these reformers of the Church, according for both to Scripture (if you will take their word) cannot so much as agree about the very Canon it selfe of the Scripture.

But abstracting from all these insincerities, wherewith that booke of Articles is full fraught, they doe not so much as say, that the Articles of Doctrine, which they deliver are fundamental, either all, or halfe, or any one thereof, or that they are necessarily to be believed by them, or the contrary damnable if it be believed by vs; but they are glad to walke in a cloude, for the reasons which have beene already toucht.

Maitster Rogers indeede, in the Analysis which he makes of those nyne and thirty Articles, speakes loud enough by way of taxing the doctrine of the Church of Rome, as being contrary to that of the Church.
Charity mistaken. Chap. 9. 93
Church of England; and he gives it as many ill names, as his impure spirit can devise; & affirms amongst other things, that many Papists, and namely the Franciscans blush not to affirm that St. Fran-
cis is the holy Ghost: And that Christ is the Saviour of men, but one Mother Iane is the Saviour of women, a most execrable of Postellus the Jesuit; with a great deal of such base trash as this. And yet his book is declared to have beene perused, and by the lawfull authority of the Church of England permitted to be publicke. But yet, even Maitter Rogers himselfe, is not so valiant as to tell vs in particular which point of their Doctrine is fundamentall to salvation, and which is not.

Much lesse is there any appearance that ever the Church of England should doe it; since even now we have seene, that it dares not, in diverse points, soe much as declare in publicke manner, that it professeth the express Contrary of what we hold. Nay we are not likely to see the fundamental points of Faith, whereof they talke so lowly, to be auowd by so much as either of the Universities, yea or yet by any one Colledge, or society of learned men amongst them. And the reason of their
their resurrection in this kind is playne.
For if, when they write ioynetly, and in
a body, they should be convinced of any
aburdity or error, by the testimony
either of the ancient Fathers on the one
side, or the Lutherans on the other, their
maine cause would receive a mortal
wounde; because to their Church, or
Universities or Colledges would plainly
appear to be controlled, and confuted,
either by the Fathers, or their fellow
gholsppers; whereas now when they
speake or write, but in the name or per-
tons of particular men, one of them will
not thinke, that himselfe, or his cause is
much prejudiced, if any other of them be
found guilty of error; and in such
cases, it is usual for them to say, what
care I if Doctour Morton say this, or
Doctour White say that? and the like. For
this reason it is, that I have heard some
Catholickes affirme, (and that, to my
thinking, with great reason) that they
would hold it to be no ill worke for
them, if the pretended Colledge of
Chelsly, or any other, were founded by
Protestants expressly for writing booke
of controvertie, by common consent.
But I believe I shall not see them halt
upon
Charity mistaken. Chap. 9. 95
upon that leg, for fear lest they should be found to be lame of both.

On the other side, at times, they make eager inveighings against us, for declaring so many, yea and all the Doctrines of our Church to be Fundamentall, so far forth as that whosoever refrues obstinately to believe any one of them, doth forfette the salvation of his soule. And in the strength of this zeal of theirs, Doctor Dunne in a sermon made before his Maiestie at his first happy coming to this Crowne, doth bitterly exclaim against the Catholike Romane Church as making every toy to be Fundamentall. Whereby, by the way, he takes his pleasure upon us, & layses that we Papists will not let Protestants be saued, though they believe the same Creede, and the same faith with us; unless withall they will believe, the same Mathematicks, and gouerne themselves by the same Kaleiders, which to omit other poornesses of his, was too weake and meane a left, so misbecoming of that Audience and of the place he held, as being fitter indeed for some Ordinary, the for a Chappel or Church; and withall so very untrue, if he were in earnest, that vnles the pride of his owne conceit
conceit had raised up a dust to put out his eyes, he could not but have seen the senselessness of what he said, even whilst he was speaking: since we the Romane Catholickes in this kingdom do rather govern our selves at this day, by the lesse perfect Kalender, which now is vied in this place, then by the other, which is both the better (even by the judgment of learned Protestants) & is authorized by the Catholicke Church abroade. Letting the world see thereby, how willingly we can accommodate to them in all things, which belong not meerely to Religion. But Maitler Do- &toure forgot himselfe worse shortly after. For hauing grauely admonished me before, not to account things arbitrary to beneceffary, nor to call superstitions foundations, nor to esteeme that every little thing in Religion should be able to deprive a man of salvation, he takes the paynes to wipe out with a wet finger the whole substance, and drifte of all his owne discourse, by saying to his effect: That difference in belief in points, which are not very important, is not to preju- dice a mans salvation, vnles by not believing them he commit a ditobedience with
Charity mistaken. Chap. 9. with all, for (faith he) Obedience indeed is of the Essence of Religion. Which upon the whole matter, is the very thing we say; and the very thing whereby he crosses the whole scope of his owne sermon. For it a mans disobedience to the proposition and direction of the Church, concerning an inferior point of Doctrine, do impugne the very essence of Religion, it will follow that their distinctio of points Fundamentall or not Fundamentall (whereby they would inferre that a man can not loose his salvation but for misbelief in some few maye points of Religion, and not in the rest) is absurd and vaine, and detractiue both of Doctour Dune's Doctrine last mentioned, and of their owne objection of uncharitablenes against vs, for saying that men dying in different Religions cannot be saved. And withall that this distinction will not secure them from committing the crime of separation from the Church of Christ our Lord, and in Iwarning from the directions thereof, in which case, all the Doctrines of the Church are found to be Fundamentall towards salvation.

And this shall serve for a discharge, both of what they object against our
Charity mistaken. Chap. 9.
tie in faith, and of what they alledge in the b-halfe of theirs. And in the meantime, I conceaue that I haue also suffi-
ciently secured and settled those two mayne groundes vpon which this whole discourse is turned. Namely firt
that there is but one true faith, and one true Religion and Church, out of which there is no salvation: and secondly that
both Catholickes and Protestants can not possible be accounted to be of that one Religion, Church & Faith. And now
for the finall profe of this last point according euens to their prattile as well as ours; let my Reader but looke vpon
the body of their lawes made against vs, and especially vpon the Preambles there-
of, wherein they plentifully shew how hatefull an opinion they haue of our Church; Let him looke vpon the seve-
rall Acts of State, which have issued from my Lords of the Counteil; Let him looke vpon the proclamation, which have
been made and published from time to time; Let him looke vpon the large com-
missions, which have beene granted to Pursuants, whereby that scume of the world, hath been and is enabled, both to
ransome & ransacke vs at their pleasure;
Let
Charity mistaken. Chap. 9.

Let him looke vpon thote speeches, which have been vverterd in both houses of Parliament, not only against the professours, but even the profession it selfe of our Religion; and how his most excellent Maiesty, hath been importuned by their Petitions, to add more weight to our miseries: for thus it will easilie be scene, how faile how rotten, how superstitions, how Idolatrous, how detestable, how dannable, and even destructive of all truth and goodness they professe themselves to esteeme our Religion, and in fine that we carry such a marke of the Beast in our foreheads as must needs, in their opinion, shut vp the gates of Heaven against vs, and let open the lawes of Hell to devour and swallowe vs vp. So that certainly we are no more of one Church with them in their opinion, then they are of one with vs in ours. And now there will remaine noe more but a short Recapitulation of what hath been delivered more at large, for the finishing of this discourse, to which I will now betake my selfe.
A recapitulatio of the whole discourse, where
in it follows upon the confession of both
parties, that the Catholickes, and the Pro-
testants, are not both of them saecable in
their severali religions, without repent-
sance thereof before they dy; and that Ca-
tholickes mutt therefore be no longer heid
uncharitable for saying so: but those Pro-
testants are showed to be Libertines, who
say the contrary.

CHAPTER X.

Since the Faith, Religion, & Church,
that beene proued both by Scrip-
tures and Fathers, as also by vnsawe-
orable realons, which haue beene drawne
both from the very groundes of true
Faith, and from the nature and spirt of
Herely and Schilme, and finally by the
Confession of both parties, to be but
only one; and that out of that one, there
is noe saluation to be obtained: Since
the difference concerning the Doctrine
of faith betweene Catholickes & Pro-
testants, are to many, so important, and
to retolutely maintainned, concerning both
the Canon of Scriptures, the number &
nature
"Charity mistaken." Chap. 10. 101

nature of Sacraments, the authority of traditions, the supreme Judge of Contro-
versies, the visible head of the Church, the justification of our soules, the va-
lue of our good workes, the liberty of our will, the possibility of keeping the Commandements, the relations which runne betweene the men of this life on the one side, and both the soules in Purgatory, and the Saints in Heauen on the other: Since, besides our differences in points of Doctrine, we swarme also from one an other in points of discipline, and haue separated our selues & haue mutually excommunicated one another: Since we hold them to live in heresie and schisme, and they vs in affected ignorance, grosse superstition and Idolatry, and are dayly making Sermons and bookees and edicts and lawes against one another: it is certaine that either both they, and we must not be saued, if we dy vnreputant of our severall Religions; or else that the whole world hath beene in a dreame of three thousand yeares old, euer since Moses time, which furnished vs, with the first proos that there must be vnity in Religion, and obedience in the professours thereof, & that such as should obstinate-

G3
Charity mistaken. Chap. 10.

If they transgress, were ordained to be put to a first death, which might serve them for a Preface to their second destruction.

Which truth being once granted, I trust they will not take it ill, at our hands; if we hope well of our fervices in our owne way; and consequently if we conceaue that we have no cause to hope well of them, if they dy impedient in theirs, they have no reason to be offended with vs: and the lesse since the Lutherana declare so expressly and resolutely that the Resolution of the Sacramentaries, that is to say, of our English Protestants, is also damnable, as hath beene seene. And this not only for the heresie which they hold in point of the Sacrament, but for many others also, as appeares by those authours of theirs, whom I cited before, So that still I see lesse and lesse colour, why they should except against vs, as if we wanted charity, for laying that of them, which when they lift, they not only take liberty to lay of vs, but even of one another also; and yet do not thinke that they offend Charitie therein.

As for vs, we neither do, nor can with any reason conceaue, that they breake the lawe of charity towards vs
Charity mistaken. Chap. 10. 103

(fsupposing their owne Religion to be true) in that they allow not salvation to vs, if we dye in ours; which consequently must be false. And if ours be a false Religion, (as it must needs be, if their Church be true, and that we obstinately refuse to obey it,) we cannot be saved by the profession thereof. And so therefore, on the other side, if ours be true (as even they must giue vs leave to think it, and as infallibly we believe it to be) theirs must then be no lesse false, then ours is true. Now supposing this on both sides, it will not be want of Charity in either of vs, both to hold, and declare the others Religion to be incompatible with salvation: nay it will be want of Charity if we do it not.

For men are not so made for them selves, as that they must not also procure to do their neighbours good, and especially in that, which most import. And besides the general tye of one part of mankind to another (whereof we are put in mind so many ways) the holy Scripture it selfe is often pointing vs out to our duty in this kind, and most especially it doth in one passage of Ecclesiasticus lay a direct obligation upon vs, in

G 4. these
Charity mistaken. Chap. 10.

Cap. 17. These most binding words; *Mandant uniusque Deus de proximo suo*. God hath laid a charge upon every man, that he look to his neighbour. Which as it warrants not the butie or medling humour of any private man, to intrude himselfe into the secret affaires of another, nor obliges him so much as even to the repromise of his knowne sinnes, (when he hath neither charge ower that person, nor hath hope of amendement by it, and when it is notagreable otherwise to the circumstaces and rules of charity, which ought to be conducted and carried on by Christian prudence;) so yet on the other side, it layes not only a Countelle, but a strict commandement, not only upon some one, but upon every one; not to omit opportunity, whereby a man may prudently be in hope, either to doe his neighbour any important good, or else to diuert him from any thing, which may doe him any considerable hurt.

Now if a private man must not only be excused, if according to the rules of Christian piety and prudence, he affilt his neighbour in doing well, and declaring the danger wherein he is, if he doe otherwise, but he shall not be excusable
Charity mistaken. chap. 10. 105
in the sight of God, if he dilchardge not
this duty; how much more highly shall
the Church of Christ our Lord be both
authorized, and obliged to instruct Chris-
tians in the right way, and to reduce
such others as are in the wrong, by mak-
ing them understand their danger of et-
nefailing damnation?

Nay we see by that which past be-
tweene Almighty God and the Prophet
Ezechiel, that he was appointed to stand
Centinell over the house of Israel, and
to heare Gods word out of his owne
mouth, and so to announce it to his peo-
ple in his name; and that God laide thus
to him, Si discante me ad impium &c. If Ezechiel
when I shall lay to the wicked mā, thou cap. 3.
shalt dye the death, thou declare it not to
him, nor aduise him to returne from his
wicked way, that he may liue; that
wicked man shall dy in his iniquity, but
I will require his blood at thy handes.
But if thou anounce it to him, and that
yet he will not returne from his sinne
and from his wicked way, that man in-
deed shall dye in his owne sinne, but as
for thee, thou shalt haue freed thy foule
from death.

Now therefore if a single Prophet, being
being called to that office by Almighty God, be obliged, under the paine of his owne damnation, to advise men to depart from their wickednesse; how much more precisely will this obligation lie upon the Church of God, which hath the charge over all Christian soules, to teach them that Doctrine which is true, and to let them see the danger wherein they are of hell fire, if they continue to profess that which is false? For the word of God, whether it be written in holy Scripture, or unwritten and so delivered from hand to hand by Tradition, is his revealed will; and the Church is his Embassadour Leidger in this world, to declare and announce that word and will of his to mankind; and to bring them into league with God, as S. Paul affirms of himself, and of the other Pastours and Doctours of the Church; legatone pro Christo fúngimus &c. We are Embassadours on the part of Christ, with instructions for the reconciling of man to God. And accordingly S. Paul was carefull to let men see their case, and to declare the danger wherein sinners were. For we have leene how he warned men to take heede of the speech of hereticks.
Charity mistaken. Chap. 10. 107
as of a Cancer, and else where, to avoid them if they did not first reforme them selues, after they had beeene reprooued once or twice; as also that such as departed from the unity of faith were people who attended to the spirit of Error, and to the Doctrine of diuells; and a great deale more of that kind, which you shall find related before in the ninth chapter; which clearly and fully shewes what opinion the holy Scripture hath of heretickes.

Besides all this, if a man shall eternally be damned for committing of one theft, or one act of simple fornication, yntis he repent himselfe thereof before he dy, which is cleare by S. Paules express text; much more, as Father Lessius confesseth, shewes, shall he incurre those eternall decapes, torments for herefie, which is a most grievous kind of infidelity, and which includes in it selfe so many other most horribile sinnes, as namely blasphemies, contempt of Sacraments, scoffes and scornes, a prophanation of holy things, a hatred and persecution of true Religion, disobedience to the Church and her Prelates; factidle, pride, obstinacy, schisme and rebellion against the supreme Ecclesiastical
Charity mistaken. Chap. 10.

Hafticall Magistrats. How great torment therefore, I say, shall any man eternally endure, for the sinne of Heresie, which is more grievous then thousands of fornications and thefts?

It will not therefore serve a mans turne towards eternall life, if being out of the Communion of Gods Church, he carry himselfe otherwise as sweettly, as civilly as can be desired; and that men praise him for a worthy person, an honest man, the best neighbour in a whole kingdome, one who owes no man a penny, one who is courteous to all the world, who never sweares an oath, nor gives offence to any, in any kind. These are all good things, but these are not all those good things, which are required of him who will be saved. For whilst such an one is so kind and civil to man, he is both vnkind & cruel towards Almighty God, if he be rebellious to that Church which was purchased by the death of his only sonne. But it seemes we are still made of that mould, whereof S. Hierom speaks after this manner,

Inc. 16. Nos in Dei iuniaris benigni sumus; in pro-prijs contumelios odiar exercemus. We are easy & remise towards such as are iniuriours.
Charitymistaken. Chap. 10. 109

80 God; but we are revenge full when there is question of righ st those wronges which are done to our selues. But withall, he al leages the example of Holy in the booke of kings, against his ill custome, laying, 

Si peccaverit viv in virum, placaris ei poeit Deus: si autem in Deum quis peccaverit, quis arbitri pro eo? If one man offend an other, God may yet be appeased towards him: but if any man sin against God, Who shall pray for that man? A very different dictamen from that which raignes now in the world; where a man, who giues men no offence, shall be celebrated by men for a kind of Saint, though withall, his whole life be consumed in sinning against God, by infidelity, by secret blasphemy, by heresie, and by all that pride and malignity which it involves against God and his Church, together with contempt & scorne, as hath been sayd, of all those devout Ceremonies, and almost all those holy Sacraments, which his divine Majestie hath ordained for our eternal good, with so much cost to him seflse.

But Saints and men of God, who see with clearer eyes then others, make a contrary judgment of these things: and so also are they very remisse, whiche wroge
Charity mistaken. Chap. x. 10.
is done but to themselves; but rigorous,
when peruerse men will needs be put-
ting affronts upon Almighty God. The
Ecclesiatical history is full of examples in
this kind. See but how S. John carried
himselfe towards Cerinthus, & Polycarpe
to Marcion, and S. Antony to the Arrians;
and a thoulant and others. And least it should
be thought that Saints fall not foute, but
only upon such Hereticks as deny the
very prime Articles of Christian Religion,
which concern both God the Father,
or the immediate person of Christ our
Lord himselfe: cast but an eye upon S.
Bernard, that mild and mercifull man of
God, & see how he treats the hereticks
of his time, who had too much affinity
with those of ours, as you will perceive
by his censure of them; but yet it was
for certaine points which seemed not to
trench so deepe into the Christian Faith.
But howsoever, he speaks of them in
no gentler a stile then this, Videte destru-
ctores, videte canes; irrintent nos, qua bap-
tizamus infantes; quod oramus promortuis;
quod Sanctorum suffragia posulumus. Be-
hold these detractours, behold these dogs, they
scoffe at us, because we baptise infants; be-
cause we pray for the dead; and because we
beg
Charity mistaken. Chap. 10. 111
beg the prayers of the Saints. So that still
we see into this truth, more and more.
That how smooth locuer the face, and
how sweete locuer the words, and how
ciuill locuer the carehouse be; yet if here-
lie be in the heart, it is of all others the
most odious and offensive thing, both to
Almighty God, and to all good men,
who have his honour in high account.
Yea and even how kind, and ciuill loc-
er they seeme to their neighbours and
friends in morall things, such especially
as they see often, and talute, and con-
verse with; yet you may obserue by that
saying of S. Bernard, that they are cruell
enough to such as they see not. And with
all their ciuillity and courte and saluacity
in ordinary conversation, they can find
in their heretical hearts, at a clap to rob
all dead men, of the helpe & comfort of
the prayers of the living; & al living me,
of the prayers of the Saints who are in
heauen, & the same Saintes, of all the ho-
nour which Catholickes pay to the here
on earth; te omit in this place, their in-
finite & innumerable detractios, & floun-
ders, & reproaches of the whole Church
of God. All which I have not layd, either
by way of aggressuating their sins, or of a-
lienation
112 Charity mistaken. Chap. 10.

alienating men from their persons; which I esteem, and love, and desire to serve with my whole heart; but only, to the end that they may know their own case, and consider well, what kind of thing hereof is, and how hateful in it selfe to God, and man; that so, by the divine goodnes, they may grow to change, both their names and natures; & passe from being enemies, to become children of that one true Church, out of which there is no salvation.

In the mean time it is more than clear, that the charge, which Protestants lay upon us, as wanting Charity, for saying that their Religion venerable destroys salvation; must needs be now transferred from us, and impuied with as much reason to him, who hath layed (as hath been seene) an obligation even upon all Christians, and much more upon the Church, and the Pattours thereof, to declare the dangers which they incurre, who are departed from the Communion of the holy Catholike Church. And as truly, yea & much more probably, may they affirm, that the holy Fathers of the Primitive Church wanted Charity, for the strictnes, which they vied in condens-
Charity mistaken. Chap. 10. 113

Men to hell, as heretickes, for their obstinacy in holding some one single Doctrine of itself, which yet was not sometimes so very important. That S. Paul Gal. 5

wanted charity, when he excluded men from heaven for those sins of frailty, to which we are daily solicited, even by the very nature and condition of our own flesh and blood; and in particular also for dissensions and sects, which signify brawls in that place. That the holy Ghost wanted charity, being the hand which guided the Apostles' finger, to write so severely as he did. That Christ our Lord wanted Charity, in commanding that me should be held for no better than Pagans, Matt. 16 and Publicans, if in any thing of scandal, and much more of doctrine concerning faith they disobeyed the Church: for his precept of obedience was indefinite, and therefore our obedience must not be limited, only to this, or that. That God the Father himselfe wanted Charity, who sent Chose, Dathan, and Abiron alive, and headlong into hell, for a mere act of lathime, and commanded that whosoever would not obey the sentence of the Priest for the time being, should, without any other remedy, be put to death. And
And lastly that Luther himselfe, and his most learned Disciples wanted Charity, not only for defaming the Church of Rome, as the seate of Antichrist, the whore of Babylon, and the Beast of the Apocalypse, which prints the marke of damnation upon the foreheads of her Children; but for condemning also all Calvinists, for their heresie, concerning the blessed Sacrament, besides many others, which are both imputed and produced upon them, by the Lutherans.

As for Luther and his Disciples, it costs me little to lay them aside, as not importing much what they say, true that their authority is argumentum ad hominem, against all such Protestants, Libertins of this nation, as so unjustly charge vs with wanton Charity towards them, for laying that if they dye in Protestantacy, they cannot be lauded. But that which I have showed à parte rei; namely that the Fathers of the Primitive Church, that the blessed Apostle S. Paulus, nay that God the Father, the Sonne, & the holy Ghost have both practis'd, and imposed upon all Christians, and especially upon the Church and Church men to declare the danger wherein sinners are to looke their foules...
Charity mistaken. Chap. 10. 115
soules, by continuing in sinne, must needs suffice to exempt vs in the judgment of any indifferent morall man, from offending against Charity for doing the like.

It is not therefore want of Charity in vs, to affirm the danger of their state, who are in error, out of a most Christian desire to see them delivered from the same: but it is too evident, that their mistake of vs, upon this occasion, proceeds in them, out of Libertinisme and their too great good fellowship in matters of the soule, and out of the means conceit, which they have framed in their minds, of the unity of Faith, and of Communion both in Doctrine and discipline with the Catholique Church, and of the entireas of the infallible truth, and the unspotted service of Almighty God.

And what indeed doe they, but shew by their whole course, that they desire and resolue to believe, and profess according to the occasion; and to comply with the superiour powers of this world, and to obey the motions of appetite and leasure, without being ever so much as tould, if they can choose, that they must loose heavan for their labour? Whereby it may be seen, that the children, are

Ha in
in this, as like their Mother as they can looke. For who perceaves not, that the Protestant Church, doth rather carry a respect to outward Conformity, then to reall unity in matter of Religion; & that indeed, they are but as in jest, when there is speech of sauing soules in any one Church, rather then in another.

It is true that they make both lawes and Canons, whereby they oblige me, vnder a world of penalties, to frequent their Churches, and to receaue their Sacraments; but without caring greatly, whether men believe their Doctrine to be true or no. For I put this case. If a man who were knowne to be wholly affected in his heart to the Catholike Faith, should yet, for the sauing of his lands or goods, resolue to comply with their lawes by going to their Churches, and by receaung their Communion, yea and withall should declare in company the day before, that he was resolued to do so the day after, for the only sauing of his estate, and for the shewing of his obedience to the Kings lawes; though yet withall, he were perfuaded that their Sacraments were unlawful, and their Church impure: would that Minister, refule
Charity mistaken. Chap. 10. 117

refuse to let him go to his Service, and or to communicate with the rest? Infal-
libly he would not; and we see dayly that they doe not in like occasions. For that
Church, as I sayd, aspiris not to Unity, but Uniformity.

But the proceeding of the Catho-
licke Church is very different, and hath that divine truth, which was commit-
ted by our Lord to her care, in so high account, that if she have but just cause to
suspect, that any man believes not in his hart, as the teaches; she is so farre from
obliging him under pecuniary mulets, to repaire to her Service and Sacraments,
that she will by no meanes, admite him thereunto, till he have first cleared him-
selxe of that suspicion, and sufficiently shewed himselfe free, from any such
want of belief. Thus doth the Catho-
licke Church of this age proceed, and thus also did the same Church proceed
in the most Primitive times. In so much as, that then there were, and now there
at, certaine me deputed, belonging to par-
ticular Churches, who were called Ofs-
tarii. Whose duty was and is, to attend
within at the Church doores, of purpose
to hinder their being present at the cele-

H3   brating
baring of divine Mysteries, whom they may know to be obstinately auestt, either from believing any part of the Doctrine, or from lining under the discipline, of the Catholicke Church.

This Church, which is enriched and endowed with the holy Ghost, and consequently with spirituall Fortitude, which is one of the seauen prime gifts thereof, proceeds like a body, which knowes it selfe to belong to an omnipotent head; and feares not to avowe, both what it faith, and what it doth. And as, on the one side, she expresseth all the fana
tuity which can be conceaued, and is most ready to wrap vp the most enorm
doous sinners of the world, and the most mortall enemyes which she hath, in the very bowells of her compassion, if they will come to God in the way of pen
nance; so yet withall, on the other side, if men will presume to be too vailty proud, as to preferre their owne fancies before her wisedome, which was sent downe from Heauen for, the direction of the world; and if, notwithstanding her most charitable endeavours to reduce them, they will yet add contempt and obstinacy to their other sinnes, the threa-
Charity mistaken. Chap. 10. 119

tens them with the danger wherein they are; and she goes on so farre, if she finde caule, as to separate them, in the quality of heretickes, from her Comu-
nion; and proceeds not against them as a
against Traitors to Princes, or states, ac-
cording to that poore shite of Protestats
(whole guity Consciencs make them
not dare, though their hearts be well
bent that way) to punish our Priestis ca-
pitally, as for a corrupt Religion; but
they jet upon them impudent and fallie
pretexst of Treason. For as the Catho-
licke Church is most perfectly charita-
ble, so withall she thinkes she cannot
expresse that vertue better, then by clea-
rely distinguishing betweene truth and
falle hood, and by exhorting men to im-
brace the one, and to avoid the other; so
farre off is she from demeriting, by lef-
ting Protestants knowe that if they dye
impenient in that Religion, they loose
their soules.

THE CONCLUSION.

In the meane time it is a most wofull
sac, that whilest they will be blamin-
gus for the want of Charity in con-
H 4 demning
demning them, there should be so few of them, who have so much compassion and Charity, towards themselves, as to flye from their extreme danger of eternal death. And that such a world of worthy people being drawed vp by pride in the understanding part of the minde, and dragged downe by the disorderly affections of the will, should be so very glad to cast themselves away, and that for ever.

Our Lord give all men grace, to seele in their very hearts, what a huge misery it is, to be in state of any mortall sinne, but especially of this present Heresie, which both is grievous in it selfe, and is besides, a continual nursery of other sins, by meanes of those corrupt principles, even concerning life, which under the sable colours of purity, & piety, & Christian liberty, & the light of the gospel, it is woe to infuse into the heart of man.

For when they teach men, that there is no merit belonging to good worke, (though they be confess by vs to flowe, but from the grace & goodnes of Christ our Lord) what courage do they give men to be frequent, and chargefull in doing of good worke? And what cause
Charity mistaken. Chap. 10. 121

can they assigne, why men should abstayne from sinne, when they teach them that the best works which are performed by the greatest Saints in the world, are no better then sinnes, and they in their owne nature morall? Nay when they teach men that the commandments of God are not possibly to be kept by any man, (even with the helpe of that divine grace, which hath been purchased and merited for vs, by Christ our Lord, and is communicated to the soules of his servants by faith and loue) what reason can they have, either to exhort men to keepe Gods Commandments, or to reprooue them for infringing the same? Yea & yet further, when they profess that men haue not so much as Free will to do any one good works at all, even when they are first moued, and assisted towards it by the good grace of God, (for without that grace, all Catholicks profess that no man is able so much as to thinke one good thought in order to saluation) with what fence can they encourage men to doe any thing which is good, or with what justice can they punish them for omitting the same? Since it hath no dependance at all, in the
Charitymistaken. Chap. 10.

the least degree vpo their own Free will?

If therefore now at lafte, they would give me leave, I would beseach them to looke with steadfast eyes, vpon the dangerous state wherein they are; and besides to consider, that our Lord is so highly good in himselfe, and hath bene doe gracious to vs, that he deserveth to be adored, and feared, though all the world lay my. And they are happy misteries which are indured in honour of such a Majesty as his, whose infinite power, & wisdom, are as if they were but mere instruments of his infinite goodnes, for the conweighing of graces downe to vs, and the drawing of vs thereby vpo him.

The sines of this world, and especially of Heresie and Schisme, which are the very routes and sources of millions of sines, give matter of sad meditation to the minde of thole men, who behold these things with a cleare light, yea and even although (by way of supposition) there were no voluntary and malitious sines committed in the world, yet were it moly enough for a man to live out of the communion of the holy Catholicke Church with losse of time, in doing good, wherein such inelitious Treas
Charity mistaken. Chap. 10. 123

Sures might be acquired. For supposing that a man be a true member of that Church, (for as much concerns his beliefs:) and that (for as much concerns his life:) he be in state of grace, there is no moment of time, wherein by the mercy of God (which is ever both preserv- ing, and cooperating with the will of man:) the same man may not procure increase of grace, either by the doing of some one good deed, or by the laying of some one good word, or by the producing of some one good thought, to the honour and glory of our Lord God. Nor is there any weakness of body, or want of learning, or of other habilities of the mind, or any distresse in fortune, which can clip the wings (that is to say the holy affections) of the soul, from soaring, and struggling thus towards heaven. Now for every degree of new grace, there is, in correspondence, a distinct degree of glory, laid up to be possessed in heaven. This glory is a thing of such incomparable, and soueraigne quality and excellency, as that the Blessed Apostle sayth thereof, That neither the eye hath seen, nor the ear hath heard, nor the heart hath comprehended, any such thing as that.
A poore mans eye in this world
might at eate discouer a million of times
more greenes and glory, then ever the
greatest, and most glorious Monarch did
ejoy. And yet a mans eye may be layd
scarce able to see any thing, if it be com-
pared with the infinitenes of those o-
ther things, whereof we may have newes
by our eares. For who can see so many
things, as the tongue of others can tell
him of? But yet, neither can all that, which
we may even heare, hold any manner of
proportion with those worlds of other
things, which by the faculties of our
mind, we may conceaue. For when all is
seene which can be shewed, & when all
is heard which can be tould, it remaines
for vs to imagine other manner of things
then all thole; and to multiply and frame
by fancy, upon a minutes warning, both
innumerable more species, and incom-
parably more excellent, then those for-
mer were. So that it is no meane expres-
sion, for the Blessed Apostle to vse, when
he laith that the glory and joy of heauen,
doh excell all that which can be seene
or heard by the seene, or which can e-
tuen be conceaued by the hart of man,
And yet meanes of highe euene by this ex-
pressi
Charity mistaken. Chap. 10. 125

persion, the Apostle himselfe dares not
venture or presume to tell vs how great
those ioyes are; but only, that other
things are not so great as they. And ther-
by he may rather be accounted to deliver
what they are not, then what they are.

This ioy and glory, is so high, and
great, and deepe as that one instant ther-
of would incomparably exceede and out
strip, in true account, all the sensuall ioy
and glory, which hath beene found and
felt, by all the mortall creatures of flesh
and blood put together, from the begin-
ing of the world till the end thereof;
though all that glory and ioy, could be
cast and summed vp into one single act of
glorying, and enjoying. For the honour
and pleasure of this world, carrieth noe
proportion at all, with that of the next,
any more than idle dreames doe with
strong truthe, or vaine shadowes with
substance, which is substance indeepe.
For in this life, whatsoever delight is
felt, the minde of man is still too hard
for the body, and owr works it; & owr
secretly, either giue or take a kind of lye
and insatisfaction, even in the topp of all
the greatest pleasure which it feeleth,
though dull people vnderstand not, or
observue
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observe not this. But if, for any one instant, a soule could have any one glimpse of celebrall blisse, and be inguized with all the faculties thereof, upon an object of such infinite perfection, as God is, and that this were done, without the interposition, or interpretation of any creature, but that the whole soule might touch and mingle and unite it selfe for that instant with that soueraine object; O how fully would the soule be satisfied! O how rare, how beauteous, would all the delight and glory of this world, both appear and be, in respect of that!

We may see some traces of this truth, by a consideration of those supernatual visitations, and spirituall illuminations, & elevations, whereby our Lord hath been pleased to descend into the soules of innumerable servants and Spouses of his, even in this life; that so they might be enabled to take in, as it were some little sent and ayre of that eternall blisse, which is prepared for them in the next. Yea, how many have there beene, who formerly, being all immersed in the pursuit of terrene honour, and delight, have by the meanes of some one celebrall visitation, been instantly, and for
Charity mistaken. Chap. ro. 127
ever estranged (and that with extreme contempt) from the care of all the carnal joye and greatness, which this world was able to afford them, are have been fixed with a perpetual eye, upon the most ardent love, and most loyal faithfull service of our Lord God.

The stories of our Saintes lives, and our owne experience in conversation with spirituall persons, which through the goodnes of God are never wanting in his holy Catholicke Church, hath made vs not only see this truth, but even as it were, to touch it with our fingers ends. And yet there can be no doubt, but that all the spirituall visitations, and consolations, and extasies, and raptures, which euer shall be, or have bene felt and suffered in this life, by all the servants of God, (and yet in some one of them, we know that St. Paul was taken vp into the third heauen, and that he was possesed with the understanding and feeling of to high mysteries, as it was neither lawfull, nor possible for man to express) are most poore and meane things in comparision of any one moment of joy in Heauen. And the reason hereof is cleare. For whatsoever spirituall gift is imparted in this
this life, is but by image and representation; but in the next, it is in substance, and face to face, with God himself, where he is seen, as he is indeed.

If then one instant of celestial glory be not only so farre exceeding all carnall joy and pleasure, which is but cuit and trash, being compared with that other; but that also even the highest spiritual guilt and joy, which is experienced in this life, be not able once to subsist, in sight of one moment of that glorious joy, which is felt in heavan (though it be but for one instant) how infinitely must we find our selues obliged to this immortal God of ours, who hath vouchsafed, not to versus to instants of time, in the fruition of that glory; but to enlarge and extend it, I lay not to yeares, or ages, or worlds of time, but as farre as perfect eternity itselfe? In comparison whereof the time of all this world, from Adam to this day, and a million of millions as much time as that, and as many more millions as all the hearts of all men can comprehend and count, are not so much in durance, as one minute is, being compared with all those millions of time. And yet all this eternity of such glory, as I have
Charity mistaken. Chap. 10: 129
have described, is vouchsafed to us by the inexhausted goodness of our Lord God for having produced any one single act of Faith and Love, which yet we see may be innumerably multiplied with so much ease. For any one single thought, which is directed to the glory of our Lord God, doth increase the same grace in our souls, and consequently lays up a distinct degree of that eternal glory, whereof we have spoken. So that, it is a clear and constant truth, that for every other good thought (which may be concealed in any one moment of time) we shall have an increase of eternal glory, in a distinct degree, beyond that which otherwise we should have had; and we shall for ever see more perfectly the immortal Essence of Almighty God, and love it more, and enjoy it more, then we should have done, if we had not produced that one single act of minde, which yet (as I said) may be done by any ignorant or silly creature in the world, in any one moment of his time. And yet withall, we are so miserable, as not to lament, that this time should be lost, not only upon toys, and consequently upon not increasing this stocke of immortal treasure;
but even upon committing of sinnes, which doe no thing but horde vp an eternity of immente torments for vs, in steadede thereof.

We Catholickes must be thankfull, and beg grace withall, that we may continue where we are; and we must beg it also for such others, as are nor, and will not be so happy yet, to the end that contemning all the vaine delights and honours of this world, which may indi
temn them, and all the disadvantages & troubles which may threaten them, they may give themselves vp now at last, to be receaved into the bolome of the holy Catholicke Apostolicke Romane Church; and so, to be embraced by those strong armes of that divine protection and cor
fort, which Christ our Lord, her Spouse, hath endewed her with, for the sauing of those soules, for which he died. Our Lord God make them so happy, as to receaue this blessing; and let all his Saints and Angels ever glorify his holy name, for having imparted it to vs.

FINIS.
A TABLE OF THE
CHAPTERS.

CHAPTER 1.

THAT Catholicke are both improbably, and unjustly charged, with lacke of Charity, for affirming that Protestant unrepented destroys salvation.

Chapter 2.

Of the intendition of Catholicke, when they say that Protestant unrepented destroys salvation, and how that speech is to be understood.

Chapter 3.

That our saying, that Protestant unrepented destroys salvation, proceeds from want of Charity in vs, is no lesse untrue (because there is but one true Church) then already I have showed it to be improbable; and that this is proved by holy Scripture.

Chapter 4.

The expresse unity of the Church is also proved by the authority of the Fathers of the most primitive times.

Chapter 5.

As is proved both by holy Scriptures, & Fa-I 2 ther
That both Catholickes & Protestants cannot possibly be accounted to be of one & the same Religion, Faith, and Church.

Chapter 7.

Three objections are avoided, which they make against us, to disprove our unity in faith amongst our selves; and so also is an allegation about Fundamental points of faith whereby they would shewe, that they hold as much unity, both with the Fathers, and with the Lutherans, yea, and even with us Catholickes at this day, as they are bound to maintain.

Chapter 8.

That Protestants have no reason, in alleging the distinction of Fundamental and not Fundamental points of faith, as intending thereby, that they are in unity, with the Fathers of the Primitive Church, or of their fellow brethren the Lutherans, yea, and sometimes with Catholickes at this day.

Chapter 9.

That Protestants neither do, nor dare declare what are their fundamental points of faith; whereby yet they would pretend that they are in the communion of the only one true Church of our Lord.
Chapter 10.

A recapitulation of the whole discourse, wherein followes, upon the confession of both parties, that the Catholickes and Protestants be not both of them sauible in their severall religions without repentance thereof before they die; and Catholickes must therefore be no longer held uncharitable, for saying so; but those Protestants are shewed to be Libertines, who say the contrary.

The Conclusion.
Faultes

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17 l. 2 we owne
21 l. 29. bad commended bad commanded
24 l. 26. persifling persifling
30 l. 24. did it much did it with much
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38 l. 2. who forakes who forakes
41 l. 2. the Saint elsewhere the Saint
else where
51 l. 10. so condemned to be condemned
55 l. 28. title of books. title of a book
68 l. 9. particular studied. particularly
studied
70 l. 22. or argument or argument
93 l. 9. execrable of execrable affertiš of
102 l. 7. of our soules of our souls
210 l. 6. and Polycarpe and S. Polycarpe
1. 28. scotfe as us scotfe as vs
117 l. 17. first cleared first cleared
119 l. 28. cate, that cate, that
124 l. 29. And yet means of high even by this
And yet even by this means of high.
Holy Churches Complaint
for her Childrens Disobedience
[1598–1601]
HOLY CHurchES
Complaint, for her childrens disobedience.

HE which the Church, for Mother will not have,
And still continues in his stubborne will,
May be as surde, that God him will not have,
But let him head-long runne, from worse, to ill:
If thou for ever then, with him wilt bee,
Come home againe, the Keys be left with mee.
Wile Adam soundly sleepe did take,
Gods wisedome did provide;
A loving Spoue to be his make,
Created from his side.

So Christ our Lord upon the roode,
By death on sleepe did fall:
And from his side water and blood
Did runne to rinse vs all.

Whereby his Church he did ordaine
His loving Spoue and make:
The cause why all that bitter paine
He suffered for her sake.

And cleansed her from filthy crime
By Baptisme bath, by blood:
And wanne her strait from time to time,
By conquest on the roode.

And warned all, obediently
To heare his Churches voce:
Or else, as heathen men to be,
And of no better choysye.

Wherefore (O man) take thou god keep
What holy Church doth say:
Unto all such like wandring sleepe
As runne from her astray.

Deerring flocke, with all thy powze,
Returne to me agayne:
O hellish wolves will thee devoure,
Unto eternall paine.

You should be children of Gods house,
Come seek your dwelling there:
Gods holy Church, and loving Spoue,
Which is your Father deare.

A

As
Holie Churches Complaint.

As holy Doctors all write this,
And constantly agree:
To whom Christs Church no mother is,
God will no father be.

The holy Ghost Christ promised
To me his Spouse to send:
That in all truth I might be led,
Until this world should end.

From my two vugges the source of life
Doe all Gods children drawe:
Submissively, without all strife,
Unto my sacred Lawe.

If any man contend upon
The mysteries of our faith:
Then should you answer such a one,
As sacred scripture saith.

No such custome haue we in this,
No holy church likewise:
For we well know, Obedience is
Exceeding sacriifice.

Take Credite and Authoritie
From me, Chriests Spouse away?
Then all true faith undoubtedly,
Will fall to depe decay.

By me you know, God, and his word,
And the true sense thereof;
Though herekekes will not acco23,
But provdyly scorne and scotse.

And schismatikes that separate
Themselves from grace and peace:
How do you thinke your sinfull state
Alas shall finde release?

O thinke on what our Saviour deare
Hath suffered for thy sake:
The space of three and thirty yeare,
So bitter paines to take.
Holy Churches Complaint.

And poyzely bozne, it is wel knowne,
Thou needst not to be folde:
Desending from his heavenly thonne
To bring thee to his folde.

And in this woldly wilbernesse,
With ioue long hath thee fought:
The poyzely price who can expresse
Therewith he hath thee bought.

For ioue of thee his griefe was great,
The like was never sound;
From his swete face a bloody sweate,
Did trickle to the ground.

Mark how his blessed acth was rent,
With whips on evry side:
Yet for thy sake he was content
Such tormentes to abide.

Upon his head, him to disgrace,
They set a crowne of thonne:
That streams of bloud ranne downe apace,
Which patiently was bozne.

Condemned was this Innocent,
Upon a Cross to die:
The which he bare incontinent
Towards mount Calvarie.

His blessed hands and fete thereto
With nailles were fixed fast:
Three hours so, most bitter wore
For the thy Lord did taste.

All passengers that pitteously
Behold this bitter paine:
Declare to me, like cruelty
Did ever man sustaine?

His head with thorns, his eies with tears,
His mouth is filled with gall:
And bloody wounds (as well appeares)
Doe paine his members all.

A 2

This
| Ch. 7 | John 15, 5 & 6. | As well as the Son of God. 
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Holy Churches Complaint.

I fed them all with Angels food,
And heaven? Manna pure:
Which hung for them upon the Rode
Salvation to procure.
I gave them grace to multiply,
In such as married be:
Two in one flesh conjunctively,
Resembling Christ and me.
For godly government, I giue
High Orders in degree:
Under whose charge my children live,
And walke obediently.
As David sung in prophecy
For parents past, againe
Should children bozne still placed be
As Princes so to raigne.
When languishing soze sirke they lie
In weake and feeble state:
To comfort them my Passors hie,
In that most dreadfull gate.
The gate that all mankinde must goe,
Wherefore I them annoynt:
With holy oyle against their foe,
As Scriptures do appoynt.
Moreover this, I have a pure
And dayly sacrifice:
Which to my children both procure
Percy, and Grace likewise.
As Mainschi foretold, by name,
From rising of the Sunne:
Unto the setting of the same
This sacrifice is done.
With other giftes and graces moe,
I have soe to dispose:
Which all that thus unkindely goe
From me, of force must lose.
Houre Churches Complaine.

Returne thin to repentance makest,
For many a hundred yeares,
That I construe to danage true.
As if it were not done to clear;
Full fallly they doe me accuse.
That I oblige to deale true.
For fear of the gibe, yet know,
Is time but baneely spent.
I plante me, for if I dare;
If I plante me, for I dare;
If I plante me, for I dare;
And if I dare, I shall neuer dare.

Take this, and put me at rest.
And unto: saith the gibe that to verifie,
And so, methought: true.

I know the holy people,
Heresie cannot come in.

Who is lost by false doctrine,
And neuer: methought I: true.

How would I forgetten be,
Come to the holy war.
And seek that: true.

Tell thine by holy doctrine.
If thou be not in this land,
If thou be not in this land.

To face the front, where, in furious rage full fierce.
Holic Churches Complaint.

If that a Bird cannot incline
To fall, nor to ascend:
Without Gods providence divine,
Whereon the both depend.

If to each creature he does yielde
Reliefe in their degree:
And to the Lilies of the field
Will not unmindfull be.

He cannot be forgetfull in
His honor, and renowne:
And suffer to hell gates to win,
His kingdom and his crowne.

My feate are placed on the rocke,
By God is my defence:
The force of all the hellish flocke
Cannot remove me thence.

Of Truth I am the onely ground,
As holy Paul both tell:
In me Gods will is onely found,
In me all grace both dwell.

I am the Tabernacle still,
Set in the Sunne to shine:
I am that city on a hill,
That's hide from no mans eyn.

I am cut forth of Christ his side,
As is in Daniel found:
To fill the world both farre and wide,
With force of doctrine sound.

Therefore my name is Catholike,
For every time and place:
Unto that faich then firmeely sticke
That most men still embrace.

By Davids words I hold this plea,
That Christ must rule and raigne:
From sea to sea, and from the sea
Through all the world againe.
How can they charge me that I should
Gods holy truth deny:
For, to his promise cannot holde,
But Scriptures sally lie:
     He prays for me most fervently,
How could he but persuade:
And therefore did assure to me,
By faith should never faile.
     O you poor soules so purchased,
With Christ most precious bloud:
What fury hath so fondly led
You from your chiefest good:
     Especially to thee my deare,
Standing in this estate:
Though wicked wealth, or worldly fear,
O most accursed fate.
     Lette to esteeme of God then golde,
Of soule than carkasse vile:
O that such sensual pleasure should
Put reason in exile.
     If here thy crosse thou wilt not take
With Christ thy captaine take:
For evermore in Limbo lake,
We sure thou shalt it finde.
     But if like Christ's disciple sound,
Thy crosse thou wilt endure:
In heavenly wealth thou shalt abound,
And lasting joy procure.
     Alas, you runne your course in vsine,
You lose your heavenly crowne:
Returne to Noes Ark againe,
O else you needes must drowne.
     Converte all erring hearts (O Lord)
Thy loving Spouse defend:
That we allwaies with her accord,
And so make up, and end. Emis.
*Deo gratias.*