

A Prayer.

to extend that compassion towards us, which thy beloved Son our loving Saviour hath purchased, so mightily, so graciously, and so dearly for us? Wee beleeeve and know that one drop of his bloud is sufficient to heale our infirmities, pardon our iniquities, and supply our necessities, but without thy grace, our sight, our strength, our guide, we are able to doe nothing but sinne, as wofull experience hath taught us too long, and the example of them which are void thereof, whose life is nothing else but the service of the world, the flesh and the devill. Therefore good Father, as thou in speciall favour hast appointed us to serve thee, like as thou hast ordained all other creatures to serve us, so may it please thee to send downe thy heavenly Spirit into our hearts, change our affections, subdue our reason, regenerate our wils, and purifie our nature to this dutie: so shall not thy benefits, nor thy chastisements, nor thy Word returne void, but accomplish that for which they were sent, untill we be renewed to the image of thy Sonne. Good Lord, we beseech thee looke downe in the multitude of thy compassions, upon thy militant Church, this sinfull Realme, thy gracious servant, our dread Sovereigne, his honourable Councell, the Civill Magistrates, the painfull Ministers, the two Univerities, the people that sit in darknesse, and all that beare thy Crosse. Gather us into one communion of thy truth, and give unto every man a spirit to his calling, that wee being mindfull of the account, and that we are called Chriitians, may firmly resolve, speedily begin, and continually persever in doing and suffering thy holy will. Good Lord bleffe and sanctifie our meeting, that no temptation hinder me in speaking, nor them in hearing, but that thy Word may be heard and spoken as the Word of God, which is able to save our soules in that day. There is no cause, O God most just, why thou shouldest heare sinners, which art displeas'd with sinne, but for his sake which suffered for sinne and sinned not: in whose Name wee lift up our hearts, hands, and voyces unto thee, praying as he hath taught us: *Our Father which art, &c.*

F I N I S.

Gods Arrow

Against

A T H E I S T S.

By
HENRY SMITH.



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A Table of such Chapters, as
are handled in this Booke
following.

I*N the first Chapter, is contained the absurditie of Atheisme and
Irr Religion, with the confutation thereof.*

*In the second and third Chapters, the Christian Religion is ap-
proved to be the only true Religion, against the Gentiles, and all the
Infidels in the world.*

In the fourth Chapter, the Religion of Mahomet is confuted.

*In the fifth Chapter, the Church of Rome is disproved to be the
true Church of God.*

*In the sixth Chapter, the Brownists and Barrowists, with their
detestable Schismes, are confuted, and our Church approved to be the
only true Church of God.*



GODS ARROW AGAINST ATHEISME, AND IRRELIGION.

CHAP. I.

That there is a God: and that he ought to be worshipped.



Atheisme and Irreligion was ever odious even among the Heathen themselves: insomuch as that *Protagoras*, for that he doubted whether there were any God or no, was by the Athenians banished out of their Countrey. *Diagoras* was such a notorious Infidel, that hee held there was no God; him, and all such like Atheists the very Heathens have abhorred and detested, as being more like rude beasts, than reasonable men: for *Cicero* the Heathen Philosopher doth condemne them all, and further saith, *that there was never any Nation so savage, or people so barbarous, but always confessed there was a God: whereunto they were led even by the light of nature, and naturall instinct.* For the very same is confirmed by the common use of all Heathens, in lifting up their eyes and hands to heaven, in any sudden distresse that commeth upon them. Yea, by experience of all ages it hath bene proved that Atheists themselves, that is, such as in their health and prosperity, for more liberty of sinning, would strive against the being of a God, when they came to die, or fall into great misery, they of all other would

1. Arg. Consent of the Heathen, and confession of all Nations.

Ciceronis de natura Deor.

2. Arg. Instinct of Nature. *Tertul. in Apolog.*

Seneca lib. 1. de ira.
3. Arg. Confession and experience of Atheists themselves.

Sueton. in Calig. l. 51. Dion in Caligula.

shew themselves most fearefull of this God, as *Seneca* himselfe declareth: in so much as *Zeno* the Philosopher was wont to say that it seemed to him a more substantiall prooffe of this matter, to heare an Atheist at his dying day, preach God (*when he asked God and all the world for vengeance*) than to heare all the Philosophers in the world dispute the point: for that at this instant of death & misery, it is like that such doe speake in earnest and sobriety of spirit, who before in their wantonnes impugned God. It is remembered of *Caesar Caligula* (that wicked and incestuous Emperour,) that hee was a notable scorner and contemner of God, and made no reckoning of any other to be God but himselfe; yet this abominable & wicked Atheist, as God left him not unpunished (for by his just judgement he was slaine by some of his owne officers:) so whilst he lived he was wont (as the Historiographers report of him) at the terrible thundering and lightning, not onely to cover his head, but also to get himselfe under his bed, and there to hide himselfe for feare. Whence, I pray you, came this feare upon him, but that his owne conscience did tell him (howsoever in words perchance he would not affirme so much) that there was a God in Heaven, able to quail and cast down his pride & all the Emperours of the world, if he list; whose thunderbolts were so terrible, as that justly by his own example he shewed he was to be feared of all the world? And hereof it is that some say, that God is called *Dius*, of the Greek word *Thous*, which signifieth feare, because the feare of him is planted and ingrafted in the very natures and conscience of all reasonable creatures, yea even in the conscience of the greatest contemners, and rankest Atheists of the world: who, say what they list, and do what they list, yet shall they never be able to root out this impression: namely, that there is a God, whose feare is ingraven in the hearts of all men. And whence I pray you, commeth shame in men after an offence committed: Or why should men (by naturall instinct) put a difference betweene vertue and vice, good & evil, if there were not a God, who because he loveth the one, and hateth the other, hath written that difference in every mans heart?

There-

4. Arg. Difference and conscience of good and evil.

Therefore conclude, that every mans knowledge, conscience, and feeling, is in stead of a thousand witnesses to convince him (whosoever he be) that there is a God which is to be feared, which hateth iniquity and wicked wayes, and which in time of trouble and deepe distresse is to be sought unto for refuge and releefe, as the acts of the very Heathen themselves doe plainly demonstrate.

2. Moreover, as God is to be felt sensibly in every mans conscience, so is he to be seene visibly (if I may so speake) in the creation of the world, and of all things therein contained: for that this world had a beginning, all the excellent Philosophers that ever were, have agreed, except *Aristotle* for a time, who held a fancy, that this world had no beginning, but was from all eternity: but at last in his old age, he confessed and held the contrary, in his booke *de mundo*, which he wrote to King *Alexander* (which booke *Iustin Martyr* esteemed greatly, and called it the Epitome of all *Aristotles* true Philosophy.) This then being so, that the world had a beginning, it must needs follow, that it had an efficienc cause or maker thereof. I demand then who it was that made it? If you say it made it selfe, it is absurd: for how could it make it selfe before it selfe was made, and when it had no being at all? If you say that something within the world made the world, that is, that some one part of the world made the whole, that is more absurd: for it is as much as if a man should say, that the finger (and this before it was a finger or part of the body) did make the whole body. Wherefore it may be convinced by force of this argument (which is plainly demonstrative) that a greater & more excellent thing than is the whole world put together, yea, that something which was before heaven & earth were made, was & must needs be the maker & framer of this world: and this can be nothing else but God the Creator of all things, who was before all his Creatures, & is termed in the sacred writings, *Alpha* and *Omega*, the first and the last: for that he onely was without beginning himselfe, and shall be & remaine without ending. For he is eternall, being the *Primus Motor*, and the onely Almighty Creator of all things. So true is it which *Paul* the

5. Arg. The Creation of the world.

Vide Plutarcho de placit. philos. Aristot. lib. 3. Aristot. lib. 8. de mundo, & vide Plotin. lib. de mundo. Iustin in Apologo

Rom. 1. 20.

the Apostle doth testifie, when hee saith, *that the invisible things of God (that is, his eternall power and Divine Essence) are seene perfectly in the creation of the world, being perceived by his works which hee hath made.* If therefore men would but cast up their eyes to Heaven, and from thence looke downe againe upon the earth, and so behold the excellent beauty & building of this world; they cannot be so foolish or dull conceited, but they must know there was and is a God which was the Maker of them, and be moved in some sort to glorifie so incomparable and excellent a Creator. Yea, the Poets and others have affirmed of God, that he is *Pater hominum*, the Father of men, to shew that men have their originall and creation from him: so that if we should draw our eyes from the beholding of the great world, and consider but Man, (who for his beauty and excellency is called in Greeke, *microcosmos*, the little world) still we shall be enforced to acknowledge God the Author of us, *the Father and Creator of us.* So true is that which *Paul* the Apostle noteth out of the Poet *Aratus*, who saith, *that Ejus progenies sumus;* Wee are the issue or of-spring of God. And as true it is, which he farther saith in that place, *that in him we live, move, and have our being.* And therefore wee owe all durifull obedience and subjection unto him; which duty and nature commands us to performe in regard of our creation. For the sonne honoureth his father by naturall duty, and all men are naturally carried to bee gratefull to their founders to whom they are specially bound, and whom they ought not to forget, neither will, except they be extreme, unthankfull and dissolute.

AG. 17. 29.

6. Arg.

3. Not only the creation of the world; and of all things therein contained, doth proclaime that there is a God, who is to be honoured for his infinite extended authority and almighty power, (for he made all things of nothing, only he spake the word, and they were created) but his daily blessings and benefits sent downe upon the earth, doe shew also *there is a God,* (which is provident, and hath care of men, and therefore of men to bee praised; thanked, and glorified for ever.) For true it is which *Saint Paul* saith in this

The mercies and blessings of God.
Heb. 11. 3.
Gen. 1.

Acts 14. 17.

this behalfe, that *God left not himselfe without witness, when he bestowed benefits from heaven, giving unto us raine and seasonable weather, and filling our hearts with meat and gladnesse.* By meane of these and all other his blessings; men might, and still may daily be induced not onely to beleieve that there is a God from whom they receive all these, but also to acknowledge and attribute all praise and thanksgiving unto him, as to their first printipall and speciall benefactor. For the Oxe doth know his owner, and the Ass his master, feeder, and maintainer. And therefore how can it be but reasonable men should much more know God; not onely their first founder and Creator, but their daily feeder, preserver, keeper, and upholder? For so oft as they thinke upon these things, and see and have them, they cannot chuse but be put in minde of God the sender and Author of them all, and be moved with a gratefull minde towards him: And hereof is it that he is called *Deus, dandi, Of giving.* And in English we call God, *quasi god,* because he is onely and perfectly good of himselfe alone, and the giver of all goodnesse, and of all good gifts and blessings unto others, from whom, as from the fontaine, all benefits whatsoeuer doe come, descend, flow, and be derived unto them.

Mat 19. 17.
Iam. 1. 17.
Rom. 18. 19.

4. I might here shew how God is also knowne to the world by his judgements upon wicked and unrighteous people, whom divers times he maketh visible examples of his severity and justice (if men did well consider them;) for hereby also hath God manifested himselfe, (as *Paul* the Apostle teacheth. These premises, I trust may suffice, if there were no more to be said;) for by them we may easily see and prove, that there is a God which created the world, and all things therein; which preserveth and upholdeth the same with his mighty puissance, supporteth the earth, and all the creatures thereof with his providence and helping hand. Yea, beside the Heavens and the Earth, which are the worke of his hands, every mans owne conscience doth plentifully teach (as I said before) *that there is a God, which is to be feared.* For howsoever many a man that hath spent his life in a wicked way, and most damnable course, could

7. Arg.
The judgements of God.

Pfal. 14. 7.

could wish in his heart there were no God, because he feeth God no otherwise than in his vengeance: yea, howsoever many a wicked person doth sooth himselfe in his wickednesse, and flatteringly say unto himselfe (like the foole in the Psalmes) *There is no God*: yet at other times his owne conscience will so provoke him, and enforce this matter, (*that there is a God*;) *that with horror and dread of him*, it will make him quake, feare, and tremble: for the feare of him is so deeply printed in the natures of all men, as that it is impossible to shake it off. And (which is more) a kinde of devotion to worship him, being the Creator and preserver of men, and of all things else, and the provident father of all, is planted, and inseparably fixed in the hearts of all men: though all men of all Nations know not how to worship him aright, and in such sort as he requireth. This is manifest by the examples of all Nations & people in the world, who all have some one kinde of Religion or other, though all finde not the right Religion. All be devoted to the worship of God, howsoever all doe not finde out the true God, nor his right manner of worship, but worship him according to the devices of their owne braine. Considering then that there is no Nation under the Sunne so barbarous (nor ever was) but aimed at the worship of God, and either worshipped him, or something else in his place: it appeareth to be a most vaine and foolish conceit which Atheists sometime utter, namely, that Religion is nothing else but a matter of policy, or a politicke device of humane invention: for it is evident, that religious affection to worship God is naturally seated (and ever was) in the hearts of all men: and the conscience of every man, even of the greatest scorne and contemner of God, which sometimes trembleth before his judgement seat, doth abundantly testifie, that a religious devotion of feare towards God is bred and borne with every man, and therefore it cannot be any policy of humane invention: in as much, as if there were no lawes of men, yet this religious affection to worship God, and the feare of him, would and doth remaine written by the finger of God, in the hearts and consciences of all

all men living, how rude, savage or barbarous soever they be. What law of men, I pray, was there, to make Caligula the Emperour, when he heard the terrible thundering in the aire, and saw the flashing flames of lightning about him, to run under his bed, and to hide himselfe for feare of this terrible and great God? Or what maketh the rankest Atheist in the world in the like case, and at the like tempest, to doe the like? or what made the Heathen in any dangerous or sudden distresse to lift up their eyes or hands to Heaven, mightily to feare and to be astonished? None can say it is the law of men, for no law of men doth enforce this attempt. But it is a naturall instinct of the feare of God (whom he hath offended, and whose vengeance he dreads, and from whom hee thinketh succour may come) seated in all mens hearts, even from their Nativity, which doth make him to feare, and cause him to seeke to God for refuge. Let this therefore remaine firme and most undoubted, *that the feare of the great God, and a religious disposition to worship the same God, is not enforced by the lawes of men, but naturally sown in the hearts of all men*; though all finde not out, nor observe the right religion. Let us therefore now seeke and search out which is *The true Religion*, which is acceptable to God, and which without wavering and doubting is to be observed of men. For all Nations and people have a kinde of Religion (as I said before) but all have not the true and right Religion.

CHAP. II.

Wherein, and in the next Chapter, is shewed, that the Christian Religion is the onely true Religion in the world, and wherewith onely God is pleased.



In ancient times all the world was divided and distinguished into Jewes, and Gentiles; and this distinction doth, and may still remaine among us: if therefore I can prove the truth of this our Christian Religion against both Jewes, & Gentiles, I shall then prove it against all the world.

world. In this Chapter I will first prove it against the Jewes, and in the next against the Gentiles. Concerning the Jewes, they will easily grant our Religion to be the true Religion, if we can prove Jesus Christ (whom we beleeve) to be that *Messias* which was foretold by their Prophets, being the true and undoubted Prophets of God. And this we are sure may easily be proved: and therefore in vaine doe the Jewes looke for any other *Messias*, than hee that is already come, namely, *Jesus Christ our Mediator, Saviour, and Redeemer; in whom God his Father is well pleased; and for whose sake (if we beleeve in him) he will not be offended with us, but be reconciled to us, and save us.* Whatsoever was foretold to belong vnto their *Messias*, is fully performed, and perfectly accomplished in our Jesus Christ; and in no other: and therefore our Jesus was, and is the true *Messias*, and no other. Let us herein consider the markes of the *Messias*, whereby he might be knowne: and so shall we see that our Saviour Jesus Christ is the onely true *Messias*, and none but he.

1. One marke for us to know the *Messias* by, is, that when he came, he should not be knowne or acknowledged to be the *Messias*, but should be rejected and refused of the Jewish Nation, so the end hee might be put to death amongst them; according to the fore-appointment and determinate counsell of God: for had they received him for the *Messias*, they would never have used him so shamefully as they did, neither should hee then have beene slaine amongst them, as was foretold he should. This then being one marke of the *Messias*; that he should be refused for the *Messias* of the Jewish Nation; and of the chiefest rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Saviour Jesus Christ, whom they scorned, rejected, condemned, and put to death. And therefore if the Jewish Nation had received our Jesus for the *Messias*, it had bene an undoubted argument that hee had not bene the right *Messias*; so on the other side because they did refuse him, it is a very strong perswasion to us, that he was, and is the very true

Messias

Christian Religion proved to be the true Religion against the Jewes: because christ is the *Messias*.

Christ the true *Messias*. The generall and maine argument.

Psal. 1. 8, 12.
Esay 6.
Deut. 28.
Esay 55.
Esay 53.
Dan. 9.
The first prooffe that christ was the *Messias*.

Messias indeed. In vaine therefore it is, if any doe looke for such a *Messias* as should be wholly received of the Jewish Nation: for none such was promised, yea, it was foretold (contrariwise) that hee should be refused of them, as our Jesus was: that so he might be made an offering for sinne, according to the preordination of God.

2 It was foretold of the *Messias*, that he should be borne of a Virgin, *Esay 7. 14.* That the place of his birth should be Bethlem, *Mich. 5. 1.* That at his birth all the Infants round about Bethlem should be slaine for his sake, *Jerem. 31. 15.* That the Kings of the earth should come and adore him, and offer gold and other gifts unto him, *Psal. 71. 10.* That he should be presented in the Temple of Jerusalem, for the greater glory of the second Temple, *Mal. 3. 1.* That he should flye into Egypt, and be recalled thence againe, *Hof. 11. 2.* That a Starre should appeare at his birth, to notifye his comming into the world, *Numb. 24.* That *Iohn Baptist* (who came in the spirit and power of *Elias*, and therefore was called *Elias*, *Luke 1. 17. Matth. 11. 10. 14.*) should be the messenger to goe before him, and to prepare the way, and to cry in the desert, *Malach. 3. 1. Malach. 4. 1. Esay 40. 3.* After this, that he should begin his owne preaching with all humility, quietnesse, and clemencie of spirit, *Esay 42. 2.* That hee should be poore, abject, and of no reputation in this world, *Esay 53. Dan. 9. Zach. 9. Jer. 14.* That he should doe strange miracles, and heale all diseases, *Esay 61. 1.* That hee should dye and be slaine for the sinnes of his people, *Dan. 9. Esay 53.* That hee should be betrayed by one that put his hand in the dish with him, and was his owne Disciple, *Psal. 41. vers. 9. and Psal. 55. vers. 13. 14.* That he should be sold for thirty peeces of silver, *Zach. 11. vers. 12.* That with those thirty peeces, there should bee bought afterwards a field of pottheards, *Jerem. 30.* That hee should ride into Jerusalem upon an Ass before his Passion, *Zach. 9. 9.* That the Jewes should bear and buffet his face, and desile the same with spitting upon it, *Esay 50. 6.* That they should whip his body before they put him to death, *Esay 53. 2. Psal. 37. 18.* That they should put him to death among thieves and malefactors:

1 Many other
2 particular
3 prooves.

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20 etors: *Esay* 53. 12. That they should give him vineger to
 drinke, divide his apparell, and cast lots for his upper gar-
 21 ment: *Psal.* 68. 22. and *Psal.* 22. 11. That the manner of his
 death should be crucifixion, that is, nailing of his hands and
 22 his feet unto the Crosse: *Psal.* 22. 16. *Zach.* 12. That his side
 should bee pierced, and that they should looke upon him
 23 when they had so pierced him: *Zach.* 12. That hee should
 rise againe from death the third day: *Psal.* 16. 10. *Hos.* 6. 3.
 24 That he should ascend into heaven, and sit at the right hand
 of his Father (in glory and royaltie, and like a conquering
 Potentate over-ruling all) *Psal.* 110. 1, 2. All these things
 and whatsoever else belonging to the *Messias*, are found per-
 fectly fulfilled in Jesus Christ, and in no other. And there-
 fore he alone, and no other, is the true *Messias*.

3 Hitherto have I spoken of such circumstances and acci-
 dents, as did belong unto the *Messias*, concerning his Incar-
 nation, Birth, Life, Death, Buriall, Resurrection, and Ascen-
 sion into Heaven, and there sitting at the right hand of his
 Father: and also of his rejection, by the Jewes, and Jewish
 Nation: which things albeit they be very wonderfull, and
 sufficient to establish any mans beleefe in Christ Jesus our
 Lord, in whom only they are found faithfully fulfilled: yet
 if we shall consider withall, *the time of the Messias, his appearing,*
 and when he should come into the world, our faith will be so
 much the more confirmed towards him.

Daniel the Prophet of God (who lived in the time of the
 first Monarchie) foretold that there should be three Monar-
 chies more, and the last of these foure Monarchies greatest
 of all: And that in the dayes of this fourth and last Monar-
 chie (which was the Roman Monarchie or Empire) the eter-
 nall King or *Messias* should come, and build up Gods King-
 dome throughout all the world. And this hapned accord-
 ingly: for Jesus came, and was borne in the fourth Monarchie
 (which was the Romane) namely, in the dayes of *Augustus*
 the Romane Emperour. But yet let us goe more strictly to
 the matter.

The Temple of Jerusalem (as all men know) was built
 twice: first by King *Salomon*, which lasted about 440.
 yeeres,

yeeres, and then was destroyed by *Nebuchadnezzar*, King of
 Babylon, wherefore about seventy yeeres after, it was built
 againe by *Zorobabel*, who reduced the Jewes from their
 Captivitie. But this second Temple, for pompe and riches
 of the materiall building, was nothing like unto the first,
 (which the old men in the Booke of *Esdra*s doe testifie
 by their weeping, when they saw this second, and remem-
 bred the first; and which *Aggeus* the Prophet doth expressly
 testifie.) And yet saith God by his Prophet *Aggeus* in the
 same place; that after a while, the *Desired of all Nations shall*
come, and then should that second house, or Temple, bee filled with
glory, and that greater should be the glory of this last house, than of
the first: which prophetic was fulfilled by the coming of
 our Saviour Jesus Christ into this second Temple: which
 being personally done; was of farre greater dignitie, and
 more glory thereunto, than any dignity whatsoever was
 found in the first Temple builded by *Salomon*. It is therefore
 manifest that the *Desired of all Nations, that is, the Messias should*
come whilest the second Temple stood. And so doth *Daniel*
 also shew, that the second Temple (after the building there-
 of) should not bee destroyed, untill the *Messias* were first
 come and slaine. And *Malachi* the Prophet doth also most
 plainly testifie, that *he should come during the second Temple.*
 And so indeed he did: for Christ Jesus came into the world
 during that second Temple, and did himselfe likewise fore-
 tell the destruction thereof, ere that generation passed,
 which came to passe accordingly: for it was destroyed about
 six and forty yeeres after the Ascension of our Saviour in-
 to heaven, by *Fitus* sonne to *Vespasian* the Romane Empe-
 rour. Most vainly therefore doe the Jewes or any other ex-
 pect for a *Messias* to come, after the destruction of that se-
 cond Temple.

Let us yet moreover consider the prophetic of old *Ju-*
cob, concerning the particular time of the *Messias* his ap-
 pearing: *Come hither my children* (saith hee) *that I may*
tell you the things that are to happen in the latter dayes, &c. The
Scepter shall not depart from Judah until Shilo come, which is
the expectation of the Gentiles. By Shilo is meant the Messias
 (as

1 *Esdra*s 3.
 Agge. 2. 4.
 Agge. 2. 5, 6, 7,
 8, 9, 10.

Dan. 9. 26.

Malac. 3. 1.

Gen. 49.

Dan. 2. 39-44.
 Another argu-
 ment from the
 time of Christs
 coming.

(as both Jewes and Christians expound it.) This prophetic so long foretold, was performed at the birth of Jesus Christ, in the dayes of Herod King of Jury. For from the time that the Scepter was given to King David, (who was the first King of the Tribe of Judah) it did not depart from that Tribe, but remained alwayes in it, untill the dayes of King Herod; in whose time, and not untill whose time, all government was taken away, and cleane departed from the Tribe of Judah, and committed to a stranger: and therefore in the time of Herod, was the Messias to bee borne, and neither before nor after his time. That the Scepter or government was not cleane taken away, or departed from the house of Judah, (after it was once felde in it, in the person of King David) even till the dayes of Herod the King is evident: for from David (who was the first King of that Tribe) unto Zedechias that died in the Captivitic of Babylon, the Scripture sheweth how all the Kings descended of the house of Judah: And during the time of their captivite in Babylon. (which was seventie yeares) the Jewes were alwayes permitted to chuse unto themselves a Governour of the house of Judah (whom they called *Reschgaluta*.) And after their delivery from Babylon, Zorobabel was their Governour of the same Tribe, and so others after him, untill you come to the *Adachabees*, who were both Governours and Priests; for that they were of the mothers side of the Tribe of Judah; and by the fathers side of the Tribe of Levi, (as Rabbi Kimbi affirmeth) and so from these men downe to Hircanus King of Jury, who was the last King which was lineally descended of the house of David; and of the Tribe of Judah.

For after Hircanus, came the afore-named Herod, a meere stranger, whose father (as *Josephus*, who well knew, reporteth) was called *Antipater*, and came out of *Idumea*: hee came into acquaintance and favour with the Romans, partly by his said fathers meanes (who was, as *Josephus* saith, a well monied man, industrious, and factious) and partly by his owne diligence and ambition, being of himselfe both wittie, beautifull, and of most excellent and rare qualities,

qualities, by which commendations hee came at length to marry the daughter of Hircanus aforesaid, King of Jewrie, and by this marriage obtained of his father in Law to bee chiefe Governour and Ruler of the Province and Land of Galilee under him. But Hircanus afterwards in a battell against the Parthians, fell into their hands, and was taken and carried prisoner into Parthia.

Herod then tooke his journey to Rome, and there he obtained to be created King of Jewrie, without any title or interest in the world: for that not only his father in Law, Hircanus, was then living in Parthia; but also his younger brother Aristobulus, and three of his sonnes, viz. (*Antigonus*, *Alexander*, and *Aristobulus*) with divers others of the blood Royall in Jewrie were alive also.

Herod then having procured by this meanes to be King of Jewrie, procured first to have in his hands the King Hircanus, and so put him to death. Hee brought also to the same end his younger brother Aristobulus, and his three sonnes likewise. Hee put to death also his owne wife Mariammes, which was King Hircanus daughter, as also Alexandra her mother, and soone after two of his owne sonnes which hee had by the same Mariammes, for that they were of the blood Royall of Judah: and a little after that againe, hee put to death his third sonne, named Antipater. Hee caused also to bee slaine forty of the chiefeest Noble men of the same Tribe of Judah: And as Philo the Jew (who lived at the same time with him) writeth, Hee put to death all the *Sanhedrim*; that is, the twentie seven Senators or Elders of the Tribe of Judah that ruled the people. Hee killed the chiefe of the sect of the Pharisees. Hee burned the Genealogies of all the Kings and Princes of the house of Judah, and caused one *Nicolus Damascenus*, an Historiographer, that was his servant, to draw out a Pedegree for him and his line, as though hee had descended from the ancient Kings of Judah: Hee translated the Priesthood, and sold it to Strangers. And finally, hee razed, dispersed and mangled the house of Judah, in such sort, as no one jot of government or principallie remained therein. Now then in the dayes of this

Joseph lib. 15. Antiq.

Philo lib. de Temp.

King Herod, and not till then was the Scepter, that is, the Government departed from Judah; and therefore then, and not till then, was the Messias to appeare according to that prophetic of *Jacob*, and so it came to passe accordingly: for **CHRIST JESUS**, the true and undoubted *Messias*, was then borne, *viz.* in the time of *Herod*, King of Jewry. In vaine therefore doe the Jewes, or any other, looke for any other Messias to come after the dayes of that *Herod*, in whose time (and not before) was the Scepter and all principallitie and government departed utterly from the house of *Judah*: and therefore in his time, and neither before nor after, was the Messias to appeare and come, according to *Jacobi* prophetic.

Daniel the Prophet yet goeth nearer to worke, and foresheweth even the very day, and time of the day, when the Messias should be slaine for the sinnes of the people: for in the first yeare of *Darius*, sonne of *Ahasuerus*, King of the Medes, about the time of the evening oblation, he prayed to his God for the people and their deliverance, in as much as then he perceived that the seventy yeares of their captivitie (foretold by *Jeremie*) were now come to an end.

So *Daniel* thus praying about that time of the evening Oblation, God sent his Angell *Gabriel* to signifie and shew unto him, that at the very beginning of his supplications, the commandement came forth for the returne of the people from their captivitie, and to build againe *Jerusalem*; and sheweth likewise, that as the people had now bene in the captivitie of *Babylon* seventy yeares, and then were delivered from that their earthly bondage; so it should come to passe, that within seventy weekes of yeares, the Messias should come, who should finish wickednesse, scale up sinnes, blot out iniquitie, and bring in everlasting righteousnesse, and be a deliverer, not only from the outward, but from the spirituall *Babylon*, and hellish *Egypt*.

The words of the Angell be these following: *At the very beginning of thy supplications, the commandement came forth: and I am come to shew thee, for thou art greatly beloved: therefore understand the matter, and consider the vision.*

Seventie

Seventie weekes are determined over thy people, and over thy holy Citie to finish wickednesse, and to scale up sinnes, and to blot out iniquitie, and to bring in everlasting righteousnesse, to scale up the vision and prophecies, and to anoint the HOLY OF HOLIES, or the MOST HOLY. Know therefore and understand, that from the going forth of the commandements, to bring againe the people, and to build *Jerusalem*, unto **MESSTAH THE PRINCE**, there shall be seven weekes, and threescore and two weekes, &c. After these threescore and two weekes shall **MESSTAH** be slaine, and not for himselfe, &c. Hee shall confirme the covenant with many for one weeke, and in the middle of the weeke hee shall cause the Sacrifice and the Oblation to cease. For the better understanding of which words, it must be remembered, that this word *Hebdomada*, signifying a weeke, or seven, is sometimes taken for a weeke of dayes, that is, seven dayes; and then it is called *Hebdomada diurnum*, a weeke of dayes; as in this prophetic of *Daniel* hee saith of himselfe, that hee did mourne three weekes of dayes. But at other times it signifieth the space of seven yeares, and that is called *Hebdomada annorum*, a weeke of yeares, as in *Levit.* 25. 8. where it is said, *Thou shalt number years three severall weekes of yeares; that is, seven times seven yeares, which make for three and nine yeares.*

Now it is most certaine that these seventie weekes are to be understood of weekes of yeares, and not of dayes; for that even by the Jewes owne confession (as also by the bookes of *Esdra*) it is manifest, that the Temple and *Jerusalem* were many yeares in building before they were finished. These seventie weekes of yeares therefore are seven times seven yeares; which make in a summe total, foune hundred and ninetie yeares; within which time the Messias should be slaine: for from the going forth of the commandement to bring the people backe againe, and to build *Jerusalem*, (which commandement went forth at the beginning of his supplications; which were the first year of *Darius*; as the Text sheweth) unto the time that *Messiah* the Prince was anointed to preach the Kingdome of **G. O. D.**, which was after his Baptisme; when hee

Expofition of
Daniels prophetic.

Dan. 10. 6.

Levit. 25. 8. &
cap 23. & alibi
possea.

began

began to be about thirtie yeares of age:) there must be seven weekes, and threecore and two weekes, that is, threecore and nine weekes, which make foure hundred, fourescore, and three yeares: which number of yeares being rightly accounted from that time of *Darius*, wherein the commandment went forth, are fully, accomplished in the fiftieth yeare of *Tiberius Caesar*, at which time Christ Jesus was baptized, and annointed by the Spirit of God, descending downe upon him in the forme of a Dove, a voyce also being heard from heaven, saying; *This is my beloved Sonne in whom I am well pleased.*

Yet is there one weeke more to make up the number of seventie, in the midt of which weeke the Messiah should be slaine, which came to passe accordingly: for in the midt of that weeke, that is, about three yeares and a halfe after Christs Baptisme, Christ Jesus the true Messiah was put to death, and died for our finnes, which was in the eighteenth yeare of *Tiberius Caesar*. In vaine therefore doe the Jewes or any other looke for another Messiah to come, after the dayes of that *Tiberius Caesar*, the Roman Emperour.

4. The Scriptures doe shew that the Messiah should come of the seed of *David*, according to the words of God, *I have sworne unto David my servant, I will prepare thy seed for ever, and will build up thy seat to all generations*, which cannot be applyed to King *Salomon* his sonne (as the latter Jewes apply it): for these words, that his Kingdome shall stand for ever, and for all eternitie, cannot be verified in *Salomon*, whose earthly Kingdome was rent and torne in peeces straight after his death, by *Jeroboam*, and not long after, as it were, extinguished: neither can they be understood of any temporall King, but they must needs be understood of an eternall King, which should come of *David*'s seed. The promise then made to *David* for Christ to come of his seed, is againe repeated after his death by many Prophets, and confirmed by God: as in *Jeremie*, where God useth these words; *Behold the dayes come that I will raise up unto David a just seed, and hee shall reigne a King, and shall bee wise, and shall doe judgement and justice upon earth*

earth, and in his dayes shall *Judah* bee saved, and *Israel* shall dwell confidently, and this is the name that men shall call him, Our just God. All this was spoken of *David* above foure hundred yeares after *David* was dead: which proveth manifestly that the promises and speeches were not made unto King *David*, for *Salomon* his sonne, nor for any other temporall King of *David*'s line, but for Christ, who was particularly called the sonne of *David*: for that *David* was the first King of the Tribe of *Judah*, and not onely was Christs progenitor in the flesh, but also did beare his type and figure in many other things. For which cause likewise in *Ezechiel* (who lived about the same tittle that *Jeremie* did) the Messiah is called by the name of *David* himselfe: for thus saith God at that time to *Ezechiel*: *I will save my flocke, neither shall they any longer bee left to the spooke: I will set over them a Shepherd, and hee shall feed them, even David my servant, hee shall feed them, and hee shall be their Shepherd, and I will bee their God, and my servant David shall bee their Prince.* In which words, not onely wee that are Christians, but the latter Jewes also themselves doe confesse in the *Talmud*, that their Messiah is called *David*, for that he was to descend of his seed.

Ezech. 34. 3,
&c.

Now then let us see whether *JESUS CHRIST* our *LORD* did come of the seed of *David*, as was foretold the Messiah should. It is plaine that hee did, for never any man doubted or denied, but that *JESUS* was directly of the Tribe of *Judah*, and descended lineally, by his Mother, of the only house of *David* (as was foretold he should:) which is confirmed most clearely by the two Genealogies and Pedegrees set downe by *Saint Matthew* and *Saint Luke*, of the blessed virgins whose descent from *David* and *Joseph*, that was of the same Tribe and kindred with her: for according to the Law of the Jewes, they used to marry in their owne Tribe. And therefore the Evangelists shewing the line of *Joseph*, doe thereby also declare the lineage and flocke of *Mary*, (the Mother of *JESUS*) as being a thing then sufficiently knowne unto all, though they speake no more.

Luke 3.
Matth. 1.

Secondly, it is confirmed by their repairing unto *Bethlem*

Luke 2. 1, 2, 3, 4. leem (when commandment was given by *Augustus Caesar*, that every one should repaire to the head Citie of their Tribe and family, to be taxed or telled for their tribute) for by their going thither it is shewed, that they were both of the lineage of *David*, in as much as *Bethleem* was the proper Citie only of them that were of the house and lineage of *David*, for that King *David* was borne therein.

Thirdly, it may appeare by this, for that the Jewes who sought out all exceptions they could against him, yet never excepted this, nor alleaged against him, that he was not of the house of *Juda*, nor of the house of *David*: which they would never have omitted, if they might have done it with any colour: for such a speech (if it could truly have beene spoken) would easily have convinced our *Jesus* not to be the true Messias. But it appeareth they never doubted of this. Yea, Ladde further, that it remaineth registred in the Jewes Thalmud it selfe, that *Jesus* of Nazareth crucified was of the blood Royall, from *Zorobabel* of the house of *David*. Where-with agreeth that saying of *Saint Paul* the Apostle, where he testifieth thus; *Jesus Christ was borne of the seed of David according unto the flesh, though he were also the Sonne of God in power, according to the Spirit of Sanctification.*

5. That the Mother of *Jesus* was a Virgin, is plentifully testified by the Evangelists: and that so the Messias Mother should be, the Scriptures of the Jewes doe sufficiently shew. For in *Esay* 7. 14, it is told as a strange thing to King *Ahas* (and so it is indeed) that a Virgin should conceive, and bring forth a Sonne, and they should call his name *Emanuel*, that is, *God with us*. Which could not be strange, if the Hebrew word in that place did signifie onely a young woman (as some later Rabbines doe affirme) for that is no strange or new thing, but common and ordinarie for young women to conceive and beare children: wherefore the Septuagint doe rightly translate the word *Parthenos*, which properly and fully significeth a Virgin, and so did also the Elder Jewes understand it, as *Rabbi Simoon* well noteth. And *Rabbi Moses Hadasan* (of singular credit among the Jewes) upon these words of the Psalm; *Truth shall*

shall bud forth of the earth, saith, that it is not said, *Truth shall be ingendred of the earth*; but *Truth shall bud forth*; to signifie thereby, that the Messias (who is meant by the word *Truth*) shall not be begotten as other men in carnall copulation: hee also citeth *Rabbi Berechium* to be of the same opinion: and finally *Rabbi Hacadosch* proveth by art Cabalitticall out of many places of Scripture, not onely that the Mother of the Messias shall be a Virgin, but also that her name shall be *Mary*. Like as also the same *Rabbi Hacadosch* proveth by the same art out of many Texts of Scripture, that the Messias name at his coming shall be *Jesus*. And that the Mother of the Messias should be a Virgin, may further appeare in the propheticies of *Jeremie*, where God saith, *I will worke a new thing upon earth, A woman shall in-viron or inclose a man*: which were no new thing, but usuall and wonted, except he understood of a Virgin that should beare a Child.

6. Now because *CHRIST JESUS* by the wonderfull workes and surpassing miracles which he did, being such as no man could doe (if hee had bene but a bare man) as also by his heavenly doctrine, words, and deeds, did declare himselfe to be the Sonne of God, sent from the bosome of his Father, let us also as wee have found the Messias to be man, so search whether hee ought not to be God also. The sacred Scriptures of the Jewes give answer, that he ought to be God also, and so to be both God and man. Which thing is signified by the Prophet *Esay*, when hee saith; *They shall call his Name Emanuel, which is by interpretation, God with us*. Againe, the same *Esay* testifieth, that they shall call his Name *Wonderfull, Counsellor, the mightie God, the everlasting Father, the Prince of peace*. Againe, by *Esay* he is called *the issue of the Lord, and also the fruit of the earth, to signifie him to be both the Sonne of God, and the Sonne of Man*. And *Jeremie* the Prophet doth testifie of him; that hee shall be called *the righteous Gods, or God our righteousness*. And God himselfe saith of him; *Thou art my Sonne, this day have I begotten thee*. And *David* proveth him plainly to be the Sonne of God: for though hee knew hee should come of his

Rab. Moses Hadasan, in Psal. 14.

Rab. Mos. Had. in Gen. 23. Rab. Hacad. ad quest. 3. in Esay cap. 9. Rab. Hacad. in Esay 9. 11.

Jer. 31. 22.

Esay 7. 14.

Esay 9. 6.

Esay 4. 4.

Jer. 23. 6. & 32. 26.

Psal. 1. 7.

Tbal. tract. Sany. cap. Hig. mar.

Rom. 1. 3, 4.

Rab. Sim. Ben. Jobain in cap. 2. Gen.

seed as touching the flesh, yet doth he also call him his Lord, saying thus; *The Lord said unto my Lord, sit thou at my right hand till I make thine enemies thy foot-stool.* Sith David calleth him his Lord, it is manifest that hee taketh him not onely to bee man, but God also, even the Son of God, the second Person in the Trinity. This matter is testified almost every where in the Scripture of the Jewes, and therefore I need no further to amplifie.

7. Yet because the Jewes doe looke for the Messias to bee a terrestriall King which should reigne in Jewry, and subdue all their enemies with his terrestriall power and force: wherein how grossly they erre, as the premisses doe partly shew, so is it not impertinent here to speake somewhat to convince their so grosse opinion. For first, the time is past long agoes wherein the Messias should come, and yet no such terrestriall King as they dreame of, hath bene reigning in Jewrie: and therefore very experience and knowledge of the times might teach them to abandon so foolish a conceit. *Daniel* calleth him the eternall King. *Micheas* saith, *hee shall reigne for ever*: which cannot bee supposed of an earthly Kingdome. Againe, *Aske of mee* (saith God to his Sonne, the Messias) *and I will give unto thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession*: Which words doe shew, that the Messias should bee an universall King, to rule not onely over the Jewes, but over the Gentiles also, even over all the world. Againe, it is said, *That hee shall endure with the Sunne, and before the Moone from generation to generation, hee shall reigne from Sea to Sea unto the end of the world: All Kings shall adore him, and all Nations shall serve him, all Tribes of the earth shall bee blessed in him, and all Nations shall magnifie him.* And it was told *Abraham*, that in his seed (that is, in the Messias which should come of his seed) all Nations of the earth should bee blessed: how then should hee overthrow any Nation for the Jewes sake (as they dreame) when all Nations were to receive their blessing from him? In the prophetic of *Esay*, the commission of God his Father unto him is thus set downe: *It is too little that thou bee unto mee a ser-*

vant

want to raise up the Tribes of Jacob, and to convert unto mee the preserved of Israel: Behold, I have appointed thee also to bee a light unto the Gentiles, that thou bee my salvation unto the uttermost parts of the earth. Every where almost it is testified, that the Gentiles should have every way as much interest in the Messias as the Jewes, and should be as beneficiall unto them. The Messias therefore, though hee bee termed a King, and is so indeed, yet is to bee supposed a spirituall and eternall King (as the Prophets declare him:) for it is too childish and fond to imagine him to be an earthly King, which should reigne only in Judea, and be a great and mightie terrestriall conquerour. Doth not *Zachary* (as touching his estate in this world) shew, that he should come poorely, riding upon an Ass? Doth not *Esay* say, that in this world he should be a man despised, abject, and of no reputation? Doth not *Daniel* expressly say, that hee should come to bee flaine, that with his Sacrifice he might take away sinne, and cease all other sacrifices? Doth not *Zachary* say, that they should looke upon him after they had pierced or crucified him? And doth not the Prophet *Esay* say of him, that hee gave his Soule an offering for sinne, and that hee should bee led as a sheepe to the slaughter, and as a Lambe dumbe before his shearer, so opened not he his mouth? Where then is his pompe, when hee was to bee poore? Where was his earthly honour, when he was to be abject and of no reputation? Where was his worldly conquest, when he was himselfe to be flaine? Where should his fleshly resistance bee, when hee was not so much as to offer it, yea, when his enemies were to lead him to death, as the sheepe to the slaughter, and as a Lambe dumbe before his shearer, not opening his mouth to save himselfe? Yea, how should the Jewes thinke (if they would thoroughly consider) that the Messias should bee such a one as they dreame of, when they were the men that should pursue him to death, and whom they should looke upon when they had pierced him?

These things which have bene spoken (though in very briefe and plainesert) are, I trust, sufficient to convince the Jewes, that our Lord and Saviour *Jesus Christ* is that seed

of

Psal. 110. 1.

Dan. 2. 44.
Mich. 4. 5.
Psal. 2.

Psal. 71.

Gen. 18.

Esay 49. 6.

Zachar. 9.

Esay 53.

Dan. 9.

Zachar. 12.

Esay 53.

of the woman which should breake the Serpents head, which deceived *Adam* and *Eve* our first parents; and hee in whom all the Nations of the earth should be blessed, and is in all points the very true, certaine, and undoubted *Messias*, which was fore-promised and fore-told by their Prophets: for all things which were fore-told of the *Messias*, doe fitly, fully, and only agree to him, and to no other. And therefore I conclude against them, that the Christian Religion (which wee profess, and which we hold derived to us from that Christ the true *Messias*, the Author thereof) is the only true religion which is acceptable to God.

CHAP. III.

Wherein is shewed, that the Christian Religion is the only true Religion, against the Gentiles, and all Infidels of the world.

THAT there is a God, the Heathen have ever more confessed, and that there is but one God (as the Christian Religion holdeth) all the learned sort of the Heathen Philosophers have acknowledged: for howsoever they differ'd at sometimes, and apply'd themselves outwardly to the error of the vulgar sort, in naming of gods, yet rarely they never speake of more than of one God. Which thing may appeare by *Plato* in an Epistle which hee writeth unto *Dionysius* King of Sicily, wherein he giveth him a signe when he spake in jest, and when in earnest: *Hinc disces tu scribam ego serio necne; cum serio, ordior Epistolam ab uno Deo: cum secus, a pluribus.* Hereby (saith he) shall you know whether I write in earnest or not: for when I write in earnest, I begin my letter with one God: and when I write not in earnest, I doe begin my letter in the name of many gods. And three of the most learned that ever professed the Platonicke sect, *Plotinus*, *Porphyrius*, and *Proclus*, doe all testifie and prove in divers parts of their workes (being themselves but Heathens) that both themselves, and their master *Plato*, never believed indeed but one God.

Aristotle

Aristotle that ensueth *Plato*, and began the Sect of the Peripatetickes; though hee were a man so much given to the search of Nature, as that sometime he seemed to forget God, the Author of Nature; yet in his old age, when hee wrote the Booke of the world, he resolveth the matter more clearly, acknowledging also one God; and saith moreover in the same place, that the multitude of gods was invented to express the power of this one God, by the multitude of his Ministers. Whereby doth appeare, that belike the foolish sort of Heathens did imagine of Gods as of earthly Princes: for they saw that every earthly Prince had a great many men Ministers, otherwise called servants, and attendants upon him, thereby to declare and shew his power, his magnificence and high honour; and therefore they thought likewise, that this great and high God could not be sufficiently conceived of, except it were supposed that hee had a great number of inferiour gods waiting and attending upon him, in like sort to shew his greatnesse and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodisius*, two principall Peripatetickes, doe confirme at large.

Zeno, the chiefe and Father of all the Stoickes, was wont to say (as *Aristotle* himselfe reporteth) that either one God, or no God. Which opinion of One God, is averred every where by *Plutarch* and *Seneca*, two most excellent Writers, and great admirers of the Stoicke severitie. And before them by *Epictetus*, a man of singular account in that Sect, whose words were esteemed Oracles; *Dicendum ante omnia, unum esse Deum, omnia regere, omnibus providere*: Before all things (saith hee) wee must affirme that there is one God, and that this God governeth all, and hath providence over all.

As for the Academicke, although their usage was to doubt and dispute every thing, as *Cicero* seemeth to doe in his discourse concerning the gods; yet at last hee concludeth in this point with the Stoickes, who believed one God. And as for *Socrates*, who was the Father and Founder of the Academicke Sect (and who was judged by the Oracle of

Apollo

Arist. lib. de mundo.

Theoph. in Metaph. Alex. Aphro. lib. de provid.

Cicero lib. de natura deor. Apuleius, Aleg. & Laert. in vita Socrat.

Apollo to bee the wisest man in all Greece) the world doth know that he was put to death for jesting at the multitude of gods among the Gentiles.

All these foure sects of Philosophers then (who in their time bare the credit of learning) made (as wee see) profession of one God, when they came to speake as they thought. And yet if wee will ascend up higher to the dayes before these sects began, that is, to *Pythagoras*, and *Architas Tarentinus*, and before them againe to *Mercurius Trismegistus*, that was the first parent of Philosphie to the Egyptians, wee shall finde them so plaine and resolute herein, as none can be more. It is true that the Heathen did honour such men as were famous (either for their valiant acts, their singular invention in matters, their good turnes to others, or their owne rare gifts and qualities above others) with their title of gods, but yet they beleaved not that those men were gods: yea, they knew them to bee no other than mortall men, which thing *Trismegistus* sheweth, when hee saith, *Deos non natura ratione, sed honoris causa nominamus*: Wee name them gods, not in respect of their natures, but for honours sake. That is, wee call them gods, not for that wee thinke them to be so, but because under that title, wee would honour some famous acts, or rare parts and qualities which were in them. *Cicero* likewise testifieth the same in these words; *The life of a man (saith hee) and common custome, have now received to life up to heavenly fame and good will, such men as for their good turnes are accounted excellent: and bereof it cometh, that Hercules, Castor, and Pollux, Esculapius, and Liber, (which were but men) are now reckoned for gods.* *Perseus* likewise, *Zeno*es scholler, testifieth the same. And therefore did the Grecians truly thinke, who (as *Herodotus* reporteth) thought that their gods (whom they so called) were no other at first than mortall men, and so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others, dyed, because the memory of them should not dye with them, but remaine as presidents to follow, or as persons to be admired at: those that were living could not be content

V. de apud Plurarch. de placit. Philof. Trismeg. in p. man. & in Asclep.

Trismeg. in p. man. cap. 2, 3, 4, 5, &c. in Asclep. cap. 26, &c.

Cicero his opinion concerning the gods of the Pauians.

Perseus his opinion. Herod. l. 1.

content

ment to honour them with the title of Gods and goddesses, but also would needs have their pictures or Images drawne, and set up some-where for posteritie to behold. Hereof it came, that they after a while began (as mans naturall corrupt inclination is too-prone that way) to give honour, and to doe reverence unto them: and not so contented, they proceeded further, and builded Altars and Temples unto them, and at-length consecrated Priests, and appointed certaine rites, ceremonies, and sacrifices to be done there. The Devill hereupon taking occasion and fit opportunitie, (purposing alwayes to seduce the world, and to hold them in error so farre forth as he might) entred at last into those Altars (which were dedicated to those men) and under the names of those men, made way to have himselfe worshipped (in stead of the true God.) For true it is which the sacred Psalme witnesseth; *That the Gentiles sacrificed their sonnes and daughters unto devils.* And which *Saint Paul* saith, *That whatsoever the Gentiles offer, they offer unto devils,* and not to God. For the devils being entred into those Altars, received their sacrifices offered to them, being glad they had them in such predicament: and because their delusion should bee the stronger, under the names of those men they would yeeld forth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oracles: and with such flights those devillish spirits bewitched the world, and deceived them. Of which their Oracles more shall be spoken hereafter. But here first I make this argument against them.

They which (howsoever ignorantly) worship devils, are farre from the true Religion: this is plaine.

But the Gentiles worshipped devils: Ergo, &c.

That the Gentiles worshipped devils (not God) may appeare, first by this reason, for that those their gods, allowed (yea required) not beasts, but men to be sacrificed unto them, delighting themselves in such infinite murders and manslaughters, as were most cruell and unnaturall, signifying themselves to bee thereby appeased, wherein God

The beginning of idolatry.

Psal. 105.

1 Cor. 10. 20.

is

is most displeas'd. For (as *Polydor Virgil* hath collected) the people of Rhodes sacrific'd a man to *Saturne*. In the Island *Salamis* a man was sacrific'd to *Agravales*. To *Dionysius* in the Temple of *Pallas*, a man was offer'd, who being thrice led about the Altar by young men, was at last by the Priest runne thorow with a speare, and put into the fire and burnt. Among the people of Cyprus, *Teicrus* sacrific'd humane sacrifice unto *Jupiter*, and left the same to posteritie to follow. To *Diana* likewise humane sacrifices were offer'd. The like was done to *Hesus* and *Taurates*. Amongst the Egyptians, three men a day which were fought out (if they were cleane) were sacrific'd to *Juno*. Amongst the Lacedemonians they were wont to sacrific a man to *Mars*. The Phenicians in the calamitous times of warre and pestilence, were wont to sacrifice unto *Saturne* their dearest friends. The people called *Curetz* sacrific'd children unto *Saturne*. At *Laodicea* a Virgin was sacrific'd to *Pallas*. And amongst the Arabians, every yeare a childe was sacrific'd and buried under the Altar. Also the Thracians, Scythians, the Carthaginians, and almost all the Grecians, (especially when they were to goe to warre) sacrific'd a man. All barbarous Nations have done the like: yea, the Frenchmen and Germans: yea, the Romanes themselves did the like sacrifice, as namely, to *Saturne* in Italy, a man was sacrific'd at the Altar: and not onely so, but hee also to bee cast downe from a bridge into the River *Tyber*. *Dionysius Halicarnassens* writeth, that *Jupiter* and *Apollo* were marvellous angry, for that the tenth part of men were not sacrific'd unto them, and therefore sought they revenge upon Italy. *Diodorus* reporteth, that the Carthaginians when they were overcome of *Agathocles*, King of the Sicilians, thought their gods to be angry with them; and therefore to appease them, sacrific'd unto them two hundred of the Noble mens sonnes at a time. O monstrous crueltie! who then can possibly be perswaded otherwise; but that these gods of the Gentiles (which they thus worshipp'd and sacrific'd unto) were meere devils, considering that such monstrous, unkinde, and

*Polyd. de Inven.
lib. 5. cap. 8.*

*Dionys. Halicarn.
l. Antiq.*

unnaturall slaughter of men (which must needs offend God the more) were the appeasements of their anger and wrath?

Againe, these gods of the Gentiles, were not onely well pleas'd with the sacrifices of the bloud of men, but also well liked and allowed of fornications, adulteries, and all uncleannesse: for at *Alexandria* the Image of *Saturne* was most devoutly worshipp'd, whose Priest *Tynnus* by name, brought certaine Marrons of the Citie, which he had selected out unto that Image or Idoll, as being sent for by their god; and there when the lights were put out, had to doe with them in the name of that their god. Also among the *Nasamonnes*, it was the custome that the Bride the first night after her marriage should lye with all the guests; in honour of the goddesse *Venus*: I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men; and likewise in their filthinesse and uncleannesse, must needs be devils: for the kinde and righteous God can abide none of these things: as any mans owne reason, sense, and understanding may teach them.

2. Another argument to prove that gods of the Gentiles were Devils, is this: because the Oracles which they gave forth in matters meereley contingent, were either false, or else so ambiguous and uncertaine, as that they were deceitfull, and therefore could not come from God, but from the Devil. This falshood and deceitfulness of their Oracles, *Porphyre* himselfe, the great Patron of *Paganisme*, testifieth in a speciall Booke of the answers of the gods, wherein he professeth that hee hath gathered truly without addition or detraction, the Oracles that were most famous before his time; with the false and uncertaine event thereof: in consideration of which event, hee setteth downe his owne judgement of their power in predictions after this manner: *The gods doe foretell some naturall things to come, for that they observe the order of their naturall causes: but in things which are contingent, or doe depend upon mans will, they have but conjectures, only in that by their subtiltie and celeritie they prevent us; but yet they oftentimes be, and de-*

*Polyd. de inven.
lib. 5. ca. 8.*

*Porphy. lib. de
respons. & Ora-
cul.*

Oenomaus de
falsitate oracu-
lorum, & de ir-
rificibus malefic.

ceive us in both kinds; for that as naturall things are variable, so mans will is much more mutable. Thus saith Porphyria of the prophecies of his gods: whereunto agreeth another Heathen among the Grecians, named *Oenomaus*; who for that hee had bene much delighted with Oracles, and more deceived, wrote also a speciall booke in the end, of their falshoods and lyes: and yet sheweth, that in many things wherein they were deceived, it was not easie to convince them of open falshood, for that (cunningly) they would involve their answers (of purpose) with such obscurities, æquivocations, amphibologies, and doubtfulnesse, as that always they would leave themselves a corner wherein to save their credits. As for example, when *Cræsus* that famous and rich King of Lydia, consulted with the Oracle of *Apollo*, whether he should make warre against the Persians, and thereby obtaine their Empire; the Oracle gave answer thus; *If Cræsus without feare shall passe over Halys, (which was a river that lay betweene him and Persia) hee shall bring to confusion a great and rich Kingdome.* Upon which words *Cræsus* passed over his armie, in hope to get Persia: but hee lost Lydia his owne Kingdome, and was deceived by that uncertain Oracle.

Like answer gave the Oracle of *Apollo* to *Pyrrhus* King of Epirus, demanding whether he should prosper in the warre againk the Romans: for it was delivered in these words; *Non te Æacida Romanos vincere posse*: I say that the sonne of *Æacus* the Romans may overcome. Upon which Oracle, *Pyrrhus* the sonne of *Æacus* thinking to be the conquerour, was himselfe vanquished by the Romans.

A number more such Oracles there were, wherewith the world was deceived, that trusted them: but I need not recite them; for (as it appeareth) the Oracles and answers which their wicked spirits gave forth in matters future and meeely contingent, were such as might bee taken and construed two wayes: and therefore their worshippers (if they had bene wise to have noted their cunning and deceitfull answers, containing no certaintie at all) they had bene as good never to come at them to enquire of any mat-

matter future: for they had such ambiguous answers, as whereby they might remaine as doubtfull, and as unresolved as they were at first, and so depart home as wise as they came; or rather more fooles than when they went: But what might be the reason why these Devils or devillish spirits, gave no certaine answers to their worshippers in these matters future, whereof they were demanded?

The reason is manifest: for no doubt they would if they could; that so their credit might have bene the more. But it was a thing not in their power, but onely reserved unto God, to know and fore-tell certainly the things that are to come: for herein God provoketh all the gods of the Gentiles to make triall and experience of their power, in these words; *Declare unto us (saith hee) what shall ensue hereafter, and thereby wee shall know that ye are gods indeed.* Which sheweth that the certaine foretelling of things future, doth manifest a divine power, whereof these devillish spirits are not partakers: for had these wicked spirits such a power in them, as certainly to know and foretell such things as were to come; out of all doubt they would then have given such certaine, plaine, and undoubted Oracles and answers in this behalfe, as would have purchased them everlasting credit in all the world: But now the falshood and uncertainty, and deceitfulness of them, have got them justly perpetual discredit in all the world, and manifested them to be no better than lying spirits, whose worshippers were miserably deluded by them, as even the Heathen themselves have testified.

Having thus briefly, yet I trust sufficiently, disproved the religion of the Gentiles, as being a cruell, wicked, false, lying, and deceitfull religion, having in it no certainty at all whereupon men might rest, or assure themselves; it remaineth now that I shew and prove against them the truth of the Christian Religion, which wee profess. Where the first argument, to shew the powerfull and undoubted truth thereof, shall bee this: namely, the confession of the gods of the Gentiles; that is, of Devils and hellish spirits themselves, who have given testimony thereof, even to

their owne worshippers, especially when the time of Christ his appearing in the world (who should be the light of the Gentiles) drew neare and approached. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof was to a Priest of his owne that demanded him of true Religion, and of God: to whom hee answered thus in Greeke: *O thou unhappie Priest, why dost thou aske mee of God that is the Author of all things, and of this most renowned Kings deare and onely Sonne, and of the Spirit that containeth all? &c. Alas; that Spirit will enforce mee shortly to leave this habitation and place of Oracles.* The other Oracle was to *Augustus Caesar*, even about the very time that CHRIST was readie to appear in the flesh: for the said Emperour now drawing to age, would needs goe to *Delphos*; and there learne of *Apollo* who should reigne after him; and what should become of things when hee was dead. *Apollo* for a great while would make no answer, notwithstanding *Augustus* had bene very liberall in making the great sacrifice called *Hecatombe*: but in the end when the Emperour began to iterate his sacrifice, and to be instant for an answer, *Apollo* (as it were enforced to speake) uttered these strange words unto him: *An Hebrew Childe that ruleth over the blessed gods, commandeth mee to leave this habitation, and out of hand to geve mee to Hell. But yet doe thou depart in silence from our Altars:* Thus it appeareth, that this Hebrew Childe (which is our CHRIST JESUS) hath power over the gods of the Gentiles, to command them unto hell, from whence they came, to enioyne them silence, and to remove them from their habitations: and therefore the Religion of this powerfull JESUS (whereof hee is the Author) must needs even by the acknowledgement of the Devils themselves (whom hee doth command) be the true Religion.

3. Another argument of the Divinitie and truth thereof is this: namely, that it hath removed by the puissant force thereof, all the gods of the Gentiles, in despite of them, ceased their Oracles, and driven them cleane out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (when he came) *Attenuabit omnes*

Suidas in Thulis, & Porphyr. & Plut. de Oraculis.

Suidas in vita Augusti. Niceph lib. I. hist. cap. 17.

omnes Deos terre, shall wear out all the gods of the earth. The truth whereof, all the world doth now see clearly to be certain and undoubted by the event.

The Oracles and answers of these gods, even in *Ciceroes* time (as *Cicero* himselfe witnesseth, who lived somewhat before the coming of Christ) began to cease: and at last by little and little they ceased altogether, and were utterly extinct. It is reported that in *Egypt* (when Christ was there with *Joseph* and his Mother *Mary*) all the Idols of that foolish and superstitious Nation fell downe of their owne accord: Afterwards, in the time of the Emperour *Adrian*, all sacrifices unto those gods ceased, as also the Oracles of *Apollo*, and all other Oracles became dumbe. Wherefore *Juvenal* saith, *Cessant oracula Delphi*, that is, The Oracles cease at *Delphos*. And another Poet saith:

Excessere omnes adytis, arisque relictiis,

Dii, quibus imperium hoc steterat, &c. that is: All the gods whereby this Empire stood, have departed from their Temples, and left their Altars and place of their habitation. *Plutarch* affirmeth the like, and is much busied to search out the cause and reason of the ceasing of their Oracles, who being a Heathen was much troubled herewith, ghesling at the matter, and vainly devising fond conceits in his braine, not able indeed to pierce into the very cause thereof. But *Porphyr*e (even that great patron of Paganisme, and enemy of Christian Religion) can teach him, or any other, the true cause thereof, shewing them that since the coming of JESUS, their gods are dumbe, and can doe them no good, but all are gone and departed from them. His words be these: *Nunc vero mirantur (inquit) si tam multos annos civitas peste vexetur, cum & Esculapius & alii dii longe absint ab ea; posse enim quam JESUS colitur, nihil utilitatis a diis consequi possumus.* Now (saith he) they marvell why this Citie is so many yeares vexed with pestilence, when as (indeed) *Esculapius* and other gods be farre gone and departed from it: for since the time that JESUS is worshipped, all our gods have bene unprofitable to us. Considering then that JESUS (the author of the Christian religion) hath silenced and utterly de-

Soph. 3.

Cicero lib. de divin. 2.

Polyd. lib. 5. cap. 8.

Invocul.

Lucan.

Plutarch. de defectu oraculorum.

Porphyr. ad vers. rel. Christ.

stroyed the gods of the Gentiles (as histories and the visible event shew) his religion must needs be the only true religion.

4. What should I say more? even the Gentiles themselves, the most ancient, and the best, have testified of JESUS CHRIST, and of the truth of his Religion: for, in as much as CHRIST was appointed before the creation of the world, to worke the redemption both of the Jew and Gentile, and to make them both one people in the service of his Father: here-hence it is that he was fore-told, and not altogether unknowne or unheard-of to both these Nations, and therefore divers fore-warnings and significations of him were left, as well amongst the Gentiles as the Jewes, to stirre them up to expect his comming. For, first by the consent of Writers it is agreed, that in those ancient times there were three famous men that lived together: namely, *Abraham*, (who descending from *Heber*, was the Father or beginner of the Hebrewes, who were afterward called the Jewes) and with him *Job*, and *Zoroastres*, that were not of that lineage of *Heber*, but (as wee call them for distinction sake) Heathens or Gentiles. *Job* (wee know) testified of Christ, calling him the Redeemer, and was most assured to see him one day with his owne eyes, and none other for him, although wormes should destroy that bodie of his (as he himselfe testified) *Zoroastres* living thus in *Abraham*'s time also, might (by account of Scriptures) see or speake with *Noe*: for *Abraham* was borne threescore yeares before *Noe* deceased: and hereof it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authours in his name, there bee found very many plaine speeches of the Sonne of GOD, whom he calleth *Secundam mentem*, the second minde: but much more is to bee seene in the writings of *Hermes Trismegistus* (who received his learning from this *Zoroastres*) by whom appeareth, that these first Heathen Philosophers had manifest understanding of this second Person in Trinitie: whom *Hermes* calleth, *The first begotten Sonne of God: his onely Sonne: his deare, eternall, immutable, and incorruptible Sonne, whose sacred Name is ineffable: so are his words, and after him againe amongst the Grecians*

were

Euseb. in Chron.

Job. 19. 25, 16, 27.

Clem. Alex. l. 1. Strom. & Orig. lib. 6. contra Celsum, & Proul. lib. 2. & 3. Parm. Plato. Herm. in Pe-maz. cap. 1. & deinceps.

were *Orpheus*, *Hesiodus*, and others, that uttered the like speeches of the Sonne of God, as also did the Platonists, whose words and sentences were too long to repeat.

Moreover, the Gentiles must remember, that they had also some Prophets among them: for *Balaam* was a Prophet among the Gentiles, and a Gentile, and he is such an one as testified of Christ, and of the Starre that should appeare at his birth: by meanes of whose prophetic (it should seeme) the Wise-men in the East seeing that Starre, were assured that Christ was borne, and therefore came a long journey to Judea to see him; as one Gospell sheweth. The same Starre is mentioned by divers Heathen Writers, as by *Pliny* under the name of a Comet (for so they terme all extraordinary Starres) which appeared in the latter dayes of *Augustus Caesar*, and was farre different from all other that ever appeared. And *Pliny* saith of it: *Is Cometa inuisibile comitum*: That onely Comet is worshipped throughout all the world. *Calcidius*, a Platonicke, doth say, that the Caldean Astronomers did gather by contemplation of this Starre, that some God descended from Heaven to the benefite of mankind.

The Gentiles also had certaine women called *Sybilla*, which were Prophetesses, who being endued with a certaine spirit of prophetic, uttered most wonderfull particularities of Christ to come: one of them beginning her Greeke metre in these very words: *Know thy God, which is the Sonne of God*. Another of them maketh a whole discourse in Greeke verse, called *Acrostichis*, expressly affirming therein, that CHRIST JESUS (by name) should be the Saviour, and that hee was the Sonne of God, and expressly saying that hee should be incarnate of a Virgin, that hee should suffer death for our sinnes, and that hee should be crucified, that hee should rise againe and be exalted into the glorious Heavens, and from thence (at the time appointed) and at the day of the resurrection of all flesh, come againe to the last Judgement. Of these *Sybils* there were ten in number, and talking of his first comming into the world, they also say, that *Rutilius* enim *selus ministrabit*: A blazing

Numb. 24.

Plin. lib. 2. cap. 25.

Calcid. apud Marfil. Picin. tract. de Stella mag.

Last. contra Gent.

Sybil. Samie apud. Betul.

Starre

Starre shall declare him. These *Sybils* speake so plainly of CHRIST JESUS, as the Prophets among the Jewes did, yea, more plainly, and as plainly as may be, and in manner as fully as our Gospell speaketh: and therefore if the Gentiles will beleve their owne Prophets, they must likewise beleve the Christian Religion (whereof Jesus Christ is the Author, of whom they abundantly testifie.) Now, lest it might be thought by some suspicious heads, that Christians have devised and invented these things, as also that it may yet more fully appeare, that CHRIST before his coming was notified over the world, by meanes of those verses of the *Sybils*: it must be remembred, that *Marcus Varro*, a learned Roman (who lived almost an hundred yeares before CHRIST) maketh mention at large of the *Sybils*, (who in number, hee saith, were ten) and of their Writings, Countries, and ages, as also of the Writers and Authors, that before his time had left memory of them: and both hee and *Fenestella* (another Heathen) doe affirme, that the Writings of the *Sybils* were gathered by the Romanes, from all parts of the world, where they might be heard of, and laid up with great diligence and reverence in the Capitoll. *Sybilla Eribræa*, who made the former Acrosticke verses, testifieth of her selfe (as *Constantine* the Emperour doth record) that she lived about six hundred yeares after the flood of *Noah*: and her counterman *Apollodorus Eribræus* and *Varro*, doe report that shee lived before the warte of Troy, and prophesied to the Grecians that went to that warte, that Troy should be destroyed, (as it came to passe) which was more than a thousand yeares before CHRIST was borne. *Cicero* also (that died more than fortie yeares before CHRIST was borne) translated into Latine the former Acrosticke verses, (as *Constantine* saith) which translation was to be seene in his Workes, when *Constantine* wrote that his Oration: See *Cicero* of these Acrosticke verses of *Sybilla*, lib. 2. de *Divinatione*. And finally, *Suetonius* an Heathen recordeth, that *Augustus Caesar* (before our Saviour CHRIST was borne) had such special regard of the sayings of the *Sybils*, that hee laid them up, in more straiter order than before, under the Altar of *Apollo*, in the hill

Varro li. de reb. div. ad Cras. viem. Pont. Max.

Fenest. cap. de 35. viris.

See the Oration of *Const.* in Euseb. lib. 4. ca. 23. de vita *Const.*

Cic. lib. 2. de divin. Sueton. Trans. cap. 3. de vita.

Palatine,

Palatine, where no man might have the sight of them, but by speciall licence. And so much for the credit of the *Sybils*, who gave full testimony of our Saviour JESUS CHRIST (by name:) and therefore if the Gentiles will beleve them, (who were their owne Prophets, and highly reverenced of all the world) they must also beleve our Gospell, and the Christian Religion to be the onely true Religion. Lastly, the Gentiles might have the understanding of Christ the Messias by the Hebrew Scriptures, which were in the Greeke language divers ages before Christ was borne. For *Ptoleme* King of *Egypt*, which had the famous Library, was studiously inquisitive, to search out the originall of all Nations and Religions, and hee found that the people of the Jewes was the most ancient, and that they onely had the most certaine and undoubted Historie of the Creation of the World; and therefore hee sent unto them, to send to him from Jerusalem (eventie men, by whose helpe the sacred Bible might be translated out of Hebrew into their tongue, which was done accordingly. As also the Gentiles might have knowledge of this Messias, either by access into the Jewish countrey, or by the access of the Jewes into their Countrey: as namely, by their long bondage in *Egypt*, as also their long captivity in *Babylon*, &c. But I conclude this matter thus: Such the Prophets of both Jewes and Gentiles (that is to say, the Prophets of all the world) have given full, plaine, and evident testimony of Jesus Christ, the Sonne of God; that therefore his Religion is the onely true Religion, and all other to be rejected and detested.

5. That Religion which is most ancient, is the true Religion (for truth was first, in so much as error is nothing else but the corruption of truth, or wandering from truth:) but the Religion whereof Christ is the Author, is the most ancient (in as much as Christ the Author thereof is the most ancient of dayes, being the Sonne of God, as also because he is testified of by the Hebrew records, which are the most ancient writings in the world:) Ergo, the Christian Religion is that which must needs be the onely true Religion in the world. For it is a true saying of *Tertullian*, Verum quod pri-

Tertul. contra
Prax.

num, quod postea ad alterum est: That is true, whatsoever is first; and that is adulterate which is not the first. That the Hebrew records doe testify and foretew Christ to come, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam*, the first man that ever God made, under the name of the seed of the woman, that should breake the Serpents head: hee was foretold to *Abraham*, that hee should come of his seed, in whom all the Nations of the earth should be blessed.

Jacob foretold of him, calling him *Shilo*, and that hee should be the expectation of the Gentiles: God telleth *Moses* of him, and foreteweth to him, that hee should be the Prophet, whose voyce all should heare and obey, &c. Considering then that he is come, and that he is the very same that was foretold by the writings of *Moses*, and by the Hebrew records, which are the most ancient records in the world, I conclude; that his Religion (whereof he is the Author) is the onely true Religion.

The antiquitie of the Hebrew History to bee long before all other, is acknowledged by the Heathen themselves, and therefore I need not to prove it: onely this I say, that *Eusebius* and *Eusebius* also doe say, that letters (which are the beginning of words that should bee writen) were first found out by *Moses*, and by him delivered to the Jewes, and that the Jewes taught them to the Phenicians; and that lastly, the Grecians received them of the Phenicians: and therefore the Hebrewes must needs bee they, amongst whom the first and most ancient Records of the world were to be found, as *Ptolomie* also King of *Aegypt* did finde and affirme, and therefore made much of the Hebrew Scriptures. Now then for as much as the Hebrew Writings and Histories bee the most ancient; they must also needs bee supposed true, in as much as in themselves they all agree in a sweet harmonie, and no other records are able to disprove them: yea, if men will be so incredulous as to doubt of *Moses* History (because it is so ancient) why may they not (with as good reason also) doubt of any other Historie which is ancient, and long before their times? But because some are of so little beleefe (although

Euseb. lib. 10. de
prepar. Evang.

(although the History doe sufficiently give credit to it selfe) yet for better feeling of their mindes in this behalfe, I will briefly shew, that even the Heathen Historiographers and Writers doe confirme the same, that so the credit and reverence due unto *Moses*, may be reserved, and wicked tongues that barke against him may bee stopped. The very Heathen and prophane Writers themselves that speake of *Moses*, speake of him most reverently; in so much, that *Trebellius Pollio* speaking of *Moses*, *Solum Dei familiarem vocat*, doth call him the onely man with whom GOD was familiar. *Cornelius Tacitus*, although hee speaketh what hee can against the Religion of the Jewes, yet cannot discredit *Moses* History, but is enforced to confesse (according to the History written by *Moses*) that after there were botches and swelling sores sent into the Land of *Aegypt*, which were noysome both to men and beasts, the King of *Aegypt* then tooke order, that the people of the Hebrewes should goe out of his Land, and depart whither they should bee directed. *Procopius* also mentioneth *Josua*, the sonne of *Nun*, *Moses* Successour, and saith, that the people of Phenicia for feare of *Josua*, and of the Israelites, left their owne Countrey, and departed into Africke: he mentioneth likewise the *Jebusites*, *Gergesites*, and the other people named in the sacred Bible. *Orpheus*, one of the most ancient Writers next to *Moses*, and an Heathen, doth mention the two Tables of stone, wherein the Law of God was written, and willeth moreover, all such as bee studious of vertue, to learne out of his verses divine knowledge: *Whereby* (saith he) *they shall understand and know the Author of the world, which is one God, which created all things, cherisheth all things, nourisheth all things, who is not seene with mortall eyes, but is perceived onely by the minde: which doth no hurt to mortall men, in so much as hee is the cause and procurer of all good things.* Furthermore hee addeth, that no naturall man hath seene God at any time, except onely a certaine most goodly old man that came of the *Caldeans* (viz. *Moses*.) At last hee concludeth with this saying; *That hee had learned these things out of the monuments which GOD in times past had delivered in two Tables of*

Treb. Pol. in
Cland.Tacit. Annal.
lib. 11.

stone.

Gene. Linus also saith, that God created all things, and in the seventh day had finished all things. *Homer* also and *Hesiodus* testifie the same, the one saying that the seventh day did perfect and finish all things; the other, *Septimam lucem fuisse sanctam & presulgidum*: That the seventh day was most holy and bright. How the earth was without forme before it was fashioned by God, *Ovid* testifieth, calling it a *Chaos*, which is *rudis indigestaque moles*, a rude and unfashioned heape: which *Homer* and *Hesiodus* also testifie, calling it *Hyle*, a certaine unshapen and rude matter, which God afterwards brought into good forme and fashion. These have testified, wee see, of the Creation of the World, (which is the great marvell of marvels) affirming in manner the very words of *Moses* which hee writeth in *Genesis*, shewing that the world had a beginning, and that God created Heaven and Earth, and all therein in seven dayes, and that the seventh day was holy unto the LORD. And this truth of *Moses* history concerning the Creation of the World, all the chiefe and best learned Philosophers amongst the Heathen did also firmly beleve. The Floud that drowned the World, which we call the Floud of *Noah*, not onely *Ovid* testifieth in his *Metamorphosis*, but also divers ancient Heathen Writers, namely *Berosus Caldeus*, *Jeronymus Aegyptus*, *Nicholaus Damascenus*, *Abydenus*, and others (according as both *Iosephus* and *Eusebius* doe prove.)

Concerning the Tower of Babylon, and confusion of tongues there, (which *Moses* recordeth, *Gen. 11.*) testimony is given by *Abydenus*, that lived about King *Alexanders* time, and by *Sybilla*, and by the words of *Alexandus*, concerning the Land of *Semmar*, where it was builded: and these Gentiles doe shew by reason, that if there had not bene some such miracle in the division of tongues, no doubt but that all tongues being derived from one, (as all men are of one Father) would still have retained the same language, which wee see, was seene long, not to be in the world: the difference of languages in the world, is a prooffe of that confusion of tongues.

Of

Of the long life of the first Patriarkes, not onely the fore-named *Berosus Caldeus*, *Jeronymus Aegyptus*, *Nicolaus Damascenus*, *Abydenus*, but also *Mentebus*, that gathered the History of the Egyptians, *Molus Hestius*, that wrote the Acts of the Phoenicians, *Hesiodus*, *Hecateus*, *Abderica Helanius*, *Eusilaus*, and *Ephorus* doe testifie, that these first inhabitants of the world did live so long. And they alleage the reason thereof to bee for the multiplication of people, and for the bringing of all Sciences to perfection, especially Astronomie and Astrologic, which (as they write) could not bee brought to any sufficient perfection by any one man that had lived lesse than six hundred yeares, in which space the great yeare (as they call it) returneth about.

Of *Abraham* and his affaires I have alleaged some Heathen Writers before, as *Berosus*, *Hecateus*, and *Nicholaus Damascenus*: but of all others, *Polyhistor* alleageth *Eupolemus* most at large of *Abrahams* being in *Egypt*, of his fight and victory in the behalfe of *Lot*, of his entertainment by King *Melchisedech*, of his wife and sifter *Sara*, and of other his doings, especially of the sacrifice of his sonne *Isaac*. To whom agreeth *Melo*, in his books written against the Jewes, and *Artaabanus*, of the strange lake whereinto *Sodom* and *Gomorrab* were turned by their destruction, called *Mare mortuum*, the dead Sea, where nothing can live; both *Galen*, *Pansanius*, *Solinus*, *Tacitus*, and *Strabo*, doe testifie and shew the particular wonders thereof.

From *Abraham* downe to *Moses* writeth very particularly the said *Alexander Polyhistor*, albeit hee mingleth sometime certaine fables: whereby appeareth that hee tooke not his storie wholly out of the Bible. And hee alleageth one *Leodemus*, who (as hee saith) lived with *Moses*, and wrote the selfe-same things as *Moses* did: and with these also doe concurre *Theodorus* a most ancient Poet, *Artaabanus* and *Philon*, Gentiles. And therefore it is manifest that *Moses* History (as also all the rest of the sacred and canonicall Scriptures) is no fable or fained matter (as the Devill would make us bekeve) but a true, certaine, and most undoubted

history.

Alex. Polyhist.
lib. de Iudaice
historia.

Galen. de simpl.
Pausan. Elie.
Solinus in Poly-
hist.
Tacit. lib. ult.

Vide Plin. de
placit. Philof.

Ios. lib. de Antiq.
Iud. Euseb. lib. 9.
de pr. ep. Evang.

Euseb lib. 9.
pr. ep. cap. 4.

history in all points. All which matters be sufficiently and substantially shewed also even by the Heathens writings, which are too tedious to be here rehearsed.

But the great wonders and miracles which *Moses* did, being acknowledged to be done not by his owne power, but by the power of God, doe sufficiently give credit unto him: of whom and of whose acts doe beare witness, not onely the fore-named (especially *Artabanus* in his Booke of the Jewes) but many other also (especially *Eupolemus*) out of whom *Polybistor* reciteth very long narrations of the wonderfull and strange things done by *Moses* in *Aegypt*. Yea, the miracles done by him, the greatest enemies that ever he had in the world, that is, *Appion* in his fourth Booke against the Jewes, and *Porphyrie* in his fourth Booke against the Christians doe confesse. And *Porphyrie* adjoyneth more for prooffe thereof, namely, that hee found the same things confirmed by the story of one *Sacostabon*, a Gentile, who lived (as hee saith) at the same time with *Moses*: but all those miracles (say those two his great enemies) were done by Art Magicke, and not by the power of God. But first, where could *Moses*, a simple shepherd, learne so much Magicke? Or why could not then the great Magicians of *Aegypt* either doe the like, or at least-wise deliver themselves from those plagues that were in *Aegypt* (especially since their studie was in Art Magicke from their infancy?) yea, why did they cry out, *The finger of God is here*, when they could not doe as hee did? or let them answer why *Pharaoh* King of *Aegypt* did speake to *Moses* and *Aaron*, saying: *Pray yee unto the LORD, that hee may take away the Frogges from mee, and from my people*. His great Magicians belike could not doe it: yea, hee signifieth in that speech, that none can doe it but God; yea, and that neither *Moses* nor *Aaron* could doe it any otherwise than by praying unto God. And indeed *Moses* and *Aaron* did by prayer unto God effect it, at the very same time that the King did appoint it to be done: that he and all the world might know that there was not any like unto the God of *Israel*.

Where did you ever heare of such workes done by Art Magicke

Magicke as *Moses* did? when hee divided the great and mightie red Sea, that the people of *Israel* might goe thorough the drie land? when the waters came together againe upon *Pharaoh*, and all his host, and drowned them and all their glory in the Sea? when hee called so many Quails upon the sudden into the Campe, as sufficed to feed six hundred thousand men; beside women and children? When hee made a very Rocke, by smiting it, to yeeld forth abundance of water, sufficient for the whole company of *Israel*? When hee caused the ground to open and swallow downe alive, three of the greatest of his armie, *Corah*, *Dathan*, and *Abiram*, together with their tabernacles, bagges and baggages?

Beside, what wondrous workes or miracles soever *Moses* did, hee alwayes acknowledged to come from God; rejecting utterly all glory from himselfe, and attributing and yeelding all the glory unto God. Againe, in his Writings hee doth not excuse nor conceale his owne sinne, nor the sinne of his people, no nor the sinne of *Aaron* his owne brother, nor of *Mary* his sister, nor of *Levi* his Grandfather, nor of any other of his linage and kindred. Neither did hee once seeke or goe about (although hee were in place of power and authoritie to doe it) to bring in any of his owne sonnes into the rule and government after his decease, (although hee had many) but left the onely rule and government unto a stranger, named *Joshuah*, as God commanded.

All which things doe shew (and many more too tedious to rehearse) that *Moses* both in his Writings, in his words, and in his workes, was no man of ambition, or of worldly spirit, but a meeke, humble, dutifull, obedient, and faithfull servant of God in all matters.

The History of *Moses* therefore being the most ancient, and the same being most undoubted and certaine true, in so much as he and his History doe plentifully testify of Christ, which was to come, and should be heard in all that he should say and teach; it remaineth that his religion which hee hath taught unto the world, is the onely true Religion, and all other

Exod. 14.

Exod. 16.

Exod. 17.

Numb. 16.

Deut. 32.

Gen. 49.

Numb. 12.

Deut. 14.

Deut. 3.

Numb. 27.

Appion. lib. 4.
contra Iudeos.
Porph. lib. 4.
adversus Christian.

Exod. 8. 18.

Exod. 9. 10, 11,
&c.

other religion (not grounded on the like antiquity and truth) to be abandoned.

6. None can discredit *Moses*, nor the *Psalmes*, nor any of the *Prophets* amongst the *Jewes*; but they must withall discredit *Christ*: for *Christ* saith thus of himselfe, that *All must be fulfilled which were written of him in Moses, the Prophets, and the Psalmes*. Again, hee sendeth such as would know of him whether hee were the true *Messias*, to the *Scriptures* of the *Jewes* saying thus: *Search the Scriptures, for they are they that testifie of mee*. So that *Christ, Moses, the Psalmes, and the Prophets*, in a word, the whole *Canonicall Scriptures* of the *Jewes* doe goe arme in arme, and be linked together like inseparable friends that will not be sundred: and therefore the one is alwayes a prooffe for the other; as likewise a disproofe of the truth of the one, is a disproofe of the other: and therefore is it, that though the incredulous *Jewes* be so false in friendship, as that they will not (through unbeleeffe) take part with the *Christians*, yet the *Christians* be more firme, and will hold with the *Scriptures* of the *Jewes* to the death. Now if there were no more to prove the Divinitie of *CHRIST*, but the great and wonderfull miracles which hee did (some whereof were such as never any did before, nor could doe but God onely) it were sufficient to prove him to be the Sonne of God, and that hee came from the bosome of his Father. The great and many miracles that he did (being famous not only in *Judea*, but in all the *Roman Empire*, and so over all the world) are and were such as none of the *Heathen* dare doe, or can deny, but all acknowledge. And therefore I conclude, that the *Christian Religion*, proceeding from so divine a power, and from one whose workes and wonders are above all the world, is the most undoubted true Religion.

7. *CHRIST* did never any hurt on earth, but hee did marvellous much good, hee healed all manner of diseases; hee caused the dumbe to speake, the halt to goe, the blinde to see, and the deafe to heare: hee stilled the raging of the winds and seas, gave sight to him that was borne blinde, raised the dead to life againe, cast out devils, knew mens thoughts,

thoughts, and did such workes as no man could doe, except God were with him, yea, except himselfe were God. Moreover his life was such, as none was able to accuse him of any sinne, so pure and unreprieveable was hee. Again, the doctrine hee taught was farre from a worldly spirit, being most heavenly, most innocent; and most divine, for never any man spake as hee spake, nor with such authority. Again, hee alwayes pronounced that hee sought not his owne glory, (which deceivers are wont to doe) but the glory of his Father; and as hee spake, so it was indeed: The whole course of his life and death, Resurrection and Ascension doth shew the same: For when the *Jewes* would have made him an earthly King, hee would none of it; but conveyed himselfe away, *Iohn 6:15*; teaching his Ministers to doe the like: *Luke 22:25, 26*; for hee proclaimed that his kingdom was not of this world, *Iohn 18:36*; but that hee came to doe the will of his Father. Over and above all this, he was the greatest Prophet that ever was, and foretold divers things (as namely, that hee should be crucified of the *Jewes*, and the third day rise againe: that *Jerusalem* and the *Temple* should be destroyed ere that generation passed: that after his Ascension, the Holy Ghost should come upon his Disciples, assembled at *Jerusalem*, and divers others) all which the world doth know came to passe accordingly. And nothing which hee hath spoken, but it shall be performed: for there was never any fraud within his lips, nor falsehood within his tongue. And therefore I conclude, that the Religion of him (who was most holy in his life, most harmlesse towards others, most bountifull towards all, most wonderfull in his workes, most cruel in his prophecies, most heavenly in his doctrine, not favouring of any carnall delight or worldly affection, nor by any way or meanes seeking his owne glory, but the glory of God, and to doe the will of his Father) is, and must needs be, the only true Religion.

8. Another argument I frame thus; That Religion which proceedeth undoubtedly from God, is the true Religion: But the *Christian Religion* proceedeth undoubtedly from God:

God: Ergo, &c. That it proceedeth undoubtedly from God, I prove thus: Either it must proceed from God, or from the Devill, or from men: but it is too holy to proceed either from men or devils; for it overthroweth the workes and kingdom of the one, and forbiddeth the revenging spirit of the other: (commanding men to love their enemies, to doe good to them that hate them and persecute them) and it condemneth their wanton eie, and the adulterous thoughts of their hearts, and their covetous humour, admitting no uncleanness or impuritie, and forbidding all iniquitie and wickednesse, be it never so secret or close. Sith therefore it is so opposite and contrary to mens affections, wherewith naturally they be carried, and that it commandeth to be holy, even as God is holy; it is manifest, that it can neither bee of mans devising, nor of the devils invention: it remaineth therefore, that it must needs be of God, and consequently the only true Religion.

9. Another argument is this: that Religion which respecteth onely the glory of God, is, and must needs be the onely true Religion: But such is the Christian Religion; for it alloweth not any man to glory in himselfe, but sheweth that whosoever glorieth, should glory in the Lord, 1 Cor. 1. 30, 31. Rom. 4. 2. Therefore the Christian Religion is the only true Religion.

10. Lastly, the spreading and prevailing of the Gospel of CHRIST over the universall world, when as all the world (both Jewes and Gentiles) were set and opposed against it, doth demonstrate plentifully and effectually, that the Christian Religion proceedeth from God, and that God is the Author thereof; for if it had not had a God to protect and patronage it, and to make it passe currantly thorow the world, it must needs have bene utterly suppressed and choaked, even in the springing and first rising thereof. For after the ascension of Christ Jesus into heaven, what were his few Apostles (in the judgement of reasonable men) able to doe for the spreading and prevailing thereof, against the force and power of all the world, which was then ready bent with all both fury and fraud, violence and vengeance, and

and with all their devices which they could invent to suppress it? Or what eloquence had his few Apostles, to persuade the world, or any therein, to the receiving and embracing of that Christian Religion which they were appointed to preach? They (as all men know) were reputed and knowne to bee unlearned men, but onely that they were taught and instructed by the Spirit of God, which (according to the promise of Christ their Master) at the time appointed descended downe upon them, being assembled at Jerusalem: By which Spirit they were enabled to speake all languages, and emboldened to preach his Gospel, and religion in such sort, and with such pulfant and divine wisdom, as none should be able to resist that Spirit they spake by, howsoever their persons might bee hindred, molested, vexed and persecuted. This, even this is a wonder of wonders, and an infallible demonstration of the divine vertue of the Christian Religion, that it having so few to valth it, and such as they were, and being encountered by all the Princes and Potentates of the world, it should notwithstanding so strangely prevaile, as within a short time to bee universally spread over the face of the whole earth. Who can now say but that it was protected, and prevailed by the power of God? for the power of all the world was against it: and if the Christian religion had bene no better protected by God, than by men, alas it had perished long agoe: yea, it had never lived untill this day, but it had bene choaked even at the first uprising, and as it were in the cradle or infancy thereof. Let all wits therefore throw downe themselves, and let all tongues freely confesse the divine vertue of the Christian Religion, which could not be stopped or suppressed: but was so mightie, as that the power of all the world, and all the devils in hell joyning with them, was not able to stay the course and passage thereof, but that it did prevaile, and that within short space, over all the earth. And therefore the Christian Religion (without all doubt) is the only true Religion, which came downe from heaven, being brought by Jesus Christ the true Messias, from the bosome of God the Father. Of which (having so many and so infallible argu-

ments to prove every mans sense the truth thereof) none can doubt, except he will also doubt whether the eye doth see, the eare doth heare, and the heart doth understand: the evidence thereof is so cleare and manifest, as that it is able, if not to convert, yet to convince all gain-sayers whosoever, and to make us that already professe, firmly to hold the same; knowing for certaine, that the Christian Religion is the only true Religion in the world, and that salvation is no where else to be sought. For runne over all the Religions of the world, and where shall you finde any so pure, so divine, so powerfull, so miraculous? it hath all the signes, tokens, arguments, and proofes that may bee, for the splendence of truth thereof, and to demonstrate, that undoubtedly it came from God.

CHAP. IV.

Wherein is briefly shewed, the religion of Mahomet, to be a false and wicked religion.



I shall speake something of the Mahomettish Religion, I thinke the truth of the Christian Religion will appeare so much the more: for when blacke and white are laid together, the white carrieth the greater estimation and glory with it. And beside, Mahomet himselfe testifieth of CHRIST, to be a great Prophet of God, and a great worker of miracles: And that the same JESUS CHRIST was borne of the Virgin Mary, that hee lived without staine among men, that he was a Prophet, and more than a Prophet, and that he ascended into the heavens: and therefore he reproved the Jewes, for that they would not believe him to be borne of a Virgin. But on the other side, because he would not have Christ to beare credit above him, he disliked that he should be called or reputed the Sonne of God. But beside the testimony of all the former Prophets of the world, both Jewes and Gentiles (as is afore shewed) who doe all teach, that hee should bee the Sonne of God, *Suidas* doth more.

Matth. Parv.
hisp. Ang. in
Hen. 3.

Suidas.

moreover confute this false Prophet, who reporteth in his history, that the Pharisees at Jerusalem called a Councell to finde out the Father of Jesus. They enjoyed certaine women to search his Mother: the women affirmed they found her a Virgin. (This was recorded in the famous Register booke of the Temple, *Iesut the Sonne of God, and of Mary the Virgin.*) This proveth, not only that the Mother of Jesus was a Virgin, (which Mahomet truly held) but also that Jesus was the Sonne of God (which Mahomet allowed not.) And indeed Mahometts religion is a patched religion, mixt partly with Iudaisme, partly with Gentilisme, partly with Papisme, partly with Christianisme, being subtilly contrived for the stealing of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of Mahometts usurping, and of his Sect, was thus: many hundred yeares after Christ, namely, in the yeare of our Lord 597. and in the reigne of *Aurustinus* the Emperour, when as *Gregorius Magnus* was Bishop of Rome; this Mahomet was borne (being of the line of *Ismael* the sonne of *Abraham*, by *Hagar* the bond-woman, having unto his father one *Abdura*, and unto his mother one *Emma*, being very obscure and base parents) in *Mescha* a Citty of Arabia: his parents deceased, and left him a very young Orphan, who in short time by misadventure was taken captive. This being once knowne unto his kindred, one *Ademogaphis* (saith *Volaterran*) an *Imaelite*, beaung him good will, for his favour and forwardnesse of wit, paid his ransom, and made him servant and factor in all his merchandize.

Not long after, his Master dyed without issue, and his servant *Mahomet* marched with his Mistresse, a widow of fiftie yeares of age, called *Eadigam*, and (saith *Paulus Diaconus*) his owne kinswoman: so that his Master being of credit and substance, and his Mistresse (afterwards his wife) of no lesse account, and shortly after departing this life; hee succeeded them both in credit, and all their substance, and by this meanes grew to a great power and estimation. *Diaconus* further saith, that this Mahomet for the space of ten yeares, gave himselfe secretly by perswasion

Matth. Palm.
Massens Chro.
lib. 13. Dvrench-
seer. Chro. de
Saracon. &
Turc. Orig.

Volat. Geogr.
lib. 12.

Paul. Diacon.
Rom. lib. 18.

to bewitch the people, and other ten yeares after, with Rogues and Vagabonds that repaired unto him, with force of Armes, with sword, and shedding of blood, hee spent in subduing of Countries. And lastly, nine yeares hee openly and manifestly enjoyed as a deceiver, a false Prophet, and a King over those whom hee had already infected throughout Arabia.

Sabel. Amad.
3. lib. 8.

Sabellicus writeth, that *Mahomet's* father was an Hea-then, and his mother an Ishmaelite, whereby it came to passe, that whilst his mother taught somewhat of the Religion of the Hebrewes, and his father on the other side the Religion of the Gentiles, *Mahomet* (like a dutifull childe, but not like a discreet sonne) obeyed both, and that was some cause of the mixt and patched religion. Hee had the falling sicknesse, which tooke him so extremely, that he grovelled along the ground, and fomed pitiously at his mouth. His wife being of great honour and substance, bewailed her hard hap in matching with a beggarly rascall, and a diseased creature; but he (with his wily companions) having taught a Dove to feed at his care, wherein he had purgraines of corne, perswaded his wife to be content, and that he was another manner of man than shee tooke him to be: namely, that he was a Prophet, that the Spirit of God fell upon him, and that the Angell *Gabriel* in the forme of a Dove came to his care, and revealed to him secrets from God, whose presence he was not able to abide: and therefore was it that he so prostrated himselfe, and lay in a trance. His wife being herewith satisfied, she began to chat the same amongst her Gossips, saying: *Say nothing, my husband is a Prophet.* The women after their manner (whereof some of them can keepe no counsell) blazed abroad that *Mahomet* was a Prophet, and so from women it came to men.

Armenin.
Annal. lib. 3.

This being once noyed, they flocked unto him from all parts of Arabia. Hee being thoroughly instructed in Satans schoole, and well seene in Magicke, observed the present opportunitie. The Romanes and Persians then warring together, *Mahomet* with his Arabians went, and first tooke part with the Romanes, but afterwards served them a

flye

flye touch, and forsooke them, and thereby weakened that side. In a while after hee espied the Persians goe to wracke: and having despised the Romanes, hee setteth lesse by the Persians, and then setteth forth himselfe with might and maine, with his Captaines and Lieutenant (called *Amirell*) to subdue Nations, and to destroy the Christians, to the end that hee might establish that false religion, devised by himselfe and his wicked confederates: hee prevailed wonderfully, and in short time after his decease (in the time of *Eubezzer* and *Haimmer*, that successively reigned after him in Arabia) there were got and subdued to the Arabians, the Region of Gaza, the Citie of Bosra in Arabia, Damafcus, Phenicia, Ægypt, Palestina, the Citie Jerusalem, all Syria, Antioch, Edeffa, Mesopotamia, all Persia, yea, and in a manner all Asia. But I may not forget the end of *Mahomet*, who in an evening sitting up late in his Palace, and having taken his fill of wine, wherein one of his companions had powred some poyson, felt his wonted sicknesse approaching, and made haste forth, saying, hee must needs depart to conferre with the Angell *Gabriel*, and goe aside, left his glorious presence should be an occasion of their deaths: forth hee went, and remembering that a soft place was best for his falling sicknesse, downe he fell upon a dung-hill, groveling along with great paine, foaming at the mouth, and gnashing his teeth. The swine came about the dunghill, fell upon him, wounded him sore, and had eaten him up, had not his wife, and others of his house heard the noise of the hogges, and rescued the false Prophet. *Antoninus* reporteth, that hee was not without sundrie diseases, which intemperate diet brought him: namely, the Plurisie, and a kinde of Lethargie: for oftentimes his senses seemed to bee taken from him. Hee continued drooping the space of fourteene dayes; at length he departed this life. His belly had such a swelling, that it seemed ready to burst, and his little finger bowed backwards. In the time of his sicknesse hee commanded them that were about him, that when breath departed his bodie, they should not straight-way bury him: for hee said, that within three dayes he would ascend into heaven: but hereby

Zonaras Annal.
tom. 3.

Ant. Chro. part.
2. tit. 13. cap. 5.

appeared that hee was a false Prophet; for they kept him above the ground the third and fourth day, yea (as *Flores Historiarum* testifieth) the space of thirtie dayes, in great hope hee would rise and ascend according to promise; but they saw nothing, saying, that they felt an intolerable stench, so that in great disdain (saith *Antonius*) *Eum longe à domibus projecerunt*, they cast him farre from houses. But his companions (such as consulted with him, and concealed his falsehood and trechery) remembring themselves, and judging that the disdain of *Mahomet* would be their discredit, and his fall their foile and shame, they fetch him againe, they chest him in an iron coffin, (saith *Sabellius* and *Nauclerus*) they bring him unto the famous Temple of Mecha (in which Cypre he was borne) with great solemnitie, as if he had never bene scard upon the dunghill with swine; they convey to the rooffe of the Temple mightie Load-stones, they lift up the iron coffin, where the Load-stones according to their nature, draw to them the iron, and hold it up, and there hangs *Mahomet* on high.

Those that embrace the religion of *Mahomet*, are called Saracens: for it was the pride of *Mahomet* to have them so called, to advance his owne doctrine and profession, because hee knew himselfe lineally descended of *Ismael* the sonne of *Agar* the bond-woman: therefore to avoid this reproach, he bare the world in hand, that he came of *Sara* the free woman, the wife of *Abraham*, and called himself and his followers Saracens. *Sabellius* writeth, that the Grecians of spire are wont to call the Saracens, *Agarens*: for that they came not of *Sara*, but of *Agar*.

This *Mahomet* while hee lived, used the company of Christians, Jewes, and Infidels: *Et ut popularior esset sive lex, ex omnium gentium sectis aliquid assumpsit*: And to the end his law might bee the more favoured, hee borrowed something of every Sect. *Saran* furnished him with three instruments, as helpe to bring his mischievous intent about. The first was a Jew, a great Altronomer and a Magician, who opened to him at large the Jewish follies: the second, one *Iohn* of Antioch: the third, one *Sergine* a Monke,

both

both abominable heretickes. Every one plaide his part. To flatter the Christians, hee was content to be baptised of *Sergine*, and of these heretickes hee learned with the *Sabellians* to deny the Trinitie, with the *Manichees* to establish two beginnings, with *Eunomius* to deny the equall power of the Father and the Sonne, with *Maximianus* to call the Holy Ghost a creature, and with the *Nicobites* to allow many wives, and wanton lust: *Sergine* the Monke also perswaded *Mahomet* in his Alcoran (so is the booke of the law termed) to commend the humilitie of Christian Monkes and Priests: hee made him also deliver the Saracens a Monkes Coule, which they use to this day: also *instar Monachorum multas genu-flexiones*, many duckings and crouchings like the Monkes. *Matthias à Machovia* addeth, that they use shaving: and this no doubt was the Monkes doctrine. They commend the blessed Virgin *Mary*, confesse God to bee the Governour of all things, and that *JESUS CHRIST* was the Apostle of God, begotten by the Angell *Gabriel* on *Mary* the Virgin, who never knew man, and that hee was greater and worthier than man: they allow the miracles that *CHRIST* did, and the Gospell (so farre forth as it agreeth with the Alcoran) and *Moses* and the old Testament, correcting therein (so presumptuous is the spirit) certain errors. Hee called himselfe a Prophet, and that he was sent of God to supply the imperfections of all lawes: he forbade his followers all pictures and images in their Temples, hee forbade the eating of swines flesh: hee commanded purifyinges and washings, *ad similitudinem Judaeorum*, after the manner of the Jewes. The Christians have Sunday for their Sabbath, the Jewes Saturday, and *Mahomet* Friday, to dissent from the Hebrewes and Christians; or, as *Antonius* writeth in the honour of *Venus* the Goddesse of Arabia, thereby (the rather to winne that Countrey people: and thus it pleased him to devise a Religion mixt of all these, to the end hee might have of all religions some to build up his Kingdome. And indeed *Mahomet* took the advantage of the time: for that time was a time of dissension among Princes, and of division amongst those which called themselves Christians.

D 4.

sijans

Sabel Anead.
8. lib. 6.

This was the report of old, *Anton. Cbro. part. 2. cap. 5. Volfgang. Drenfler. chron. Nawel. Gen. 22. Sabel. Anead. 8. lib. 6.*

Sabel. Anead.
8. lib. 6.
Fascicul. Temp.

Sabel Anead.
8. lib. 6.

Ant. Cbro. part.
2. li. 1. 5. cap. 2.

Matthias à
Michou. de Ser-
mat.
Asian. lib. 1. l. 7.
Laonic. de Turc.
lib. 3.

Sabel. Anead.
8. lib. 6.

rians. *Heraclius* the Emperour, and *Chosroes* King of Persia were at deadly enmitie, one warring against another. The Scythian Nation were of neither side, but at last against both, raising a power of themselves, having *Mahomet* their ring-leader. The Church was troubled with divers Sects and heresies, as with Nestorians, Jacobites, Monothelites, &c. And then was there contention amongst the Bishops, who should have the proud title of Universal Bishop. God was highly displeas'd with this wickedness, and suffered Nations to rise as a rod of scourge to whip his people: for where the hedge is broken, there it is easie for the beasts of the field to enter and spoile. Now the vanity and falshood of this religion may be proved thus.

1. First, by the newnesse of it: for it is but of late yeares begun, and there was never any prophetic that did allow of such a Prophet, or of the doctrine of such a one. And therefore he commeth in his owne name, and so consequently not to be received.

2. Secondly, hee did no miracle at his coming, and therefore no reason that any should beleve in him. Hee spake unto the Saracens of himselfe: *Non sum miraculis aut indicij ad vos missus*: I am not sent unto you with miracles and signes. There was no divine power shewed in all his practice.

3. Thirdly, it is manifest that *Mahomet* was a false Prophet, because he said that within three dayes after his death he should ascend into heaven; which was notoriously false, as before appeareth.

4. Fourthly, the religion of *Mahomet* is fleshly, consisting in naturall delights and corporall pleasures, which shew that man, and not the divine Spirit of God, is the author thereof: for it is permitted the Saracens by that his law to have foure wives (though these be of nigh kinne) yea, five, marrying them Virgins, and to take besides as many of them which they have bought and taken captives, as their abilitie will serve to maintaine. The paradise likewise promised to his followers is this, namely they shall have garments of silke, with all sorts of colours, bracelets of gold and

The vanity of
the Turkes reli-
gion.

Math. Paris
bisp. Ang. in
Mon. 3.

Flor. Hist.

Jacob. de Vogag.
legend. 157.
Leonic. de reb.
Turc. lib. 3.

Anton. Chro.

and Amber, parlours and banquetting houses upon foulds, and viwers, vessels of gold and silver, Angels serving them, bringing in gold, milke, silver, wine, lodgings furnished, cushions, pillows, and downe-beds, most beautifull women to accompany them, maidens and virgins with twincking eyes, gardens and orchards with arbours, fountains, springs, and all manner of pleasant fruit, rivers of milke, honey, and spiced wine, all manner of sweet odors, perfumes, and fragrant scents: and to bee short, whatsoever the flesh shall desire to eat. Thus fleshly people have a fleshly religion, and a fleshly paradise to inhabit. But like Prophet, like people, and like religion: for *Mahomet* himselfe was such a fleshly fellow, as that though modest eares are loth to heare, yet because the filthinesse of this Prophet may not bee concealed, I must utter it; Hee committed buggery with an Ass, *Bonfinius* writeth it: Again, he committed adultery with another mans wife, that upon displeasure was from her husband: and when hee perceived the murmure of the people, hee fained that hee had received a paimure from heaven, wherein it was permitted him so to doe, to the end hee might boget Prophets and worthy men. Again, *Mahomet* (as *Celsus* reporteth) had fortie wives, and further he gloried of himselfe, that it was given him from above to exceed ten men (saith *Clemard.*) lustie men (saith *Antoninus*) in carnall lust and vcery. *Avicenna* one of *Mahomet*'s owne Sect, is himselfe brought in disliking of this religion, for this reason: Because *Mahomet* (saith he) hath given us a law, which sheweth the perfection of felicitie to consist in those things which concerne the bodie: whereas the wise and sages of old had a greater desire to expresse the felicitie of the soule than of the bodie: as for the bodily felicitie though it were granted them, yet they regarded not; neither esteemed it, in comparison of the felicitie which the soule requireth. His paradise and doctrine is such, as there seemeth small difference betweene Epicurisme, Atheisme, and Mahometisme.

5. *Mahomet*'s law is a tyrannicall law: for he made it death to dispute of it, and if any man speake against it (saith he)

Bonfin lib. 8.
Decad.
Bern. in Rosan.
part. 1. serm. 14.
Ant. Chro. part.
2. Tit. 15. cap. 2.
Celsus. Nichol.
Cleon. 1. Epist.
Antonin. Chro.
part. 2. cap. 5.
Avicenna Me-
taphys.

Anton. Chro.
part. 2. tit. 13.
cap. 5.

hee) *Proditoris occidatur*: Let him bee trayterously put to death. And againe, *Sine audientia occidatur*: Let him bee put to death without coming to his answer. *Qua sanctio* ne. (saith *Sabellianus*) *palam fecit nihil synon in ea lege esse, &c.* By which decree hee manifested, that there is nothing sincere in that law, &c. Moreover, hee wrote in the Arabian tongue, and taught his followers, that his religion, *A gladio capis, per gladium tenetur, & in gladio terminatur*: Begun by the sword, is holden by the sword, and is finished or ended in the sword. Which sheweth that the sword and arme of flesh is all the author and protector that his religion hath. Againe, *Mahomet* made this law amongst them, saying: *Hee that slayeth his enemy, or is slaine of his enemy, let him enter and possesse Paradise*. Hee spake like a man with a carnall spirit: teaching revenge to the uttermost, and promising Paradise to such: but no proove of a divine spirit appeareth in him.

6. As *Mahomet's* religion is defended by force of sword and fraud, in so much as he made it death to call it into question: so likewise did it begin, as by the force of sword, so likewise by notable fraud, and was established through wiles, deceit, subtiltie, and lyes. For first he having the falling sickness, perswaded his wife and others, that it was the power of God, and the presence of the Angell *Gabriel* that caused him to fall downe. *Sergius* the heriticall Monke was at hand, and bare false witness to the same (saith *Zonaras*.) Hee told them that the same Dove which he taught to feed in his eare, was sometime an Angell, and sometime the Holy Ghost. He had three companions all of a confederacie, to devise and face out lyes with him. When hee perceived that men gave eare to him, he fained that the Angell *Gabriel* had carried him to Jerusalem, and thence to have lifted him up to heaven, and there to have learned his law.

Hee made the Saracens believe, that before *G O D* made the world, there was written in the Throne of *G O D*, *I bare no God, but the God of Mahomet*. When he had framed his Alcoran, and bound it up faire, hee caused secretly a wilde Ass to bee taken, and the booke to bee bound about his necke,

necke, and as hee preached unto the people, upon a sudden hee stood amazed, as if some great secrecie were revealed to him from above, and brake out and told the people; *Behold G O D hath sent you a Law from Heaven: goe to such a desert, there see shall finde an Ass: and a Booke tied about his necke*. The people ranne in great hate, they found it so as he had said, they take the Ass, they bring the Booke, they honour the Prophet. Touching divorced and separated wives, hee told the Saracens hee had received a paper from heaven. Hee used Sooth-saying and divination, the which at Fessa, a Citie of Mauritania, unto this day is called *Zarragia*. Hee perswaded his followers, that at the end of the world hee should be transformed into the forme of a mightie Ramme, full of lockes and long fleeces of wooll, and that all that held of his law, should be as fleeces shrouding themselves in his fleeces, and that he would jumpe into heaven, and convey them all thither. These and such like were his sleights, to beguile a foolish, rude, and barbarous Countrey people: the foolery, pride, and vanitie of whose religion, I trust every one doth sufficiently perceive.

7. *Mahomet's* religion is no true religion, but a mere device of his owne, and of three others his false conspirators: for hee hath patched together his Alcoran of the doctrine of Heathens, Indians and Arabians; of superstitious Jewes, of Rechabites, of false Christians and Hereticks; as Nestorians, Sabellians, Manichees, Arrians, Cerinthians, Macedonians, Eunomians, and Nicolaites, of illusions, and inventions of their owne: and lastly, (for further credit) he borrowed some out of the Old and New Testament. But God will not thus bee served: for hee delivered his minde of old unto Israel, and he is not changed; but continueth the same God still. *I see shall not* (saith God) *doe every man what seemeth him good in his owne eyes; Whatsoever I command you, take heed you doe it: thou shalt put nothing thereto, nor take ought therefrom*. Satan being conjured midliver the truth of the Alcoran of *Mahomet*, said, that therein were comprised twelve thousand lyes, and the rest was truth: by all likelihood very little. And therefore I conclude, that there is no evidence

Sabel. & Euseb.
8. lib. 6.

Math. Paris
bist. Ang. in
Hew. 3.

Paul Diac. ver.
Rom. lib. 18.

Zonaras Annal.
tom. 3.

Ant. Chrys. part.
2. tit. 13. cap. 5.

Avienus lib. 7.
cap. 12. Tob.
Leo lib. 3. cap.
23. Aethiic.

Bern. in Rosam.
part. 1. serm. 10.

Deut. 12.

Falsicul. 100.

to prove *Mahomet* a true Prophet, many to prove him to be a false Prophet, and blasphemous, and presumptuous, and his religion to be a wicked, carnall, absurd, and false religion, proceeding from a proud spirit, and humane, subtil, and corrupt invention, and even from the Devill, the craftie father of lyes, a murtherer, and man-killer from the beginning. And so much hereof may suffice.

CHAP. V.

Wherein is shewed that the Church of Rome is not the true Church of God, nor observeth the right Religion.



Am now entering into that great controversie betweene the *Protestants* and the *Papists*, whether of them should be the true Church, and true worshippers of GOD in CHRIST: for they both acknowledge GOD, and CHRIST his Sonne; and all the sacred and canonicall bookes of the Scriptures, they confesse to come from GOD, and from his divine Spirit, as indeed they could come from no other. But whiles they both confesse this Booke, it is good reason that they should both stand to the arbitrement and judgement of these Bookes, for the triall of the true Church: which if they doe, (as indeed they must) this controversie is at an end, and not worthy to be made a question, or to be doubted of: for by the sacred and canonicall Writings it shall by and by be manifest, that the Church of Rome cannot be the true Church possibly. But first let us heare what it saith for it selfe, and what good grounds it hath for the fortification thereof. For if it be not builded upon a good foundation, and upon such grounds as will hold, the whole building is like to lye in the dust, and to come to ruine.

1. They hold very stiffe (but not so strongly) that the Church of God militant here upon earth, is visible to the outward eye, and may be pointed out by the finger at all times, in such sort as that one may know whither to resort,

resort, as to the congregation of GODS people there to joyne himselfe unto them, and to praise and pray unto GOD with them, and to doe those things which hee requireth at their hands. But all this cannot profit them, nor hurt us: for as in the Primitive Churches, persecuted by those tyrannicall and Heathen Emperours, there was a Church of GOD, (though not seene of them) who had their meetings and assemblies amongst themselves (though secretly because of their enemies:) so likewise in the dayes of *Queene Mary*, as also in all other times of the persecution of our Church by the Romish Bishops and their partakers, our Church no doubt was, and might be; and they likewise had their meetings and assemblies, though both they, and the place of their resort were unknowne to those their persecutors.

In the time of *Dioclesian* the Emperour (especially) Christians were so wasted, as to the judgement of men none were remaining, their bookes were burned, the Churches destroyed, and themselves put to death: in the end when this great havocke was made, and crueltie had wasted and destroyed all that could be found; there was then the visible Church: It must needs be then enforced to hide it selfe, and so it was, and the glory thereof so eclipsed, that for a while it shined no where. And therefore the Church is not alwayes visible and seen to the outward eye, nor splendent in the faces and sight of men, and yet a true Church notwithstanding, as then it was: for it is the Sunne, though it be sometimes overwhelmed with a cloud; and it is fire still, though it be sometime raked up in embers: and so the true Church is and may be, although not seene or knowne to the world, yea, though it seeme overwhelmed with tyrannicall malice, and hide it selfe as though it were cleane extinct.

2. Let them tell me where the Church was visible, when being assembled at Jerusalem, there arose a great persecution against it, in so much as they were all dispersed and scattered, as the Text sheweth. Or let them tell me where, or how the Church was visible, when Christ was smitten, and all the rest were scattered and hid, and concealed themselves: the

Visible or splendent of the Church in outward shew, is no certaine or inseparable marke of the true Church. A Simily.

The Church not alway visible.

Mat. 21.

Mathe 12. 27.
face

face of the visible Church was then not in CHRIST and his Apostles, but in the Jewes among the Scribes and Pharisees: and therefore if visibilitie be such a marke of the true Church, then these (who crucified CHRIST) were the true Church, and not JESUS CHRIST and his Apostles: which who dare affirme? Yea, who will not deny? Yea, when the Shepherd was smitten, and the sheepe scattered, and yet a true Church; who can deny but that a true Church may bee, though it bee not apparantly visible and sene to the world? What shall I say more? Doth not Saint Iohn in his Revelation testifie expressly, *That the Church of Christ* (signified there by a woman) *fugit in solitudinem, fled into a desert, or wilderness, where shee had a place prepared for her of God, and where shee could not for a certaine season bee found of her persecutours?* Let them further shew me how the Church was visible in the time of *Elias* the Prophet, when hee complained that himselfe was left alone; *O Lord* (saith hee) *they have forsaken thy Covenant, they have destroyed thine Altars, and slaine thy Prophets with the sword: and I am left alone; Elias* did not thinke himselfe to bee *Iohis propheta reliquus*, (as *Campian* answered in the Tower) I say he spake not of himselfe onely in that respect: but in this respect, that hee tooke himselfe to bee the onely true worshipper that was left in Israel: which is manifest by the answer which God gave him: namely, that besides him he had seven thousand true worshippers yet remaining, which had not bowed their knee to *Baal*: I demand of the Papists, when *Elias* knew no other true worshippers of God but himselfe, how the Church was visible? for whither he should goe to finde a true worshipper he knew not. Againe, it is written in *2 King. 16.* that under the reigne of *Achas* there was taken a patterne of the Altar of the Idolaters of *Damascus*, and that *Urias* the high Priest removed the Altar of the Lord: whereby it appeareth, that the Priesthood was corrupted, the Altar removed, and consequently the sacrifices ceased, &c. What visibilitie of the true Church could there be in those dayes, either of *Achas*, *Manasse*, and other Kings being Idolaters, than the Temple it selfe (where onely by the Law of

God,

God, the Jewes were to offer the sacrifices) was polluted and defiled with heathenish Idolatrie? What Church or Congregation could any man (in this case) have resorted unto, to have performed a true and acceptable sacrifice unto GOD in those times, when the Temple of *Jerusalem* (which was the place to worship at) would admit no true worshippers, but onely Idolaters? It is therefore manifest, that a true Church may bee, though they know not a congregation of God to resort to; yea, though it bee close and not sene or knowne one to the other, not yet to the world. And consequently visibilitie (which the Papists make a marke of the Church) is no perpetuall marke thereof: Yea, if such visibilitie should be a marke of the true Church, then were the Idolatrous people in the time of *Eliu*, in the time of *Achas*, *Manasse*, and many other Kings of Israel that were Idolaters, the true Church; who indeed were the false Church: and then were *Eliu* and all other the true worshippers of GOD; who had in those times no places left to sacrifice in, the false Church, which is absurd. *Crysolostome* saith, That in the time of the abomination of desolation spoken of by CHRIST JESUS; in *Matth. 24.* that is, in the time of wicked heresie, which is the armie of Antichrist (as hee expoundeth it:) *Nulla probatio potest esse Christianitatis, neque effugium potest esse Christianitatis aliud voluntariam cognoscere fidei veritatem, nisi Scripturae divinae: No profe can bee made of Christianitie; neither can there bee any other refuge for Christians which are desirous to know the true faith, but onely the divine Scriptures.* And therefore I conclude (which is apparant) that the true Church sometime is in such a state, as that visibilitie cannot discerned or prove it, but onely the divine Scriptures must demonstratively manifest, that it is no true position of the Papists, that the Church of GOD is alwayes and evermore visible, sene and spondent; to the outward eye, and view of the world. Wherefore the Papists doe us great injury, and bewray their owne Ignorance, when they would have us to shew our Church in all times and ages (which notwithstanding perhaps,

Revel. 12. 6, 7.

1 King. 19. 12, &c.

Crysol. in Mat. 24.

perhaps may be done) for our Church was always, though it were not scene or knowne to them; but lay hid and kept it selfe close from their furie and tyrannie, as the first and Primative Churches did from their bloudie Persecutors. Our Church was then persecuted in those times when it could not be scene, and many then, like constant Martyrs, endured the tyrannie of that Romish Religion; so that some were banished, others fled into other Nations, some endured martyrdome at home, some other hid themselves, but the whole Church generally was vexed, and oppressed. And therefore when our Church was thus persecuted, it is a good argument (I thinke) to say; Wee had our Church then and alwayes, though a persecuted Church, though a Church chased and pursued; though a Church scattered, though a Church not scene or visible to them, yea, though in it selfe it were enlightned from God many ages together, namely, till the tyrannie of Antichrist were overpast.

Secondly, another erroneous position whereby they are miserably deceived, is this; *They hold the Church cannot erre*: and therefore suppose because the Church of Rome was once the true Church of God, therefore it is so now, and evermore. As though there might not bee an Apostasie in the Church, which Saint *Past* affirmeth there should. Or as though a particular Church (for the Church of Rome is but a particular Church) could not erre? Yea, as though generall Councils (which represent the whole Church) could not erre: for so they affirme, but how truly, let the world judge. And if it may be shewed that generall Councils have erred or may erre, then they yeeld their cause in this behalfe. I wish they would for their owne sakes: for false Jesuites and Seminaries doe but deceive themselves and others, to their owne confusion in this world, and except they repent, in the world to come.

That generall Councils may erre, is manifest by *S. Augustine*, who plainly teacheth, that onely the Scriptures cannot erre, all other Writers may erre, Provincially Councils may erre: Lastly, hee saith; *Concilia que sunt ex universo orbe Chri-*

2 Thess. 2. 3, 4.
The Church
may erre.

Christiano priora posterioribus sepe emendari, cum aliquo experimento rerum aperitur quod clausum erat, & cognoscitur quod latebat: That generall Councils which are gathered of all the Christian world, are often corrected; the former by the later, when by any trial of things; that is opened which was shut, and that is knowne which was hidden: A Generall Council may be corrected (saith Saint Augustine.) Ergo, it may erre. And therefore Saint *Augustine* speaketh plainly to *Maximian* the Bishop of the Arrians: *Neither ought I to alleage the Council of Nice, nor thou the Council of Arrimine, to take advantage thereby: for neither am I bound, nor held by the authoritie of this, nor thou of that; set matter with matter, cause with cause, or reason with reason; trie the matter by the authoritie of the Scriptures, not proper witnesses to any of us, but indifferent witnesses to us both.*

August. Tom. 6.
lib. 2. contra
Donatist.

August. contra
Maximian. lib. 3.
cap. 4.

Theodor. lib. 2.
cap. 18.

In the time of *Constantine*, that Christian Emperour, was the first and last Council of Nice, wherein according to our Creed was decreed, that Christ was God as well as man. In the time of *Constantius* (*Constantinus Sonne*) favouring the error of the Arrians, it was decreed in the Council of Arrimine, that Christ was not God, but only man. This Council of Arrimine did erre (and that grossly) in a matter of faith. Ergo, it is palpable that a generall Council may erre, even in matters of faith.

Again, Generall Councils have bene contrary one to the other, and that in matters of faith: as the Council of Constantinople condemned the setting up of Images in the Church: and the Council of Nice afterward allowed Images. One of them (being contrary) must needs be erroneous: Ergo, a generall Council may erre.

The Generall Council confesseth it selfe that it may erre: For the whole Council prayeth in the end of a Generall Council (in a set forme of Prayer that is appointed to bee said after every Council) namely, that God would *Ignorantia ipsorum parcere, & errori indulgere: Spare their ignorance, and pardon their error: Ergo, a generall Council may erre.*

Concil. rom. 1.
de ord. celeb.
concl.

The Pope of Rome (whom the Papists hold for head

of their Church) may erre: Ergo, their whole Church may erre. *Augustine* proverth it erres: *Beate memoria Innocentius Papa sine baptismo CHRISTI, & sine participatione corporis & sanguinis CHRISTI, vitam non habere parvulus docet*: Behold, Pope Innocentius of blessed memory doth teach, that young children cannot bee saved, except they receive the baptisme of CHRIST, and also the communion of the body and bloud of CHRIST.

But this is taxed for an error: Ergo, the Pope of Rome may erre, and consequently the whole Church under him, except, perchance, members have a privilege above the head. But what shall I need to stand hereupon? their owne Canon Law (as is evident in the decrees) doth say expressly, that if the Pope bee found negligent of his owne and his brethrens salvation; yea, though hee leade innumerable people by heapes to the Devill of hell, no mortall man may presume to reprove him, because hee himselfe being to judge all, is to bee judged of none, *nisi deprehendatur a fide devinus*; except hee bee found erring from the faith: whereby it appeareth, that they thought hee might erre in matters of faith, or else that exception was put in vaine. But the Pope is no other than a man, as also the members of his Church bee, and *humanum est errare*; all men are subject to error. Let every man take heed how he trusteth the Pope, or any man mortall, for it is written, *Jerem. 17. Maledictus homo qui in homine consistit*: Cursed is that man that putteth his trust in man. And why? Because (as the Prophet David saith, *Psal. 116.*) *All men are liars in their words, and swimmers in their workes*. But when the doctrine of that man of Rome, and of his Church, is in divers things cleane contrary to the expresse Word of God, who can deny but it is an apparant erring Church?

As when it established ignorance to bee the mother of devotion, which CHRIST calleth the mother of error, saying: Yee erre, not knowing the Scripture, *Matth. 22. 29.* who can chuse but thinke, that it hath no good meaning in it, but purposed only to build up the pride of the Pope, of his Cardinals, Bishops, Priests, Monkes, and other their Ecclesiasticall

Lib. 2. ad Nonif.
contra Epist. P.
lag. cap. 4.

Part. 1. dist. 40.
cap. Si Papa.

Papists errors.

Ignorance and
strangeness in
the Scripture.

ecclesiasticall men? CHRIST biddeth the people to search the Scriptures, *Iohn 5. 39.* this Antichrist forbiddeth them, saying, it is perilous, it causeth schismes, sects, and heresies: as though they were wiser than CHRIST. Againe, the Apostle Saint Paul commandeth, that the word of GOD should dwell plentifull in the people, whereby they might teach themselves: *Coloss. 3. 19.* But the Pope of Rome and his Church alloweth not plentifull knowledge of the Word in them, yea, Ignorance is the knowledge that he would desire them to have. Who would not justly suspect such a Church, and such a religion, yea, condemne it; when to maintaine and continue their Church in errors, they would have none of the people to search any Scriptures, whereby they might bee discovered? Thus the silly Papiſts (whom I pitie) are led like blinde men they know not whither, and with their *Implicita fides* (which is to beleefe for their part they know not what) are lamentably seduced. It is good themselves should see and know what they beleefe, and that their faith and beleefe bee right, lest at last they be (through overmuch trust of their teachers) extremely deceived. The people of Berea were highly commended, and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no, which Saint Paul himselfe taught: *Act. 17.* For whosoever he be, yea, though hee were an Angell from heaven, if he teach matters contrary to the Doctrine of the holy and canonical Scriptures, we are to hold him accursed, yea, and accursed againe, as the Apostle of CHRIST JESUS Saint Paul commandeth, *Gal. 1. 8. 9.*

Againe, the Church of Rome when it taught and holdeth, that the Scriptures were to bee read unto the people or Congregation in an unknowne tongue, what were the people the wiser? Saint Paul would have all things done to edifying in the Church. For saith Saint Paul; *Is qui supplet locum indocti, quomodo dicitur est Amen ad tuam gratiarum actionem, quando quidem quid dicat nescit?* How shall he that supplieth the place of an unlearned man say Amen to thy thanksgiving, when he understandeth not what thou sayest? *1 Cor. 14.* And in that whole Chapter he utterly disliketh service in an unknowne tongue.

tongue. And therefore if the Church of Rome will not confesse their error herein, thee is past all shame, and hath the impudent and shamelesse face of an harlot.

Against Purgatory.

They have all devised and defended a place of Purgatorie, wherein all that depart this life bee put, and there punished, (being a punishing fire) untill they helpe to fetch them out with their Masses, and other their inventions and devices : which they will not doe, nor thinke they have reason to doe, except they have good currant coine for the same.

And therefore it may bee well and justly called Purgatorie Pick-purse : and it is manifestly apparant hereby, that wealth and great riches of the Clergie, was the onely marke they aymed at. For it hath no warrant in the Canonically bookes of the Scriptures : yea, the Canonically bookes of Scriptures shew the contrary, and so doe the ancient Fathers. Christ in the Gospell, *Luke 16.* sheweth only but two places, namely, Heaven and Hell : saying, that the rich mans soule (which was unmercifull to *Lazarus*) went after his death to Hell, and there was tormented, and that *Lazarus* soule (hee being dead) was carried into *Abrahams* bosome, a place of joy and comfort. To the Theefe which was executed at the Passion and suffering of *CHRIST*, and beleevved in him, *CHRIST* answered, *Hodie eris mecum in Paradiso* : *This day shalt thou be with me in Paradise* : *Luke 23.43.* Which sheweth that the soules of the faithfull never come in purgatory fire to be boyled and punished : for all their sinne is forgiven, and consequently, the punishment incident to the same is forgiven also, and their soules passe from death to life, and into Paradise, a place of comfort, delectableness and all sweetness, namely, heaven, where *CHRIST* is, *Verily, verily, I say unto you,* (saith *CHRIST*) *hee that beareth my word, and beleeves in him that sent mee, hath eternall life, and commeth not into condemnation, but passeth from death to life* : *Iob. 5. 25.* What is become then of this Purgatory ? *Saint Paul* saith, *I covet to bee dissolved, and to be with Christ* : *Phil. 1. 23.* shewing thereby, that presently after his dissolution, he was to bee with Christ in glory. *For we know* (saith he) *that when*

this

this earthly tabernacle of ours is dissolved, wee have a building not made with hands, but eternall in the heavens, *1 Cor. 5. 1.* *Saint Iohn* in his Revelation saith, *Blessed are the dead which dye in the LORD* : *from hence forth they rest from their labours, and their workes follow them*, *Revel. 4. 13.* If from the time of their death they have blessednesse and rest (as hee sheweth) then are they not in any Purgatory fire to bee scorched and molested. *Saint Peter* telleth the Saints and children of *GOD*, and assureth them of it, *That the end of their faith is the salvation of their soules*, *1 Pet 1. 9.* If salvation of their soules beginne at the end of their faith, which lasteth unto the end of their life, (and no longer, for then they have the fruition and possession of that which they beleevve and hope for) then is it manifest there is no Purgatorie. *Ambrose* saith, *Qui hic non receperit remissionem peccatorum, illic non erit in celo* : *quia remissio peccatorum vita eterna est.* He that here in this life receiveth not remission of finnes, shall never come into the kingdome of heaven : for life eternall is remission of finnes. *Cyprian* saith, *Quando istinc excessum fuerit, nullus jam locus penitentiae, nullus satisfactionis effectus* : *hic vita aut amittitur aut tenetur* : *hic salutis aeternae cultu Dei & fructu providetur.* And againe, by and by hee saith, *Tu sub ipso licet exitu & vitae temporalis occasu pro delictis Deum reges, qui verus & unus est ; venia datur consistenti & credenti indulgentia salutis ; & ad immortalitatem sub ipsa morte transiunt* : *That is,* when men are once departed hence, there is then no more place of repentance, no effect of satisfaction : here life is either lost or kept : here provision is made for eternall salvation by the worship of *GOD*, and fruits. And therefore saith hee, *Doe thou call upon GOD, though it bee at the last gaspe, and departure of this thy temporall life ; but call upon that GOD which is one and thy pardon is given thee if thou confesse thy finnes, and saying forgiveNESse if thou beleevve ; and from death presently thou shalt passe to immortalitie.* *S. Hierome* saith, *that the time of sowing their seed for Christians is this present life, and that as soone as this life is ended, they reape everlasting life.* *Saint Augustine* saith, *Primum fides catholicoꝝ divina auctoritate regnum esse*

Ambr. lib. 2. de bono mortis.

Cyprian. contra Demet. tract. 1.

Hier. in Gal. cap. 6.

credit

credit caelorum: secundum gehennam, ubi omnis Apostata, vel à Christi fide alienus, supplicia experitur. Tertium penitus ignoramus, nec esse in Scripturis sanctis reperimus. The first place (saith hee) the faith of Catholikes doth (by divine authoritie) beleve to be the Kingdome of heaven: the second hell: a third place we are utterly ignorant of, neither can we finde any such in the holy Scriptures. And the same *Augustine* writeth in another place: *That they which beleve a Purgatoris fire, are much deceived, and that through an humane conceit.* How then can the Papiests bee the true Catholikes, which beleve not the faith of the Catholikes, which *Augustine* doth affirme?

Aug. Enchir. ad
Laurent. ca. 67.

Against Free-
will.

They also hold, that a man since the fall of *Adam*, hath free will of himselfe, and of his owne power to come unto GOD, and to doe things acceptable and well pleasing in his sight: Whereas GOD saith after that time, *that the imaginations of mens heart are onely evill every day, Gen. 6.* If they bee onely evill, then have they of themselves no affection to goodnesse acceptable to him. And CHRIST saith, *No man can come unto mee, except my Father draw him, Iohn 6. 44.* If hee must bee drawne before hee can come, hee hath no proclivitie or willingness of himselfe to come. And therefore is it that the Prophet saith, *Convert thou mee, and I shall bee converted, Jerem. 17.* shewing that hee hath no power in himselfe to be converted. And Saint *Paul* sheweth, that till God give grace, *there is none that doth good, no not one, Rom. 3. 10, &c.* For all the Philosophicall vertues and good deeds which men doe before they have faith (which is the gift of God) are sinne, and not acceptable to God, *Iohn 6. 29.* For the Apostle witnesseth, *that without faith it is impossible to please God, Hebr. 11. 6.* And that whatsoever is not of faith, is sinne, *Rom. 14. 23.* CHRIST himselfe againe saith, that except men bee ingrafted into him, they can bring forth no fruit, *Iohn 15. 1, 2, &c.* Saint *Paul* often teacheth that wee must bee new men, and cast off the old man, *Ephes. 4. 22.* And againe, hee bids us to be renewed in the spirit of our minds, *Ephes. 4. 23.* And moreover hee saith, that the naturall man perceiveth not the things that are of God, neither can hee: for they

Ephes. 4. 8.

they are spiritually discerned, *1 Cor. 2. 14.* And againe, that it is God that worketh the will and the deed, *Philip. 2. 13.* And hee plainly confesseth of himselfe and of all others, that we are not able of our selves so much as to thinke a good thought, and that all our sufficiency is of God, *2 Cor. 3. 5.* Which premises doe shew that our understanding is blinde, and our will perverse in any divine matter, or acceptable service unto God, till God doe enlighten the one, and draw and move the other unto himselfe. Thus hath God ordered matters, to the end himselfe might have all the glory ascribed to him, as good reason hee should. For what is man since his fall in *Adam*, but an abject and runne-away from God, of himselfe seeking by-paths, and crooked our-ways, leading from God, and from his worship, except he be assisted from above? (which is signified by *Adams* hiding himselfe from the presence of God after his fall.) And therefore *Augustine* saith well and truly: *Hominem libero arbitrio male usum & se & illud perdidisse: That man having ill used his free-will that bee bad, hath now both lost himselfe, and that.* And againe, *Liberum arbitrium captivatum, ne quid possit ad iustitiam: That free-will is taken captive, that it can doe nothing towards righteousness.* And againe, *Homini non libera, sed à Deo liberata voluntas obsequitur: Not the free-will, but the freed will of man. (which is set free by God) doth obey and yield obedience.* And againe, *Liberum non fore, quod Dei gratia non liberavit: That the will is bound and not free, till GOD deliver it, and set it at libertie.* *Cyprian* (which Saint *Augustine* so often citeth) saith, *De malo gloriantur, &c. Man must glorie of nothing, because nothing is ours, therefore every man attributing his owne power, must learne wholly to depend upon God.* And Saint *Chrysostome* saith, that *Omnis homo non modo natura- liter peccat, sed totus peccatum est: Every man is not onely sinfull naturally, but is altogether sinne.* And therefore Saint *Paul* sheweth, that till a man be regenerate or borne anew, and till hee bee renewed in the spirit of his minde, hee hath in him nothing else but *concupiscencies, errors, lusts and affections of the ever errour, Ephes. 4. 23, 24.* laying likewise, that by nature we are the finnes of wrath, *Ephes. 2. 3.* Which also CHRIST him-
selfe

Aug. ad Arst.
Epist. 44. & En-
chir. ad Lau-
cap. 30. & lib. 3.
cap. 7. & ad
Bonif. cap. 8. &
3. & atib. passim.

Lib. de predest.
sanct. item ad
Bonif. lib. 4. in
Gen. hom. 1.

selfe testifieth to Nicodemus, saying, *That that which is borne of the flesh, is flesh, and that which is borne of the spirit, is spirit* and that except a man bee borne anew by that Spirit, hee can never so much as see the Kingdome of GOD, Iohn 3. 3, &c. And therefore Saint Paul telleth, that there must bee a new creature, whoſoever will be in CHRISTI JESUS, and a renewing and Metamorphosis of the minde (hee useth the very word) before men can finde out the good and acceptable will of GOD; and what pleaseth him, Rom. 12. 2. I therefore conclude, that the Papiſts are farre wide, and know not the misery and thraldome of men, wherein they are fallen by that great sinne and disobedience of Adam, whileſt they stand to defend Free-will in naturall men. Indeed it appeareth to bee free, and too free unto evill, but it is so bound and fast tyed from desire of any divine duties, that God must first draw it out of that servitude wherein it is, and set it at libertie, and move it to come, before it will shew any readinesse that way. I trust therefore they see, that their Church not onely may erre, but erreth most grossly in many points.

They hold that in the Sacrament of the Lords Supper; it is lawfull to debarre the people of the Cup: and so they use: which is contrary to the institution of CHRIST, *Bibite ex hoc omnes: Drink ye all of this, Matth. 26. 27.* And as well, and by as good authoritie, may they take the bread from the people likewise. And it is contrary to the expresse doctrine of Saint Paul, *1 Cor. 11. 23, 28.* (who, as himselfe testifieth, delivered the institution of Christ) for he saith, *Let a man examine himselfe, &c. sic edat, & bibit: and so let him eat of this bread, and drinke of this Cup.* So that hee must drinke as well as hee must eat. And that the people should bee partakers, and receive in both kindes, was observed many hundred yeares in the Church after CHRIST. In so much, as Pope Gelasius decreed, that all they should be excommunicate, which would receive but in one kinde. But Rome that now is, is not Rome that then was; but with her Council of Constance, is not ashamed to goe against all Antiquitie, and all Divinitie.

But

But they hold (which is a marvellous grosse error also) Transubstantiation in the Sacrament; namely, that after the words of Consecration, the bread and wine are changed into the very substance of the body and bloud of CHRIST; *Against Transubstantiation.* And this they would seeme to ground upon these words, *Hoc est corpus meum, This is my bodie, Matth. 26. 26:* which they will have to bee expounded literally. But why then doe they not expound the other words of CHRIST literally also concerning the Cup? for the Text saith in the 27. and 28. verses, *That hee tooke the Cup, &c. and said, This is my blood.* I am sure they will not say, that the Cup was the bloud of CHRIST (as the words be) but they will grant a figure in those words: namely, *Contentus pro contento*, that by the Cup is meant the wine in it. If then they will admit a figure in this, why may there not bee a figure in the other? namely, *signatum pro signo*; that these words, *This is my bodie*, should bee understood thus, *The bread is a signe of my bodie* (which was broken for you.) If wee looke into the old Sacraments of the Jewes, namely, Circumcision, and the Paschall Lambe, wee shall finde the phrase of speech observed. For Circumcision was called the LORDS Covenant, when indeed it was not the Covenant (as all men doe know) but a signe and seale of the Covenant: for the Covenant was this to Abraham: *Ero Deus tui, & seminis tui, &c. I will bee thy GOD, and the Gods of thy seed, &c. Geni 17. Rem. 4. 21.* So likewise the Paschall Lambe is called the Pascheover; when indeed hee was but a signe of the Pascheover; or passing over or throw the red Sea (which was a mightie and most wonderfull deliverance, Pharaoh and all his Hoste being in the Sea; when they passed thowas on drie land.) In so much therefore as it is usuall in Sacraments so to speake, it is not against reason, but standeth with very good reason to thinke, that CHRIST JESUS in instituting this Sacrament, which to the Christians is the same that the Paschall Lambe was to the Jewes, did likewise call the bread his body; in such sort as the Paschall Lambe was the Pascheover: that is to say, figuratively; that as the Paschall Lambe was called the Pascheover, and yet was but a signe and remem-

2 Cor. 5. 17.

Against Communion in one kinde.

C. comperimus de consecra. dist. 2.

remembrance of their Passover; so the bread was called his bodie, and yet it was but a signe and remembrance of his bodie.

And that this is the right exposition, may appeare by the words of Christ, where he saith, *Doe this in remembrance of mee*, Luke 22. 19. *Tertullian* likewise doth so expound them: for he saith, Christ said, *Hoc est corpus meum, id est, figura corporis mei: This is my body, that is, a figure of my body.* *Augustine* likewise saith; *Christi miranda patientis alibiuit Judam ad convivium, in quo corporis et sanguinis sui figuram discipulis tradidit: The admirable patience of Christ admitted Judas to the banquet, wherein he delivered to his Disciples a figure of his body and blood.*

Tertul. contra Marcion. lib. 4.

Aug. in Psal. 8.

Aug. in Tom. 6. cont. Adamant.

And againe he saith, *Non dubitavit Dominus dicere, Hoc est corpus meum, cum daret signum corporis sui: The Lord doubted not to say, This is my body, when he gave but the signe of his body.* And this exposition must needs bee true: for *Saint Paul* saith plainly and expressly, *1 Cor. 11. 26. 28. That the communicant doth eat bread: Ergo, it remaineth bread, after the words of consecration. For if it were transubstantiate into the body of Christ, then were there no bread to eat, but the bodie of Christ is the thing that should bee eaten: But none doe eat the very body of Christ: for if every communicant did eat the very body of Christ naturally, carnally, and really, (as they grossly suppose) Christ should have a number of bodies, which is palpably absurd and monstrous: and beside, then every communicant should bee saved, yea, even *Judas* himselfe (which is knowne to be the childe of perdition:) for Christ saith, *He that eateth my flesh, and drinketh my blood, shall everall live, Ioh. 6. 54.* Indeed the elect and godly doe eat Christ and drinke Christ, but how? not carnally, but spirituallly, and by a true faith, apprehending Christ, and applying Christ with all his benefits as firmly unto their soules, as the bread and wine is applied to their bodies. Besides, if Christ gave his body to be eaten really by his Disciples, at the time of the institution of this Sacrament, what was it that did hang on the Crosse on the morrow? Moreover, *Saint Peter* saith, *Act. 3. 21.* that as touching the body of Christ, the heavens must containe him unto the end of the world. If his body be*

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in heaven; and that he hath a true body (as all men know hee hath) how can it be that hee should be both in heaven and in earth, as touching his body, at one time? For though he have a glorified body, yet he retaineth the nature and propertie of a true body still, which can be but in one place at once. And so saith *Augustine*, saying; *Corpus Domini in quo resurrexit uno tantum loco esse potest: The body of the Lord wherein he rose againe, can be but in one place only.* But the Papists, to helpe themselves, are driven to this, to say, that there is a miracle in the Sacrament, and that Christ is there miraculously. Whereunto I answer, that if the bread be turned into the very bodie of Christ by a miracle, then should it appeare visibly so; for the nature of every miracle is to bee visible to the outward eye and senses: as when Christ turned water into wine, it was visibly wine: when *Moses* rod was turned into a Serpent, it was visibly a Serpent: and so if the bread be turned into the very body of Christ, it is visibly his body, if you will hold a miracle to be wrought therein. But *Saint Augustine* answereth, there is no miracle in the Sacrament, saying thus; *Honorem tanquam religiosa possunt habere stuporem tanquam mira non possunt: The Sacraments may have honour as things religious, but they are not to be admired at as miracles.* *Theodor* also is most expresse against Transubstantiation, for thus hee saith, *Noque enim signa mystica post sanctificationem recedunt a natura. Theod. Dialog. 2. sus. namque enim in prioribus substantiis, figura et forma, et videtur et tangi possunt: sicut prius. That is, The mysticall signes after consecration doe not depart from their nature, for they abide still in their former substances, figura and forme, and they bee both seene and felt as before.*

August. in Ioh. tract. 3.

Aug. Tom. 3. de Trinit. l. 3. c. 10.

Theod. Dialog. 2.

Gelasius, a Pope himselfe, doth say most plainly, that there is no Transubstantiation in the Sacrament: his words bee these, *Non desinit substantia vel natura panis et vini, et eiusque imaginis et similitudo corporis et sanguinis Christi in actione mysteriorum corporis Christi celebratur. The substance or nature of bread and wine doth not cease, and verily there is the image and similitude of the bodie and blood of CHRIST, celebrated in the action of the mysteries of the bodie of CHRIST.* And therefore I conclude, that the Church of Rome which

Gelas. contra Eutych.

which now is, is not the same which it was in former times, but it is become degenerate and revolted from that former purity which once was in it: And consequently it is expressly manifest, that that Church both may and doth erre.

Against the
Popes Supremacie.

The Church of Rome doth further hold, that their Pope hath authoritie to depose Kings and Princes. But by what title? It is cleare that in his either so doing, or attempting to doe, hee is both a notable traytour unto God, whose authoritie hee doth claime and arrogate, and unto Princes to whom hee should bee subject. For, the raising and pulling downe of Princes, GOD hath reserved to himselfe alone, in his power: For it is hee, (not the Pope) that deposeth the mightie from their seats, and exalteth them that are of low degree, *Luke 1. It is hee (not the Pope) that putteth downe Kings, and giveth Kingdomes to whomsoever hee will.* And it is hee that testifieth of himselfe, saying, *Per me Reges regnant, & principes dominantur: By mee Kings reigne, and Princes beare dominion, Dan. 2. 20. and Chap. 4. 14. and 22.* Seeing therefore it is God that hath this high authoritie proper to himselfe, which way can the Pope claime it, without injurie and treason unto God? Will hee claime it by reason of his Keyes, and in his Apostolicall right? That hee cannot doe; For hee must remember that the Keyes given, were the Keyes of the Kingdome of Heaven, *Matth. 16. 19.* And therefore by authoritie of the Keyes hee cannot meddle with terrestriall Kingdomes, to open an entrance for any into them, or to shut out or exclude any that bee in them. And beside, *Saint Paul* the Apostle doth say expressly both of himselfe, and of the rest of the Apostles, that how great authoritie soever they have for the overthrowing of strong holds; (that is, of rebellious thoughts; and proud conceits, and stiff-necked opinions seated in mens hearts against God, as himselfe expoundeth in the same place) that all their power and meanes to convert men, is onely by the sword of the Spirit, which is the Word of God, and by the power of the Keyes committed to them. In all which their authoritie, given unto them from Christ, hee confesseth plainly,

2 Cor.

2 Cor. 10. 4: that the weapons of their warfare are not carnall, but mightie through GOD; that is, *spirituall*. Which words doe demonstrate, that by their Ecclesiasticall ministry, they have clearely no civill authoritie committed to them.

And moreover it is manifest, by the practice of the Apostles and all their precepts (commanding all Christians to obey their Rulers, their Kings, and Princes, yea, though they were persecutours) that the Apostles never had any such authoritie committed to them: *Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13. Tit. 3. 1.* And therefore it is undoubtedly true, that the Pope of Rome cannot claime it by any such authoritie. Againe, the Bishop of Rome can claime no more authoritie by the power of the Keyes, or of binding and loosing, than any other Bishop else where may doe: for the Keyes, that is to say, the power of opening and shutting, and of binding and loosing, *Iob. 20. 22, 23.* were given to all the rest of the Apostles, as well as to *Saint Peter*. And consequently for any Minister of the Gospell, thereby to claime authoritie above another, is absurd: for they bee all indifferently joyned in one commission, and therefore have all equall authoritie: and therefore the Bishop of Rome by vertue of the Keyes, hath no more authoritie than any other Bishop hath; that is to say, none at all to depose Princes. Their dutie is rather to praefesse obedience themselves to them, and to teach the same obedience to others, as the Apostles of CHRIST did. Yea, *Christ* himselfe said, *His Kingdome was not of this world: Iob. 18. 36.* Himselfe likewise refused to be made a King: *Iob. 6. 15.* Himselfe paid tribute unto *Cæsar*, and commanded others to give the same, and all other duties of subjection and obedience unto *Cæsar: Matth. 22. 21.* If he were subject to *Cæsar*, it is a shame for the Bishop of Rome to exalt himselfe above *Cæsar*.

But perchance the Bishop of Rome will challenge this his soveraigne authoritie over Princes by donation from *Constantine*, or some other Christian Emperour. Indeed such fables sometimes hee is not ashamed to utter: but let it be the strongest way for him, if you will, that some Christian

rian Emperour was so foolish as to give him his Empire, (which is neither likely nor credible) yet say I, it was neither lawfull nor tolerable for him to take it, if hee will bee a Minister of the Gospell, or successour of the Apostles. For Christ hath expressly forbidden his Apostles, and in them, all the Ministers of the Gospell, all such dominion and civill jurisdiction, saying thus unto them, *The Kings of Nations reigne over them, and they that be great amongst them, beare rule or dominion: but it shall not be so with you, Matth. 20. 25, 26. Marke 10. 42, 43. Luke 22. 25, 26.*

Which words bee most prohibitory, and shew that they may not reigne like Kings of Nations, nor beare rule as great men in those Nations doe: but they must serve in the Church, and bee diligent to discharge that great charge in the Church, which their Master CHRIST JESUS hath laid upon them. And therefore every way the Pope of Rome hath no title, but is hereby an usurper, and an intruder, and a notorious and odious traytour both to GOD and Princes. And besides, all the ancient Churches have affirmed and acknowledged the supreme authoritic of Princes, above and over all both Priests and people. And therefore saith Tertullian, *Colimus Imperatorem ut hominem à Deo secundum, & solo Deo minorem: Wee honour the Emperour as the next man to God, and inferior to God only.* And againe he saith, that Princes are, *A Deo secundi, post cum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and over all men.*

Optatus in like sort saith, *Super Imperatorem non est nisi solus Deus qui fecit Imperatorem: There is none above the Emperour, but GOD onely which made the Emperour.* And Chrysostome saith, *Perem nullum super terram non habet: Hee hath no equall on earth.* And Gregory Bishop of Rome, himselfe affirmeth, *That the power is given to Princes from heaven, not onely over souldiers, but Priests.* And therefore I conclude, that the Church of Rome which now is, is not the Church which once it was, but is wonderfully fallen into corruption, and growne into pride, both against God, and his annointed Prince; and consequently not only may erre, but doth

doth erre, and that most detestably and abominably in the highest degree.

The Bishop of Rome doth further hold, that hee hath authoritic from GOD to forgive sinnes: and thereupon hee sendeth forth his Charters of Pardon, his Bulls and Indulgences, to such as hee meaneth to assoyle. The Scribes in the Gospell could say, *None can forgive sinnes but God, Marke 2. 7. Job 14. 4. Esay 44. 25.* If therefore the Pope of Rome will take upon him to forgive sinnes (in that sort hee doth) hee must prove himselfe to bee GOD; otherwise his actions will not be warranted: how often in the Scriptures is it said of GOD, that hee forgiveth iniquitie and transgressions? ascribing that authoritic onely to GOD, and to no other.

I need not recite any particular places, the whole Booke of God is plentifull herein. I doe not deny, but Ministers of the Gospell have power to binde and to loose sinners: (as CHRIST himselfe sheweth, *Matth. 16.*) but how, and whom? they can neither justifie the unrighteous, whom God abhorreth, nor yet condemne the godly and faithfull, whom GOD dearely loveth. In as much therefore as they cannot pardon such as God condemneth, nor yet condemne such whom God acquitteth, *Rom. 8. 33, 34.* it is manifest that all their power of binding and loosing sinners, is limited and bounded within the compasse of Gods Word, which they may not passe: for if they doe, they goe beyond their warrant, and so all that they doe, will be of no force. The incredulous and obstinately wicked persons, they may by warrant of Gods Word pronounce condemnation against, except they doe repent, and to the assuredly faithfull, repentant, and godly persons, whose continuall care is to please God, and walke in his wayes, they may pronounce the sentence of undoubted and certaine salvation, because the Word of God doth affirme as much: and this is all the binding and loosing of sinners which they have. For in all their pronunciations of pardons, and forgiveness of sinnes they must be sure they speake not in their owne names, nor their owne wils and pleasures, but they must doe it in the name of God, being

Against Indulgences and Pardons.

How Ministers binde and loose.

Tertullian. ad Scapulam.

Tertul. in Apologet.

Optatus cont. Parmen. lib. 13. Chrysost. ad populum Antioch. hom. 2. Greg. epist. lib. 3. cap. 100. & inf. 10. 3.

being first assured that it is his word, will and pleasure, which they utter. But the Bishop of Rome observeth not the rule of Gods Word to square and measure his pardon by: but pardoneth whom he list, and as he list, as if he were a God himselfe, having absolute power in himselfe (without respect of Gods Word or will) to doe what he list. In so much as Traytours and Rebels against God and their lawfull Princes, he will not onely pardon without exception, but he will abet them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heed in time) feele the smart of it in hell torments together for ever. What the religion of Rome is, may appeare by this, that any man for money may get a pardon for his finnes: and then what sinne need rich men feare to commit, when a Popes pardon will salve all? or how can it be otherwise than a religion of licentiousnesse, when for money a man may have a licence or dispensation against any sinne whatsoever. These things be such open blots to the Romish religion, as that worthily every good and godly minde hath it in detestation, and doth justly condemne it. Yet further will I prove, that the Church of Rome cannot be the true Church possibly.

Against Traditions.

1. The Church of Rome doth hold, that the divine and sacred Scriptures doe not containe all things necessary to salvation: but their unwritten traditions must (forsooth) all bee received with equall and like authority; for so hath their Councell of Trent determined. And Pope Leo the fourth feareth not to pronounce with a loud voyce, *That he that receiveth not without difference the Popes Canons, as well as the foure Gospels, beleeve not aright, nor holdeth the Catholike faith effectually.* The Decretall Epistles also they number with the canonick Scriptures. And Pope Agatha saith, that all the sanctions and decrees of their Romish See are to be taken as established by the divine voyce. Which blasphemies who can abide? For hereby they make both the Scriptures imperfect; and not so content, doe further adde unto those Scriptures.

Wherein they commit two notable finnes: first, accusing

Council. Trid. decret. 4. sess. Distinct. 20. cap. in libellis. Distinct. 15. cap. in Canonis. Distinct. 19. cap. sic omnes.

ing the sacred and Canonick Scriptures, that they containe not all matters necessary to salvation: which is directly contrary to the testimony of Saint John, who saith, *I have these things written, that ye may beleave, and that in beleaving, ye may have life eternall: and, cleane contrary to the testimonie of S. Paul, who saith, That the Scriptures (given by divine inspiration) are profitable to reprove, so ye each to correct, to instruct, and perfect the man of God.* 2 Tim. 3. 15. Ergo, the Scriptures or Word of God written, is a true, sound, and perfect whole doctrine, containing in itselfe fully all things needfull for our salvation. Yea, S. Paul saith expressly to Timothy, *That the Scriptures are able to make him wise unto salvation.* 2 Tim. 3. 15. And therefore the Church of Rome being cleane contradictory, doth marvellously erre, and therefore also we need none of their unwritten traditions.

And againe, how should wee be assured that those traditions which they call Apostolick, be Apostolick, considering them not written by the Apostles? Augustine speaking hereof, saith thus, *Sed quoniam Iesus Christus, aut nostrum dicit hoc, vel illud aliter? aut si quis hoc dicit, quomodo probabit?* That is, *If Iesus Christ have kept any thing close, which of us shall say it is true, or that? And if any say it is true, how will hee prove it?* For all the errors of the Church of Rome, throug themselves under the harbour of traditions. And Chrysostome saith *Barly, Whatsoever is requisite for our salvation, is contained in the Scriptures.* And againe hee saith, *All things be cleare and manifest in the Scriptures, and whatsoever things be doubtful, be manifest there.* And Hierome in the prologue of the Bible to Aquinas, after he had recited the Bookes of the New Testament and the Old, saith thus, *I pray thee (deare brother) among these five, muse upon these, know nothing else, seeke for no other thing.* And againe, upon the bookes of the Old and New Testament, hee saith, *These writings be holy, these bookes be sacred, there is none other to be compared to these. In whatsoever is beside these, may in no wise be regarded, amongst these holy things.* And againe hee saith, *All other things which they speake out, or in, are*

August. in epist. ad Ianuar.

Chrysost. in Mat. 24. tom. 4. Chrys. in 2 Thessa. 2.

Hierome in his prologue of the Bible.

Hierome upon

Agg 2.

at their pleasure, without the authority and testimony of the Scriptures, as though they were the traditions of the Apostles, the word of God carrieth off. Let us therefore stand fast to the written Word of God: and as for their traditions, which they cannot prove, but obtrude unto us without testimony of Scriptures, let us contemne them. For as *Athanasius* saith; *The holy Scriptures inspired from God are sufficient to all instruction of the truth.* And as for the other point of the Papists in equalling and adding their traditions, their decretall Epistles and Canons, to the pure and divine word of God, it is blasphemie intolerable, and who can endure it? For doth not God say thus, *I see shall put nothing to the word which I command you, neither take ought therefrom?* Deut. 4. And againe hee saith, *Whatsoever I command you, that take heed yee doe vnto the Lord: put nothing thereto, nor take ought therefrom.* And doth not S. *John* in his Revelation say, *That if any man add to this Booke, God shall add unto him the plagues which are writt in this Booke, and shall take away his part out of the Booke of Life?* I conclude therefore, that the Church of Rome, which doth not content her selfe with the sacred and holy Scripture (which the chaste Spouse of Christ evermore doth) is not the true Church of God: For there shee sheweth her selfe to beare the marke of a Trumpet. But when shee proceedeth and addeth her owne traditions, Decretall Epistles and Canons, to the word writt in; and maketh them to bee of as good and equall authority, as the Canonickall and sacred Scriptures themselves: what greater pride could have beene shewed, or what higher blasphemy? But these are the right notes of an adulteresse, to equall her selfe with her husband. Yea, what should I say more? They hold that the authority of the Church is above the Scriptures, which sheweth fully the notable pride and spirituall whoredome of their Church.

2. The Church of Rome is Idolatrous, and therefore it is not the true Church. They fall downe before Idols and Images as the Heathen did, and therefore commit Idolatry as the Heathen did; I speake of the manner of their worship:

Athanas. contra Gentiles.

Deut. 4.

Deut. 12.

Revel. 22.

Against Images, &c.

worship: for the heathen, howsoever they worshipped not the true God, yet they thought they worshipped the true God, and their meaning was to worship the true God in the Image or Idoll, as the Papists likewise doe meane: for they say, they be not such foolcs, as to thinke, or beleev that an Image or Idoll (made of wood or stone) could be God: neither were the heathen so foolish as to thinke, or beleev, that their Idols or Images were God, (for they knew they were made of wood or stone, or such like;) but (as they took it) they worshipped God in the Image; as the Papists say they doe: and therefore the case for the manner of worship is all one. Againe, if the Papists doe not worship the Idoll or Image, why doe they bow downe unto it? God commandeth saying, *Thou shalt not make to thy selfe any graven Image: so that the very making of Images to represent God withall (who is a Spirit eternall and invisible) is idolatry.* Again he saith, *Thou shalt not bow downe to them nor worship them, &c.* So that to bow downe unto them (though they be supposed to represent God) is idolatry: for God must be worshipped in such sort as himselfe hath prescribed; and not otherwise. And that it is flat idolatry to worship God in any image, is expressed and manifest by the children of Israel, when they made the golden Calf, to be a representation of God: for the Text sheweth that it was idolatry, for which many of them were plagued and punished; and yet their meaning was to worship the true God in the case: for they were not so simple as to thinke or beleev that that dead Idoll or Image was God: and therefore the idolatry of the Church of Rome is as grosse and wicked as theirs was. Neither can the Papists helpe themselves in their wonted distinction of *Devotio*, and *adoratio*, affirming that they give to Images but *Duliam*, that is, *service*; and to God *Latriam*, a Cor 6.15, 16. that is, *worship*: shewing thereby, that both they worship God, and serve Images. But how agreeth the Temple of God with Images, saith *Paul*; or what warrant have they to serve Images beside God? When Christ himselfe saith (it is writt) *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Exod. 20.

Exod. 32.

Mat. 4. 10.
Deut. 9. 13.
& 10. 20.

2 Thes. 2.

Abac. 8.

3 Joh. 5. 27.

Mat. 6.

Rom. 10. 1.

And Paul the Apostle doth likewise perswade expressly, that men should turne from Idols or Images to serve the living God, (where the word *Dulia* is used) whereby the Apostle doth shew, that there is such an opposition betweene Images and the service of God, that he that serveth the one, cannot serve the other: God himselfe disliketh Idols and Images utterly, saying by the Prophet, that they are so farre from being Lay-mens books (as the Papists terme them) that they are no better than teachers of lyes. And Saint Iohn himselfe commandeth all Christians to keepe themselves from Idols: besides, it is Idolatrie to pray unto any but God: for Christ biddeth when men pray, not to call upon the Virgin *Mary*, nor any other Saint departed this life, but upon God onely: *When yee pray, (saith hee) say thus: Our Father which art in heauen, &c.* Againe, Saint Paul saith: *How shall they call upon him on whom they have not bekeved?* Declaring thereby, that faith and prayer goe together. Wee can call upon none, but we must consequently also beleve on him: but wee are to beleve on none but God; therefore wee may pray to none but God; and therefore the Church of Rome calling upon Saints departed, committeth grosse Idolatrie: for the Scripture sheweth, that God onely is to be prayed unto. Besides, they teach in their Idolatrous Masse, or Sacrament of the Altar (as they terme it) after a certaine mumbling of words by the Priest, there is no bread nor wine remaining, but the very body and blood of Christ; and that peece of bread which is shewed (for bread it still appeareth to be, for all their magickall mumbling) they command to be adored and worshipped. To adore or worship any creature (such as bread is) is Idolatrie: The Papisttall Church doth the same: Ergo, it is Idolatrous. I have proved it before, that it remaineth bread after the consecration; and that Christ cannot possibly be there, as touching the bodily substance, because in that respect hee is ascended up into heauen, and there sitteth on the right hand of God his Father until he come to judge the quick and the dead. And if they will not beleve divines testimonies therein; yet the authority of

Cicero

Cicero a heathen man might somewhat move them, for in one place hee saith: *Quem tam amentem esse putas, qui illum quo vescatur, Deum credat esse?* That is, *Whom doe you thinke so mad, as to beleve that which hee eateth to be God?* In to much therefore as the Church of Rome doth worship bread as if it were God, it is manifest they be grosse Idolaters. And consequently their Church cannot be the true Church of God on earth.

3. The Papists doe not deny Christ in words, but if wee examine them by particulars, wee shall finde that in deed they doe: as for example, wee know that the right faith beleeveth Christ Jesus to be both God and Man, which the Church of Rome in words will also affirme: but urge them in this point of the Sacrament, and then they bewray themselves, that they beleve not Christ to have a true body: for when they are pressed with this that the body of Christ cannot be both in heauen and in earth at one and the selfsame time, because it is against the nature of a true body so to be: then they become *Ubiquitaries*, and say, that because the God-head of Christ is every where, therefore his humanity is every where. But this is no good consequent; for the God-head and humanity are of severall natures. And if his body and flesh were every where, as his God-head is; how is that true which the Angell spake, saying: *Survexit, non est hic: He is risen, hee is not here?* for these words shew that his body and flesh is not every where. Againe, if hee were every where in respect of his humanity, how is it true that hee ascended into heauen? For that word, ascension, doth shew that his bodily presence did remove from one place to another; and then was it not in that place from whence it did remove.

Lastly: it is the propertie of a divine nature to be every where: and therefore whilst they defend this ubi-quitie of the flesh of Christ, it is as much as if they should say, that the flesh of Christ is turned into God (which is a grosse heresie.) And thus it appeareth, that the Papists doe, with the Eutichians, deny that Christ hath a true body, when they hold that (contrary to the nature of a true body) it may be in

Cicero lib. de natura Deor.

Mat. 28. 6.

divers places at once; yea, every where: and therefore denying Christ to have a true body, they are not the true Church. And so much for their error concerning the person of Christ.

4 Now for the office of Christ (for his person and his office bee two chiefe things which wee are all to regard.) The Papists will yeeld with us, that it consisteth in these three points; namely, that hee is both a Prophet, a Priest, and a King. This I say in words they will acknowledge, but in deeds and verity they doe not: for in respect that Christ is our Prophet, which should and did reveale his Fathers will unto the world, wee ought to bee content with his voice, and search no further than hee hath revealed in the Scriptures. But the Papists are not so contented, but they hold that their unwritten traditions and Popish Canons, must also be received upon like perill of damnation, as before I shewed. Concerning the Priest-hood of Christ, it consisteth in two things, namely, *the offering up of himselfe* once for a full, perfect and sufficient sacrifice: *And his intercession with his Father*, which yet remaineth also, and shall doe to the worlds end. Both these the Papists annihilate, as I will prove. First, concerning the sacrifice and oblation of Christ, there is no doubt, but being once done upon the Crosse, it was a most full, perfect, and satisfactory sacrifice to deliver both *a culpa & pena*, from the guiltinesse, and the punishment incident to that guiltinesse: for otherwise, how should Christ be Jesus, that is, a Saviour, if he did not deliver us from the punishment, as well as from the sinne? But the Papists hold that Christ hath obtained by his passion remission for our finnes going before Baptisme: but for finnes committed after Baptisme, that his Passion hath taken away onely the guiltinesse, that the punishment remaineth notwithstanding; which is to be paid in Purgatorie (as they say) and to be redeemed by our owne satisfactions; and so they make the punishment due to sinne, (which is indeed eternall in hell) to be but temporarie in Purgatorie, upon satisfactions (as they have devised.) But what can a man give for the ransom of his soule? And it appeareth

Mat. 7. 21.

appeareth before, even by the report of *Augustine*, that the Catholike faith beleeveth no Purgatorie, such as they have invented. For as *Saint John* saith, *The blood of Christ is that which purgeth us from all sinne*: and that his most precious blood is the only Purgatory wee hold, and doth deliver his people from the punishment due to finnes, as well as from finnes: for our punishment was laid upon him, and with his stripes wee are healed, as the Prophet *Esaie* speaketh. Again, the Papists doe say, they offer up Christ in their Masse, which Masse they say is propitiatory, both for the living and the dead. First, for the dead it cannot be propitiatory, nor doe good unto: for as the tree falleth, so it lieth: and as a man is found to die, so he goeth either to Heaven or to hell. A third place which the Papists call Purgatory, there is not. And if any be in heaven, their Masses can doe them no good: for they enjoy all good already. And if any be in hell, wee know that *Ex inferno nulla redemptio*; From hell there is no redemption. And therefore for the dead it cannot be propitiatory, nor any thing else available: and for the living it cannot be propitiatory. Yea it is blasphemous and derogatory to the Passion of Christ once for all: for in as much as hee is a Priest for ever, after the order of *Adelchisedech*, hee is to die but once, which hee did upon the Crosse: whose oblation being perfect (as the author to the Hebrewes speaketh) needed not any other helpe (as of Masse, or whatsoevert else) to make it perfect: yea it is wicked, grosse, blasphemous, and damnable to suppose any imperfection in the sacrifice and oblation of Jesus Christ: for God twice cried with a loud voice from heaven, saying, *This is my beloved Sonne in whom I am well pleased.*

5. As touching the other part of his Priest-hood: namely, his intercession with his Father, whereby hee maketh request unto God for us, although the Papists ascribe that chiefly unto Christ; yet what doe they else but cleane rob him of it, when they associate others with him? And namely, the Virgin *Mary*, they call her the *Queene of heavens*, the *Gate of Paradise*, their *Life and Sweetnesse*, the *Treasure of Grace*, the *refuge of sinners*, and the *mediatrix of men*. I pray

F 4

1 John 1. 7.

Esaie 53.

Eccles. 12.

Luke 16.

Heb. 5. & 6. 7. 9. &c. & 9.

Matt. 3. 17. Matt. 17. 8.

Rom. 8. 34. Heb. 7. 25.

pray, what doe they now leave to Christ? Yea when they say thus to her:

O Felix puerpera
nostra pius scelerata,
jure matris impetra
Redemptoris, that is,

O happy Mother
satisfying for our sinnes,
by thy Motherly authority
command the Redemer.

What greater blasphemy to Christ could they have uttered? It is cleare that S. Paul saith, *There is but one God and one Mediator betweene God and Man, The Man Christ Iesus: 1. Tim. 2. 5.* But the Papists be not content with him, but will have many Mediators. S. Paul saith moreover, that by him wee have boldnesse and accessse unto God: *Eph. 3. 12.* And therefore what foolish feare is it of Papists to appoint to themselves other Mediators? Sith therefore the Church of Rome doth not repute the one oblation of Jesus Christ, and his intercession to be perfect, but accuseth them of imperfection (as appeareth by their doctrine) it cannot possibly be the true Church. Christ himselfe biddeth to aske in no other name than his, and promiseth, that whatsoever shall be asked in his name it shall be done: *Iohn 14. 13. 14.* Chrysostome speaking of the woman of Canaan, who though shee were a sinner, was bold to come unto Christ, saith thus; *En petitentiam huius mulieris; non precatur. Iacobum; non supplicat Iohanni; non adit ad Petrum; nec Apostolorum ceterum respicit, aut ullum eorum requirit: sed pro his omnibus penitentiam sibi comitem adiungit, & ad ipsum fontem progreditur: Behold the wisdom of this Woman; shee doth not pray Iames, shee doth not beseech Iohn, shee goeth not to Peter, shee looketh not to the company of the Apostles, neither doth request of any of them, but for all this shee taketh repentance for her companion, and goeth to the very fountaine it selfe. And againe he saith, that to have accessse unto God, nihil opus est alicui servo vel intercessore, sed dic, Misere mei Deus: is enim te audit quocumque sis loco, & undecumque invocetur: Wee have no need of any Courtly attendant or intercessor, but say, Have mercy upon mee O God: for hee heareth thee in what place soever thou art.*

Corin. 12.
de Canana.

Eadem hom.

art, and from what place soever thou callest upon him. Ambrose likewise answereth the carnall reason of the Papists: *Solem (saith he) misera uti excusatione, dicentes, per istos posse ire ad Deum, sicut per Comites inter ad Reges. Ideo ad Regem per tribunos, & comites itur, quia homo utrique est Rex: ad Deum autem, quem utrique nihil latet, suffragator non est opus, sed mente devota. Ubique enim talis locutus fuerit, respondebit illi. That is, They are wont to use a pitifull excuse, saying, By these (Saints) they may have accessse unto God, as by Earles there is accessse to Kings. Therefore is it that by Officers and Earles, accessse is made to the King, because the King himselfe is a man. But to come to God (from whom nothing is hid) there is no need of a spokesman, but of a devout minde: for wheresoever such a one speaketh to him, hee will answer him. The Church of Rome therefore, which accounteth not of the sufficiency and perfection of that one oblation of Christ, nor of his continuall intercession, cannot possibly be the true Church.*

Amb. in Rom. 1.

James 4. 12.

6. The Papists in words will not deny but Christ is a King, which hath all power in heaven and in earth. But indeed it appeareth they doe exile and banish him out of his Kingdome, or at least leave him but a small portion, or rather none at all; for in respect that hee is a spirituall King; and the King of his Church; hee is also (as Saint Iames speaketh) the onely Law-giver thereunto, and therefore by his lawes only, the Church is to be governed, which they cannot abide: for they adde their Popish Canons, Constitutions, and Customes, whereby they will have the Church governed: yea they will have these take place, though they utterly displace the word of God, for the maintenance of them. Secondly, Christ only is to reigne in the consciences of men; and yet the Pope claimeth power to binde mens consciences by his lawes, statutes, and decrees. Thirdly, hee claimeth most traitterously to be the head of the whole universall Church, which title by way of prerogative is given and attributed onely to Jesus Christ (to whom it onely appertaineth.) But before I proceed any further herein, I demand of the Pope and Papists; when, and by what right

Ephes. 1. 22.

right, hee their proud Pope taketh upon him this title to be head of the Church, or universall Bishop over all the Christian world (by vertue of which title hee taketh upon him to rule as hee list, and to doe what hee list.) First, to claime it as successor to Peter, is impossible: for that Peter the Apostle never had any such title, preheminence, or authority over the rest of the Apostles.

It is true that Christ said to Peter (after he had confessed Christ to be that Christ, the Sonne of the living God) *Thou art Peter, and upon this rock will I build my Church.* These words hitherto give no superiority to Peter above the rest: onely they shew that the Church is builded *non super Petrum, sed super Petram*: not upon the person of Peter, but upon the Rocke: and upon what Rocke? namely, upon that Christ Jesus whom Peter confesseth to be the Sonne of the living God. For that confession of Peter concerning Jesus to be that Christ the Sonne of the living God, is the Rock whereupon the Church is builded: for (as S. Paul expoundeth and affirmeth) *Other foundation can no man lay, but that which is laid already; namely, Jesus Christ.* And in another place hee saith expressly; *that that Rock was Christ.* And Christ himselfe affirmeth likewise, *that hee that heareth his words and doth them, is likened to one that buildeth his house upon a rock: showing thereby, that hee, and his words and Doctrine, be the rocke, against which the gates of hell shall never prevaile.* Agreeable hereunto speaketh Saint Paul againe when he saith, that the Church is builded upon the foundation of the Prophets and Apostles; Christ Jesus himselfe being the Head stone in the corner. Where then shall wee finde that Peter was made Prince of the Apostles, to rule over all the rest; as the Pope now doth? The Papists answer, that in the next words, when Christ gave unto Peter by special name, the keyes of binding and loosing, hee thereby made Peter the Prince and universall Bishop of the whole Church. But hereunto I say, that Christ therein gave no authority more to Peter, than to the rest; that at this time the keyes were not given to him, nor to the rest, onely there was a promise that they should

Mat. 16. 18.

2 Cor. 3. 11.

1 Cor. 10. 4.
Mat. 7. 24.

Ephes. 2. 20.

Mat. 16. 19.

should be given: for the words be not in the present tense *Do tibi, I give unto thee*: but in the future tense, *Dabo tibi, I will give unto thee*: which promise of Christ was afterward truly performed, and when it was performed, the keyes, that is, the power of binding and loosing sinners, was given not only to Peter, but to Peter, and all the rest together, as Saint Iohn in his Gospell cleerly declareth and avoucheth. Now because Peter was the man that gave answer for himselfe and the rest, therefore our Saviour Christ spake personally unto Peter, and so both Cyprian and Augustine doe expound and declare it. Otherwise, neither in the promise of the keyes, nor yet in the receipt of the same did Peter receive any more authority or superiority than the rest of the Apostles did. I grant hee was called *primus*, because hee was of the first that was called to the Apostleship; or because hee was the first of all the Apostles, that confessed Christ to be the Messias and Sonne of the living God: or because hee was readiest alwayes to speake and answer. But all this doth not proove that hee had authority over the rest, or a larger commission than the rest. Yea, the words of their commission doth shew the contrary, namely, that they had all equall authority: for it was thus made unto them all indifferently, and without putting a difference, namely; *Go ye and teach all Nations, Baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost, teaching them to observe all things whatsoever I have commanded you*: Math. 28. 19. 20. Runne over all that remaineth written, and you shall finde that Peter was one of the twelve, equall with the rest, and their fellow, but not their Lord. Where was Peters superiority, when Paul reprooved him to his face? Gal. 2. 11. when being accused, hee pleadeth no privilege; but for the clearing of himselfe, and satisfaction of others; hee answereth to that accusation? Where was Peters authority over the rest, when the rest sent him, and Iohn unto Samaria? Acts the eleventh Chapter, the third and fourth verses: and also in Acts the eighth Chapter, and the fourteenth verse. In that hee went at their sending, he plainly sheweth that hee had no principality

Iohn 20. 22. 23.

pality over them. Where was his preeminence or authority, when in a Councell held at Jerusalem, where the Apostles were, yet not Peter but James ruled the action; and according to his sentence was the decree made; *Acts* 15. 13. &c. Yea, I say moreover, that when there was contention amongst the Apostles, who should be chiefe amongst them, Christ told them plainly, *that Kings of Nations might beare rule over their people, and that great men under those Kings might likewise exercise authority over other, but so might not they doe one over another.* Luk. 22. 25. 26. &c. *But the greatest amongst them should be as the least, and as a servant: yea, should be the least and should be a servant,* as is declared in *Mat.* 20. 25, 26. and in *Mathe* 10. 42. 43.

If the greatest must be as the least, what authority hath hee above the least? For then hath the least as great authority as the greatest: that is, they have all equal authority. I marvell therefore what the Pope and Papiſts meane, contrary to the tenour of the Commission of Christ, contrary to the practice of Peter himselfe, and contrary to this decree made by Christ of their equality; to say notwithstanding that Peter was prince of the Apostles, and had authority over them all: when as indeed it is manifest by all the Scriptures and course of his life, hee neither claimed nor had any authority over the rest more than the rest had over him, and consequently the Pope of Rome can never claime that as Successour to Peter, which was never in Peter his supposed Predecessor.

The Papiſts perceiving that the Scriptures make nothing for them, but against them, (because they would have the matter coloured with some antiquity, or shew of antiquity at the least) have devised some counterfeit and forged Authors, (as *Anacletus*, and *Anicetus*, and such like) to speake something for them. But the falsehood of all those, is discovered by other writers (if they be well marked.) In *Cyprians* time it was deemed a matter odious for any to take upon him to be Bishop of Bishops, as appeareth by that voyce which he crieth in the Councell of Carthage. It was likewise decreed in the African Councell, that

that none should be called Priest or Priests, or Archpriest, or any such like. The Councell of Nice did decree, that the Bishop of Rome should keepe himselfe within the compass of his province, and not exceed his bounds; as likewise the Bishops of Antioch, Jerusalem, and Constantine were to doe the like. Other Councells did affirme as much, (which because they are sufficiently knowne, I need not to recite.) But they all shew, that at those times the Bishop of Rome had no greater Jurisdiction than within his owne province, and that hee could not meddle within the Provinces of other Bishops. And *Hierome* of his time saith, that the Bishop of Eugubium, or any other the least Sea, is equall to the Bishop of Rome. The title of Univerſall Bishop was much desired of *Iohn* Bishop of Constantinople, and much contention there was about it; but it was never obtained of the Bishop of Rome, untill the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of Rome: after which, the Bishops of Rome never ceased still to augment their dignitie, and increase the pride of the Romish See. And even at the very first time when *Iohn* Bishop of Constantinople, sought to get that title of univerrall Bishop to his See, *Gregorie* then Bishop of Rome, did himselfe stand against it mightily, and affirmed that hee could be no lesse than Antichrist whosoever did take unto him that Title. First therefore it is manifest, that untill the time of *Gregory* Bishop of Rome, an univerrall Bishop was not heard of in the Church, and *Boniface* the Third was the first Bishop of Rome that got this title, which was about six hundred yeeres after Christ. And besides, how will the Bishop of Rome that now is, avoid himselfe to be Antichrist, ſith by the expresse determination of *Gregory* Bishop of Rome, his Predecessor, he is condemned for Antichrist, in as much as he hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to be Antichrist, usurping the prerogative title of Christ Jesus? But the Pope saith, that though he claime thus to be the head of the Church, yet hee doth not name himselfe to be otherwise than

*Hieros. ad Eva-
grium.*

*Vide Greg. lib. 4.
epist. 32. 34. 36.
38. 39. & lib. 6.
epist. 20. 28. 29.
30.*

than a ministerial head, and to be Christs Vicar on earth. But why will hee be so arrogant as to challenge this title without lawfull conveyance made unto him from Christ, which hee cannot shew? For who dare take upon him to be a Lieutenant to an earthly Prince, without Letters Patents first had from the Prince? Againe, the Church of Christ on earth being as a chaste Spouse of her husband and head Christ Jesus, neither can nor ought to acknowledge any other for her head, than that her husband to whom shee hath plighted her troth. Lastly, there can be no successor, but when the predecessor is gone and absent: but Christ is alwayes present with his Church, according to his owne words; *Behold, I am with you to the end of the world, Mat. 28. 20.* And therefore hee can have neither successor, nor Vicar to represent his person, or to guide his Church: for his spirit (since his bodily ascension) is the guide and governour of the Church in his roome; *Job. 14. & 15. & 16.* For no man mortall is appointed thereunto. I conclude therefore, that for all these causes, the Church of Rome cannot possibly be the true Church.

Against justification by works.

7. The Church of Rome doth not ascribe justification to faith in Christ Jesus onely, but faith, that mens works be meritorious, and to them partly is justification to be ascribed: and so they make mens imperfect workes to be causes of salvation, which is a grosse error, even in the foundation or fundamentall point. Saint Paul saith, *That all are justified freely by his grace, Rom. 3. 24.* If they be justified gratis, freely, (as he affirmeth) then are they justified without any desert of theirs. And Saint Paul setteth downe this Axiome in the conclusion, *Wee hold that a man is justified by faith, without the workes of the Law, Rom. 3. 28.* And the Apostle in very many places (whereof mention shall be made hereafter) doth expressly exclude workes from being any causes of our justification: for indeed they are the effects thereof. And therefore it appeareth to be a true position, that *faith onely doth justify*, in as much as justification is (in the sight of God) imputed to our faith, not to our workes: For *Abraham believed God, and that was imputed*

to him for righteousness, as Paul speaketh, *Rom. 4. 8.* And hee sheweth that *Abraham was not justified by workes before God*: for if *Abraham were justified by workes, then should he have wherein to glory, but not before God*: and because he had not wherein to glory before God, therefore he was not justified in the sight of God. I grant, that Saint James in his second Chapter doth say, that *Abraham was justified by his workes, when hee offered up his sonne Isaac as Gods commandment. And likewise that he saith, that a man is justified by workes, and not by faith onely.* But before whom is hee justified by workes? Not before God, but before men; that is to say, his workes doe declare unto men that faith whereby hee is justified before God. And that this is the meaning of S. James, may appeare by that his saying where he saith, *Shew unto mee thy faith by thy workes: thou sayest thou hast faith, that is not enough, thy words doe not prove it, thy workes will: therefore (saith hee) shew mee thy faith by thy workes.* This word (shew mee) doth manifest what manner of justification hee speaketh of, namely, that hee speaketh of a justification before men. For it is God that respecteth the faith of a man, whereby onely hee is justified in his sight: and it is men which respect the workes, whereby indeed they testifie unto the world their faith to be good before God: For (as Saint James saith truly) *faith without workes is but a dead faith*, and not good, nor sound, nor avaleable. But faith and workes must goe together: and indeed where a true faith is, there good workes will shew themselves as the fruits thereof. And thus Paul and James are to be reconciled; which thing Thomas Aquinas a Schoole-man of the Papists doth himselfe plainly testifie, saying, that Christ Jesus doth justify *effectively* effectually: Faith doth justify *apprehensivly*, by taking hold of Christ: and good workes doe justify *declarativly*, that is, doe declare unto men their justification before God. And so it is cleere, that howsoever a true faith cannot be without workes, as fire cannot be without light and heat: yet our justification before God is to be imputed to our faith, not to our workes: as warmth is to be imputed to the heat of the

the fire, not to the light of the fire. For so saith S. Paul expressly, *That God imputeth righteousness without works*, Rom. 4. 6. And againe, *That it is by grace, not of works*, Rom. 11. 6. And againe, *Not of works*, Rom. 9. 11. Againe, S. Paul telleth the Saints at Ephesus, *that God hath ordained men to walke in good works*; yet hee saith that they may not trust to be saved by them; for hee affirmeth, and assureth them, *That they are saved by grace, and not by their works*, Eph. 2. 8. 9. 10. Againe, hee speaketh in the person of himselfe, and of all the children of God, and saith, *that wee are saved not by works; but by his predestination and grace*, 2 Tim. 1. 9. And againe, *God is our Saviour, not for any works which wee have done; but according to his owne mercy he hath saved us*: Tit. 3.

5. And divers other like places be. Wherefore S. Hilary hath these very words (which wee hold) *Sola fides justificat: Faith only doth justifie*. And Ambrose among other sentences hath this: *Non justificari hominem apud Deum nisi per fidem; That a man is not justified before God; but by faith*: which is as much, as *Faith onely doth justifie before God*. Saint Basil doth say; *that this is perfect and sound, rejoicing in God, when a man doth not boast of his owne righteousness, but knoweth that hee wanteth in himselfe true righteousness; and that hee is justified by faith onely*. And Gregory Nazianzen saith, *that to believe onely is righteousness*. And therefore it is evident both by the expresse testimonie of the Scriptures, and of the Fathers, that wee hold the truth in this behalfe, and that the Church of Rome is in a marvellous error. It is true which is written, *that every man shall be rewarded according to his works*: because the faith of man is esteemed and estimated by their works, as the tree is knowne by the fruit: But there is no text of Scripture to shew, that any man is saved *propter merita*, for his works or merits; but many texts of Scripture to the contrary, as before appeared. For when wee have done all that wee can, yet we must say (as Christ commandeth) *wee are unprofitable servants*, Luke 17. 10. And therefore the Papists, which teach works meritorious, yea works of supererogation available to salvation, as well for others as for themselves, hold not the

right faith, and consequently are not the true Church.

But if I should shew all the corruptions of the Romish Church, I should bee infinit, neither am I able to number them. I will therefore conclude all this discourse, only with this argument following. The Pope of Rome being the head of that Church, is that famous Antichrist that was foretold by Saint Paul the Apostle, and that is prefigured in the Revelation of Saint Iohn. Ergo, it is impossible that the Church of Rome should be the true Church: for the Church of Antichrist (though it boast never so much) cannot bee the true Church, though it would faine be so accounted; as many an harlot desireth to be reputed an honest woman.

1. One marke of that Antichrist, Saint Paul sheweth to bee this, 2 Thess. 2. 8. *That hee should exalt himselfe above every one that is called God*: hee doth not say above G O D, but above every one that is called God; Iohn 10. 34. Now those whom the Scripture calleth gods, wee know to bee such as bee the Judges and Magistrates of the Earth, Psal. 82. 6. who for that they bee in the place of G O D, and his Lieutenants, are vouchsafed (in Scripture) this high and honourable title of gods: That the Pope of Rome is such an one as doth exalt himselfe above any such god of the earth, namely, above all Princes and Magistrates, is a thing so well knowne, as I need not to prove it: himselfe by his wicked practices, and his Jesuites, Seminaries, and Priests doe in their bookes manifest the same unto the world:

2. Another marke of Antichrist Saint Paul setteth downe to bee this, namely, 2 Thess. 2. 4. *That hee should sit in the Temple of G O D, shewing himselfe to bee God*. And I pray what doth the Pope else, but sit in the Temple of G O D as God? who claiming the Apostolike See, hee taketh upon him to bee the head of the Church, and to rule as he list: to erect Princes; and to depose them againe from their Thrones: *that hee cannot erre; that hee can forgive sinnes*, matters that belong particularly to God, and to no other. What doth hee else but by these demonstrations shew himselfe to bee God; in so much as hee arrogateth to himselfe most proudly the authority of God himselfe? which things the sixth booke

The Pope Antichrist.

of the *Decretals*, the *clémentines*, and the *extravagants* doe abundantly testifie. For these men were not content with that which *Angelicus* wrote in his Poetry, the beginning whereof is: *Papa stupor mundi: The Pope is the wonder of the world: Nec Deus es, nec homo, sed neuter, & inter utrumque: Thou art not God, ne art thou man: but neuter, mixt of both.* But these Popes were bold to take unto themselves the very name of God, and to accept it, given of others; according as Pope Sixtus the fourth, when he should first enter into Rome in his dignitie papall, had made for him a Pageant of Triumph, cunningly fixed upon that gate of the Citie he should enter at, having written upon it this blasphemous verse, dedicated unto him:

*Oraculo vocis mundi moderari habetur
Et merito in terris, crederis esse Deus.*

*By Oracle of thine owne voice, the world thou governeſt all;
And worthily a God on earth, men thinke and doe thee call.*

Yea, shall I say more? The Pope (if any man in the world) doth take upon him much more than Luciferian pride (howsoever to deceive the world with words) he calleth himselfe *servus servorum Dei*, a servant of the servants of God, that hee exaltech himselfe above God himselfe, and his worship: for hee taketh upon him to be above the Scriptures, and to dispense with them at his pleasure, and to allow matters contrary unto them: which God himselfe (whose will is immutable, and revealed therein) will not doe, for he and his Word will not be contrary. Againe, hereby it is manifest: that hee exaltech himselfe above God, in as much as there is lesse danger and punishment, for any that breaketh any of Gods Lawes, than for one that breaketh any the least constitution of the Pope. Moreover, hee claimeth authoritie in three places: Heaven, Earth, and Purgatory, and that is the reason hee weareth a Triple Crowne: so that by this account and claime, hee hath more and larger extended authority than God himselfe: for such a third place as Purgatory is, he knoweth not of. And what

what doe these things but manifest him to exalt himselfe even above God, and all that is worshipped?

3. Antichrist is described to be such a one as should come in lying signes, and false miracles and wonders: 2 *Thess.* 2. 9. (*whereby, if it were possible, hee would deceive the very elect.*) And that this is verified in the Pope and popish Church; as all men know that have bene acquainted with their knavery, deceits, and frauds; solet their *Aurea Legenda*, and booke of *Trophees* testifie to the whole world.

4. Saint *Paul*, 2 *Thess.* 2. 8. sheweth by his name, that hee that he speaketh of should be *ἀνομος*, that is, a lawlesse person, or one subject to no law; which is also manifestly verified in the Pope; for no lawes will hold him, neither divine nor humane: for he claimeth to be above them all, and to change and alter what he list; and when he list; and to whom he list: which the glosse upon the *Decretals* doth testifie, saying thus of the Pope; *Legi non subiacet ubi*: that is, *He is not subject to any law.* What is this else but to be *ἀνομος*, a lawlesse person, even the very same whom Saint *Paul* speaketh of?

5. Saint *Iohn* in his Revelation doth pourtray Antichrist and his seat, by the name of *the great Whore, with whom have committed fornication the Kings of the earth, and the inhabitants of the earth have bene drunken with the wine of her fornication.* This woman is that great Citie, which had dominion over the Kings of the earth, at the time of this Revelation, as Saint *Iohn* expressly affirmeth, *Revel.* 17. 18. It is well knowne, that there was then no other Citie which reigned over the Kings of the Earth, but only Rome: and therefore Rome onely is and must needs be the seat of Antichrist: for no other can be by this evident and plaine description of Saint *Iohn*: for Rome was the only Citie of the world that reigned over the Kings of the earth; the head whereof was then the Emperour, but now the Pope; for the condition of the first beast (namely, of the Roman Empire civill) is altered and changed into an Ecclesiasticall and Roman Empire.

6. Saint *Iohn* in his Revelation, 13. 1. *law* a Beast rising out of the Earth, which had two Hornes like the Lambes, but he spake like the Dragon; and then all that is spoken of this Beast, doth

fily and onely agree to that man of Rome the Pope; who though in shew he were the Lambe: for what is more milde or humble, than to call himselfe the servant of the servants of God? Yet indeed hee playeth the part of the Dragon, or Devill, having learned this cunning of Satan; who though he be never so bad a spirit, yet will transforme himselfe into an Angell of light, to deceive soules, 2 Cor. 11. 14. as the Apostle sheweth. But here is wisdom, saith Saint Iohn in that Revelation: Let him that hath any wits, count the number of the Beast, for it is the number of a man, and his number is 666. Now because the number of this wicked Beast containeth six hundred sixty and six, Irenæus thinketh that this Antichristian Beast should be *λατίνος*, that is, a man of Italy, for the number of the Beast is set downe in great letters, and this Greeke word (*Latinos*): doth make up the just number of six hundred sixty six, which is the number of the Beasts name. If any doe thinke, that though this Revelation were written in Greeke, as being the more knowne and common language, yet that it was uttered to Saint Iohn in Hebrew, because the Hebrew tongue is the holy tongue: and that Saint Iohn himselfe was an Hebrew or Jew by nation, and that likewise divers Hebrew words are found in the Revelation: (whose opinion is not unlikely, but very probable) then let him seeke out an Hebrew word which containeth that just number, and herein he need not search farre, or to study much upon the matter: for the Hebrew word *Romijih* (that is, *Romanus*, a man of Rome, in English) doth in those Hebrew letters containe the just number of six hundred sixty six, which is the number of the name of that Antichristian Beast. And so by the number of the name to be accounted, either by Greeke letters, or by Hebrew letters, it is perfectly agreeing to that man of Rome, the Pope. All the markes agreeing to Antichrist (whatsoever they be) are found fully and only accomplished in the Pope; and therefore there is no doubt but he is that notable Antichrist, of whom Saint Paul, and Saint Iohn in his Revelation doe testifie; and consequently the Church of Rome being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is justly forsaken, and for ever forsaken.

forsaken of all Christians; as they tender their salvation in Jesus Christ: to whom only they have betrothed themselves, and to whom they must remaine constant for evermore; which God grant us all to doe, Amen.

CHAP. VI.

Against Schisme and Schismaticall Synagogues.

Any there bee, who of a godly and zealous minde; doe in good sort seeke reformation, and for that Church-government, which CHRIST himselfe hath instituted in his Church; whom neither dare, nor doe reprove: others there be, that seeke reformation amiss, with venomous and slanderous tongues, railing, and reviling against those which understand it; which things doe neither grace themselves, nor yet the cause which they would preferre: other some there be, who to make the cause of reformation odious; doe say, that it abolisheth her Majesties supreme government and authority in causes Ecclesiasticall. I would wish all men to speake the truth, and to seeke the preferment of Gods truth, in a dutifull, peaceable, and charitable sort. Let the cause be made no worse than it is. For my part, I desire no more than every Christian ought, namely, that the truth of G. O. D should carry the preheminence; whatsoever it be.

And I would to God that (all malice and contention set apart) all of all parts would grow more charitably affected both in their words, and in their writings one towards another: for so would this controversie sooner come to an end; and the more speedily bee decided. Others there be, who for that in so long time they cannot see their desired discipline and Church-government to be established, runne from our Church, and make a Schisme and separation from us, erecting discipline by their owne authority, condemning our Church to be no Church, that they may make their detestable Schisme the more allowable: these are the Brownists and Barowists,

who will not stay the chief Magistrates pleasure for the establishing thereof, nor yet allow unto us any Church in England, but themselves. But they (for against them I deale) and you must understand, that a Church may bee, yea, a true Church may bee and is, though it have neither Elders, nor Deacons, nor Discipline in it, for we reade in *Acti 2. vers. 41, 42, 43, 47.* of an assembly of people at Jerusalem, that received the Word of God and believed, and which are expressly called a Church (and who can or dare deny them to be the true Church of God, sith the Holy Ghost doth so testifye of them?) and yet at that time no Deacons were chosen, nor consistories of Elders erected. For they were not erected till afterward. And therefore a true Church of God may bee, though as yet it have not these; for this defect of discipline is not an essentiall part of the Church: for it doth resemble the wall of a Citie, or an hedge or ditch about a vineyard; and it is a Citie though the wall bee wanting, and it is a vineyard, though the hedge or ditch be wanting: though so much the lesse fortified I grant. In as much therefore as wee have the preaching of Gods holy Word, and the right administration of the Sacraments (which be the essentiall markes of the true Church) none ought to forsake our Church for any other defect, corruption, or imperfection. For there may bee corruptions both in doctrine and discipline some, and yet the Church where they be, the true Church of God. Admit (if they will) that Ministers in the Church of England bee not rightly created and brought into the Church; will they therefore count they bee no Ministers? By as good an argument they may say, that hee that is brought and borne into the world, not according to the right counte or order of nature, but otherwise (as by ripping of his mothers belly) is no man: for the one cometh unorderly into the world, as the other doth into the Church. I am sure the corrupt ordination of a Minister doth not prove him to be no Minister: neither doth any other corruption in our Church take away the life and being of a Church: for if a man be diseased and full of corruptions, will any man therefore say he is no man? They say we doe not only want the right discipline, but we have also put a

wrong

wrong discipline in the place thereof. But what of this? The error, then I confesse is great, but yet not such as doth make a nullitie of our Church, so long as it holdeth Christ Jesus the life and soule of the Church, and is ready to reforme her error, whensoever by good proofs it shall be manifested unto her. In the meane time their argument is nothing worth: for if a man lose a legge or arme; yet none will deny him to be a man for all this blemish or defect; yea, though he put a wooden legge in stead of his leg which he wanteth, yet he remaineth a man still; because his principall parts remaine. So though we want that discipline, yet we have the principall parts of the Church, namely, the right preaching of the Word of God, and administration of Sacraments, and therefore a true Church of God undoubtedly. And if we have a true Church, though not a perfect Church, let the brownists and Puritans consider from whence they are fallen: for if the Church of Christ be the body of Christ, as Saint Paul affirmeth; what doe they else but by their Schisme and separation, rent themselves from the body of Christ? and then let them remember whose members they be, untill they be reunited. Let them no longer for shame, charge our Church with Idolatry, except they were better able to prove it, which neither they nor all the world shall doe. To say (as they say) that a set forme of prayer used in the Church, and exhibited unto God, the prayer being framed according to the rule of Gods Word, is Idolatry; is detestable. For by as good reason they may condemne all prayer made to God by the Preacher or Pastor of the congregation; which they will not doe: and besides, all the reformed Churches in Christendome have a set forme of publike prayers for publike meetings and congregations.

They say that we observe Saints dayes, and dedicate Churches unto them: but they should shew that wee doe these things in honour of the Saints, else have they no reason to charge our Church with idolatry (as wickedly they doe) for the Statute it selfe doth expresse, that our Church doth call them Holy dayes, not for the Saints sake, but for the holy exercises used upon them in the publike assemblies. Again,

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true it is, that divers Churches amongst us are called by the names of those Saints: they are dedicated unto: but to say therefore we doe dedicate Churches unto them, it is very ridiculous. For when wee call Saint *Peters* Church, or Saint *Pauls* Church, it is but to distinguish them from other Churches by their names. In *Athens* there was a place which bare the name of *Mars*, and Saint *Luke* in *Acts* 17. calleth it *Mars*-street: will any man therefore be so foolish, or so fond, as to say therefore he committed idolatry, or that therefore he dedicated that place to that heathen god of battell? None I thinke will be so wicked or absurd.

Moreover, it is true that we observe *Fasting*-dayes: but therein wee observe no *Romish* fasts; nor place therein the worship of God, nor the remission of our finnes, nor the merit of eternall life (as the *Papists* doe.) But the *politicke* lawes of this Land, which appoint that men shall not carke up on certaine dayes, doe it in respect of the *Common*-wealth, as to maintaine *Navigation* so much the better; and for spare of the breed of young cattell; appointing moreover a penalty for such as shall take the dayes to be observed, as meritorious *Romish* fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable Schisme; and to be reconciled to that Church of ours, from whence they have foolishly departed: for how imperfect a Church soever it bee (whose imperfections God cure in his good time,) yet shall they never be able to shew otherwise, but that the

Church of England is the true Church of God,
from which it is utterly unlawfull to make
a separation. God forgive us all,
and reconcile us unto
him, *Amen.*

FINIS.