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D. M. ROGERS

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MATTHEW WILSON  
*Christianity Maintained*  
1638

OLIVER ALMOND  
*The Life and Gate  
of Christianitie*  
1614

MATTHEW WILSON

*Christianity Maintained*

1638

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*References* : Allison and Rogers 14; STC 11.



# CHRISTIANITY MAINTAINED.

O R

A Dicovery of fundry Doctrines ten-  
ding to the Ouerthrowe of  
Christian Religion :

*Contayned in the Answer to a Booke entituled,  
Mercy and Truth , or, Charity main-  
tayned by Catholiques .*



Bringing into captiuitie all Vnderstanding vnto the Obe-  
dience of Christ. 2. Cor. 10. 5.

*What is more contrary to Fayth, then not to belient any thing,  
to which Reason cannot reach? S. Bernard. Epist. 190.*

Permissu Superiorum. 1638.







TO THE  
HIGH AND MIGHTY  
PRINCE,  
CHARLES

King of *Great-Brittaine, France,*  
and *Ireland, &c.*

---

*May it please your Most Excellent  
Maiefty,*

**M**Y Presumption vvhere not easily excusable (to *Most gracious Soueraigne*) in flying to the Sanctuary of your Maiefty, for the protection of this poore Treatise, if the great importance of the Cause, vvherof

\* 2 I vvrite,

## THE EPISTLE

I vvrite, did not change my *Feare* into *Hope*, and raise vp my *Hope* as high as *Confidence*, that *Christianity Maintayned*, by vvhat pen focuer it be performed, needeth not feare to find benigne acceptance from so Gracious and Great a King as you are; vvho glory more in that most Sacred Name of being a *Christian*, then in that most ancient Stocke of Royall Progenitours, vvhich so gloriously adornes the Diademe of your Sacred Maiefty. For I do not in this occasion pretend to act either the Offensue or Defensue part of any one particular Religion, honoured vvith the Name of *Christianity*; but I only come in the generall Name of a *Christian Church*, vvithout treating vvwhether it be *Latin* or *Greeke*, *East* or *VVest*, of *England*, or of *Rome*: and therefore I cannot despayre of being graciously admitted by your Maiefty.

My *Scope*, and *VVorke*, as I am saying, is only to maintaine the authority  
of

## DEDICATORY.

of Holy Scripture, the Myſtery of the Blessed Trinity, the Deity of our Bleſſed Sauour, the infallibility of his Apoſtles, the pouer of his Miracles, the neceſſity of his Grace, and of the abſolute Certainty of Chriſtian Fayth; againſt an Aduerſary, vvho ſeeketh to turne the *diuine beliefe* of Chriſtians into *humane Opinion*: (a) Who teacheth that our aſſurance of holy Scripture, & of all the verities contained therein, is but (b) *probable*, and *credible*; and conſequently ſuch as may vvell be falſe: Who continually vrgeth, (c) *that God*, as ſure, *as he is good*, neither doth, nor can require of Chriſtians an *infallible*, and *certainly vn-erring Beliefe* of his vvord; That men, neither are bound, nor can belieue diuine Reuelations further then they are made apparent & euident to them; and that it ſufficeth vnto Salvation to *believe the Goſpell* (e) *as vvve do other Stories*; as much as vvve do (f) *Ceſars Commentaries*, or the *Hiſtory*

(a) Pag. 35. & 37. & ſeq. 112. v. 152.

(b) *ibid.*

(c) Pag. 112. lin. 32.

(d) Pag. 330. lin. 13. 25. 33.

(e) Pag. 37. lin. 20. & ſeq.

(f) Pag. 327. n. 5. lin. 28.

## THE EPISTLE

(g) *Pag.* *story of Salust:* Who proclaimes (g) the  
*144. n. 31.* Apostles, vwith the vvhole Church of  
 their time, to haue erred in matters of  
 fayth, euen after they had receiued the  
 Holy Ghost; That after their Deaths,  
 (h) the vvhole Church vvas presently  
 (h) *Pag.* infected vwith vniuersall Errour; and  
*292. in fi-*  
*ne & 293.*  
*initio.* that the vvhole Church of the (i) Gen-  
 (i) *Pag.* tils may fall avway into Infidelity: Who  
*338. lin. 5.* shutteth (k) the gates of *Mercy* against  
 penitent sinners: Finally vvhoe openeth  
 an easy vway for the deniall of all those  
 maine points of Christianity aboue  
 mentioned, as it vwill appeare in this  
 ensuing Treatise.

(k) *Pag.*  
*292. &*  
*393.*

Vouchsafe therefore, *Most gracious*  
*Soueraigne*, to consider hovv Christia-  
 nity is impugned by some, euen in this  
 your Kingdome, and the inconuenien-  
 ces and dangers thereof; and preuent  
 both them, and such others of the selfe  
 same kind, as may grovv greater if they  
 be not preuented, by your Zeale and  
 Care. I cannot doubt, but that your  
 Ma-

## DEDICATORY.

Maieſty vvill do it euen for the Piety of the thing it ſelfe, though my Aduerſary ( vvho yet pretends that he is vvholly of your Maieſties Religion ) giues you a more particular offence , by departing from the very doct̄rines, vvhich you belieue . For beſides diuers other ſingle differēces, he neither allowes the *Nine and thirty Articles* , vvhich your Maieſty, in your Royall Declaration , affir- mes to containe the true Doct̄rine of the Church of *England*; nor holds he the *Succeſſion of Biſhops* to be neceſſary in Gods Church; vvhich experience tea- ches to tend expreſly to the confuſion of the ſaid *Church* , and deſtruction of *Monarchy*.

Pag. 356.  
& ſequ.

And though God hath made your Maieſty moſt happy, both in a Royall Conſort, of ſingular and rare endow- ments both of Body and Mind, & vvith a plentifull and moſt hopefull Iſſue, ( vvhich vvith my hart I begge may euen laſt to the very end of the vvorld )  
and

## THE EPISTLE

and vvith an Obedient & Loyall People, and vvith povver both at land and sca, and vvith times both of plenty and Peace, vvhilft almost all your Neighbours are in vvarre and vvant; yet nothing vvill euer be more able, to establish You in all these Felicities, nor to auert all difasters from your *Maiesty*, then not to permit, that there be any conniueance at such enormous Errours as these, vvwhich partly openly, & partly couertly, are vented against Christ our Lord, and all Christian Fayth.

The God of Heauen preferue your Maiesty in all Health and Happinesse, to his greatest Glory, your Maiestyes ovvne Felicity, and to the ioy & comfort of all your Kingdomes.

*Your Maiesties most humble, and most obedient loyall subiect,*

I. H.



## To the Christian Reader .

**W** O N D E R not (Christian Reader) That I entitle this Little Treatise, Christianity Maintained. I giue it that Name, because that is the thing which I endeavour heer to make good, against one who ouerthrowes Christianity, not by remote Principles, or strained Inferences, but by direct assertions, & cleere deductions, naturally flowing from diuers of his doctrines: which if it be made appeare, I cannot but hope, that all who take comfort in the glorious, and most happy name of Christian, will giue me the right hands of fellowship in this Common Cause. Ancient Pacianus sayes (a) of euery orthodoxe belieuer, that Christian is his name, Catholicke his Surname. Ca-  
(a) Epist. ad Sem-  
tholicke cannot be conceiued without Christian. But pro-  
Christianity so long as it is maintained, wil afford some common Principles of beliefe, which may direct men to find, that one Catholicke Church of Christians, by meanes whereof our Lord hath decreed to giue Grace and Glory. Let therefore neither preiudice auert, nor priuat respects diuert the good Readers understanding from writhing in an equal ballance that which is herce layd before it. God forbid any

*Christian, should exceed the desperate folly of the Iewes, who would not depose their priuat quarells, euen while they were circled with a hostile army of Romans: or be lesse aduised then the Romans, who tooke occasion to make peace at home, by the prouocations of the Enemy abroad, iudging it wisdom to be swayed with feare of greater euill, especially when they could do it, vnder the honourable title of a Common* (c) *good. In which respect, I lay aside, and as it were forget at this present, the Surname of Catholicke, while my scope is to maintaine Christianity.*

(c) *Lin.*  
*lib. 2.*

1. *But I must notwithstanding by the way desire thee, by example of this Man whose errors I undertake to discover, that thou wilt be pleased, to rest upon the misery into which they do bring themselues, who forsaking in truth that glorious Surname, content themselues with the only name of Christians. For consequently having lost the Guift, and Light of supernaturall and infused Fayth, which in their Christendome they receaued, they lye so open to all manner of deceites, that though they be warned of them, they runne vnawares into them: because not regarding, or not esteeming and weighing the necessity and importance of a Guide, they follow the Eye of their owne Reason only, which is too short-sighted to preserue them from falling into the manifold pitfalls, which lye on all sides of Christian Fayth, as we learne by all those, who in all ages haue swarued from it.*

*Direct.*  
*ca. 4. per*  
*cosm.*

2. *This Man, as the world knowes, had warning abundant, in a little Treatise called, The Direction, that he should not goe a destructive way tending to the overthrow of all Religion, no lesse then of Catholicke Doctrine. How little he hath obserued it, will appeare by the ensuing discourse, penned to the like intent, and to no other,*



## To the Reader.

§

other, then, I dare say, the Direction was, to wit, to present, or rather now, to discover Socinianisme courtly creeping into this Kingdome under the shrowde of Natural Reason. The venome of which Sect being still, as it seemes, growing, or as I may say, compounding, it is no wonder if the enemy of mankind doth use all his art to make that Treatise more and more odious, by which it began to be detected.

3. For to what other purpose doth this man in his preface say, against all Truth, and against the word of the letter, that the Author of the Direction, fastens the (a) imputation of Atheisme and Irreligion vpon all wise and gallant men that are not of our owne Religion: and this in a different letter, as the very words of the Director, who yet hath neither any such words or sense. And againe, that (b) as the Samaritans saw in the Disciples countenances, that they meant to goe to Hierusalem, so you pretend it is euen legible in the foreheades of those men, that they (that is some Protestants of worth, and learning and auctority too) are euen going, nay making hast to Rome: words set downe in a different letter, and in the same context with the other words of the Direction, which yet hath not any one such word, or syllable. And the Author was farre from presuming to meddle with the intentions of those persons, with whom this man would make him odious.

The Direction falsified.

(a) Prefat. n. 7<sup>e</sup>

(b) Prefat. n. 20

4. He neither commended, nor discommended, nor so much as considered their vicinity to vs. His purpose was to shew that for want of some publicke infallible Authority, they could not possibly auoyd frequent variations, by which whether they fell to come neerer to vs, or to go further from vs, was not materiall to his purpose. Let altars be

demolished to morrow, let pictures be defaced, let all that is done be undone; These last alterations will prooue his intent as strongly as the others can, wherein they happen to agree with vs. For his scope being to discover the impieties of the Socinians, and to prevent the hurt of soules by forewarning them of the danger; to this end he declared some of the reasons for which this Sect disperseth it selfe, and is able to do it, by working upon the minds of diuers Protestants. The chiefest he affirmed to be the want of a publicke infallible Iudge of Controuersyes, without which they are left to their owne priuate spirit, or wit, and discourse, which must of necessity bring forth a multitude of differences, altercations, and alterations, and end in Socinianisme, the quintessence whereof is to resolute Fayth into Opinion, or into euery mans owne Reason and Persuasion. Now to shew that for want of some liuing Guide, alterations in matters of Fayth and Religion must needs be frequent, he alleadged such instances, as lay open to the knowledge, and came to the eye of euery man, and might afford a more sensible demonstration of what he intended to euince: Yet so, that (as I said before) his Argument receaued strength, not from their comming neere to vs, but from their altering from themselves. From thence to inferre, that they must intend Popery, because they happen to agree with vs in some things or rather seeme to agree, but indeed differ; is iust as if one should say: The first Protestants in England, intended to persist in Papistry, euen when they purposed the contrary, yea euen when they did actually depart from vs: Because (forsooth) they were not so furious against euery particular doctrine of Catholicks, as some others were. And I wonder how these men dare belieue the B. Trinity, and other principal mysteries of Christian Fayth, since they must by this

meanes

meanes agree with Papiſts, and ſo may feare leaſt themſelves be in a way to Popery.

5. Others are apt to believe on the contrarie ſide, that the Directour was ſo farre from hoping that Proteſtants would become Catholicks by theſe degrees, as that he rather feared it might be a cauſe of ſome temptation to Catholicks, and a ſetting of Proteſtancy more effectually then could haue been performed either by the feruour of Zelots, or feare of Death, or any other meanes. And therefore I make bold to ſay, that although we Catholicks, his Maieſties moſt humble and loyall ſubiects, ſhould be moſt unworthy and ungratefull creatures, if we did not with deepeſt thankfulnes acknowledge our infinite obligation to the tender Clemency of our dread Soueraigne: Yet I may truly ſay (if ſuch a Truth may be ſpoken without offence) that by many degrees They are more unreaſonable, and unthankfull, who are unquiet, becauſe the moſt moderate, that is, the moſt powerfull meanes which can be thought of, are put in execution, for eſtabliſhing that which they pretend to deſire, I meane the Proteſtant Religion; unleſſe indeed they deſire Proteſtancy ſhould periſh, if it do not in all reſpects perfectly and punctually ſute with their humours. For it is a true ſaying; Moderate things may laſt, but no Violence can long endure.

6. This then was the Directours intention, free from all malignity, and directed only to matters of Religion, and good of ſoules in the manner declared aboue. Which to be true, I haue heard him affirme moſt ſeriouſly by all that can be feared, or hoped for in the next life, for all eternity; and therefore he could not but be ſorry, that any writing of his was interpreted to an other meaning, of which if he had but once imagined his words to haue been capable, himſelfe without ſo much as hearing any plea of defence, would haue been  
the

Lib. 22.  
Einit. 4.  
6.

*the first to haue sentenced them to be destroyed, and all memory of them to be forgotten. And he hopes that upon this sincere declaration it will be beliened, that if he erred, it was against his owne intention, and not, amore erroris, sed errore amoris ( as Bless'd S. Austine speaks ) not by any loue to errour, but by an errour of loue, to the eternall good of soules, by preventing the daunger of their falling into precipices of Socinian doctrines.*

7. *But the foule Imputation wherewith, euen in the Epistle Dedicatory to the Kings most Excel. Maiesty, this man is bold to calumniate the whole Order of Iesuits, with intent doubleesse to make the Directour, and his endeauours hatefull, (tearming it, that Order which enuenomes poison it selfe, and makes the Roman Religion more malignant and turbulent then otherwise it would be: whole very Rule and Doctrine obliges them to make all men, as much as lyes in them, subiects vnto Kings, & seruants vnto Christ no further then it shall please the Pope) is a most virulent slander, and most vniuert vnto truth. For the clearing whereof, though we might content our selues either with his ignorance of our Order, Rule, and Doctrine; or with the guiltinesse of his owne Conscience, in regard, that probably he cannot choose but know, that the intent of them, and our proceedings, are nothing such as he proclaymes them: yet I thought fit here to touch briefly some grounds, whereby his Maiesty chiefly, and all others may receaue satisfaction, that there is no such thing in our Order, Rule, and Doctrine, as this man is pleased to cast upon it.*

8. *And first (in regard, by what he sayth in his Preface, of the fourth Vow which the Iesuits make of speciall obedience to the Pope, proper to their Order, it seemes,*

## To the Reader.

9

*seemes, that which he doth vent in his Epistle Dedicatory, hath relation to that V O W ; it is to be understood , that , that Fourth V O W is wholly circa Missiones , concerning Missions, in order to the help of soules, as the words of that Vow expressly speake, and their Constitutions declare thus : Tota intentio huius Voti Obediendi Summo Pontifici fuit, & est circa Missiones, & sic intelligi oportet literas Apostolicas, vbi de hac Obedientia loquuntur , in omnibus quæ iusserit Summus Pontifex, & quocunq miserit &c. The whole intention of this Vow to obey the Pope, was, & is concerning Missions , and so the Apostolicall Letters are to be vnderstood , where they speake of this Obedience, in all things which the Pope shall commaund, and whithersoever he shall send &c. As for their Rules in generall, they are confirmed by the same Authority, which confirmed the Rules of all Religious Orders, and there is nothing in them which is not most holy, and which hath not been accounted such, euen by our Enemies : or if there be any thing to be found in them otherwise, let this man produce it if he can. They are not so hard to come by , but that S. Pauls Churchyard may oftentimes afford them. Doctrine their Order approoves none but what is taught by other Catholicke Diuines, as hath been often demonstrated against such as this man is. And therefore we hold our selues bound in all duty to be, and to professe our selues to be , as loyall subiects to the soueraigne Maiesty of our King, as louing and tender towards his Sacred Person , as respectfull and dutifull to his Commaunds , as any other of his subiects of what profession soeuer; and to be bound also to teach all other subiects, that the same subiection is due, not only for feare, but for Conscience also, by the law of God, of nature,*

B

ture,

Constit:  
Part. 5:  
cap. 13.  
L. 6.

ture, and of Nations. *This we shall be ready to make good at all times; as also to giue his Maieſty full ſatisfaction, by what meanes his Maieſty ſhall be pleaſed to appoint, in any particular point of Doctrin, or Practiſe, which is, or may be imputed to our Rule, or Order.*

9. *It were ouer great boldneſſe to appeale in this to the liuing testimony of him, who in his experience abroad hath bene acquainted with more Communities of our Order, then this man hath bene with Perſons in his late changes when he professed himſelfe a Roman Catholicke, and conuerſed with diuers of vs: And by the equall hand which he carryeth towards all ſorts of perſons, obligeth all without prejudice to any. His Maieſty may be pleaſed to uſe what meanes in his Royall Wiſedome he ſhall thinke beſt. And if he ſhould thinke it fit to pitch upon ſuch a Teſtimony, we ſhould eſteeme our ſelues happy in the choyce; notwithstanding that M. Chillingworth may conceaue otherwiſe, in regard that he wil needs haue it, that Signor Con hath prohibited the Directour from writing bookes any more, or at leaſt, hath reaſon to do it.*

Prof. n.  
25.

10. *But he muſt know, that we are of a different diſpoſition from the Socinians, and therefore though that Perſon were nor of that eminent Integrity, Piety, Wiſedome, Modeſty, and all kind of wort haſe he is, who by ſo many wayes hath obliged many great Perſons to our nation, and howeſoever receiues a moſt gracious regard from thoſe whoſe iudgment and example all ſhould dread, we eſteeme it a great happineſſe to be ſubiect to all lawfull Auctorities. And whatſoever our ſkill be in Logicke, yet by Gods grace we will alwayes in hart, word, and deed maintaine theſe to be good and lawfull Arguments: A Perſon of ſo eminent wiſedome as he is whom this man names, aduiſes me not to write; Therefore it is fitteſt*

## To the Reader.

II

test for me not to write. And this other: A Person endued with Authority, commandes me not to write: Therefore it is not only fit, but necessary for me not to write. But this Logicke is no Philosophy with Socinians, who will haue no Maisters but themselues, euen in matters concerning the eternall saluation of their soules, and will one day find to their cost, that Holy S. Bernard vttered a most important Truth when he said: Qui se sibi Magistrum constituit, stulto se Discipulum subdit. He who will be his owne Maister, shall be scholler to a foole. But it is time for me to take up & conclude this Preface with this caueat, that I would not haue the Reader cōceiue that in this title volume I haue touched all this mans Doctrines which tend to the ouerthrow of Christianity, but only such as were most obuius. Nor is it my purpose at this time, exactly to cōfute his grēuds or answer his obiections, which may be done hereafter. My maine busines is to demonstrate, that vnder the Name of Christians, he vndermines Christianity, and settles Socinianisme. Which is the cause that mooued me to set forth this short Treatise for a present Antidote, till a larger answer can be published. For who will aduenture vpon food if he know it is mixed, and euen incorporated with deadly poison? This is the scope of this Treatise, whereto I hope all Christians will concurre. Socinians are but an aggregate of Iewes, Manicheans, Arians, and other condemned sects, which all good Christians ought to detest. I hartily wish their Conuersion: yet if they will obstinately resist, in despite of their inuentions the words of the Apostle will be verified, Iesus Christ yesterday, and to day, the same also for euer. And they shall giue a fearefull account for their contempt of al Churches, and errours against Christian Fayth, when repentance will nothing auaille: Euen at that day, when

Hebr. 13.  
2.

Lib. 5. de  
Ade c. 7.

as S. Ambrose *grauely sayth*: The Iew shall perforce acknowledge whom he crucified; when the Manichean shall adore whom he believed not to haue come in flesh; when the Arian shall confesse him to be omnipotent whom he denied. *And I may adde; when all good Christians shall ioyfully behold him, whose Fayth they laboured to Maintaine.*

## The Doctrines confuted in the ensuing Treatise.

**T** *He first Doctrine.* That Fayth necessary to Saluation is not infallible. *Chap. 1.*

The grounds of this Doctrine lead to Atheisme. *Chap. 2.*

*The second Doctrine.* That the assurance which we haue of Scriptures is but morall. *Chap. 3.*

*The third Doctrine.* That the Apostles were not infallible in their Writings, but erred with the whole Church of their tyme. *Chap. 4.*

*The fourth Doctrine*, Iniurious to the miracles of our Sauiour, and of his Apostles. *Chap. 5.*

*The fifth Doctrine.* By resoluing Fayth into Reason, he destroyes the nature of Fayth, and Beliefe of all Christian Verities. *Chap. 6.*

*The sixth Doctrine*, Destructiue of the Theological Vertues of Christian Hope, and Charity. *Chap. 7.*

*The seauenth Doctrine*, Takes away the grounds of Rational Discourse. *Chap. 8.*

*The eight Doctrine*, Opens a way to deny the B. Trinity, and other high mysteries of Christian Fayth. *Chap. 9.*

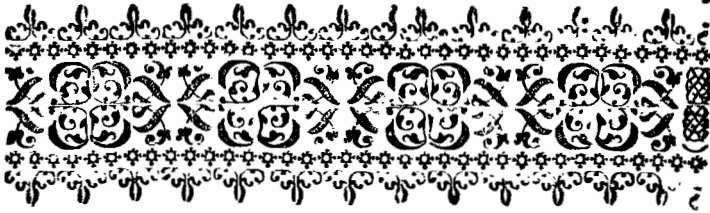
*The ninth Doctrine*, Layes grounds to be Constant in no Religion. *Chap. 10.*

*The tenth Doctrine*, Provides for the impunity, and preservation of whatsoeuer damnable Errour against Christian Fayth. *Chap. 11.*

The Conclusion.

C H R I S.





# CHRISTIANITY

M A I N T A I N E D .

O R

The discovery of sundry Doctrines tending  
to the Ouerthrow of Christian  
Religion.

---

The first Doctrine.

*That Fayth necessary to Salvation is not  
Infallible .*

C H A P. I.



CHRISTIAN *Fayth* being the foundation of *Hope*, the eye of *Charity*, the lesser light appointed for the night of this world, the *Way* to Heauen; if this *Foundation* be faulty, this *Eye* deceitfull, this *Light* an Eclypse to it selfe, this *way* erroneous; our *Hope*, *Charity*, *Light*, *Happinesse*, and all *Christianity* must

(a) 10.  
14. 5.

end, in worse then nothing, in euerlasting unhappines. For as *S. Thomas* said to our Sauour, (a) *We know not whither thou goest, and how can we know the way?* So what will it auaille vs to know *whither we goe*, if we follow a misleading way, the Direction of a *Fayth* weake, wauering, and subiect to Errour? such is *Christian Fayth* in this man's iudgment deliuered in the *Doctrine* with which I thought fit to begin, in regard it is the substance, and summe of that which he deliuers, and labours to prooue through his whole booke; and is perswaded, that it is of great and singular vse, and demonstrable by vnanswerable arguments.

2. I must confesse, it is of great vse to ground *Socinianisme*, which, as the (b) *Direction* fortold, reiecteth infallible supernaturall infused *Fayth* from being necessary to saluation: and maketh our *Christian Fayth* of the Gospell, and of *Christ Iesus* our Lord and Sauour to be a meere *human opinion*, resolu'd into the authority of men, of no greater certainty then other *human Traditions and Histories* knowne by report. Hence the saying in *Charity Maintayned* (that an absolute certainty of *Fayth* is necessary to *Saluation*) he taxeth deeply as (c) *most pernicious and uncharitable*; and elsewhere (d) as a *great error of dangerous & pernicious consequenc*. yea pag. 37. thus he writeth: *Men being possessed with this false principle ( that Infallible Fayth is necessary ) and that it is in vaine to belieue the Gospell of Christi with such a kind, or degree of assent as they yield to other matter of Tradition; and finding that their Fayth of it is to them indiscernable from the beliefe they giue to the truth of other stories, are in danger not to belieue*

(c) Pag.  
328.

(d) Pag.  
325. 3.

*Christianity maintayned.*

15 Chap. 2

*believe at all &c.* It is true, that ( pag. 36. n. 8. ) he sayth  
*We cannot ordinarily haue any rationally and acquired as-*  
*sent, more then morall founded vpon credibilities, wherby*  
*some may conceiue, that besides human and rationally*  
*Fayth, he supposes and requires Diuine Fayth, which*  
*is a pure, sincere, firme adhesion to Gods word, not*  
*caused by reason and discourse, but infused by the*  
*Holy Ghost's inspiration into a belieuing soule. But*  
*in truth he disclaimes from any necessity of Diuine*  
*Fayth, or any diuine light about the light of meere*  
*reason, and will haue men to be saued by the natiue*  
*forces of human, rationally, and fallible Fayth. Men*  
*( sayth he ) ( f ) are vnreasonable; God requires not any ( f )*  
*thing but reason; They pretend that heavenly things cannot*  
*be seene to any purpose, but by the midday-light: but God*  
*will be satisfied, if we receiue any degree of Light which*  
*makes vs leaue the works of darknesse. They exact a*  
*certainty of Fayth above that of sense and science: God de-*  
*serues only that we belieue the conclusion, as the premises de-*  
*serue, wherof in rationally Fayth one is euer weake,*  
*credible, and not infallible. And againe pag. 112. n.*  
*154. Neither God doth, nor man may require of vs, as our*  
*duety, to giue a greater assent to the mysteries of our Fayth,*  
*then the motiues of credibility ( which are fallible ) de-*  
*serue. This is his doctrine, which he deliuers often, &*  
*makes vse thereof to reiect the infallible Authority*  
*of Gods Church: so prophane, impious, & vnchristian,*  
*as I wonder that a man professing himselfe a Chri-*  
*stian, durst venture to vent the same in print, in a*  
*Christian country. For is the certainty of the Fayth*  
*which Christians yield to the truth of the Gospell, to*  
*the life of Christ Iesus our Lord and Sauour, to the*  
*histo-*

chap. I.

histories of holy Scripture, of no greater *discernable certainty*, then the beliefe we yield to humane traditions? I appeale to the conscience of euery true Christian, whether he do not most cleerely discern his assent to the Truths of holy Scripture, to be superiour, and incomparably more firme, then his beliefe of meere humane storyes. That the Serpent spake vnto Eue, and perswaded her to eat of the forbidden tree; that our first Parents were naked, and did not perceiue it till they had eaten of the forbidden apple; these storyes & other the like would any Christian belieue them, yea would they not laugh at them, as they doe at *Æsops* Fables, were they not of more credit with them, then *Cæsars* Commentaries, or *Salusts* histories, as this man \* faith, they are not? That God requires not any thing of vs but only reason; That he exacts no more then that we belieue the misteries of Christian Fayth, with a human fallible assent; That diuine illumination aboue the reach of the light of reason is not necessary, that men may *believe* as they ought, *to please*, and *satisfy* God; That God is satisfied with any degree of light, with the meere light of naturall Reason, and with the weake and wauering Fayth, which reason standing vpon probabilities can ground; These be strange and dismall positions, and such as ouerthrow Christianity, as is euident by many reasons. I will point at a few.

\* Pag.  
327. n. 5.

3. First it is against holy Scripture. *Fayth*, sayth *S. Paul*, *is the substance of things to be hoped for, the argument of things not appearing*: or, as the translation receiued in England hath it, *the euidence, or ground or confidence of things not seene*. All which signify a firme, cer-

(g) Heb.  
11. v. 1.

certaine, and as I may say *substantiall Fayth*, much different from whatsoeuer assent, if it be only probable. For as *S. Bernard* disputing against *Abailardus* (who likewise taught that *Fayth* was but *Opinion*) sayth touching this definition of *S. Paul* ( By the name of *Substance* we are determined to some certaine and settled thing, & *Fayth* is not *Opinion* but *Certainty*;) *Audis* (h) (sayth this Saint) *Substantiam? Non licet tibi in fide putare, vel disputare pro libitu, non hac illacq; vagari per inania opinionum, per devia errorum. Substantia nomine, aliquid tibi certum, fixumq; praefigitur. Certis clauderis finibus, certis limitibus coarctaris. Non est enim fides aestimatio sed certitudo.* Doeſt thou heare the name of *Substance*? Is it not lawfull for thee in *Fayth* to thinke or to dispute at thy pleasure, nor to wander hither and thither, through the emptines of opinions, or straying error. By the name of *Substance*, some certaine and settled thing is appointed thee. Thou art shut up within certaine bounds, and confined within limits which are certaine. For *Fayth* is not an opinion but a certainty. This is also prooued by the words of the same Apostle: (i) *Although we, or an Angell from Heaven euangelize to you, beside that which we haue euangelized to you, be he anathema: and where he sayth, (k) That by two things unmoouable, whereby it is impossible for God to lye, we may haue a most strong comfort.* For how can it be most strong if it be grouded only vpon probabilities, as this man sayth our *Fayth* and *comfort* is? The falshood whereof is yet further declared by the same Apostle *Ep. 1. ad Theſſal. cap. 2. v. 12.* *When you had receiued of vs the word of the hearing of God, you receiued it not as the word of men, but ( as it is indeed ) the word of God.* And *S. Bernard Ep. 190.* alleageth *S. Paul* to the same purpose,

(h) *Epist.*  
190.(i) *Gal. 1.*  
*v. 8.*  
(k) *Heb.*  
*1. v. 8.*

pose, in this manner. *Scio cui credidi, & certus sum, clamat Apostolus ( 1. Tim. 1. ) & tu mihi subsibilas, Fides est estimatio? tu mihi ambiguum garris, quo nihil est certius?*

But this Truth being certainly believed by all *Christians*, it will be needlesse to alleadge more texts of Scripture in confirmation of it. *D. Potter* ( in whose behalfe you stept forth ) doth evidently contradict

(1) Pag.  
143.

your doctrine, when he teacheth (1) that the chiefe ground of *Christian Fayth* is *diuine Reuelation*, and that *nothing but this can erect an aed of supernaturall Fayth, which must be absolutely vndoubted, and certaine, and that without this, Fayth is but opinion or persuasion, or at the most an acquired human believe.* And Doctour Hooker

( whom you alleadge pag. 325. for your opinion ) in his Ecclesiasticall Policy pag. 117. writes most ex-

„ pressely in these words: The greatest assurance ge-  
 „ nerally with all men, is that we haue by plaine aspect  
 „ and intuitiue beholding &c. Scripture with Christian  
 „ men being receiued as the word of God, that, for  
 „ which we haue probable, yea that which we haue ne-  
 „ cessary reason for, yea that which we see with our  
 „ eyes, is not thought so sure; as that which the Scrip-  
 „ ture of God teacheth, because we hold, that his speach  
 „ reuealeth there what himself seeth, and therefore the  
 „ strongest prooffe of all, and the most necessary assen-  
 „ ted vnto by vs, which doe thus receiue the Scripture,  
 „ is the Scripture.

4. If we haue recourse to reason, grounded on principles, which no Christian denyes, this doctrine likewise cannot be tolerated. For if a Christian be not *certaine* that his believe is true, he may according to your owne confession doubt, whether it be not false

Accor-

According to your owne confelsion, I say, seeing your selfe goe about to prooue (m) that Christian (m) *Pag.* Fayth cannot be abfolutely certaine; because if it were *326. n. 4:* so, it would follow, that any least *doubting* though resisted and *inuoluntary*, would destroy it; which manifestly declares, that doubting can well consist with that sort of *uncertaine Christian Fayth* which you goe about to vent. If once way be giuen for Christians to fall vpon doubting of their Fayth, why may not they put themselues vpon an examination in good earnest, and as doubting of the grounds thereof? And if this kind of examination be lawfull, who can discommend an alteration, if they chance to find cause? as it is very possible they may, if their first assent was not infallible? How then could *S. Paul* so abfolutely *Gal. 1. 8:* say: Although we, or an Angell from Heauen should euangelize to you, beside that which we haue euangelized, be he *anathema*?

5. But let vs goe a step further. This Assertion giues way to belieue, that the contrary to *Christian Fayth* retaines some probability, in regard that no high degree of probability can of it selfe wholly deuest the opposite part of all probability, this being excluded by *certainty* alone: Mistake me not, as if I meant that the probability of one side were sufficient to bestow probability on the other. This only I say, that whosoeuer belieues any point only with probability, hath in his vnderstanding no present disposition which of it selfe is repugnant to probability for the contrary side. And if Christians must be of this disposition in their beliefe, they can haue no setled or firme resolution, neuer to imbrace the contrary of that which for

the present is their believe, which ought notwithstanding to be the resolution of euery true Christian believer.

6. This is not all. If we follow this doctrine, this other vnchristian Consequence cannot be auoided: That one may be saued, though he believe some sect contrary to *Christian Religion*, as Iudaisme, Turcisme, Paganisme, or Atheisme, with as great, or greater probability, then he believes the articles of *Christian Fayth*. For prooffe I need alleadg nothing beside what your selfe suggest. In one place you tell vs, that (n) any fayth if it be but a graine of mustardseed, if it worke by loue, shall certainly auaille with God, and be accepted of him. In another (o) you endeauour to prooue, that a probable persuation, and hope of infinite and eternall happinesse, provided for all those that obey Christ Iesus, may be able to sway our will to Obedience, and encounter with all those temptations, which flesh and bloud can suggest to auert vs from it. Ioine these two doctrines together, & the issue will be; that any probable believe of Christian verities, or euen of a God, must suffice to saluation, as enabling vs to work by loue. Now it is cleere that your graine of mustardseed, your any probable persuation or hope, are verified in any low degree of probability of fayth in Christ, or God; and yet they do not exclude equal or greater probability in behalfe of the contrary part ( for example that Christ is not the Sauour of the world, or that there is not a God: ) whence it followes that a man may attayne saluation, though he believe withequall or greater probability, that Christ is not the Sauour of the world, or that there is not a God, then is that wherewith he believes



lieues the same, and all other mysteries of Christian Fayth. Whether this tend not to Iudaisme, Turcisme, Paganisme, or Atheisme, and to the ouerthrow of all Christianity, I need not say.

7. Moreouer, who can oblige any vnderstanding man, to dye for auerring the Truth of that Fayth, wherof he proclaymes himselfe to haue no certainty? And you, O glorious Martyrs of Christ our Lord, did rather spill, then shed your blood, if you were so prodigall therof, for a truth not certainly belieued to be such. This is the very same argument, which mellifluous *S. Bernard* brings against *Petrus Abailardus*, a Progenitour of the *Socinians*, who in those dayes taught, that Christian Fayth was but *opinion*, and not infallibly certaine: (p) *Stulti ergo Martyres nostri* (sayth (p) *Epist.* this Saint) *sustinentes tam acerba propter incerta, nec dubitantes sub dubio remunerationis præmio durum per exitum diuturnum inire exilium.* *S. Paul* sayth, (q) Scarce for a iust m. in doth any dye. And we may say, who will giue (q) *Rom.* his life for a Truth? and most of all, who will not on-ly giue his life, but thinke himselfe bound vnder paine of eternall damnation to lay it downe in testimony of that, which for ought he certainly knowes, may prooue to be an vniust, and vnttrue thing? Was the precious blood of Christ our Lord, which by infinite degrees excelled that of Martyrs, shed in such abundance for purchasing probabilities? or for the impetration of Grace, to enable his seruants to dye for the truth of things, which in fine they esteemed but probable?

8. Far be it from the harts of Christians to belieue, and their tongues to professe, that a God of infinite

wisedome and goodnesse, would oblige himse to reward men with euerlasting happines, for imbracing the mysteries of Christian Fayth, which may once proue false, and to adiudge men to endles torments, for adhering to the contrary, which in the end may be found true, if Christian Fayth can possibly be false, as false it may be, if it be but probable.

9. Neuer could any doctrine be offered to the sonnes of Adam more plauisble, then that our beliefe of Heauen and Hell is but an opinion in it selfe, and no way certayne, concerning things of another world; whereas worldly pleasures, are in present possession and certaine. If the greatest certainty wherewith all Christians hitherto haue believed their fayth to abound, hath not byn able to stay the cariere of mens licenciousnesse; what shall we now expect, but, that flattered by this doctrine, they, who before did runne, will now fly, after the Idols of whatsoeuer may appeare to their soules or bodies, objects of delight?

10. No lesse liberty doth this doctrine afford for belieuing, then it doth for liuing, giuing scope to Apostasyes, and endlesse changes of Religions, as this man's fourefold alteration makes manifest, if all be true which is reported of him. In which inconstancy  
 (r) Prefa. notwithstanding he seemes to glory, stiling it (r) his  
 m. 5. *Constancy in following that way to heauen, which for the present seemes to him the most probable.* But of this more hereafter.

11. I will doe him the fauour to suppose that he holds no Religion more certainly true then that of Christians, which yet to him being not certaine, what remains in his persuation and doctrine, but that  
 for

for matters of fayth and Religion, God hath provided no certainty on earth? which is not only of very ill consequence, as I haue said, amōgst Christians themselves, but exposeth Christian Religion to contempt among the enemies thereof, and disbelieuers of it: which this man it seemes doth not value a hayre; but measuring euery body by himselfe, taxeth Christians generally to be of the like weakenes, vngroundednes, & vnselednes in their beliefe: For, sayth (s) he, (s) *Page. men may talke their pleasure of an absolute & most infalli- 327. n. 5. ble certainty, but did men generally belieue, that obedience to Christ were the only way to present and eternall felicity, but as firmly and vndoubtedly, as that there is such a Citty as Constantinople, but as much as Cæsars Commentaries or the history of Saluſt, I belieue the liues of most men both Papiſts and Protestants would be better then they are. I leaue the Censure of this Doctrinē to others: I only note, first how poore a conceit this man himselfe hath, & endeauoureth to instill into others of the ground or adhesion, which Christians vndoubtedly haue in their beliefe, making it no more solid or firme, then the beliefe of Cæsars Commentaries &c. And secōdly that it may perchance be his fortune to be really forbidden to write any more bookes, if he can make no better consequences, then to conclude the want of Fayth, or firmesse of Fayth in Christians, from the faults in their liues, seeing there may be in a manner infinite other causes, why they do not liue, as they most firmly belieue they should.*

12. This therefore, you see is his *doctrinē* concerning *Christian Fayth*; that it is weake, and weakely grounded; that it is resolued into the authority of men, as the

the beliefe of Constantinople, and Cæsars Commentaries; that a Christian may really and deliberately doubt of the points of his fayth, and yet be a Christian ( that is ) faythfull. But that which doth most manifestly discover the impiety of this doctrine, and of this his manner of arguing, is, that the reasons by which he pretends to maintayne it, induce plaine Atheisme, that is, they conclude as well, that men can haue no certaine beliefe, knowledge, or assent that there is a God, or that we are *certaine*, that *Christian Fayth* is euen so much as *probable*; which now I am going to shew.

*The Grounds of this Doctrine leade  
to Atheisme.*

C H A P. II.

1. **I** Said in the former Chapter that if a Christian be not certaine that his beliefe is true, he may according to this mans owne cōfession doubt whether it be not false. I pleaded his Confession, vpon an Argument of his which perhaps seemed to him a great subtilty, and hard to be answered, but is indeed a meere toye, and if it prooue any thing, it prooues the Title of this Chapter to be true. *If*, sayth he (t) *this Doctrine*, of the absolute certainty of Christian Fayth were true, then seeing not any the least doubting can consist with a most infallible certainty, it will follow, that euery least doubting in any matter of Fayth though resisted and inuoluntary, is a damnable sinne, absolutely destructive, so long as it lasts, of all true, and saving Fayth.

Doth

(t) Pag.  
326.

Doth not this Sophisme tend also to prooue, that if one be tempted with *inuoluntary* doubts against the Truths I spake of, he must forfeit his *certainly* that there is a God, or that Christian Fayth is *certainly* probable, and so either incurre damnation without his owne fault, which is impossible, or attaine heauen without any certaine beliefe or knowledge that there is a God, or that Christian Fayth is *certainly* probable.

2. As for the argument it selfe, it is of no moment. It doth not distinguish betwixt the *Habit* of Fayth, whereby Christians are permanently denominated *Faithfull*, and which remaines euen when we are a sleepe, and the *Act* or exercise thereof, which may be hindered by many good employments, as study or serious attention to any businesse, without the least preiudice to the *Habit* of which we are deprived only by *Voluntary* errours or doubts against it, not by those which are *inuoluntary* and *resist'd*. If this answer giue not satisfaction, let him either afford a better against his owne obiection, or else professe, that he doth not certainly belieue there is a God, or that he is not certaine, that Christian Fayth and Religion is so much as *probable*. And by the way me thinks he should reflect, that if he thinke *cuery Act* destroyes the *cōtrary habit*, and in that respect no *doubting* may consist with the habit of infallible fayth, then the Doctrine of Catholicke Diuines, that euery voluntary Act of Heresy or Infidelity is destructive of the habit of *Fayth*, should not in reason and true consequence be tearmed by him (v) *a vaine and groundlesse fancy*. (v) Pag.

3. An other argument to prooue the fallibility of 368.

(w) Pag.  
326.

Christian *Fayth*, in effect is this: (w) We pray for the increase and strengthening of our *Fayth*: Therefore our *Fayth* is not *infallible*. You might as well argue: We may pray for a high degree of happines in heauen: Therefore euery Saint in heauen is not perfectly happy. Do you not know, that there may be intension of degrees, euen in qualities which haue no mixture of the contrary? No light includes darknes, yet one light may be greater then another. Thus the most imperfect acte of fayth, is *most certaine* in the most perfect *kind* of certainty, though not *most certaine* in the most perfect *degree* of certainty: and we may well belieue that the least degree of *Christian Fayth* is incompatible with any deliberate and not resisted doubt, or vncertainty, and yet pray for the increase thereof. If you deny this, then tell me whether you may not pray for the increase of your beliefe of a God, and his Attributes, and for the strengthening of it against all temptations (rising either from the suggestions of the enemy, or from the weakenesse of mans vnderstanding in order to so high mysteryes) as also of *your certainty* that Christian Religion is probable in the highest degree of probability; and when you haue granted that you may, as I hope you will, then you will haue answered your owne argument, vnlesse you will acknowledge your selfe not to be *certaine* that there is a God, or that Christian Religion is probable.

4. A third reason wherby he endeauours to prooue that *Christian Fayth* is not absolutely *certaine*, is this in substance: That seeing, as S. Iohn assures vs, (x) *our Fayth is the victory which ouercomes the world*; if our *Fayth*

(x) Pag.  
326.

Fayth be a certaine infallible knowledge, our victory ouer the world must of necessity be perfect, and it should be impossible for any true believer to commit any deliberate sinne; How this doth follow I cannot perceiue, no more then one can inferre that Christians cannot commit as grieuous sinnes as men that reiect Christianity, because the beliefe of Christians is true, and the beliefe of others is false. The Angels in heauen and Adam in Paradise, were indued with infallible Fayth, yea and with Euidence, in the opinion of diuers good Diuines; and yet the Angels and Adam sinned deliberately, and damnably. Fayth doth direct, but not necessitate the will, which still remaying free, may choose good or euill. If he will still maintayne the argument for good, then he must be conuincied to say, that he doth not with *certainty* believe a God, or that vertue is to be imbraced, because he can doubtlesse commit deliberate sinnes against God, and vertue.

5. Not vnlike to this is another reason, (y) That *Charity* being the effect of *Fayth*, if our *Fayth* were perfect, *Charity* would be perfect, & so no man could possibly make any progresse in it. Giue me leauē to speake to your selfe; do you not see, that by this reason, if you believe in God with certainty, your loue of God must be perfect without possibility to make any progresse in it; which because it is false, it must follow, by force of your Argument, that you do not with certainty believe a God. But as for the reason in it selfe, because it concernes more then your selfe, I must tell you that it doth falsly suppose that *Charity* is both an immediate, and necessary effect of *Fayth*,

without interuention of *Freewill*, which may refuse to follow the direction of *Fayth*, and either wholly cease to loue God, or loue him, now more, now lesse. And therefore no wonder, if vpon a false supposall, that follow which is also false.

6. This is not a time to enter into long discourses, how you confound *certainty* with *perfection*, as if because *Fayth* is absolutely *certaine*, but yet *obscure*, it must be also absolutely *perfect*, which is a great mistake, for it wants the perfection of *evidence*, & hath a *possibility* annexed to it, that it may be both resisted, and reiected. But it will not be vnpleasant notwithstanding, nor vntimely to stand a while, and see how excessiuely confident you are of the strength and force of the foresaid Arguments, and the contentment which you take in them. Thus you speake of them: (2) *These you see are strange and portentous consequences, and yet the deduction of them is cleere and apparent, which shewes this doctrine of yours (you meane our doctrine of the infallibility of Christian Fayth) which you would faine haue true, that there might be some necessity of your Churches infallibility, to be indeed plainly repugnant, not only to Truth, but euen to all Religion and piety, and fit for nothing but to make men negligent of making any progresse in Fayth, or Charity. And therefore I must intreat and adiure you, either to discouer vnto me (which I take God to witnesse I cannot perceiue) some fallacy in my reasons against it, or neuer hereafter open your mouth in defence of it.* I answer, it seemes to me, that your reasons are already sufficiently prooued to be fallacies, since from them either nothing can be deduced for your purpose, or else you must acknowledge your  
selfe

(2) Pag.  
326.327.



selfe to haue no *certainty* that there is a God, that vertue is to be imbraced, or that Christian Fayth is euen probable.

7. And yet I adde, that you must in another respect also solve your owne obiections. Remember these your words: (22) Yet all *This I say not, as if I doubted* (22) Pag. that the spirit of God being implored by deuout, and humble prayer, and sincere obedience, may and will by degrees aduance his seruants higher, and giue them a certainty of adherence, beyond their certainty of euidence. And els where: (a) Gods spirit if he please may work more, a certainty of adherence beyond a certainty of euidence. Now you cannot deny but that these men may be tempted against their Fayth by *involuntary doubting*; that they may increase in it; that they may commit some deliberat sinne; and may make daily progresse in Charity and good workes, euen by the greater increase of their Fayth: and yet you graunt them a certainty of adherence, beyond their certainty of euidence. And so in this case your selfe must answere your owne arguments, and confesse them to be but fallacies. Euen your maine reason, that Christian *Fayth* can be endued with no stronger certainty then the probable motiues on which it relies, by this selfe same instance is proued a *Sophisme*. For now you grant a *certainty* of Fayth not without probable arguments of credibility, yet not for them, it being more certaine then they are; and therefore you are still put vpon a necessity of answering your owne arguments. And whereas pag. 330. you make a shew of answering this particuler obiection, really you do not answere but plainly contradict your self, labouring to proeue that it is impos-

fible that there should be a certainty of adherence beyond the certainty of euidence, as the Reader may cleerly see, and shall be demonstrated in due time.

8. One thing more I must not let passe, and it is, That whereas you say, We would fayne haue Christian Fayth belieued to be infallible, *that there might be some necessity of our Churches infallibility*; it seemes you are apt inough to yield infallibility to Gods Church, if once it be granted that Christian Fayth is infallible. And with good reason. For seeing you teach that vniuerfall Tradition and other arguments of credibility, cannot produce an infallible beliefe of holy Scripture, and of the mysteries belieued by Christians; it must follow, that some other infallible meanes must be found out for the propounding to vs the holy Scriptures: which other infallible meanes euen according to your persuation, being not Scripture it selfe, nor euery mans priuate spirit, there remaynes only the authority of the Catholicke Church, which as an instrument of the holy Ghost, may be an infallible propounder both of Scripture and all diuine verities. Wherein there is a large difference betweene the Church and other Iudges. These in their sentences or determinations intend not to deliuer points of *infallible Fayth*, as the Church must intend, and do it, if once it be granted, that from her we must receiue holy Scriptures, and belieue them with a certaine and *infallible assent of Christian Fayth*.

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 The second Doctrine.

*That the assurance which we haue of  
Scriptures, is but morall.*

## C H A P. I I I.

1. **T**His man magnifies holy Scriptures in many places, as the only thing on which he relyes his Saluation; but whosoever shall walke along with him from place to place, & marke well his wayes, will find that they lead to the quite contrary, and shew that he neither doth value them to their right worth, nor doth lay any other grounds, but such as are more apt to breed disesteeme then esteeme of them. This may be seene, in that he teacheth, (b) That our assurance that the Scripture hath been preserued from any materiall alteration, and that any other booke of any profane writer is corrupted, *is of the same kind and condition, both morall assurances.* (b) Pag.  
141. 62.

2. If this may be allowed, it must necessarily follow that the assurance which we haue of Scripture must in degree be much inferiour to the assurance which we haue of such bookes of prophane Authors as haue a more full testimony and tradition of all sorts of men, to wit, Atheists, Pagans, Iewes, Turkes & Christians; whereas the bookes of holy Scripture, are either vnknowne, or impugned by all except  
Chri-

(c) Pag.  
116.

Christiās, & by some also who would beare the name of Christians, and consequently the morall assurance of them, and of the incorruptednesse of them, is the much the lesse, and of lesse morall credit. And by so same reason whosoever builds vpon this mans grounds, cannot haue so great assurance that there was a Iesus Christ, that he had disciples, and much lesse that he wrought wonderous things, and lesse then this, that thote wonders were true miracles; as that there was a Cæsar, Alexander, Pompey &c. or that they fought such battailes, and the like. For these things descend to vs by a more vniuersall tradition, then the former. Do not your selfe speake thus? *We haue as great reason to belieue there was such a man as Henry the Eight King of England, as that Iesus Christ suffered vnder Pontius Pilate.* You should haue said; we haue greater reason to belieue it, if we consult humane inducements only, and consequently if Christian Fayth be not absolutely infallible, euen about the motiues of credibility, we are more certaine that there was a King *Henry*, then a *Iesus Christ*: A thing which no true Christian can heare without detestation.

(d) Pag.  
116.

3. That which followes out of the same 116. page, is of the like nature, laying a ground for vnwary people to reiect Scripture; For, hauing spoken of some barbarous Nations, that belieued the doctrine of Christ, and yet belieued not the Scripture to be the word of God, (d) for they neuer heard of it, and *Fayth comes by hearing*; you adde these words: *Neither doubt I, but if the bookes of Scripture had byn proposed to them by the other parts of the Church where they had been before receiued, and had been doubted of, or euen reiected by those*  
barba.

barbarous nations, but still by the bare beliefe, and practise of Christianity they might be saved, God requiring of us vnder paine of damnation, only to belicue the verities therein contained, and not the diuine authority of the bookes wherein they are contained.

4. If this be granted, why might not any Church haue reiected the Scriptures being proposed by other parts of the Church? And why may not we do so at this day? Nay seeing *de factis* we know the verities of Christian Fayth by Scripture only, according to your doctrine; we cannot be obliged to belicue the Scriptures, because the verities therein contained are necessary to be belicued, (for this very necessity you cannot belicue, but by belieuing aforehand the Scripture) but contrarily you may reiect the verities themselves. if you be not preobliged to belicue the diuine authority of the bookes wherein they are contained.

5. Againe, you say that Scripture is the *only Rule* of Christian Fayth, (e) yet it is not necessary to Saluation to belicue it *to be a rule of Fayth, no nor to be the word* (e) *Cap. of God.* The first part of this doctrine is the scope of your whole second Chapter. The second is taught purposely, and at large in the same Chapter (f) *pag. (f) Pag. 116. n. 159.* Ioyne these two assertions, and the Conclusion will be; That we are not obliged to receiue that which is the only ordinary meanes of attayning Christian Fayth, namely the Scriptures. And therefore in the ordinary way, we cannot be bound to embrace Christian Fayth, seeing it cannot be compassed without the meanes to attaine to it. For how can one be obliged to attayne an end, and yet be left free to reiect the only meanes of atchieuing that end? I am the

freer to make this question, because you concurre with me in the answer, when you say: (g) *It was necessary that God by his providence should preserve the Scripture from any undiscernable corruption, in those things which he would have knowne; otherwise it is apparent it had not been his will that these things should be knowne, the only meanes of continuing the Knowledge of them being perished.* Now is it not in effect all one, whether the Scripture haue perished, or whether it be preserved, if in the meane time we be not bound to believe, that it is the Rule of Fayth, and word of God? Nay, seeing as things now stand we may find the verities contayned in Scripture, sufficiently expressed in innumerable other bookes, we may at this present in conformity to your doctrine reiect all the holy Scripture, contenting our selues with the contents thereof taken from other Authors, and not from the writers of the Bible.

6. The Doctrine which he carryeth through his whole Booke, but particularly insisteth vpon in his third Chapter, that we cannot learne from Scripture it selfe that it is Canonically, but only from Tradition of men, deliuering it from hand to hand, is no lesse iniurious and derogatiue to holy Scripture then the former, speaking of men in his sense, that is, not as endued with any infallible assistance of the holy Ghost (which Catholicks believe of the Church) but only as wise, or many men, or for the like human qualifications; for to this effect he sayth: (h) *Tradition is a principle, not in Christianity, but in Reason, not proper to Christians, but common to all men.* This is certainly the right course to blast the Authority of holy Scripture,

not

(h) Pag.  
72. n. 51.

