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D. M. ROGERS

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LAWRENCE ANDERTON

One God, One Fayth

1625

ANDRES DE SOTO

The Ransome of Time

Being Captive

1634

LAWRENCE ANDERTON

One God, One Fayth

1625

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One God , One Fayth.

O R

A DISCOURSE
A G A I N S T

Those Lukewarm-Christians, who extend
Saluation to all kinds of Fayth and Re-
ligion; so, that the Professours do belieue
in the Trinity, the Incarnation, the Pas-
sion &c. howsoeuer they differ in other
inferiour Articles.

Written by W. B. Priest.



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

Because thou art Lukewarme, & neyther
cold, nor hoat, I will vomit thee out of
my mouth. *Apo. 3.*

Permissu Superiorum. M. D C. XXV.



Academia Cantabrigiæ
Libet



THE PREFACE

to the Reader.

GOOD READER,



Such are the lamentable Tymes, wherein we lyue, as that, they not only bring forth Men, who with great contention and heate of dispute, do undertake to mantayne particuler Errours, directly repugnant to the Scriptures, and the iudgment of Christ his Church; But also they affoord some others (as my owne experience assureth me, taken from my conuersing with diuers such, during my long endurance in England, and before my departure from thence) who are not affrayd to entertayne all Religions, with such a cold Indifferency, as that they hold, that Salvation may be obtayned in any Religion, if so the Professours

A 2 there

4 TO THE READER.

thereof do believe only in the Trinity, the Incarnation, and such fundamentall points of Christianity; whether they be *Papists, Protestants, Anabaptists, Brownists,* or any other of these later Sects. They heerupon further teach, that we are not obliged, vnder payne of any spirituall losse, to imbrace any one of these Religions, before another; icomefully uaducing all others, who exact a more particular, and articulate beliete of our Christian mysteryes.

And thus these ADIAPHORISTS in Religion (whose secret pulke doth indeed beate vpon *Atheisme*) disclayme from all necessity of Truth, euen iultifying the defence of Errours, vnder the title of Errours; and houlding only this One mayne Controuersy in Christian Religion; to witt, *That in Christian Religion, there are no mayne CONTROVER- SIES.*

Against these *Ambi-dexter Christians*, (so to call them) who drawe their Soules perdition in the ropes of a supine and careles security, I haue thought good to vndergoe the wryting of this short ensuing Treatise, styling it; *One God, one Fayth,* according to the words of the (1) Apostle; im-

(1) *Ephes.*

THE PREFACE.

§

implying hereby, That, as there is but one God, and not many; so this one God wiloe truly worshipped (for the sauing of our Soules) with one, only, entyre, and perfect Fayth, and not with multiplicity of Religions.

Now to make the passage more euen to this discourie, by taking away some tacite Obiections, much insisted vpon to the contrary by our *Omni filians* in Religion, these men thus dispute: God is most mercenull, & therefore it would be much repugnant to his infinite Mercy, to damne for all eternity, any Man that beleuen in him, and in Iesus Christ as his Redeemer; so that withall, he forbear doing of all wrong, and do leade a vertuous (at least a morall) life; though in other Articles of lesser importance, perhaps he may erre.

To this I answer with the Apostle:
(2) O altitudo diuitiarum sapientia & scientia Dei? Gods Iudgments are inscrutable, and are to be admired, not to be searched after. Yf it was his diuine pleasure, for one only Sinne (and that but in thought committed, as Deuines hould) to damne many thousands of Angells for euer; If further he did not forbear to punish all

(2) Rom.

11.

Mankind with infinite Miseryes for his first Parents fault, committed only in eating of a forbidden Aple; if lastly it pleased hym, during seuerall thousandes of yeares, to make choyce only of the *Jewish Nation* (a handfull of the whole earth) for his elected People, and to suffer all the rest of the world (till our Sauours coming) to lye drowned in Idolatry, and to be damned, some few Gentills only excepted: And if also after our Sauours Incarnation, he vouchsafed not for the space of many ages to enlighten whole Countreyes, with the Gospell of Christ, but permitted them to continue (to their Soules eternall damnation) in their former Idolatry & Heathenisme, yea suffering to this very day (& how long yet after, his diuine Majesty only knoweth) diuers vast Countreyes to perseuere in their foresaid Infidelity:

Yf now (I say) this proceeding in God is best liking to himself, and that for the same, it were blasphemy to charge him with Iniustice, or Cruelty: (For (3) shall the Clay say to hym that fashioneth it, *What makest thou?*) then dare any man expostulate God of Iniustice, and want of Mercy (for his diuine Goodnes

is

T O T H E R E A D E R . 7

is nothing but Mercy and Iustice: (4) *misericordia & veritas obuierunt sibi, Iustitia &* (4) *Psalm.*
Pax osculata sum:) If he suffer men to pe- 34.

rieth eternally for want of an entyre, complete, and perfect fayth in all the Articles of Christianity, especially in these tymes, when no Christian can pretend for excuse any inuincible ignorance in matters of Fayth, by reason, that all the true Articles of Christian Religion are sufficiently propounded, and diuulged by Gods Church to all Christians whomefoeuer? Therefore thouching Gods secret Iudgments, and disposall in these matters, we will conclude, and confesse with the Prophet Esay: (5) *Deus iudicij Do-* (5) *Psalm.*
minus. 30.

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

To this we reply: That heere is no

A 4 want

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want of charity in the Catholikes, but rather a most vehement and burning Charity. For what greater Charity can there be, seing it is an vndeniable Truth, That Men dying in a false Faith, cannot be sau'd, then to premonish, and forewarne with all conuenient sedulity and endeavour (6) *opportune*, *importune*, their Christian Brethren of so great a danger, as the euerlasting losse of their Soules cometh vnto? No; the soules interminable weale or woe is not a matter of Complement, that so for Ceremony, the remembrance thereof is to be forborne to be inculcated, and often spoken of; especially where the most certaine truth of the matter insisted vpon, and the charitable intention of the speaker, do warrant the discourse.

And if Catholikes must be censured vncharitable, for these their so wholesome Admonitions; then by the same reason, the Apostle himselfe is to be included within the like fault, who se-

(7) *Tit. c.* uerely (7) chargeth vs, to flie the company
 3. & society of an Heretike; & of him who
 (8) *Galat.* (8) rangereth Schismes & Heresy'es among
 5. those sinnes, the workers whereof shall
 not attayne the Kingdome of God. In
 like

TO THE READER.

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like sort, the auncient Fathers of Christs Church (I meane, *Augustin, Ambrose, Ierome, Cyprian, Epiphanius, & the rest*) must stand chargeable with the like want of Charity, for their anathematizing and condemning (both in generall Councells, and in their particuler writings, & Catalogues of Heresies) all such men, as did hold any erroneous opinions touching Fayth, against the then present Church of God.

But to returne more particularly to the Subiect of this Treatise. The source from whence this *Libertinisme* in beliefe (impugned heere by me) did take it origen and beginning, is the contempt of the authority of Christs Church, and the assumed authority of ech mans priuate Spirit. For thus reasoneth the *Neutrallist* in Religion: *Both the Papists and Protestants do agree in belieing the Trinity, the Incarnation, the Passion &c. But they maynly dissent touching Purgatory, praying to Saints, Freewill, Sacrifice of the Masse &c. Therefore I will imbrace and follow the acknowledged doctrine of them both (meaning the Doctrine of the Trinity, the Incarnation, the Passion) and hold it necessary only to Saluation, since in it all fides do conspire. But seeing the dissensions in religion amonge the Papists and the Protestants, are of*

these secondary and lesse principall points only, (to wit, Purgatory, prayer to Saints &c.) and seeing it is impossible, that both the Protestant and the Papist should teach truly in the sayd Articles (for they teach meere contrary doctrines therein, so as if the one side teach true, it necessarily followeth, that the other side teacheth false:) And further ; seeing I have no more reason (once reiecting the authority of Gods visible Church) to belieue the one partie, more then the other, and it is impossible for me to belieue them both : Therefore my priuat Spirit biddeth me to belieue neyther ; but to hould the doctrines of Purgatory, prayer to Saints, Freewill, &c. and all other controuerted points of Fayth, at this day, betweene the Papist and the Protestant, to be matters meereley accessory, and of such indifferency, as that neyther the true, or false beliefe of them can further, nor hinder my Saluation.

Thus farre argueth our *Newtrallist*, who whyles he wilbe of all Religions, is indeed of no Religion. Then which (as if Religion were but a meere abstracted *Notion in the mynd*) what can be excogitated to be more impious and Athiestical in it selfe? more repugnāt to the sacred Scriptures? more crosse to the practise of all Antiquity? and (as heerafter shall be proved)

ued) more aduerse to all naturall Reason?

But (*good Reader*) as vnwilling to trāsgresse the accustomed limits of a Preface, I will detayne thee no longer; only for some delibation, and tast of the Subiect heerater handled, I will conclude with the sentence and iudgment of *S. Augustin*, passed vpon the *Pelagians*, who believed in the Trinity, in Christ, and his Passiō, were men of honest and morall conuer-
sation; yet for houlding, That only by the force of Nature, without the assistance of Gods grace, a Man was able to exercise vertue, & flie vice (a point no more fundamentai, then most of the Cōtrouersies betweene the Catholikes & the Protestants) they are registred for Heretikes by *S. Augustin*, and consequently not to be (in his iudgment) in state of Saluation: His words are these: (9) *Nec tales sunt Pelagiani, quos facile contēnas, sed continenter viuētes, atque in omnibus operibus laudabiles: Nec falsum Christum, sed vnum, verum, aequalemq; Patri, & coaeternum, veraciterq; hominem factum, & venisse credentes, & venturum expectantes; sed tamen ignorantes Dei iustitiā, suam constituere volentes, Hæretici sunt.* Thus *S. Augustin*, with whom I end, leauing thee
(*Cur-*

12 **THE PREFACE.**
(*Curteous Reader*) to the deliberate, and
studious perusal of these ensuing Leaves,
and intreating most earnestly the prayers
of all good Catholikes, for the remission
of my infinite sins, & for a happy houre
of the dissolution of my old, and decayed
Body.

*Thy Soules wellwishing
friend. VV. B. P.*

THE



The Contents of the ensuing Treatise .

- T**HAT a man, who belieueth in the Trinity, the Incarnation, the Passion, &c And yet belieueth not all other Articles of Christiā Fayth, cannot be saued. And first of the definition of Heresy, and of an Heretike. Chap. 1. 1.
- The foresayd Verity proued, from the Holy Scripture. Cap 2. 2.
- The same proued from the definition, nature, and propriety of Vnity in Fayth. Cap. 3. 3.
- The same proued, from the want of Vnity in Fayth, between the Catholike and the Protestant, touching the Articles of the Creed. Cap. 4. 4.
- The same eident, from the like want of vnity in Fayth betweene the Catholike and Protestant, in Articles necessarily to be believed, and yet not expresse in the Creed. Cap. 5. 5.
- The same proued from the authority, or priuiledge of Gods Church in not erring, eyther in her definitions of Fayth, or condemnation of Heresies; 6.

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fies; and first by Councells. Chap. 6.

7. *The same proved from the like infallible authority of the Church in not erring, manifested from the testimonies of particuler Fathers. Cap. 7.*

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

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

10. *The same proved, by arguments drawne from Reason. Chap. 10.*

11. *The same proved, from the different effects of Catholike Religion and Protestancy, touching Vertue and Vice. Chap. 11.*

12. *The same Veritie proved, from the fearefull deaths of the first broachers of Protestancy. Ch. 12.*

13. *The same confirmed from the doctrine of Resuscancy, taught by Catholikes & Protestants. Ch. 13.*

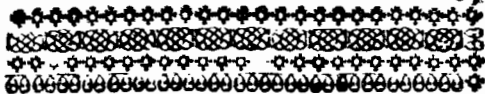
14. *The same manifested, from the writings of the Catholikes and Protestants, reciprocally charging one another with Heresy; and from the Insurrections, Warrs, and Rebellions begun only for Religion. Chap. 14.*

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

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

17. *The Conclusion of the whole. Chap. 17.*

THE



THAT A MAN, WHO BELIEVETH IN
*the Trinity, Incarnation, Passion &c. And yet
 belieueth not all other Articles of Christian
 sayth, cannot be saued. And first, of the defini-
 tion of Heresy, and an Heretike.*

CHAP. I.

BEFORE we come (*good Reader*) to dispute particularly of the Subiect of this Discourse, I hold it most conuenient in place of a short *Prolegomenon*, or Preface, to prefixe, and set downe the true definition of Heresy, or an Heretike, since this method will giue light to this whole ensuing Treatise, (diuers passages thereof being principally founded vpon the definition, and nature of Heresy,) and will best manifest, what opinions be Heresy, and what men, Heretikes; and consequently, (seing Heresy is incompatible with saluation, and cannot stand with the purchase of Heauen) will demonstrate, that not any one Religion (professing the
 name

name of Christians) which doth maintaine but one Heresy, can iustly promise to it selfe, the hope of Eternall life.

Well then, *Heresy*, or *Hæresis*, as we tearme it in Latin, is a Greeke word, signifying as much as, *Electio*, Election or Choyce; comming of the Greeke verbe *αἰρέω*, in Latine, *Eligo*, to *Choose*, or make Choyce of, as (a) Tertullian, and S. Ierome (b) do well note; so that this word *Hæresis*, originally, & primitiue signifieth *Election* or *Choyce* (as is said) in generall: yet because they, who deuide themselues by maintaining false opinions from the Church of Christ, do make choyce of these their new opinions, and so therby do separate themselues from the Church, therefore this word *Hæresis* (loosing it former generall signification) is restrayned by the Apostles, and the Ancient Fathers, through an Ecclesiasticall vse, acceptance, and appropriation (which course we find holden in diuers other wordes, now taken by the Church, in a secondary acceptance) to signifie anie false, or new opinion in Religion among Christians, of which a man maketh choyce, & pertinacionally defendeth against the Church of God; and the maintainers therof are

com^o

(a) lib. de
præscriptis
c. 5.
(b) in c. 5.
Epist. ad
Galat.

commonly styled, *Heretikes*. Thus three things necessarily concur, to make any false opinion, *Heresy*, and the defendours thereof *Heretikes*. First, it must be some error touching the Faith of Christ: And the reason hereof is, because he that neuer professed or imbraced the Christian Faith, is not an *Heretike*, though he erre, but a *Jew*, or a *Pagan*, and *Heathen*. This is the doctrine of S. (c) Thomas, & of all learned men. The second condition necessarily concurring to euery *Heresy* is, that there be an errencous iudgment in the vnderstanding of him, who maintayneth the *Heretic*; from whence it followeth, that an externall deniall of a mans Faith, is not *Heresy*, except it proceed from an internall error of the vnderstanding; but is rather to be accompted dissimulation, or schisme, as S. Thomas (d) teacheth.

The third and last condition is, that this error be maintained with great obstinacie against the authority of Christs Church, teaching the contrarie doctrine, and that the defendour thereof being admonished of his error, will neuertheless openly resist the authority of the Church therein, seeing, if he be admonished by the Church of his Error, and instantly therupon do forsake his false opinion, he is to be accompted,

B only

(c) *quæst.*
II. art. 50

(d) *quæst.*
10. 2. 2.

13 *One God, One sayth.*

only erroneous, and his false doctrine only
an Error.

(e) *L. 18. de
civit. Dei.
c. 91.*

This agreeth to that of S. Augustine: (e) *Qui in Ecclesia Christi aliquid prauum sapiunt, si correpti, ut sanum rectumque sapiant, resistant contumaciter, suaque pestifera & mortifera dogmata emendare nolunt, sed defendere persistent, Haeretici fiunt; & foras exeuntes, habentur in exercitibus Haereticis.* That is, *Who believe any false or wrong opinion in the Church of Christ, and being counsailed and admonished thereof, do contumaciously and stubbornly resist, and will not recall their pestiferous and deadly opinions, but do persist in defending of them, they are thereby become Heretikes; and so departing out of the Church, they are taken for such, as rent forth open, and willfull Heresies.* Thus S. Augustine.

This Construction (both touching the foresaid definition of Heresy, in taking the words *Heresis*, and *Haeticus*, in an euill restrained, and appropriated sense) is warranted by the Apostle, by the Auncient Fathers, and lastly (to omit the like acknowledged iudgment of the Catholikes) by the

(f) *1. Cor.
21.*

learned Protestants. By the (f) Apostle: for thus we find him to say: *There must be Heresies among you, that they which are approoued*

(g) *Galat.
5. 19. vid e
Testam. no-
uum. 1576.*

among you, may be knowne. Againe; (g) *The workes of the flesh are manifest, which are adulterie, fornication &c. seditions, Heresies &c.* As also,

¶ So (h) A man, that is an Heretike, after the first (h) Tit. 3^o
 & second admonition, auoyde. And (i) finally: (i) Act. 5^o
 Those, which were of the Heresie of the Sadduces &c. laid hands vpon the Apostles.

By the Auncient Fathers: For S. Ierome (k) in ca. 2^o
 (k) shewing the difference betweene He- ad Titum.
 resie and Schisme, thus defineth Heresie:
Heresis est, qua peruersum dogma habet. Heresie is
that which containeth a peruerse & froward opi-
nion. And S. Augustine (l) defineth Here- (l) l. de fide
 tikes in these wordes: *Heretici sunt qui de Deo & simbo-*
falsa sentiendo, fidem violant. Heretikes are those, lo. ca. 10.
who do violate their faith, by houlding false opi-
nions touching God.

By the Protestants: For to name one or
 two among many, M. (m) Ormerod a most (m) Dial.
 forward Protestant, thus defineth an Here- 2.
 tike: *He is an Heretike, who so swarueth from the*
wholesome doctrine, as contemning the iudgment
both of God, and the Church, persisteth in his opi-
nion &c. With whom conspireth D. Couell
 (n) saying: *Heretikes are they, who directly gain-* (n) Exam.
say some article of our faith. p. 199.

Now, out of this former definition of
 Heresie, I am to promonish the Reader of
 three pointes (the which in the perusing of
 this Treatise, I would haue him often to
 call to remembrance:) first that: euery He-
 resy is maintained (as is aboue taught)
 with obstinacie, against the authoritie of

(o) *1 Tim.*

2. 29.

(p) *Tit.* 3.

the Church of God, and therefore the maintainers thereof are said by the Apostle, (o) *that they went out of vs*, that is, out of Gods Church: and for the same reason the Apostle (p) doth pronounce an Heretike, *to be condemned by his owne judgment*; because he preferreth his judgment, before the judgment of the whole Church. From which consideration it followeth, that what man soeuer holdeth an erroneous opinion, touching Christian Faith, and being aduertized therof by Gods Church, and not captiuating his judgment in all humility thereto, is therby become an Heretike. And such is the state of Catholikes and Protestants; since the one doth euer reciprocally charge and condemne the other with false doctrine; and therefore seing the Church of Christ must be with the one of them, it followeth, that the other not submitting their judgment to it, are proclaymed therby Heretikes. And thus it may sometimes fall out, that the first Inuentour of a false opinion may be no Heretike, as maintayning it before it be condemned by the Church; whereas the Professours of it, after its condemnation, are become Heretikes; according to that of (q) Vincentius Lyrinensis: *O admirable change of things! the authours of one and the same opinion are esteemed Catholikes; and they*

(q) *l. aduersus
Hereses.*

their followers are iudged Heretikes : Thus we see that pertinacity of iudgment doth euer consummate an Heresy.

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

The third is , that the forsayd definition of Heresy (being the only true definition, and acknowledged for such on all sides) is not restrayned eyther in it selfe , or by the meaning of the Apostle , only to the most supreme, & (as they are called) fundamental points of Christian Fayth, as of the Trinity, the Incarnation of Christ, his passion, the Decalogue, and the Articles of the Creed ; but it is extended, in it own nature (considering that according to al *Art*, the definitiō and the thing defined, ought to be of an equall latitude or extent) to any erroneous opinion whatsoever , frowardly defended by a man , and impugned by the Church of God : So, as it is as perfit an Heresy (and the believers therof are as true Heretikes) to

deny that there is a Purgatory, or to deny Freewill, praying to Saints, the doctrine of Indulgences, the necessity of Baptisme, or any other Article affirmed by Catholikes. (granting the doctrine of Catholiks in these Articles to be true) as to deny the Trinity, the Incarnatiō of Christ, his death, Passion, &c. supposing the denyall of these to be but Heresies. And a man shalbe aswell dāned in Hell for denying these former, as for these other; though the denyall of these latter do exceed the other in malice, ūnce the blasphemies of them are in themselves more wicked & heynous. And thus much touching the definition of *Heresy*, or an *Heretike*, which being iustly premised, we will come now to the mayne Controuersy handled in this Treatise.

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

C H A P. II.

NOW then to beginne to fortify and warrant this vndoubted truth, *that euery Christian cannot be saued in his owne Religion*, I will draw my first kind of Prooue frō the sacred wordes of holy Scripture. And these testimonies shalbe of three sorts; One cōcerning Heretikes textes which are not restrai-
 ned

ned to any particular Heresies, but deliuered of Heresy in generall. The second branch of authorities shall touch Heretikes, euen for certaine particuler Heresies, different from denying the Trinity, the Incarnation of our Sauour, his Passion, & other like principall and fundamentall articles of Christian Religion. The third shall containe the necessity and dignity of Fayth, without any restriction to the pointes or articles, which are to be believed.

And first to beginne with the first: We read the Apostle thus to speake of an Heretike in generall: (a) *A man that is an Heretike, after the first or second admonition auoyd, knowing that he, that is such, is subuerted, and sinneth, being condemned by his owne iudgment.* Where (we see) the Apostle commaundeth vs to *auoid an Heretike*; which he would neuer haue done, if the sayd Heretike had bin in state of Saluation: The Apostle further adding this reason, *in that he sinneth*, and in that such a mā, as being a pertinacious & willfull Heretike, is *condemned by his owne proper iudgment*; that is, because he aduanceth his own iudgment about the iudgment of Gods Church; and because he needeth not that publike cōdemnation of the Church, which vpon other offenders by way of Excommunication is inflicted. Of which text of the Apo-

(a) *Epist. ad Tit. c. 3.*

(b) *Lib. de
prescript.
c. 6.*

stle, Tertullian both pithily and excellently giueth his glosse saying: (b) *Quia & in quo damnatur, sibi elegit.*

(c) *1. Thess.
cap. 3.*

Moreouer the Apostle elsewhere coniu-
reth (as it were) in the name of Christ, that
we should auoyd all false belieuers in these
words: (c) *We denounce vnto you (Brethren) in
the name of our Lord Iesus Christ, that you with-
draw your selues from euery Brother walking in-
ordinatly, and not according to the Tradition, which
they haue receiued of vs.* This place concerneth
Fayth and doctrine (as the whole Chapter
sheweth:) But if those men heere to be es-
chewed, were in state of Saluation, they
ought not then to be eschewed. Agayne,
this text cannot haue referēce to those, who
deny the Trinity, Incarnation, and Passiō,
seeing the denyers of those high Articles
are not Brethren in Christ; and yet the A-
postle sty leth them *Brethren*, whom he heere
reprehendeth. The Apostle also in another
place thus forewarneth: (d) *The workes of the*

(d) *Epist.
ad Galat.
c. 5.*

(*) *or He-
resis, ac-
cording to
the Testa-
ment of
an. 1576.*

*flesh be manifest, which are fornication, vncleanes,
impurity &c. dissensions (*) Sects &c. They which
do these things shal not obtayne the kingdom of God:*
where we see, there is expresse mention
made of *Sects*, and that the maintainers of
any Sects in opinion of Fayth, much more
of any Heresy (which is euer auerred with
greater contumacy and frowardnes, and
with

with neglect to the Churches Authority) shall not enter into the kingdome of Heauen : From which testimony we may further conclude, that as one only act of fornication barreth a man from the kingdome of God, so also one Heresy excludeth him from the same.

A fourth place is this : (e) I desire you Brethren, to mark them that make dissensions and scandalls, contrary to the doctrine which you have learned, and auoyd them ; for such do not serue Christ our Lord. But if such men be to be auoyded, and do not serue Christ, then no doubt they continuing in that state, cannot be saued. (e) *Epiſt. ad Rom. c. 16.*

Fiftly, the Apostle speaketh of certaine men, saying of them : (f) *Quidam circa fidem naufragauerunt* : Certaine men haue made shipwracke of their Faith. Where the Apostle vseth the Metaphore of shipwracke, thereby to expresse more fully, that Heretikes once falling out of the shippe of the Church of Christ, are cast into the sea of eternall damnation. (f) *1. Tim. 1.*

To conclude, the Euāgelist S. Iohn speaketh of all Heretikes in generall, not embracing the Doctrine of Christ (within which all secondary questions of Christian Religion are contayned) in this sort : If any (g) man come to you, and bring not the doctrine of Christ. (g) *2. Iohn.*

Christ, receaue him not into your house, nor say: God saue you, vnto him. But a man is bound in charity to suffer any one, which is in state of Saluation, to come into his house and to salute him, or say, *God saue him.* Now what can be replyed against these former texts? It cannot be sayd, that they are meant only of such Heretikes, as deny the mysteries of the Trinity, the Incarnation of Christ, his Passion, and such like supreme points of Christian Religion. This (I say) cannot be auerred, for these reasons following: First because those, who in the Apostles tymes denied these principall points of Christianity, could not be truly termed Heretikes, but rather Iewes or Heathens; seeing he is an Heretike truly (as is aboue shewed) who was once a member of Christs Church by Faith, but after ceaseth to be therof, by erring in some secondary points, touching Christian Faith. Secondly, by reason that (according to the true definition of Heresy or Heretikes, aboue set downe) the former texts haue a necessary reference to all Heresies and Heretikes whatsoever, whether the subiect of the sayd false opinions be smal or great. Thirdly, because that in the former texts of Scripture there is no restriction of the word *Hereticus*, or *Hæresis*, to the chiefe or highest points of Christian Religion;

gion; but it is extended to all kind of Heretikes and Heresies whatsoeuer, euen by the Apostle without exceptiō; who (no doubt) if he had vnderstood Heretikes, or Heresies only in the greatest points (admitting such mē for Heretikes) would accordingly haue retrayned his words (at least in some one text or other among so many) only to these kind of Heretikes. But not to leaue the least shew of refuge or euasion herein, I will produce some passage of holy Scripture, in wch the mantayners of particuler errours, euen in lesser points, then the highest articles of Christianity, are censured by Christs Apostles, to be deprived of eternall Saluation.

And first we find S. Paul thus to prophesie: *In the later (b) times, certaine shall depart from the Faith, attending to spirits of errour, and doctrine of deuils, and forbidding to marry, and to abstaine from meates &c.* Heere the Apostle prophesieth (according to the iudgment of (i) S. Chrystom (k) Ambrose (l) Ierom, & (m) Augustin) of the Heretikes Encratites, Marcionites, Ebionites &c. who denyed matrimony, as a thing altogether vnlawfull, & prohibited absolutly, and at all times the eating of certaine meates, as creatures impure: Now these Heretikes believed in the Trinity, the Incarnation &c. yet euen for these two former Heresies, touching marriage

(b) 1. Tim.
cap. 4.

(i) Hom.
12. in 1.
Tim.

(k) Vpon
this place.

(l) l. con-
tra Iouin.
cap. 1.

(m) Har.
25. & 40.

riage and eating of meates, they are sayd by the Apostle to *depart from the Faith of Christ, and to attend to the doctrine of deuills.* But such as leaue the Faith of Christ, and attend to the doctrine of Diuells, are not in state of Saluation. In my iudgement, this one authority alone is sufficient to ouerthrow this phantasia of our *Newtrallists*; since the words are diuine Scripture, the Heresies reprehended no fundamentall points of Religion, but of as little or lesser consequence, then the Controuersies betwixt the Catholikes and the Protestants: & yet the maintainers of them are accompted to *depart from the Faith of Christ, and to attend to the doctrine of deuills.*

A second place shalbe that of the former Apostle; who writing of certayne Heretikes erring, touching the Resurrection of the Body (though the article of the Resurrection it selfe they believed) sayth thus: (n) *Their speech spreadeth like a Canker, of whome is Hymeneus and Philetus, who haue erred from the truth, saying, That the Resurrection is already past, and haue subuerted the Faith of some.* These men believed all the mysteries of the Trinity, the Incarnatiō &c. yet for erring only, touching the Resurrection of the body, they are sayd to *erre from the truth, to subuert the Faith of some:* and that

(n) 2. Tim.
cap. 2.

that as Canker neuer leaueth the body, till by little and little it wasteth it away; so their speeches by degrees, poyson and kill the soules of the hearers. From which is evidently followeth, that these Heretikes continuing and dying in the foresaid Heresie could not be saued: since that faith, *which erreth from the truth, which subuerteth the true faith of Christ in others, and which in killing and destroying resembleth a Canker, cannot afford Saluation to its Professours.*

Another passage, which heere I will vrge, is that of S. Iohn, who calleth certaine Heretikes, *Antichrists*, saying: *(o) Now there are become many Antichrists, who went out of vs, & were not of vs; for if they had byn of vs, they would surely haue remained with vs.* These Heretikes believed in the Trinity, in the Incarnation of Christ, that he dyed for the saluation of the whole world; & only they erred touching the Person & Natures of Christ; & yet they are figuratiuely stiled *Antichrists*, and are said to depart out of the Church of Christ; but no saluation is reserved for *Antichrists* and *Apostataes*, leaving the Church of Christ. And thus much out of Gods hojy Writ, expressly touching Heresie in generall, & particuler.

To these Texts I will adioyne (though not immediately and directly raunged vnder the former head) a place or two of Scripture

pture, in my iudgment most vnanswe-
 rable, and by necessarie inference, euic-
 ting the point heere vndertaké. The first place is
 those words of S. Peter, where he saith: (p)
 In the Epistles of S. Paul, there are certaine
 things hard to be vnderstood, which the vnlearned
 and vnstable do peruert vnto their owne destru-
 ction. Now heere I thus argue: But these
 things hard to be vnderstood in S. Paul
 his Epistles, did not concerne the doctrine
 of the Trinity, the Incarnation, the Pas-
 sion &c. and yet the misvnderstanding of
 them doth cause (as the text saith) *the destru-
 ction*, that is the damnation of them, who
 misvnderstand them. Therefore farre lesser
 points then the deniall of the Trinity, the
 Incarnation, the Passion &c. doe iustly
 threaten to the false belieuers of them, dá-
 nation; and consequently it followeth,
 that a bare beliefe of those supreme points
 is not sufficient to Saluation.

That those difficulties in S. Paules Epi-
 stles, intimated by S. Peter, did not con-
 cerne the Trinity, the Incarnation, the Pas-
 sion &c. I prooue seuerall wayes: first be-
 cause S. Peter maketh no such mention,
 which no doubt he would haue done, if
 the subiect of them had only touched those
 supreme mysteries, and were not to be ex-
 tended to other inferiour pointes. Second-
 ly,

ly, it is acknowledged by the writings and Commentaries of all the Fathers (besides that the Epistles themselves shew no lesse) that S. Paul is most eident and cleere in all his Epistles touching the Trinity, the Incarnation, the Passion &c. and therefore there is no reason, why the difficulties of them should be applyed to those articles, much lesse restrained to them alone.

Thirdly, the Fathers do vnderstand these difficulties in S. Paul his Epistles mentioned by S. Peter, chiefly touching Iustificatiō, as appeareth by the testimony euen of S. Augustine (q) himselfe, who particulerly instanceth in that place 1. Corin: h. 3. If

(q) l. de fide
& experi-
tus. c. 12.
& 16.

any man build vpon this foundation, gold, siluer, &c. (which text intreateth of Iustification and workes) and expressly saith, that this is one of the difficult passages intended, and meant by S. Peter. With S. Augustine, S.

(r) Epist.
ad Aliga-
fiam qua.
8.

Jerome may seeme well to agree in these words: (r) *Epistola ad Romanos nimis obscuri-*

taibus innotata est: The Epistle to the Romans is inuolued with many obscurities, or darke places: for it is found, that the Epistle to the Romans most entreateth of Iustification, and of faith, and workes. Fourthly and lastly, the Protestants themselves do vnderstand the said obscurities of S. Paul his Epistles touching Iustification, as appeareth

peareth (to omit the testimonies of all others herein) from the words, and Comment of Doctor Fulke against the Rhenish Testament, vpon the foresaid place of S. Peter. And this farre of this text, where we find by an ineuitable deduction, that a false Faith touching Iustification only, cannot stand with Saluation.

(c) e. 12. ad
hebræos.

The second text of scripture is contained in those words of the Apostle, where he thus sayth: (s) *Credere oportet accedentem ad Deū quia est, & inquirentibus se remunerator sit*: He that commeth to God, must believe that God is, and is a rewarder to them that seeke him. Heere is imposed a necessity (as appeareth by the word *Oportet*) to believe not only, that there is a God, but that this God giueth rewards to such as seeke him, to wit, eternall lyfe. But to believe, that God is a rewarder of good men, is an article in it selfe wholly distinct, & differēt from the articles of the Trinity, the Incarnation, the Passion &c. and in nature independent of these other: for a man may believe, that God is a rewarder of good men with eternall felicity, and yet not believe these other supreme Mysteryes, as many vertuous men (no doubt) did in the law of nature, and in the time of the old Testament; and on the contrary side, a man may believe those chiefe articles of Christianity,

and

and yet not particularly believe, that God is a rewarder of such as seeke him. And yet we see, the believe of this later point is necessarily exacted by the Apostle of all those, who come to God; & consequently of all those who shalbe saved, seeing no man can be saved, but such as come to God.

THE SAME PROVED, FROM THE DEFINITION, NATURE, and Propriety of Faith.

CHAP. III.

IN this place we shall first take into our consideration the definition of fayth set downe by S. Paul. Secondly, the dignity & worth of Fayth, much celebrated by diuers of the Apostles. Thirdly, the inseparable propriety of Fayth, which is *Vnity*, for so doth the Scripture delineate, and describe Fayth: from all which it will ineuitably follow, that, that Fayth which saueth man, is not to be restrayned only to the Trinity, the Incarnation, and other such sublime points of Christian Religion (though in other points it be erroneous) but to all points whatsoeuer, which the Church of God propoundeth to be believed.

And to beginne with the definition of
C Fayth

(a) c. 12. ad
Hebræos.

(b) quæst.
4. art. 8.

Fayth giuen by the Apostle: He thus definieth Fayth: (a) *Fayth is the substance of things to be hoped for, the argument of things not appearing.* The sense wherof is this: first, that Fayth through an infallible certainty, causeth those things to subsist, and haue a being in the mind of man, which are yet to come, but hoped and looked for. Secondly, that fayth causeth the vnderstanding to giue an assent to those points which it vnderstandeth not; acknowledging them to be more certaine, then any other thing whatsoever, according to those words of S. Thomas: (b) *Multo magis homo certior est de eo quod audit à Deo, qui falli non potest, quàm de eo quod videt propria ratione, qua falli potest.* Now heere I trust no man wil deny, but the Apostle defined that Fayth of a Christian, which faueth him. This being graunted (for to deny it were both impious in the denier, & most iniurious to the Apostle) we are to remember the nature of euery true definition, set downe by the Logicians, to wit (as is aboue intimated) that the thing defined, and the definition be of one and the same extent & latitude, so as whatsoever is comprehēded vnder the definitiō, the same is also conrayned vnder the thing defined. This then being presupposed by force of all reason (for Logike is but an artificiall hādmaid to Reason)

son) we find, that this definition of Fayth compriseth in it selfe, not only the Doctrinne of the Trinity, of the Incarnation, &c. (and this, not articulately, but only by way of deduction) but also it containeth all secondary points of Religion: seeing the former definition doth predicate, or may be sayd of all the sayd secondary and lesse principall points of Religion, controuerted betweene Christians at any time. Therefore the thing heere defined, which is the sauing Fayth of a Christian, is in like sort to extend it selfe to all the sayd secondary points of Religion, how indifferent soeuer they seeme in mans iudgment. This inference is so demonstratiue, being taken from the former definition of Fayth, as that the Apostle himselfe presently after the former words, beginning to instance the seuerall Obiect of Fayth (among diuers other examples) setteth downe, that to belieue Noahs flood, or the deluge of the world by water, for sinne, is an article of Fayth: for thus he sayth: *By Fayth (c) Noah hauing receaued an answer concerning those things, which as yet were not seene, fearing, framed the Arke for the sauing of his house.*

(c) Hebr⁹
11.

But to proceed further; If the Articles of the Trinity, the Incarnation, and the like be the only essentiall points of a true Christian

ftian Fayth, it is more then wonderfull, that the Apostle vndertaking to set downe the true definition of an auailable Fayth, and exemplifying it in it feuerall Obiects, should wholly and silently omit the sayd articles of the Trinity, Incarnation, Passiō, &c. he in that Chapter not expressly speaking one word of them.

And thus much touching the definition of Fayth giuen by the Apostle; from which definition we conclude, that whosoever seeketh to haue a true Fayth necessary to saluation, must belieue (besides the mysteries of the Trinity, the Incarnation &c.) diuers others dogmaticall articles of Christian Religion. And therefore answerably thereto we assure our selues, that when our Sauour sayd: *He (d) that belieueth not, shalbe condemned,* he did speake of the belieuing of the whole corps of Christian Fayth and Doctrīne, and not only of any part therof; for so in this latter maner it would be both false & absurd. In like fort, where our Blessed Sauour in the same Chapter sayth to his Apostles: *Preach the Ghospell to all creatures &c.* He did vnderstand the whole Ghospell, which cōtaineth many other points, besides the Trinity, Incarnation, and Passion, &c.

In this next place we will descend to those passages of holy Scripture, which do
much

(d) *Marc.*
16.

much magnify the efficacy and vertue of fayth: And accordingly heerto we find it is said: (e) *He that belieueth, and is baptized,* (e) *Marcō* *shalbe saved; but he that belieueth not, shalbe con-* *v. 16.* *demned.* Againe our Sauour said to the blind men, praying to receaue their sight: (f) *According to your fayth be it donne vnto you:* (f) *Mat. 9.* And further: (g) *Without fayth it is impossible to* (g) *Hebr.* *please God.* And more: (h) *Our fayth is the vi-* *c. 11.* *ctorie, which ouercommeth the world:* Now in (h) *1. Ioan.* these and many other such texts, for breuity^{c. 5.} omitted, I demaund, what fayth is vnderstood or meant? If it be answered, a true, entyre & perfect fayth, belieuing all points of Christian Religion proposed by Gods Church; it is true, and that, which I heare seeke to procure: Yf an vnperfect and mungrell fayth, belieuing some points of Christian Religion, and reiecting others, and so an erroneus fayth, being partly true, partly false; I say it can neuer deserue these prayfes giuen by the Euangelists and Apostles, neither can it produce such supernaturall effects aboue specified; no more then darkenes can produce light: since Truth himselfe hath taught vs: (i) *That we cannot gather figges* (i) *Luc. 6.* *of thornes, nor grapes of bushes.* And hence by the premises we are to vnderstand, that we all an entyre & perfect fayth, that, by the which we belieue all supreme articles of

the Trinitie, Incarnation, Passion &c. and all the articles of the Creed, expressely & articulately in their true sense; and do believe all other inferiour articles, at least implicitly; that is, that we have a readie preparation of mind to believe all other articles, which the Church of Christ doth propound to be believed; so as, that though we do not believe every article of Christian Religion with an explicate and expresse faith, yet we are bound vnder paine of damnation, not to believe any doctrine contrary or repugnant to the said articles, which the Church of Christ doth propound to be believed: from which it vna-uoynably followeth, that once graunting, that the Church of Christ propoundeth to be believed, that there is a Purgatory, or that we may pray to the Saints, he incurreth damnation who belieueth that there is no Purgatory, or that we ought not to pray to Saints.

Now in this third place, we will touch that inseparable Attribute of true Christian faith, which is *Vnity* in faith & doctrine. This marke is so indissolubly annexed to the true faith of Christ, as that we find his Apostles euer readie most seriously to inculcate the same to their disciples. Thus accordingly the Apostle
 exhor-

exhorteth the Ephesians, saying : (k) *Be you* (k) *Ephes. carefull to keepe the vniity of the spirit, in the bond* 4.
of peace. And immediately againe. (l) *There is* (l) *Ephes. one Lord, one faith, one Baptisme.* Where we vbi supra-
 see, that *Vniity in faith* is expressely set (m) *Ephes. loc. cit.*
 downe. As also in another place: (m) *I be-* (n) *A. Et. 4.*
seech you, that you speake all one thing: be you
knit together in one mind and one iudgment. And (o) *Rom. 12.*
 as this was the exhortation of the Apostle,
 so we read that the first believers followed (p) *Cant. 6.*
 the same, of whom S. Luke thus saith: *The* (q) *Ioan. 10.*
 (n) *multitude that belieued, were of one hart, and*
one soule. And hence it proceedeth, that the
 Church of Christ (which comprehendeth
 the Professours of this vnanimous faith) is
 styled by Gods holy writ, (o) *One Bodie, one*
 (p) *Spouse, &* (q) *& one stocke of sheepe.* A truth
 so euident, as that (besides the frequent te-
 stimonies of the Fathers (r) confirming the
 same) euer the Protestants subscribe in iudg-
 ment heerto. For thus (s) Luther himselte
 (to omit (t) others) writeth: *A kingdome deu-*
ided in it selfe, shall not stand; neither haue any
Heretikes at any tyme bine ouercome by force or
subtilty, but by mutuall dissention; neither doth
Christ fight with them otherwise, then with a spi-
rit of giddines, and disagreement.

Now then, this *Vnitie of faith* is so to be
 vnderstood, as that it is not repugnant

C 4

therto. (t) see her.

of the Deuines of Mansfeild against the Sacramentaries; And
 the Deuines of Heidelberg against the Anabaptists.

therto, that one and the same point should at one time, not be holden as necessary to be believed; the which after it hath vndergone a definitiue & sententionall decree of Gods Church, is necessarily to be believed. As for example, it was not necessary in the beginning of Christianity to believe, that the booke of the Machabees, the Epistle of S. Iames, S. Iude, the second Epistle of S. Peter, the second and third of S. Iohn to be Canonically Scripture, till they were defined so to be by the third Council(u) of Carthage, at which S. Augustine was present; But after this Council had, by the assistance of the holy Ghost, defined them to be Canonically, and this after confirmed by the consent of the whole Church; then it was, and is Heresy to deny them to be Canonically. And the reason of this disparity is, because it is Gods good pleasure & wisdom, not to reueale to his Church all articles of faith in the beginning, and at one time, but at severall times, and vpon severall occasions, as to his diuine Maiesty best seemeth expedient.

Thus the faith of a Christian is capable of dilatation, and of a more large unfolding, or exposition; but not of any contrariety in beliefe, chaunge, or alteration. And thus (to insist in the former example) yt
may

may well stand with Christian faith, in the beginning not to accept the former bookes for Canonick, till the authority of the Church had pronounced them for such. But it standeth not with sound faith, that one man should positively belieue (now after the Churches definition therof giuen) as an article of faith, that the Machabees and the rest of the bookes aboue specified, are not Canonick Scripture, but the prophane writings of man; and another man should belieue, as an article of Faith, that they are Canonick Scripture; since the one of these contrary beleifes must be Hereticall.

This verity of the *Vnity* of faith being warranted by the word both of God and man (as is aboue said) we will take into our consideration the Catholike and Protestant Religions, both which ioyntly do professe to belieue in generall, in the Trinity, in Christs Incarnation, his Passion, and the Creed of the Apostles; and so we shall discern whether the faith of all these seuerall Professours doth inioy the foresaid marke of *vnity* in doctrine or noe. But seing this Subject is most ample and large, I will therefore sepose this ensuing chapter for the more full and exact discovery of the many and great disagreements betweene the Catholikes and the Protestants in their faith and Religion.

THE SAME PROVED FROM
want of unity in faith, betweene Catholikes and
Protestants, touching the Articles of the Creed.

CHAP. IIII.

VNDER TAKING in this place to
set downe the multiplicity of opi-
nions, betweene Catholikes and
Protestants, though they all joint-
ly belieue in the Trinity, the Incarnation of
Christ, his Passion, and the like; and conse-
quently, that this their general beliefe wan-
teth that true *Unity* of faith, which out of the
holy Scriptures, Fathers, & the Protestants,
I haue aboue shewed to be most necessary
to Saluation; I will first examine, how the
Protestants and Catholikes doe differ tou-
ching the *beliefe of the Creed*, made by the A-
postles. Next I will demonstrate, that sup-
posing all Professours of both Religions
should agree in the true sense and meaning
of the Creed; yet there are diuers other dog-
maticall points necessarily to be believed,
(and are at this instant believed both by
Protestants and Catholikes) which are not
expressed or mentioned in the Creed, nor
by any immediate inference can be drawne
from thence. Lastly I wil set down the great
difference betweene Catholiks & Protestants
in

in other points of fayth, of which the Creed makes no intimation or mention at al; and yet the different beliefe of them is houlden necessary to Saluatiō, both by Catholike & Protestant. From all which it shall appeare, how farre distant the Catholike and Protestant Religion are from that *unity* in doctrine, so necessarily required to that fayth, wherby a Christian is to be saued.

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

Now heere aforehand we are to conceaue, that true Fayth resteth in the true sense & meaning of the words of the Creed which was intended by the Apostles, and not in the words themselves; seeing both in the iudgment of all learned Catholikes and Protestants, to belieue the words of the
Creed

Creed in a sense different from the intended sense of the Apostles (and consequently in a false sense) is no better, then not to believe the Creed at all. And the reason herof is, because a false construction drawne from the Creed (no lesse then from the Scripture) is not the word of God, but of man; and consequently the sayd letter of the Creed so interpreted, is subiect to the same censure, wherunto the word of man is lyable: from whence it followeth, that whosocuer belieueth the words of the Creed in another sense, then was intended by the holy Ghost and the Apostles, doth not believe the Creed at all; but only belieueth the word of man, which euer standeth subiect to errour and mistaking. So as, that sentence of S. Ierome deliuered only of the Scripture, may iustly be applyed to the Creed:

(a) In Epistola ad Paulinum.

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

This then being thus iustly presupposed, let vs beginne to examine the articles of the Creed, and see, how we Catholikes and Protestants do differ in the construction & vnderstanding therof. And first touching the first article of our *Beliefe in God*, obserue how different it is. The Catholikes do believe,

lieue, that their God no way formally cooperateth or willeth sinne in man ; that he hath but one simple and expresse will touching Sinne, and this in detesting or hating of Sinne : that he will not punish vs for not keeping of such precepts, the which are not in our power to keepe ; that he imputeth finnes to euery man that committeth sinne; briefly that he giueth to all sufficient grace to saue their soules, and desireth that all men may be saued. Whereas the Protestants be- lieue the meere contrary to all these points: for they be- lieue, that God (b) cooperateth, forceth, and willeth a man to sinne : That he hath a double will (and therefore a dissembling will) the one expresse in Scripture, according to which he forbiddeth man to sinne, the other concealed to himselfe, by the which he impelleth man to sin; that he will (d) punish vs for transgressing the ten Commaundements, it not being in our power to keep the sayd Commaundements ; (e) that to the faythfull, sinning neuer so wickedly, no sinne shalbe imputed.

Finally, that to (f) certaine men he giueth

his display of Popish practises p. 102. saith: God excite the wicked will of one thiefe to kill another : see *Svinglius som. 1. de Prouiden. c. 6. fol. 365. Calu. Inflis. l. 2. c. 18. sect. 1.*

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

(e) *Luther som. 2. Wis-*

temb. de capt. Babilon. fol. 74. D. VVhitaker de Eccl. contra Bel- larm. controuersia 2. quæst. 5. p. 301. (f) Calu. de Infl. l. 3c. 23. sayth: Confilio nusq; &c. God doth ordaine by his counsaile, that among men some be borne to certaine damnation frō their mothers wombe. See Willets Synopis p. 554. affir- ming the same.

not sufficient meanes of Saluation, but pur-
poseth and decreeth from all eternity , that
some men (lyuing in the eye of the world
& in their owne consciences neuer so ver-
tuoussly)shalbe damned, & thrall to semp-
ternall perdition. Thus we see, how great
a difference there is betweene the Catho-
likes and the Protestants, in beleiuing the
first article of the Creed . And how neces-
sarily it followeth, that eyther the Catho-
likes or Protestants, do stand subiect and
obnoxious to that saying of S. Augustin:(g)

(g) q. 29. *Who imagineth God such as God is not, he carieth
sup. losue. euery where another God, a false God in his mind.*
(h) Concil. Touching the second article, which is
Trid. *And in Iesus Christ his only Sonne: We (h) Catho-
(i) D. likes belieue in Christ, who is God of God,
Whita- and equall to his Father; a Sauour, who
ker appro- suffred death, quoad sufficientiam, for all man-
ueth this kind, and who accomplished the function
opinion, al- of his Sauourship, only according to his
leading humanity; a Sauour, who dyed only in bo-
Caluin in dy and not in soules; finally a Sauour, who
prooffe from his first conception was endewed
ther of, with all knowledge, wisdom, and prou-
Contra Cæ- dence, and exempt from all ignorance, pas-
pianum p. sion and perturbation. Wheras diuers cheise
221. Protestants do belieue in Christ, as their Sa-
(k) Melan- uour, who according to their faith, is God
cton in loc. uiour, who according to their faith, is God
commun. edit. of (i) himselfe, and (k) inferiour to the Fa-
1561. p. 41. ther*

ther; who dyed only for the (l) Elect; who performed his mediation, not only according to his humanity, but also according to his diuinity (though in the iudgment of all learned men true Diuinity is impassible) who in the time of his Passion (besides the death of the body, as insufficient for our Saluatiō) suffred in soule the tormēts (m) of Hell; briefly who laboured with ignoraēce, (n) passion, and euen desperation it selfe.

Touching the Article of Christs descending into Hell, the Catholikes do belieue hereby, that Christ descended in soule after his Passiō, into that part of Hell, with is called *Lymbus Patrum*, to deliuer from thence the soules of the iust, there detayned till his comming; of which iudgment are also some learned Protestants. But the greatest part of (o) Protestants do interpret this article of Christs descending into his (p) graue; so by the word, *Hell*, vnderstanding the *graue*. But (q) Caiuin teacheth, that by Christs descending into Hell, is vnderstood, that Christ apprehended God to be most angry and offended with him for our sakes; and that thereupon Christ suffered great anxiety and griefe of soule; and which

(l) So doth D. Willet teach in *Synopsi*, printed anno 1600^o p. 780. as also *Caluini* and *Beza* in *whole Treatises*. (m) *Melancton* vsb *supra*. D. *Fulke* in his *reterit*. p. 89.

(n) So teacheth *Caluin* *Instit.* l. 2. c. 16. *sect.* 10. & D. *Whit*, *contra Duræum* l. 8. p. 556. (o) So teacheth *Beza* in *resp. ad ad Colloq. Montisib.* part. 1. p. 147. D.

Willet Synop. p. 599. & 600. (o) So D. *Bilson* in his *Suruey of Christs suffering* &c. p. 650. 651. 652. The Lutherāns are generally of the same opinion. (p) D. *Willet* in his *Lymbomastix*. D. *Fulke* al'edged by D. *Willet* in *Synop.* p. 605. 606. (q) l. 2. *Instit.* c. 16. §. 20.

(r) Luther
in l. de Sa-
crament.

Cœna Do-
mini, tom.

2. fol. 112.

where he
saith: Cre-

dumus quod

Christus

iuxta hu-
manitatem

est ubique

præsens.

The same

is taught

by Bren-

tius in A-

polog. pro

Confess.

Witten-

berg. And

finally by

all the Lu-
therans.

is more, most blasphemously Calvin tea-
cheth, that Christ vttered words of despe-
ration in saying: *O God, my God, why hast thou
forsaken me.*

Touching the article of *Christs ascending
into Heauen*, we Catholikes and the Calui-
nists do belieue heerby, that Christ truly in
body ascended vp into Heauen: whereas
all Lutherans(r) do teach, that Christs Body
is in all places with the diuinity, and that
therefore it did not really, after his Passion,
ascend vp into Heauen, it being there
both before and after his Passion. Thus the
Lutherans, both in ours, and the Prote-
stants iudgments, do destroy, by this their
construction, the whole Creed, and parti-
cularly Christs Incarnation, Natiuity, Pas-
sion, death, ascending to Heauen, and his
comming to Iudgment; for supposing
Christs body to be in all places, all these ar-
ticles were but apparently, or phantastical-
ly, and not truly and really performed.

(s) Calu. l.

3. Instit. c.

5. §. 2.

Bucer. in

actis Col-

loq. Ratis-

bon. Beza,

Zwinglius
and most
Protestants.

Touching the article of *Christs iudging the
quicke and dead*: We Catholikes do beleieue,
that Christ at his comming to iudgment,
will so iudge man, as that his good workes,
receauing all their force from our Sauours
Passiō, shalbe rewarded: whereas the Prote-
stants denying all(s) merit of workes (as
iniurious and derogatory to his death and
Pas-

