AN ANTIDOTE
Against
HERESY:
OR A
Preservative for Protestants
against the poylon of Papisists, An-
abaptists, Arrians, Arminians, &c.
and their pestilent Errors.
Shewing the Authors of those Errors,
their grounds and reasons, the time when
and occasion how they did arise, with ge-
neral Answers to their Arguments taken
out of holy Scripture and the
Ancient Fathers.
Written to stay the wandering and sta-
blish the weak in their dangerous
times of Anobaly.
By RICHARD ALLEN, M.A.
sometime Fellow of Penbrooke Col-
ledge in Oxford.

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sign of the Angel in Cornhill. 1648.
A2r

Antidote
against Heresy.

Or a Preservative for Protestants.

Being the History of
the

Right Honorable
The
Lords and Commons
Assembled in
Parliament.
Grace and Peace be multiplied.

Right Honorable,

Differences in the Church have always caused differences in the Commonwealth; and differences in the Commonwealth do commonly widen those differences in the Church. Differences in Religion did cause these unhappy and unnatural Wars.
The Epistle

Wars; and these Wars have not ended but encreased them. For notwithstanding the Solemn League and Covenant to extirpate all Popery, Heretie, Schism, &c; and in pursuance thereof your late pious Ordinance to stop their farther growth, besides the excellent labours of many learned men, yet Heretie are encreased above number, like the unruly waters, the more they are stop'd, the more they rage and swell. And indeed Heretie, Prophanes, Barbarism, and Atheism itself have always and in all places follow'd war as close as famine or pestilence do; times of war and confusion being as fit times for the envious man to few his tares in, as times of peace, sleep or security. And now for composing these differences: The Italians in a proverbial speech use to say, that Hard to Hard never makes good Stone-wall. Meaning, that in any difference, there must be some yielding, or else there can never be any firm uniting. In matters of Religion, I have ventured to do something, my calling thereunto engaging me, with extreme longings to see peace and truth settled amongst us. These poor labors, I humbly present unto your Honors, hoping your Honors will take in good part, what is intended to a good end, though perhaps it may come much short of it; and accept the work though small, seeing the smallest stone will help to repair the greatest breach.

Dedicatory.

Your Honors

humbly devoted

RICHARD ALLEN.
TO THE
RIGHT WORSHIPFUL
His much honored Uncles
Sir Thomas Guyesford Knight, and
Humfrey Hurleston Esquire; and to
the right Vertuous and Religious Lady
the Lady Margaret Guyesford, and
Mistress Katharine Hurleston,
Grace and Peace be
multiplied.

Right Worshipful,
As I met with sundry discouragement that hindered this work
some time in my hand, so I met with
some encouragements or rather enforcements that made me continue and finish
the same. The discouragements were;
1. The unimitable labors of many
learned men already before me: And
2. Mine own inability and difficulty of
the enterprise, undertaking to engage
and grapple with such a many headed
monster, that neither of the swords you
could tame or cut off. But when I heard
the most horrid blasphemies and saw the
most foul heresies that every day
sprang up, to the high dishonor and
displeasure of Almighty God, the re-
proof of his truth, saddening the hearts
and distorting the minds of his people:
the enemy in mean space rising in tri-
umph and treadling down all before him:
Setting aside all doubts and fears, at last
I sparte and publish this small book,
parsely intende to yield
some accounts of my late unpleasing
lesser; but chiefly, for discharge
of my duty, and a double engage-
ment that lay upon me: 1. As a
Christian, being all bound, as the Apo-
stle exhorts us, Jude 3. To contend
earnestly for the Faith which was once
delivered to the Saints. 2. As a Minis-
ter of the Gospel of Jesus Christ, which
we are bound more specially to defend,
and not to give place to false teachers.
No not for an hour that the truth of the
Gospel may continue, Gal. 2.5. Besides
the solemn Covenant, to exterminate all
Heresies, Schism, and Prophaness, and
whateuer is contrary to sound doctrine.
And
And now (right worshipful) I present you with it, such as it is, being engaged also therewith by the many favors and kindnesses I have received of you, whereof be pleased to take this as an acknowledgment.

I hope it may prove some help to discover the manifold snares and impositions of false Prophets and Deceivers that are entered into the world, that privily bring in damnable Heresies, even denying the Lord that bought them. And many follow their pernicious ways, but my prayers are always for you, that ye may ever escape their snare.

Your Worships much obliged Nephew,

Richard Allen.
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The Preface.

GOD never wrought miracle to convince Atheism, because his ordinary works convince it: For the Invisible things of him, even his eternal power and Godhead, are clearly seen and understood by the works of the Creation, Rom. I. 20. And indeed never any people was heard of so barbarous, but did acknowledge a God, and though otherwise, rude and void of all civility, yet did profess and practice some Religion. The very nature of man itself so far abhors direct Atheism, that the Heathen made these Gods of Wood and Stone rather than have none at all, and gave Divine honours, not to men only like themselves, but even to base and vile creatures, rather than be without a Religion. The Devil then not able to root up this profession of a Deity, so deeply and strongly fasten...
The Preface.

In the hearts of all men by nature from Atheism he turned to Heathenism, from denying to multiplying the heavenly Deity, and with a multitude of false Gods abused the world almost 4000 years. But when the fulness of time was come, God sent his Son, a light to lighten the Gentiles, who with the beams of his glorious truth so scattered this universal fog of Paganism, that those lying vanities were shortly discovered, men's consciences convinced of their former gross ignorance, and turned from dead idols to serve the living God. And now this old Serpent is put to a new posture, which the Father of lies was not long to seek of, but driven from Heathenism, betakes himself to Heresie for the worship of false Gods, setting up false worship of the true God, whereunto he multiplied so exceedingly, that now there are as many false worshipers, as before were false Gods. To trace this crooked Serpent through all his turnings and windings, from the primitive times to this present, to observe the subtle ways and methods he hath used, to note by what steps and degrees he hath from time to time insinuated himself into the very bowels of the Church, spreading this deadly poison over all its Members, and every point of Doctrines, that the true Religion at this day lays gaffing and labouring for life, is a work too great for so small a volume. The first Instrument he found fit for this purpose was Simon Magus, of whom we read Acts 8, how he bewitched the people of Samaria. This Sorcerer is the Father of all Hereticks, and his Heresie the cursed womb, from whence sprang that numerous brood, that now covers the face of the earth, and hath raised the devil a mighty Kingdom. At this day it is divided (though not against itself) in two main provinces, the Mahometan in the East, in the West the Antichristian; of the one the Turk is Vicery, of the other the Pope is Vicar. Under these two Generalities, all those enemies of Christ are lifted, both the enemies of his Person, and the enemies of his Office, among whom, though there be a seeming difference, yet indeed there is a secret league; like Sampsons Foxes, their heads look contrary ways, yet they are, all Foxes, and joined together by the tails. These are the Foxes that spoil the Lords Vineyard, and do more harm.
The Preface.

Hurt by secret fraud, then the wild Boar
by open force. Paulan a false Prophet,
did the Israelites more hurt than the Am
morites with all their Armies. And that Eretick Arius did the Christian Church more hurt than the Savage Emperours did with all their Legions. No war well then we are so often warned in Holy Scripture to beware of these Sedu
cers, and false teachers, because they creep in unnoticed. Jude 1. They bring in their Heresies prudify, and infirmate themselves with fained words. 1 Pet. 2. 15. They have a form of godliness. 2 Tim. 3.5. And with their fair outsides get within us, surprise, and lead us captive. And therefore we had need be very wary, and never more need then now; for Seducers wax worse and worse, deceiving, and being deceived. 2 Tim. 4. They compass Sea and Land, they fill Town and Country; and not only creep into houses, but up into high places, so bold they are grown. Now as James and Lambs withflood Mofes, so do these reft the truth, men of corrupt minds, of no judgment concerning the Faith. 2 Tim. 3.8. But this they proceed no further, here are discovered their Errours, that being seen, they may be smaíd and avoided. And though here be not discovered all, which is almost impossible, yet here are, if I mistake not, the principal, whereunto the rest are but accessory. The end of this small Work is to furnish the weaker for, with general answers out of Gods own Word to the Arguments of the Adversaries, and with plain Reasons, if not sufficient to defeat the enemy, yet enough I hope to defend themselves; that they may be provided for them, whenever they be encountered by them, lest being unprepared, at unawares they be led away with the Error of the wicked. 2 Pet. 3. 17. These are the first fruits of a larger harvest, if it be accepted, being but a handful taken out of a heap.
Imprimatur

James Cranford.
March 28. 1648.

AN ANTIDOTE
Against HERESIE.

CHAP. I.

Of the holy Scriptures.

The holy Scriptures of the Old and New Testament are the very Word of God, written by holy men as they were moved by the Holy Ghost, and contain all things that are necessary to be known, or believed, to eternal salvation, being sufficient of themselves to instruct the Church of people of God therein. By holy Scripture we understand only those books that were anciently accounted.
Of the holy Scriptures.

and are now received by the Church of England for Canonical.

Errors. Adveraries and Errors that oppose this truth are many; but may all be reduced to these three heads. 1. Are those that enlarge the Canon of Holy Scripture, adding many things to it that are not of it. 2. Are those that diminish the same, denying some parts, and taking some books from it. 3. There be those that refute and reject the whole, disputing and despising the Authority of the Holy Scriptures, and esteeming no better of them than of humane writings.

1. Of this latter sort were anciently Simon Magus, Montanus, and such deceivers; and they are followed at this day by the Anabaptists, who call the written Word a dead letter, and ground their new doctrines upon revelations, dreams and visions, whereunto they give such credit that at Sangal, a Town of Switzerland, one of them cut off his brothers head, pretending a revelation or command from heaven to do: Suidian Comment. I. 6. By this art Mahomet brought his damnable religion in credit with the world; for having the falling sicknefs, he pretended it

Of the holy Scriptures.

it was a trance wherein he received revelations from heaven; and by the same art Muncer, Bعق, Chpperolting, and other false Prophets of the Anabaptists in Germany reduced a world of poor miserable people to their own destruction. The Papists say the Scriptures are of no more credit and authority then mere Fables, without the Testimony and approbation of the Church; and take them quite away from the reading of Lay-people as dangerous and hurtful: and have burned not only the books of Scripture, but bodies of men too, for having them in a known tongue; such bitter enemies they are to the Word of God.

2. There be others that deny not the whole, but diminish only the Canon of Holy Scripture, refusing some parts and rejecting some books: 1. The whole New Testament, as the Jews do. Or 2. all the Old Testament, as the new Libertines do, who affirm it is abrogated: the Socinians, who say it is unnecessary, and may well be spared.

3. And there be others that enlarge the Canon of Holy Scripture, adding many things to it, that are not of it; so
Of the holy Scriptures.

The Papists do; not only traditions or unwritten verities, as they call them, but fabulous legends also and written fables, upon a pretence of want and defect in the Scriptures, as not containing all truths necessary to salvation; nor sufficient to instruct us thereunto, without a supply of Apocryphal books, traditions, and divers humane inventions.

The Scriptures are the only touchstone to try and discern Truth from Error by; and are called a Testament, because they are ‘testis mentis,’ the witnesses of God’s most holy will; against all adversaries then, and their errors, we affirm.

First, that the Scriptures of the Old and New Testament are the very Word of God; of sufficient authority and credit without the Church, or any humane testimony, to establish any point of doctrine and decide any controversy of Religion. For such as the authority of the author of any writing is, such is the authority of the writing itself; but God is the Author of holy Scriptures, therefore the Scriptures are of divine authority, of credit sufficient in and of themselves to be believed, without the testimony or approbation of any man or man.

If the Scriptures be the Word of God, then who dares deny their authority, refuse what they command, or do what they forbid? But the Scriptures are the Word of God. For,

First, The pen-men, that wrote them, were called and sent of God; they were anointed of God, confirming their doctrine with mighty signs and wonders, beyond any humane power or skill; and they were inspired of God, teaching and writing, though themselves simple and unlearned, most high and divine mysteries, above the reach of any natural wit, and such as the very Angels of Heaven desired to look into.

Secondly, The doctrine, or matter that is written, is. 1. Heavenly and divine about heavenly and divine things. 2. It is most certain and true, all things that were foretold, most certainly came to pass; and though they were written in several places, ages, and times; by several persons, of several arguments, yet all the books of holy Scripture, from the beginning to the end, do most sweetly accord or agree together, as the disjuncts of one and the same Spirit of truth.

Thirdly
Of the holy Scriptures.

Thirdly, The effects of this heavenly doctrine are divine and wonderful, as never any writings in the world did produce the like; For though it be contrary to humane reason, and most crosst to our natural lusts and affections, yet it works and wins so upon men both powerfully and sweetly, that it woos and weeps men, not only from the world, but also from themselves; It disentes the thoughts, comforts the heart, enlightens the mind, convinceth the conscience, and makes such a change in the whole man that it makes him a new man, transforming and conforming him to the image of God in true holiness, all most sure arguments of a divine Spirit.

Fourthly, It hath made a thorough conquest of the whole world, by the endeavors of very weak and silly men, bringing mighty Nations in obedience unto Christ; though all opposition that could be made against it, is a plain demonstration that it is the Word of God and not of man; and it hath continued and been preferred even to admiration, though a world of counsels have been taken, and attempts made to destroy it.

Fifthly, The testimony of the Church in its due place is to be esteemed as not a little moving; the content and confidence of Christians in all ages, but especially the sufferings of holy Martyrs in defence of the same.

Sixthly, The testimony of the Holy Ghost to our hearts and consciences puts all out of doubt: this doth not only persuade, but most certainly assure us that the Scriptures are the Word of God; it imprints a firm belief of it in our hearts, called the sealing of the Spirit, Eph. 1.13.

Lastly, The holy Scriptures give testimony of themselves: 2 Tim. 3.16. All the Scripture is given by inspiration of God. 2 Pet. 1.21. Holy men of God spake as they were moved by the Holy Ghost. And the Prophets always delivered their message, with, Thus saith the Lord. The Mouth of the Lord hath spoken it.

The Scriptures then are of supreme and sovereign authority; above the Church and greater then the Church by so much as the authority of God is greater then the authority of men. The Scriptures, for the matter or substance, B 4 were
Of the holy Scriptures.

were before the Church, even that immortal feed whereof the Church sprang and grew, and is still the ground whereon it stands, the pillar whereby it is supported; Ephes. 2.20. The pillar and ground of the Church is the Scripture: 1 Tim. 3.15. The authority of him that spake it is sufficient to confirm it: Theod. in Ezek. c. 34. The Scripture is to be judged in all matters of controversy: Isa. 8.20. To the Law and to the Testimony. Joh.5.39. Search the Scriptures for they testify of me. Acts 17.11. The men of Berea search'd daily the Scriptures, whether those things were so as Paul spake.

II. Secondly, The Old Testament is not abrogated, or grown unprofitable; but together with the New is still necessary for our instruction: 2 Tim. 3.16. All Scripture (the Old Testament as well as the New) is profitable for instruction. Joh. 5.39. Search the Scriptures, faith our Saviour, (i.e.) the Old Testament; for then there was no other. Our Saviour spake many things out of the Old Testament to confirm the doctrine of the New, therefore it is of as great authority.

But

Of the holy Scriptures.

But the Law and the Prophets were until John; since that time the Kingdom of God is preached, Luke 16.16. They were until John, and then not Sol. abrogated but swallowed up of a greater light; the Old Testament is the same Gospel that is in the New; the same Spirit, same Christ; Christ yesterday, today, and the same for ever, Heb. 11.8. Yesterday under the Law, to day under the Gospel, and the same still. The Old and New Testament give mutual light and testimony one to another; the one foretelling those things that the other testifies are really and truly come to pass.

III. Thirdly, The Scriptures of the Old and New Testament are perfect and sufficient of themselves, without any other help or supply, to instruct us in the means of salvation. We are forbidden to add to, or diminish anything from it, Deut. 4.2. Rev. 22.18, 19. And if a part were to perfect that it needed no addition, how much more the whole? Psal. 19.7. The Law of the Lord is perfect, converting the soul. Joh. 10.11. These things were written, that believing we might have life everlasting; and
and what can be defined more?  2 Tim. 3:15-17. The Scriptures make us wise unto salvation; they make the man of God perfect. This perfection of the Scripture excludes tradition; for what shall be added to that which is perfect? or what supply needs to that which is sufficient of itself? Tradition is either written or unwritten: 2 Thes. 2:15. Written Tradition is the Scripture itself: Unwritten Tradition, if it be agreeable to the Scripture, is, included in the same, and so to be received as the Scripture itself; if it be against or contrary to the Scripture, it is to be rejected as the fruit of some lying spirit, and not the Spirit of God, for as much as that Spirit of truth cannot contradict the written Word, wherein himself was the Author.

IV. Fourthly, In all necessary points of faith the Scriptures are plain and easy enough to be understood, so that the simple and unlearned may and ought to read them. Prov. 6:33. The Commandment is a lamp or candle, and the Law is light. Psa. 19:7, 8. The testimony of the Lord is sure, and giveth wisdom unto the simple; the Commandment of the Lord

Of the holy Scriptures.

Lord is pure and giveth light unto the eyes. Psa. 119. Thy Word is a lamp unto my feet, and a light unto my paths. And if it be a light, it must needs enlighten others, and cannot be hid but only to them that are lost; nor that the Scriptures themselves are hidden, dark, and obscure, but the God of this world hath blinded their eyes, &c. 2 Cor. 4:3. The end of the Scriptures, is the instruction of the Church; Rom. 15:4. Whatever things were written, were written for our learning; and one necessary mean to attain this end is the perspicuity and plainness of the Scripture; for if it were dark or doubtful, how should it instruct us? In vain is it called a Light, if it be dark in itself; and to no purpose are we sent to learn it, if it be so to us. The Scriptures are an instrument to beget Faith: Job 20:31, Rom. 10:17. And the first step or degree of faith is knowledge, which the Scriptures could not beget if they were dark, difficult or obscure.

But S. Peter says, there are many things in S. Paul's Epistles hard to be understood, which unlearned men wrest to their own destruction, 2 Pet. 3:16.

Objec.
Of the holy Scriptures.

12. If any thing be hard in one place, either it is such as the ignorance thereof will not hazard our salvation, or else it is explained and made easy in another place. And by unlearned men the Apostle understands not men wanting humane learning, as the liberal arts and sciences, &c. but men unlearned in the Scriptures themselves, such as most times the learned and wise men of the world are. For it is known, that men otherwise unlearned, simple and ignorant, coming in humility, the fear of God and love of truth, using prayer, reading, comparing of Scriptures, &c. have attained unto a sufficient measure of saving knowledge. For the Scriptures discover themselves by their own proper light, one place expounding and opening the meaning of another; Aug. de Dott. Chr. i. 24. 25. 26. all things are by the light, but light by it felt.

V. Lastly, Those books that we commonly call Apocrypha are not of divine authority, because they were not written by the Prophets or men divinely inspired, as the other Scriptures were, that are therefore called the Scriptures of the Prophets, Rom. 12. 26. Our Saviour

Of the holy Scriptures.

13. Each of them divides all Canonical Scripture into Moses and the Prophets, Luk. 16. 29. But none of those books were written by Moses or any of the Prophets, nor dictated by the Spirit of God, but favour of a profane and lying spirit, as containing matter and stories, both vain, foolish, and fabulous, very often contradicting themselves, and also the known Word of God; as in the books of Tobit and the Maccabees, the Stories of Bel and the Dragon, are specially to be found.

The Jews received none of those books in their Canon; neither by any of the primitive Christians or ancient Fathers were accounted for Canonical: and what account the learned Papists themselves make of them, may appear by Arian Montanus, who in the front of his Bible hath these words: There be added in this Edition the books written in Greek, which the Catholic Church, following the Canon of the Hebrew, reckoneth among the Apocrypha.
Of the blessed Trinity.

They stand marshalled all in two Regiments. 1. The first is of those that deny all distinction of persons in the Godhead, making the Father, Son, and Holy Ghost but several names only of one and the same person in regard of some distinct actions or offices. This Heresy was commonly ascribed to Sabellius, but Noetus a disciple of Montanus hatch’d it, and Simon Magnus lay’d the egg long before; at this day it is revived by one M. Erbury, a late Chaplain of the Army, who taught, That there is but one person in the Godhead, and when we read of the Father, Son and Holy Ghost, we must not take them for so many distinct persons, but only as so many appearances of God unto men. And truly if M. Erbury had been that Sorcerer’s own disciple, he could not have devised a doctrine more like his, as it is recorded by St. Augustin, lib. de Hæres. ad Quadrupl. ch. 1.

There be others that admit a distinction of these 3 persons but deny the equality of them, That the Son and Holy Ghost are not God equal with the Father, of one substance and eternity with the Father. This was the Heresy of Arius, whole
Of the blessed Trinity.

whose chief undertaking was against the Son of God and his eternal generation; and of Macedonius, who denied the Godhead of the holy Ghost. They are both revived at this day among us; that of Macedonius by one M. Biddle, who not questioning the Godhead of the Son, a point, as he professed, wherein he is not yet so well resolved, denies only the Godhead of the holy Ghost, granting no more but, that he is an excellent creature, and chief of all the ministering spirits. One M. Bidd, not fearing that fearful judgment that befell Arius, (who built all the invidious heresies of the Church) that his bowels gushed out) hath notwithstanding revived his Heresie, and in these times of general and desperate Apostacy hath found many favorers and followers. Now the fountain of all these impure waters was Simon Magus an impious forcerer: and the conduit that conveyed them to our times almost was Mahomet, an impudent impolloner. For about the year 630 or 670 that vile and lewd Arabian began his cursed book called the Alcoran: and therein amongst a multitude of other impure folies, impious fables, and lies he raked alof together & condemned to his barbarous followers all those Heresies and Blasphemies against the Trinity: Out of this filthy puddle Michael Servetus a Spaniard, a man better read in Mahomet's cursed Law then in the holy Gospel of Jesus Christ, sucked his Heresie, and about the year 1550 for denying the eternal Son of God he was burnt at Geneva; and out of his ashes arose that monster Savinian. But to pass by particular persons, the first Country that made defection from this truth was Transylvania, a Country bordering upon the Turkie, from whom they received this point of their Religion; for to gratify or comply with these barbarous neighbours, they abjured their Faith in the holy Trinity about the year 1593, denying the Son and holy Ghost: the contagion of this pest is now spread into most places of Christendom.

The devil hath devised and used many ways and manifold sleights to obfuscate this sacred truth, but all strive at this one end, even to spoil (if it were possible) our Saviour Christ of his Divinity, and so destroy at one blow the whole body of Christianity.
Of the blessed Trinity.

1. That there are three persons in the Godhead, &c. Gen. 1. 26. And God said, let us make man in Our Image, &c. Gen. 3. 23. And the Lord God said, behold the man is become as one of us, 11. 6, 8. And I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Gen. 19. 24. And the Lord rained upon Sodom and upon Gomorrha fire and brimstone, from the Lord out of heaven. Hol. 1. 67. God said unto them, I will give them by the Lord their God. So Zec. 6. 8, 9, &c. 3. 2. Psa. 3. 7, 8. —the Lord said unto me thou art my Son. Gen. 1. 11. The Spirit of God moved upon the waters. Mat. 3. 16, 17, &c. 28. 19. The Father, Son and Holy Ghost.

Of the blessed Trinity.

G hosts are plainly and distinctly named. So 1 Joh. 5. 7. There are three that bear record in heaven, the Father, the Word (that is the Son) and the Holy Ghost.

We see how this sacred truth, which at the beginning was more obscure, in every age grew clearer and clearer like the morning light till it came to perfect day; first a plurality of persons is intimated; then a Trinity is expressly named; and lastly a plain difference or distinction is made of divers persons, one speaking of or to the other, and both are called the Lord of hosts and Lord God. So Joh. 8. 17, 18. The witness of two men is true, I am one, &c. plainly making his Father and himself two. Joh. 5. 32, 37. There is another that beareth witness of me; &c. the Father; and Joh. 14. 16, 17. And he will send you another Comforter, even the Spirit of truth. Here the word another puts a manifest and plain difference between the Father, Son, and Holy Ghost; so that there is another and another; and three distinct persons in the Godhead, but not another and another thing, for one single undivided essence is common to all three.
Of the blessed Trinity.

John 15:26. The Comforter &c. Which cometh out from the Father. Joh. 16:28. I came out from the Father. Now by these emanations or coming out of the Son and Holy Ghost from the Father, it is evident, that they are distinct persons from the Father, each of them having a true subsistence proper to himself. And yet these three persons are but one essence; three in one and one in three; differing but not divided; severally but not slandered; many and yet one: all distinct for their persons, all one for their nature, substance, or essence; according to that 1 John 5. 7. and these three are one.

In this text we are to understand not an unity of essence but of consent or agreement; as it is more plainly express 1 Cor. 8. and these three agree in one.

In these two verses the Apostle opposeth the heavenly and earthly witnesses, or the testimony of men and the testimony of God. The earthly witnesses he calls the testimony of men in the plural number, because they are three in number, and though they agree in one, yet they are not one, but three different and distinct things. The heavenly

Of the blessed Trinity.

by witness he calls the testimony of God, in the singular number, v. 9. knitting three in one, because though they are three in number, yet they are but one in nature, three persons in one substance or essence; and so three bear witness in heaven, and yet all is the testimony but of one God.

Secondly, The Son is God everlasting, &c. Isa. Who shall declare his generation, Joh. 1. 14, 18. & 1 Joh. 4. 9. The only begotten Son of the Father. He is not a Son by grace, either of Creation as the Angels, or Adoption as the Saints are; for then he were neither the only Son, not begotten; To which of the Angels said he at any time thou art my Son? Heb. 1. 8. No; for though they are all the sons of God by Creation, yet this is the only Son by generation and God hath no other. The Son of God then cannot be a creature (as wicked Arrians affirm) because he is begotten; for if he were made, created or adopted, then he were not the begotten Son, not the only Son, because by creation and adoption God hath more sons then one. Now begetting is always of the nature and substance of the parents; and so
Of the blessed Trinity.

This Son is begotten of God's own substance, therefore also called his own Son, Rom. 8. 32. And because God is a most single essence, that cannot be divided or communicat itself by parts, therefore he hath not a part, as the fons of men have, but the whole substance of his Father, and so must needs be one God with the Father. He must needs also be coequal of the same power and majesty; and coeternal too, everlastingly as the Father himself is everlastingly, because being both but one substance or essence, they were never not could be one without the other.

He is called in Scripture expressly God, as Is. 4. 6. The mighty God, Is. 52. 13. The great God, 1 John 5. 20. The true God, Rom. 9. 5. God over all, Dan. 4. 37. Heb. 1. 8. — to the Son be faith, Thy throne, O God, endureth for ever.

Such works are ascribed to him as degree only to God. 1. The work of Creation, Job. 1. 5. All things were made by him. Of Preservation, Heb. 1. 3. All things are upheld by him. Matt. 16. 28. Forgiveth sins. Job. 16. 12. Giveth eternal life, which none but God can do: and John 5. 19. Whosoever the Father doth, that the Son doth likewise.

The essential attributes of God are given to him: as 1. Omnipotency, Rev. 18. Eternity, Is. 9. 6. Omnipotence, John 21. 17. He is equal with the Father, John 5. 18. Phil. 2. 6.

Divine worship is given to him, which is due only to God: Ps. 95. 7. Worship him all ye gods, Heb. 1. 6. Let all the Angels of God worship him. Which were plain Idolatry, if he were a creature; and John 5. 23. The same honor is due to the Son that is due to the Father, The Apostles professt themselves the servants of Jesus Christ, Rom. 1. 1. Pet. 1. 21. Jude 1. Rev. 1. 1. We are commanded to trust in him, Ps. 118. 10. Rom. 15. 12. To believe in him as we do in God, John 1. 1. and Psalm 2. 7. Blessed are all they that put their trust in him. But Jer. 17. 5. 7. It is, Cursed are all they that trust in man, and make flesh their arm, and whose heart departeth from the Lord: It is apparent then, that the Son is God equal with the Father.

Thirdly, The Holy Ghost is God everlasting, one living and true God with the Father and the Son. For, first, he is called expressly both Lord and God, 1 Cor. 14. 24.
Of the blessed Trinity.

Cor. 12:5, and 628. the mighty God, 
Isai. 40:13,18. and Isai.6:9. compared 
with Acts 28:25,26. Psal. 95. compared 
with Heb. 3. Levi. 26:12,13. compared 
with 1 Cor. 3:16. & 6:19. & 2 
Cor. 6:16. where he is called the Lord 
our God, the Lord our maker. Our 
bodies are the temples of the living God, 
1 Cor. 3:16. and the temples of the Holy 
Ghost, 1 Cor. 6:16. Now if we were 
commanded to build him a temple of 
wood and stone, it were a clear proof of 
his Godhead, because this service is only 
due unto God; how much more, let- 
ing our selves are called his temple. 

Divine attributes are given to him. 1. 
Omniscience, 1 Cor. 2:15. Omnipotence, 
above all, that which God takes to him- 
self as a peculiar mark to be known from 
all false gods, even to foretell things to 
come, Isai. 44:8, is ascribed to the Holy 

Such works are ascribed to 
him as are proper only to God. As 
Of Preservation, Gen. 2. Of Regene-
ration, Sanetification, John 3:5. Tit. 
3.

3. 1 Cor. 6:11. Also he raiseth the 
dead, Rom. 8:11. And therefore the sec-
cond general Council held under Theo-
dorus the great, condemned Macedo-
nicus in these words: If he were created, 
how dost he create? How doth he 
shapen? How doth he give life? etc. 
For these are not the works of a creature, 
but the peculiar works of the great and 
mighty God. Lastly, The very name 
of Spirit breathed his nature; for as the 
Spirit of man is of the nature of man, so 
the Spirit of God is of the nature of 
God; not a part, as the spirit of man is 
a part of him, but the whole Godhead, 
for the Divine Essence is not compounding 
of parts. And whereas he is called 
the Spirit of the Son as well as of the 
Father, and is said to be sent or come by 
and from them both; from hence ap-
pears clearly the essential Union that is 
between them, that all three are but one 
God.

The Catholick Faith then is this; That 
we worship one God in Trinity, and 
Trinity in Unity, neither confusing 
the persons, nor dividing the subsistence: 
The Father is God, the Son is God, and 
the Holy Ghost is God, and yet they are 
not
Of the Creation.

not three Gods but one God: For the Godhead of the Father, of the Son, and of the Holy Ghost: are all one, the glory equal, the Majesty co-eternal. In this Trinity none is more or less than the other; and he that will be fazed must thus think of the Trinity. Athanas. Symb.

CHAP. III.

Of the Creation.

Truth. In the beginning God created the Heaven and the earth, and all things therein, both visible and invisible. Man he formed of the dust of the ground; not corrupt and sinful, as now he is, but according to his own likeness or image, in true holiness and perfect happiness.

Errors. There were anciently many Errors about the Creation that now we do not hear of; the Malters whereof were Simon Magus, Cerinthus, Marcion, Manichaeus, and divers others. At this day, first, the old Anthropomorphists are new risen; they conceived gedly, because it is said, man was made after the likeness of God, that therefore God had a body in shape like man's body; Epiphanius imputes it to Hæreticks, fearing to call them Heretics, but rather Schismatics. So the Messalian Hæreticks, of old, thought that God might be seen with bodily eyes, mistaking that saying of our Saviour, Mat. 5. Blessed are the pure in heart, for they shall see God. This Error is maintained at this day by those that affirm, that Adam was created after the likenes of God in personal shape, and that God hath a personal shape, the which he can make visible when he pleases. Others taught, that man was made like unto God by influence of the divine substance; an Error borrowed of the Manichaeus and Pricipalianist; For Moses taught, that the body of man was made of the substance of the Prince of darkness, but his soul was part of the Divine substance. From the same stock sprang that doctrine of one E. Avery, who published in print, Anno 1647. That the reasonable soul in all mankind is God himself. With these rank the Familiaris, who say, That Adam
Of the Creation.

Adam was all that God was, and God all that Adam was. The Papists also have their Error, concerning the Image of God in Adam, original righteousness, the place of Paradise, tree of life, &c.

Man was made after that the heaven and earth were finished, as a creature partaking of both; in his soul heavenly, in his body earthly: a little model of the whole Creation. And it is said, he was created after the likeness of Image of God, not that the body of man is like God in shape and proportion; for God is a Spirit, and hath no body or bodily members, no visible form or lineament, and therefore is called the invisible God. Col.1:15. But man is like God.

1. In the grace, majesty, and comeliness of his body, excelling the other creatures, and after a sort resembling the Divine Majesty. 2. In his soul; because it is immortal like God. 2. It is endued with understanding and will like God, and adorned with Divine graces, as wisdom, knowledge, righteousness, and true holiness, and that these are the more special and principal parts of the Image of God in man, appears, Ephes.4:23. Col.3:10.

3. Man is like God in his dominion over the other creatures given him in his first Creation, Gen.1:28. being in that regard a petty God to other creatures, as Magistrates are to other men, Psal.82:6. Lastly, The very name of Image doth clearly evince, that the soul of man is not God himself, nor any part of the Divine substance, because nothing is the Image of it self, or can be said like it self. And the souls of wicked men shall perish forever in hell, Matt.25:28. And therefore the soul of man is no part of the Divine substance, but an immortal nature created of nothing by the power of God, and breathed into the body.

Of Divine Providence.

God having made the world of Truth, nothing, did not leave it to itself, but doth fill by his Almighty power and wisdom sustain and govern the same; preferring all things that are, and disposing all things that are done freely, and according to his own good pleasure, so that...
that nothing is, or comes to pass, truly, or by chance, but according to the disposal of his heavenly will.

1. Adversaries to this truth are, 1. Atheists and Epicureans that deny all Providence, holding, That all things were created, and are daily acted by chance and fortune. 2. Stoics and Stoical Patrons of fate and destiny, that have devised a certain chain of secondary causes, whereupon they have tied God's hands, as it were, and not left him the liberty to change, alter or order things as his own will and pleasure. 3. Fatalists, hold, That all things are ruled and ordered by nature. 4. Some place many things in our own power and freewill, which they say are not subject to Providence. 5. Worldlings ascribe all the good that befalls them to their own wisdom and endeavours. 6. Divers imagine that God's Providence doth not reach unto every small and trifling matter, conceiving it not agreeable to his Majesty and greatness, even as is too low and base for a Prince to look into the affairs of his Kithen.

Antidote. That there is a Divine Providence over-seeing and over-ruling the whole world, world, and all things therein, is clear, because there is a God infinite in wisdom and power, which were not so, if any thing came to pass by chance or fortune, or could be done without him, or beside his will and pleasure. The whole Scriptures bear witness unto this truth; and in particular, Prov. 15:3, The eyes of the Lord are in every place, Psal. 113:6. He abaseth himself to behold things done in heaven and earth, Psal. 135:6. Whatever the Lord pleased, that did be in heaven and in earth, &c. For Isai. 43:13. If he worketh, who shall hinder it?

1. First, God doth order and dispose all things freely according to his own good will and pleasure, without the least compulsion or restraint; and it pleaseth God to do many things contrary to the course of nature, as when he caused the Sun to stand still at Joshua's command, and go back at Hezekiah's request, to show that the order or course of nature is nothing else but a Law or Statute of his own making, that he can repeal, alter and change when he pleases; and that all second causes are but several links of Divine Providence that depend one upon another, and all upon God.

Secondly
2. Secondly, God's Providence extends to all creatures, even the most base and vile, Psal. 104:27. All creatures wait upon him, Psal. 147:9. The poor Ravens as well as the stately Lions, the peasant as well as the Prince, Psal. 82.

1. God stands in the Congregation of Princes, Psal. 113:6. He takes the simple out of the dust, and poor out of the miry, Psal. 146. He relieveth the oppressed, and loseth the prisoner. Psal. 33.

13. The Lord beholdeth all the children of men, and considereth all that dwell upon the earth.

3. Thirdly, To the most casual actions, Prov. 16:33. The lot is cast into the lap, but the whole disposing thereof is from the Lord: and what more casual then lots?

4. Fourthly, To the most trivial things, Mat. 10:29. An hair doth not fall from our heads without his Providence, and what more trivial?

5. Fiftieth, Even wicked and sinful actions are subject to Divine Providence; so that sin itself is not committed without or beside his will, his most wise Providence ordering and turning it beyond the purpose or intent of the sinner to his own glory and good of his people, Acts 4:28. His hand and Council fore-determined whatsoever was done against Christ: So that God was an actor in the business as well as Judas, and yet God was just and righteous, nay wicked and sinful, because in all one thing which they both did, there was not all one cause or end for which they did it.

Aug. Epis. 48. a, Vincent.

But if God have such a hand and stroke, Objec., in sinful actions, then he is the Author of sin.

God forbid; God doth not imbue any evil or malice into us, but in him we live and move, and, such as we are, such we are moved by him, unless he please to alter and change our nature. The earth gives life to all trees, but that some bring forth evil fruit, the fault is not in the earth, but in the evil quality or disposition of the trees. God is an Actor in sinful actions, and yet is not the Author of sin for all that; God hates sin, whereof, if he were the Author, how then shall he be the Judge? How shall he take vengeance? Rom. 3:5, 6.

All things, then, that are, or are done in the world, are subject to God's Providence;
Of Divine Providence.

dence; both Angels and men; brute creatures, and devils themselves; all degrees of men, high and low; their persons, life, liberty and estates; all their actions, both natural, and voluntary; good and bad; nothing so small that is hid from his sight; nothing so small, but he directs it; nothing so trivial, but he takes notice and disposes of it.

Great are the works of the Lord, in a marvellous and inscrutable manner, that is not done beside his will, that yet is done against his will, because it should not be done if he did not suffer it; neither doth he suffer it against his will, but with his will neither would he, being good, suffer evil to be done, unless he were able to bring good out of evil. *Angel. Exchirid. cap. 106.*

Of the fall of man, &c.

CHAP. V.

Of the fall of man, and of Original sin.

Our first Parents, Adam and Eve, Truth, were created in a perfect and blessed estate, both holy and happy, but through their own voluntary disobedience in eating the forbidden fruit, contrary to God's command, they fell from the same, plunging themselves, and all their posterity, into the contrary estate of sin and death; so that by, and ever since that unhappy fall, the Image of God is defaced in all mankind, every mother's son is conceived in sin, and born a child of wrath.

Some endeavouring to extenuate the sin of Adam, and make it less, say, That it was only the intemperance of the Appetite. *Pelagius* and his followers deny Original sin, affirming, That Adam sinned only to his own hurt, and nothing at all hurt his posterity thereby, so that no man shall ever perish in hell for Adam's sin.
35. Of the fall of man, &c.

1. That sin is derived from the first man by imitation or example only, not by generation or natural descent. That infants derive no sin from their parents, and therefore need not to be baptized, in their steps tread the Anabaptists. The Baptists do not deny Original sin, but yet extremely lessen it, and make nothing almost of it; and they say, that concurrence of sin remaining after Baptism, is not truly sin, nor so called, because it is partly sin, but because it continues, and endures unto sin, or is the matter whereof sin is more easily bred; so they have declined it quite against the Scriptures, according all that date so contrary. 'Concil. Trid. Sess. 51, c. 1.

2. There are the divell's subtilities, by covering and hiding the dexter to make it incurable; but that Adam's sin was no small offence, being an act of horrid rebellion against God, will appear, if we do but open and disfet the same, and see how many foul sins that one contains within. As, 1. Intolerable pride and ambition, for not content with the image of God stamp upon him; he affected also to be equal unto God in Majesty, Gen. 3:5. 'Ye shall be as God.'

2. Unthankfulness for that variety and plenty of all other creatures freely given for their life. 3. Foul Apostasy from God to the devil, God's enemy. 4. Unbelief, the ground of all the rest in despising the Promise and Commandment of God, giving credit to the devil, who charged God with untruth, malice and envy of their good. v. 4, 5. And therefore this sin is not to be weighed by an apple, or measured by the excess of natural appetite.

2. Original sin is so called, because it takes beginning from our very beginning, birth and conception, so that we are finneth so soon as we are or begin to be; according to that confession of holy David, Psal. 51. 7. I was shapen in wickedness, and in sin hast thou conceived me. This Original or birth-sin, is propagated over all mankind and that two ways according to the two parts of it, for the guilt of Adam's transgression, and the corruption of nature; the first is propagated by imputation. Rom. 5:19. By one man's disobedience many were made sinners. And 15. By the offence of one judgment came upon all men to condemnation. And so he shews how it was.
Of the fall of man, &c.

Of the fall of man, &c.

fence of one man be dead. For being all in Adam; loins, we find in him, even as Levi being in Abraham’s loins paid tithes, &c. Heb. 7. 9. The second comes by generation, (whereon the first by imputation also is grounded;) For Adam was the common stock and root of all mankind, and could not derive unto us who are the branches any better sap or quality than he had himself; the streams cannot be sweeter if the spring be bitter, or pure if that be unclean, Job 14. 4. Who can bring a clean thing out of an unclean? truly no man. This Original corruption confounds 1. In a disability and overthrow all that is good. 2. In a proneness to all manner of evil, Rom. 7, 14, et seq. The parts affected with it, are indeed all the parts and powers of body and soul: the understanding darkened, 1 Cor. 2. 14. the conscience blunted, Ephes. 4. 19. the will entrapped, Rom. 7. 23. affections disordered, James 1. 5, 6. all the members of the body made instruments of sin, Rom. 3. 12, 14, 15, 16. And so it is said of Adam (though himself were created in the Image of God; yet after his fall) that he began a son in his own likeness, (i.) corrupt like himself, the Image of God being defaced, Gen. 5. 3. It is clear then, that there is original sin, (i.) an hereditary guilt and corruption that comes to us from our parents by natural generation, both by plain testimonies of Scripture, and also by experience in Infants: For although they have not sinned after the likeness of Adams transgression, Rom. 5. 14. (i.) actually, yet seeing death, which is the punishment of sin, hath paled upon infants as well as men; it is evident, that they are born in sin, for where there is no sin, there can be no punishment due. Rom. 5. 12. By one man sin entered into the world, and death by sin. Rom. 6. 23. The wages of sin is death. Ephes. 2. 1, 3. We are dead in sin, and by nature children of wrath. John 3. 3, 6. Except a man be born again he cannot see the Kingdom of God: For that which is born of the flesh is flesh. If we were not corrupted with sin in the first birth, there would not be such necessity of a second: a man in his natural birth is nothing but flesh, and that this natural corruption remains till in the regenerate, and is properly sin, see Rom. 7. 14. et seq. Gal. 5. 17.
Of Freewill.

Tenings; rewards and punishments; neither can a man be justified purely for not doing those duties that are impossible for him, or he not able to perform. That our Freewill was not lost in the fall, but only weakened, that we are but half dead, and have some life and power still left in us to stir up our selves; that grace is only an help to weak nature: and the like.

Although by the fall of our first parents, the Image of God was defaced and our nature corrupted, yet man remains still a creature reasonable and capable of grace, having the same parts and faculties that he had before, and in them some relics of God’s image; in the understanding some light and knowledge of God, and some notions of good and evil: in the will, liberty in natural and civil actions, and in all things a freedom from compulsion. But there is a fourfold estate or condition of man: 1. Of Creation. 2. Of Corruption. 3. Of Renovation. 4. Of Glorification. All the question is about the second, what power a man in this condition hath to convert himself or to do good; and it is resolved, according to the Scriptures, that...
Of Freewill.

that man by nature hath no power at all to do good; or turn himself to God, For 2 Cor. 3. 5. We are not sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Phil. 2. 13. It is God that works in you, both to will and to do, of his own good pleasure. Eph. 2.1. We are by nature dead in sin; as unable to turn our selves unto God as a dead man to rise himself to life. John 3. 5. Saith our Saviour, Without me ye can do nothing. Joh. 6.44. No man can come unto me, except the Father draw him. Joh. 6. 69. This is the work of God, that ye believe. &c. Mat. 16. 17. Flesh and blood cannot reveal Christ unto us &c.

Concil. Araufic. cap. 19. If man could not retain, without the grace of God, what he had received; how shall he recover, without the same, what he hath lost. Amb. lib. 1. de vocat. gen. Never let a man trust his own strength, now it is broken, that could not support him when it was found and fresh about him. BERN. de pra. &c lib. arb. It were better we had never been, then to be at the despising of our own will: It is our own will that makes us the devils slaves, not his power; it is God's grace that makes us his servants, not our own will. More testimonies might be brought; but whom these few will not suffice, thousands more will never satisfy; Concil. Araufic. cap. 25.

But if it be so, God may seem unjust Object. to require that of us in his Law, that we are not able to perform.

Not at all: for in our first Creation Sol. God gave us sufficient abilities which we lost by our own voluntary fault; according to that Eccles. 7. God made man upright, but they have found out many inventions: It is not unreasonable then or unjust with God to require his own of us again, though we have prodigally lost or mispent it.

If man hath no power in himself to Objec. do good; to what end then are exhortations, admonitions, precepts, promises, or any preaching?

They are not in vain, but the means ordained of God to soften our hearts, and bend our wills to his Will. St Paul faith, God works in us both the will and the deed, and yet consequeth not to exhort us unto both: Our Saviour invites
Of Freewill.

us often to come unto him, and yet faith, No man can come unto me except the Father draw him, Joh. 6.44.

CHAP. VII.

Of Christ his Person

Truth. In this miserable and forlorn plight, the merciful God left us not to our selves, hopeless and helpless, but sent his Son to take our nature upon him, that being perfect, God and perfect man, he might fully satisfy for our sins and redeem our souls from death and hell.

Errors. The enemies of Christ are of two sorts. 1. The enemies of his person. 2. The enemies of his office. Of the first sort were Simon Magus, Cerinthus, Marcion, Samosatæus, Arius, Noætorius, and such Moniters: whereas some denied his Divinity, others his Humanity; some the purity of his conception, others the truth of it: some confounded the two Natures, denying their distinction; others denying their union, divided the person of one making two; some said he took the body, but not the soul of man; others that he took an animal or spiritual, not a true body, and such like. They are seconded at this day by the unbelieving Jews, Turks and all Mahometans, Antitrinitarians, New-Arians, Anabaptists, Familyists, Socinians, particularly by Mr Paul Bell and others: who deny the Divinity of Christ, affirming, That he was but a mere man: some fear not to say, He was a sinful man: some, That he was God, but not from everlasting: the Son of God, but before his incarnation: God by merit, office or excellency of gifts, not by nature and generation. The Anabaptists say, he brought his flesh with him from heaven, and took it not of the Virgin. The Familyists turn the incarnation of Christ into an Allegory; holding, That every one of their family is Christ, and the taking in of their belief is the incarnation: Having discourse once with one of them, he would not say, Christ came or was come, but is now come in the flesh; Christ is now come in my flesh, said he, and now I speak, Christ speaks to you. So also Mr Erbry, By flesh, faith he,
Of Christ his Person.

Ist. That our Lord Jesus Christ is very God, Isa. 9:6. Unto us a child is born, &c. the Mighty God, Rom. 9:5. of whom Christ came, who is God over all blessed for ever. 1 Tim. 3:16. God manifest in the flesh, Rom. 1:4. Declared himself to be the Son of God, &c.

Secondly, Christ is very man, and had a true body, being born of the Virgin Mary, therefore often called the Son of man: And 1 Tim. 2:5. The man Christ Jesus. Isa. 7:14. A virgin shall conceive, and bear a Son. Mat. 1:25. She was found with child by the Holy Ghost. Gal. 4:4. He was made of a woman. 1 John 4:2. The Word of Life, which we have heard, which we have seen with our eyes, and our hands have handled: He had a true body then, his humanity was obvious enough to all the fenes.

If Christ be not God, why do you adore him? It is plain Idolatry to worship Christ if he be not God. Cyril. An.

exod. Cent. Eunum. The second Nicene Council Charged Nestorius with Idolatry, because he affirmed Christ was a mere man, & yet adored him. St. Paul condemns serving the creature. Rom. 1:25. and yet professor himself the Servant of Jesus Christ, Rom. 1:1. Therefore Christ is no mere creature (or man.) Ambrosi. de fide ad Gratian. Aug. c. 7. Arrian, then, Socinians, Mr. Bell, and the rest that deny Christ to be God, and yet grant that he ought to be adored, what do they differ from Turks and Pagans that worship the creature? Rom. 1:22. 25. Preferring them (cens.) to be wise; they become fools, and change the Truth of God into lies. This then is Argument enough against the Arrians, Socinians, &c. to prove the deity of Christ, because according to their own divinity he ought to be revered, worshipped, and adored.

The Heathens that knew God, and yet glorified him not as God, Rom. 1:21. And the Arrians, Socinians, &c. that glorify Christ as God, and yet acknowledge him not for God, are alike van in their imagination, and their fleshly heart is darkened.
CHAP. VIII.

Of Christ's his Office.

Truth.

The Office of Christ, being God and man, is to mediate between God and man, and reconcile them together again: God, who is angry for sin; and man, who is guilty of sin. This Office is three-fold: 1. As a Prophet, he doth instruct his Church. 2. As a Priest, he makes satisfaction and intercebtion for it. 3. As a King, he gathers and governs it.

Errors.

Adversaries are those that affirm: 1. That Christ is Mediator only in respect of his divine nature: So Of anators. 2. That he is Mediator in respect of his humane nature only: So Stancarv. And of this opinion are the Papists, who most wickedly set up other Mediators besides Christ, even Saints and Angels, whom they pray unto to intercede for them. But the Papists are enemies to every part of his Office. 1. To his Kingly Office, in that they make the Pope head of the Church. 2. To his Priestly Office, in that they set up other Mediators and Intercessors besides Christ, and other satisfaction for sin besides that which he hath made. To his Prophetical Office, in subjecting his holy Word to the Authority of the Church, & Judgment of the Pope, a sinful man; and equalizing traditions, and humane inventions with the same.

Against these Errors we teach, and are taught: 1. That there is but one God, and one Mediator between God and man, the man Christ Jesus; Tim. 2, 5. He maketh intercession for us, Rom. 8, 34. Heb. 7, 25. The Saints do not hear us, or know our wants. Is. 63, 16. Abraham is ignorant of us, and Israel doth not acknowledge us. Exod. 5, 2. The deed known not any thing. Job 5, 1. Call now, if there be any that will answer, and to which of the Saints will thou turn? If Paul were a Mediator, then the rest of his fellow Apostles were too: and if there be many Mediators, then St. Paul's saying 1 Tim. 2, 5, dealt not well good, that there is but one Mediator. &c. August. lib. Civit. Epist. Rom. inven. cap. 8.

Christ is Mediator according to both natures, according to his humane, he suffered and dyed, by the power of his divin.
The Death of Christ.

Chap. IX.
The Death of Christ.

The Office of Christ, as Mediator, consists of three parts, whereof his Priesthood is principal; and of his Priesthood, that oblation he made of himself upon the Cross, whereby as the only Sacrifice for sin, he pacified the wrath of God, and redeeming our souls from eternal death, purchased for us the favour of God, and life everlasting.

Adversaries to this truth are, 1. Arminius and Socinians, who affirm, That Christ by his death did not satisfie for our sins. 2. Papists, who say, That Christ by his death indeed satisfied for our sins, and for the eternal punishment due unto us for them; but for the temporal punishment we must satisfie our selves, either in this life, or else hereafter in purgatory. 3. Arminians affirm, That Christ dyed for all men, as well those that perish, as those that are saved; for Cain and Judas, as well as Abel and Peter. From whence 4. Another rife, That a man whom Christ dyed for may perish.

The death of Christ being the consummation and total aim, as it were, of all his sufferings, from his cradle to his grave; is therefore commonly taken for the whole satisfaction that he made unto God for our sins. To the Adversaries we say,

First, That Christ by his death did satisfie for our sins. Isa. 53. 5, 8, 10. His soul was made an offering for sin. 1 Cor. 5. 7. A Sacrifice for us. 1 Pet. 2. 24. He bare our sins.
The Death of Christ.

in his own body on the tree.

objec. But Acts 7:18. God forgives iniquity, because he delights in mercy: if Christ satisfies for sin, how is it mercy? Christ's merits and God's mercy stand and agree together very well. Christ hath satisfied, and yet we are freely forgiven, because God exacts nothing of us but of Christ: it is free to us, we payed nothing, and though Christ made satisfaction, yet still our sins are freely forgiven us, because Christ himself, for whose sake our sins are forgiven us, was freely given us.

I. Secondly. Christ satisfied, not only for eternal, but temporal punishment also. For otherwise, 1. It could not stand with Christ's all-sufficient sacrifice, (who gave the wine-press of his Father's wrath alone, and none helped him, Luke 23:34,) if we must satisfy for some part our selves. 2. It cannot stand with God's mercy, who forgives us freely for Christ's sake. 3. It cannot stand with his justice, when the fault is forgiven to exact any punishment, but they confess Christ hath satisfied for the fault fully, therefore in justice there can be no punishment left for us to undergo.

Thirdly.


Fourthly. A man that Christ hath dyed for can never perish. John 10:28. And I give them eternal life, and they shall never perish, &c. 1 Pet. 1:5. They are kept by the power of God unto salvation; and what is able to control that power?

But Christ is a ransom for all. 1 Tim. 2:6. Dying for every man, Heb. 2:9. For the whole world, 1 John 2:2. By world, is meant the world of God's elect; so it is taken, John 6:33, and John 17:9, for the reprobate only. By [all] understand, all sorts and degrees of men, all countries and nations; nor the whole multitude of mankind, but the multitude of mankind, but the amplitude of grace only. Angel. Trad. 45. in Joan. He spared not his own Son, but delivered him for us all. Rom. 8:32. For all, whom? for the elect; as it follows, v. 33. Who shall lay any thing to the charge of God's elect? Id. Cons. Donat. God was in Christ reconciling the world unto himself; and
Resurrection of Christ.

the son of man came not to judge the world, but to save it; but the world is not reconciled unto God, nor saved, unless by world ye understand the Church, which is both reconciled and saved.

Id. Epist. 48. Tom. 2. The whole world lyeth in wickedness, (i.e.) the taxes that grow all the world over: And again, Christ is a propitiation for the sins of the whole world; (i.e.) for the wheat that likewise grows all the world over.

CHAP. X.

Resurrection of Christ.

CHRIST did truly rise again from death, and took his body, flesh and bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into Heaven, and there sitteth at God's right hand, until he return again to judgment at the end of the world.

David George, the Father of the Family affirmed, That Christ's body was divided into ashes, and is rose no more.

as of old. Apelles said, It was resolved into the four Elements, whereof it was at first compounded.

2. The Swenckfeldians affirm, That it is quite layed aside.

3. The Ubiquitaries, That it is every where, even as his Godhead is every where.

4. There be at this day, who affirm, That it is in the Sun; an old heresie of the Manichees and Selencians, who affirmed, That Christ in his affection left his body in the Sun, taking their ground for it from Psal. 19. 5. He set his tabernacle in the Sun, (as they read.)

It is no great matter to believe that Antidote dyed, this the Jews, Heathen, and all wicked men believe; but the faith of Christians is the Resurrection of Christ, August. in Psal. 110. This one point is the very lock and key of all Christian Religion. For 1 Cor. 15. 14. If Christ be not risen, then is our preaching vain, our faith is also vain, we are still in our sins. But Mark 16. 6. ---He is not here, he is risen. 1 Cor. 15. 4. He was seen of Cephas, then of the twelve, then of five hundred brethren at once. Acts 2. 31. Neither did his flesh see corruption, Mark 16. 19. He was receiv’d
Of Predestination.

Adversaries, to this truth, are 1. Pe. Errors. Ligious; both old and new, that scoff at this doctrine, denying the same; as there are at this day, that say, it is not fit for God, not agreeable to his nature, to pick and choose thus among men; to chuse some, and refuse others partial and unjust. 2. Libertines abufe this doctrine, as of old the Predestinatæ did, to all looseness, thinking, that now they are predestinated, it is no matter how they live, because nothing can help or hinder their salvation. 3. Socinians and Arminians say, That Predestination signifies nothing else in holy Scripture but God's decree and purpose, to save those that shall believe, and obey, and damn those that shall not, denying the independence of it. 4. Denying the eternity of Predestination, affirm, That God doth elect none until they do believe. 5. And deny the certainty and stability of it, affirming, that it is changeable, so that the elect may become reprobates, and the reprobates elect. 6. The Papists in this point are contrary to themselves, affirming, both that God hath chosen us freely of his mere grace, and yet hath not chosen us but upon foresight of our
Of Predestination.

Thirdly. It is free and independent; there is no moving cause of election to life, in the persons predestinate, either foresight of faith or good works, but only the will and good pleasure of God.

And although sin be the cause of damnation, being an act of God’s justice, yet of reprobation, being an act of his absolute power, there is no cause but the good pleasure of God. Rom. 9. 18. He hath mercy on whom he will, and whom he will he hardeneth. Ephes. 1. 5. We are chosen according to the good pleasure of his will. Ver. 7. According to the riches of his grace. Ver. 11. After the Council of his own will. 2 Tim. 1. 9. Not according to works, but according to his own purpose.

There can be no other cause beside the Will of God, because there is nothing before the Will of God, which is it self the cause of all things that are. Aug. Faith and obedience are the effect of election, and cannot be the cause, because they follow after, and do not go before it. Acts 13. 48. As many as were ordained unto eternal life believed. 1 John 4. 19. We love God, because he loved us first, Rom. 8. 29. 30. From God’s Purpose.

Antidote

I. There is a Predestination, (i.) an election of some to eternal life, and a reprobation of others to eternal destruction. Rom. 9. 22, 23. There are vessels of wrath fitted for destruction; and vessels of mercy prepared for glory. Acts 13. 48. As many as were ordained to eternal life believed. Prov. 16. 4. The Lord hath made all things for himself; yea, the wicked for the day of evil. Jude 4. Before of old ordained to this condemnation. Aug. De civit. dei. 1. 15. c. 1. There are two Cities or Societies of men, one predestinated to reign for ever with God; the other to suffer eternal punishment with the Devil.

II. Secondly, Predestination, both election and reprobation is eternal, Rom. 9. 11. Before we are born, or have done good or evil. Ephes. 1. 4. Before the foundation of the world, 2 Tim. 1. 4. Before the world began. Thirdly.

our good works. Bellarm. l. 2. de Graet. et lib. arb. c. 16. But the general opinion among them is, That the Kingdom of Heaven is prepared for them that are worthy of it, and deliver it by their well doing; and that a man doth make himself eligible to life eternal by his good works.
Of Predestination.

Pfose proceeds Predestination, from Pre
destination Calling, from Calling Jutili-
ification, Faith, Obedience, &c. To say
that we are predestinate in respect of
our faith or works, is not only to inver
the words of the Apostle, and falsifie his
document, but even to alter the very
course of nature, by setting the effect
before the cause. Rom. 9.12. Before they
had done either good or evil, it is said,
Jacob have I loved, but Esau have I
hated. Was it the foresight of their
good or evil works to come that moved
God hereunto? That the Apostle denies
in these words, That the purpose of
God according to election, might stand,
not of works, but of him that calleth.
Auguit. lib. de Predest. c. 7.

Fourthly, It is immutable and un-
changeable; the elect can never perish
nor the reprobates be saved. 2 Tim.
19. The foundation of God remains
sure, having the seal, the Lord knoweth
who are his. Luke 10.20. Their names
3. He calleth his sheep by name. 1 Per.
1.5. They are kept by the power of God
unto salvation. They can never fall away
and perish, for whom he did predestinate,
them be also called, &c. Affording them
in due time all those means that shall infal
libly bring them unto glory. If any
man, making a fair shew of holiness, fall
away, it is no Argument that the elect
may fall away, but that those which fall
away are not elect. 1 John 3.10. They
went out from us, because they were not
of us; for if they had been of us, they
would have continued with us.

We see it plain now, that God hath
made a difference between men, chusing
some, and refusing others: Latet discre-
tions ratio, non latet ipsa discrets.
Ambros. de Vocet. Gent. We see the
effect, we cannot perceive the cause; the
thing it self is manifest, the reason of it is
hidden, and secret to us; and yet, though
it be unknown, we know it cannot be
unjust, because it is the good pleasure of
his will, who is righteous in all his ways,
and holy in all his works. Doth any
man yet complain? Hear the Apostle,
Rom. 9.20, 21. O man, who hast thou
that repliest against God? Hath not the
Potter power over the clay? Do not
dispute, but fear and admire with the
same Apostle, Rom. 11.6. The depth of
the riches of the wisdom of God, how un-
searchable.
Of Predestination.

But we are all by nature one mass of corruption; one is chosen, another is left; God sheweth mercy upon one, and not upon another; how can any man complain now, when all were alike corrupt and culpable, and no defect in any? Will every man dispose freely of his own, and shall not God? If any man be saved, he hath nothing to glory of but the riches of God's mercy; and he that is damned, hath nothing to complain of but the merit of his own sin.

Objec. Some call this a licentious doctrine, and say, it ought not to be published, because it overthrows all endeavours unto holiness, and makes men loose in their lives, or drives them to despair.

Sol. The preaching of God's grace, for the comfort of the godly, must not be silenced, because the ungodly turn it into wantonness. But this doctrine may comfort and confirm many, it can humble none: none can prehense, neither need any to despair, that will but consider, that God hath ordained the means as well as the end. Some are ordained unto life eternal, but without holiness we shall never see God, Heb. 12:14. "This cannot..."
OF Vocation.

Chapter XII.

Of Vocation.

And whom he did predetermine, there he also called; not only outwardly, by the preaching of his holy Word, but inwardly also, and effectually by the operation of his holy Spirit, powerfully working with the Word, and winning their hearts to cleave unto him inseparably to salvation.

This is the second link of that golden chain of salvation, that divers Adversaries, both of former and latter times, have laboured to break asunder: They are of three sorts: 1. Those that condemn the outward Ministry of the Word, as vain and unprofitable: So the Anabaptists, Caspar Schwemfeldius, and his followers, who affirm, that men are called, and faith is given, not by means of the Word, but by illumination, and immediate working of the Spirit; and being wholly intent upon Speculations and Revelations, they imagine, that God doth reveal his Will unto them in dreams and visions. By this device many foul impostours have risen, and abased the world with their lies, as Mahomed and Musucer did; and in the primitive times Simon Magnus, Cerinthus, Montanus with their harlots, who under the name of visions and dreams, did broach and went their own monstrous dotages.

The greatest Errors that are now in Popery, as Purgatory, &c., were first founded and confirmed by visions and dreams; and by the same means the Father of lies, and spirit of Error, hath prevailed so far in the Church, as we see at this day: Such strange and monstrous ways men pretend to fall into, when once they depart from the light of God's known Word.

2. A second sort there be, that do not indeed condemn the outward Ministry of the Word, but yet esteem very meanly of preaching and expounding the same, thinking and affirming, That bare reading the Scriptures to the people is sufficient for edifying them unto salvation, and that much or frequent preaching is not only not necessary but hurtful: This opinion was (if it be not fall) very current with many, both Ministers and o
Of Vocation.

other people, and was mightily confirmed in their minds, not by the convenience only; but also by example and practice of the Bishops themselves, who, as if preaching were no part of their office, or derogatory to their high dignity, did make of them most strenuously cast it quite off; (though indeed it would have been their greatest glory;) and therefore now God hath fully covered them with shame for it, and poured contempt upon them. 3. The least and worst of all are those enemies of grace, and patrons of free-will, the Pelagians, Papists, Arminians, &c. who, to maintain the pride of nature, deny the power of grace, and to make good their former doctrine of free-will, have brought these seconds into the field: Viz. 1. That the grace of Vocation is nothing else but a moral fixation or probable inclination of the will, (which the outward preaching of the Word may effect;) denying the powerful operation of the Spirit inwardly working upon the same. 2. That sufficient grace to believe, and be converted, is offered and given to all in the Gospel preached, and that with a serious invitation in God to love all, but the Reapers, why one receiveth grace, another receiveth not; one believeth, and is converted, another is not, it is only in mans free-will, in whole power it is to receive and obey, or refuse and relittle the offers and operations of grace. 3. That grace when it is gotten may be utterly lost again, faith quite cut off; and the like.

The outward voice or preaching of the Word is not of force or efficacy sufficient to beget faith in a man, and turn him unto God, without the inward working, teaching, and calling of the Holy Ghost. But yet for all that, since the word hath been committed to writing, the written Word and preaching thereof, is the only outward and ordinary means ordained of God to beget faith in us, and bring us to the knowledge and obedience of Jesus Christ, Rom. 10.17. Faith cometh by hearing, and hearing by the Word of God. Acts 10.44. The Holy Ghost fell upon them that heard the Word. And this was the Scripture or written Word; Luke 4:16. Our Saviour himself took the book of Isaiah and preached the Scripture, Acts 8:35. Philip preach the Scripture to the Eunuch, Acts 8:26. Paul testified out of the Scrip-
Of Vocation.

Scriptures. It is evident that all Churches both Jewish and Christian used always to preach and hear the Scriptures for their edification. Neh. viii. 9. Acts 15. 26. 13. 15. It is given Timothy as a commendation, that he knew the Scriptures, 2 Tim. iii. 15. And it is called the Word of Grace, Rom. x. 8. The Word of Faith, Acts 20. 31. because it is a means to convey both unto us. In times past indeed God was pleased to make his Will known unto his Servants the Prophets, and by them to the people, divers ways, and after divers manners; as by Dreams, Visions, Oracles, Urim and Thummim. But in the last days he hath spoken unto us by his Son, Heb. i. 1. who coming from the bosom of his Father, hath revealed all his Fathers Will unto us, that now we need no more any new Revelations; and therefore as the Apostle says, 2 Pet. i. 16. 19. 20. We do not follow divers fables, for we have a more sure Word of prophecy, wherein we take heed, even a prophecy of the Scripture, or written Word.

Secondly, We read indeed in times of perfection, that the very children did beg their own Fathers unto Christ, by reading unto them a few plain Chapters out of the New Testament, God giving a blessing thereunto, when better means were not afforded; yet it is evident, that bare reading without preaching is not enough, neither can we expect a blessing from God upon one without the other, when he hath afforded the means and liberty of both. The common practice of all, both Jews and Christians, confirms: who were not content with bare reading, but Neh. viii. 9. they read in the Law, and gave the sense, teaching the people to understand the reading. Acts i. 15. After the reading, they desire a Word of Exhortation. And our blessed Saviour, the great Doctor of his Church, after he had read, closed the book, and then preacheth, Luke iv. 16. For bare reading without preaching or exhortation, is as bad to most people as speaking in an unknown tongue, which Saint Paul accounts m职能部门. 1 Cor. xiv. 14-15.

Thirdly, The grace of Vocation is III. External or Internal. External in the outward preaching of the Gospel; Internal in the illumination, or enlightening of the mind with the knowledge of
Of Vocation.

Secondly, This grace of inward Vocation and Regeneration, is irresistibly, that a man cannot resist the operation of it, because the purpose and power of God is in it. John 6:37. All that the Father gave me shall come unto me: Not that God offers any compulsion or violence to the will, for then it were not will; he draws us indeed, but with cords of love; most sweetly wooing us, and yet so powerfully winning us, after a manner unpalpable, that we cannot resist, because we cannot but yield; our nature being changed by his grace, and of unwilling made willing to obey.

Thirdly, This inward calling is immutable, because it is according to God's purpose, Rom. 8:28. and that is unchangeable. Rom. 11:39. The Gifts and Calling of God are without repentance. And so the Regenerate, those that are effectually called, can never fall wholly away again. For Jer. 31:34. God makes an everlasting Covenant with them, and puts his fear in their hearts, that they shall not depart from him.

Fourthly, This grace of inward Vocation is free (otherwise it were not grace) not gotten by any diligence and
Of Vocation.

endeavour, or given for any dignity or worthiness in the person called, but freely according to God's good pleasure: so that the reason why one man receives grace and another receives it not; one believes, another doth not; one is converted, another is not; is not in man that willeth, but in God that worketh: and dispenseth his grace according to his own pleasure, opening the heart of one, and not of another. John 3:8. The wind bloweth where it listeth, &c. Even so is every man that is born of the Spirit.

Lastly, it is proper and peculiar to the Elect. Acts 13:48. and Rom. 8:39. Whom he did predestinate them he also called; and none else. Indeed, many are called that are not chosen. Matt. 22:14, but none effectually. There is a calling of nature, and a calling of grace; many are called by the voice of the creatures, that never heard the Scriptures; many are invited by the Word, that are not won by the Spirit; have their minds enlightened too, and yet their hearts not opened or renewed. Many are called outwardly, that are not inwardly and effectually: this is peculiar to God's chosen, who are called by his Spirit working in due season; through grace they obey that calling; are freely justified; and are lastly certainly glorified. The Elect are full sure of salvation, because the links of this golden chain are so strongly fastened one with another according to God's unchangeable purpose and invincible power, that they can never be broken and undone.

Chap. XIII.

Of Justification.

And whom he called, them he also justified; and we are justified or accounted righteous in the sight of God, not for any works or worthiness of our own, but for the only merits of Jesus Christ, and by faith in him, our sins being imputed unto him, and his Righteousness unto us.

Adversaries to this Doctrine are the Papists, with their brethren the Anabaptists. The Anabaptists teach, That we are not justified by faith alone, but by the cross and affliction. The Papists affirm,
Of Justification.

1. That we are not justified by faith only, but by faith and works together, and works in their account carry the greatest stroke. 2. That we are justified by faith, not as an instrument, but as a virtue preceding or accompanying, and so as a part of that righteousness whereby we are justified before God. 3. That we are justified before God by a righteousness that is inherent in us, infused, not imputed. 4. Of fider imagined, that we are substantially righteous in Christ, as well in essence as in quality, and that the truly righteous do not apprehend Christ by faith, but have him and his righteousness essentially derived from him; so that in our justification God conveys himself to us, makes us a part of himself: so the Psalms say. That every one of them is Christ, godded with God, and doified. 5. Many orthodox Christians there be that think to be justified by civil and external righteousness. 6. And certain Libertines, that taking no care of what doing think to be justified by faith alone, or a solitary faith. 7. A world of carnal people regard neither faith nor works, and yet hope to be saved as well as the best. This

Of Justification.

This point of Justification, is the greatest Antidote that is in Controversy between us and the Papists, which they quite overthrow, and therewith the whole Gospel, burying Christ again, that is rife for our Justification: for if our works before or after Justification do merit grace and life by congruity or condignity, then is Christ in vain, and become of no effect.

To the Adversaries we say; First, That we are justified without works by faith alone; not that faith nor can be alone without good works, in respect of his essence; but in the act of justification it is alone, as it is an Instrument of Justification. Psalm 145. 2. Enter not into judgment with thy servant, for in thy sight shall no man living be justified, Job 15. 15. What is man that he should be just, or he that is born of a woman that he should be righteous. Rom. 3. 20. By the works of the Law shall no flesh be justified. Gal. 3. 11. And that no man is justified by works, is evident for the just shall live by faith. Rom. 3. 28. We conclude then, that a man is justified by faith without works. Good works indeed may justify us before men, as...
Of Justification.

Thirdly, There is a glorifying Righteousness in the world to come; In this world a sanctifying & a justifying Righteousness; that, whereewith we shall be clothed in the world to come, is both perfect and inherent, that whereewith we are sanctified in this life is inherent, but not perfect; that wherewith we are justified is perfect, but not inherent. The Righteousness wherein we are justified before God, is not inherent in us but in Christ; in us, not by imputation, but imputation; the Righteousness of Christ, whereby we are justified, is not infused, but imputed to us, and accounted ours: So Rom. 4. 5. Abraham was justified by a Righteousness imputed or accounted unto him. 2 Cor. 5.21. We are made the Righteousness of God in him; the Righteousness of God, not ours; in him, not in us, August. Enchirid. cap.41.

Fourthly, When we say we are justified by faith alone, we do not mean a faith that is alone, that is solitary without good works, but a living faith, and a working faith; for a dead faith cannot justify, and a living faith cannot be idle, but worketh by love, Gal. 5.6. We are justified by faith alone, without works; not
Of Sanctification.

not that works are (separated from faith, or can be; but only excluded from the act of Justification.

The parts of our Justification are, 1. The imputation of Christ's righteousness. 2. Forgivness of our sins. The inward moving cause is God's mercy; the outward is Christ's merit. The formal cause is the imputation of Christ's righteousness; the instrumental faith, and faith without works; whereby works are excluded not from the nature of Faith, but from the act of Justification.

CHAP. XIV.

Of Sanctification.

W hom he justified, them he also glorified: Our glorification, which shall be finite and completed in the life to come, is begun in this life; partly in regard of our condition wherein we are made happy, and partly in regard of our nature wherein we are made holy. We are made holy in our nature by the grace of Sanctification, which is the renewing of our whole nature (though not wholly in this life) according to the image of God in righteousness and true holiness.

Adversaries to this truth were, 1. Simon Magnus and his disciples, who gave license to all idiosyncrasies and uncleanliness, saying, That sin defiled the body, but not the soul: and they are followed by the Libertines of our age, who feast at all times and holiness of living: And if you observe you shall find, that holiness of life is had in great esteem and reverence among all sorts and sects, among Papists and the very Turks themselves, after their way; only it is in disgrace among our common Protestants, who usually despise and brand those with odious names, who are any way strict and severe in their lives, endeavoring to live in the fear of God. 2. Some Anabaptists, as the Anabaptists, and Familists, say, that they are perfect and pure from all sin, and that there are men living as perfect and pure as Christ was. So the Pelagians and Donatists of old; of latter times a sect called Prateriscus affirmed, that a man might attain in this life to
Of Sanctification.

Firstly, There be others who would have justifying Righteousness inherent in us, that there will have none at all, affirming, that Christ is the new creature, and all graces are in Christ as in the subject, none in us; upon which follow many other strange doctrines.

Secondly, Though we ought to endeavour and follow after holiness, yet we can never be perfect, or without sin in this life. 1 John 1:8. If we say that we have no sin, we deceive our selves, and the truth is not in us. James 3:2. In many things we offend all. 1 Kings 8:40. There is no man that sinneth not. Prov. 20:9. Who can say I am pure from my sin. Eccles. 7:10. There is not a just man upon earth that doth good, and sinneth not: as is evident by the confessions and examples of holy men of God. Noah, Gen. 9:21. Abraham, Gen. 20:2. Lot, Gen. 19:33. David, 2 Sam. 11. Paul, Rom. 7. and Peter denied his Master Christ, Mat. 26. The Perfections themselves have enough in themselves to convince them of their folly; as pride, envy, malice, &c. being subject to sickness, death, &c. which are the wages of sin, and therefore they are not without sin.

Our Saviour exhorts us to be perfect, as our heavenly Father is perfect. Mat. 5.

There is a pattern proposed unto us to imitate and follow, not to match equal, or overtake, which cannot be.

G

[As]
Of Sanctification.

[II.] note the quality, not equality.

**Object.**

1 John 3. Whosoever is born of God sinneth not.

Sal.

The same Apostle says, If we say we have no sin, we deceive our selves. We sin then, (i.) sins of infirmity: and we do not sin, (ii.) we do not fall back into the service and dominion of sin finally or totally. There is a perfection, 1. Of degrees, and stands opposed to imperfection. 2. Of parts, and stands opposed to hypocrisy. This latter we may have, (i.) be sincere and upright, not the former, (ii.) be free from all sin, defect or imperfection. Many men in Scripture are called righteous, just, perfect, not because they were without all vice, but because they had many virtues; Hieronym: For otherwise Noah was drunk, David committed Adultery, &c.

III. Lastly, The righteousnes whereby we are justified is inherent in Christ for us; that whereby we are sanctified, is inherent in ourselves from Christ; that is us only by imputation; this also by intuition and real Communion; by that we are freed from the guilt, by this from the pollution of sin that is done at once, by degrees, 2 Cor. 1. 16. The inward man is renewed day by day. 2 Tim. 1. 6. Stir up the grace that is in you. 2 Pet. 1. 6. Add to your faith virtue, &c. For if these things be in you, &c., the Righteousnes whereby, Sanctification is subjectively in us.

Fourthly, Our Sanctification is an evidence of our Justification, Rom. 8. 1. 1 John 2. 10, 14. Gal. 5. 24. 2 Cor. 5. 17. Lastly, God doth see sin in his dearest Saints; as, in the example of David; who also confessed the same, was punished and prayed for pardon; 2 Sam. 12. 10. 51. If God did not see sin in him, how did he send Nathan to reprove him for it? why did he punish him for it? Our Saviour teaches us to pray for pardon of sins, Matt. 6. 14. The Apostle 1 John 1. to confess our sins. And Matt. 28. Peter wept bitterly for his sin. We ought to sorrow for sin; and renew our souls daily by repentance.

Of Sanctification.
CHAP. XV.

Of the Moral Law.

truth. Christ hath delivered us from the rigour and curse of the Law, not from all obedience unto it, but that it still remains a rule of life unto us.

Errors. Antinomians or Adversaries to this truth (because it is said, 'We are not under the Law, but under Grace,' Rom. 13. 14. And that 'the Law is not made for the righteous,' Tit. 1. 9.) hold, That the Moral Law ought to be cast quite out of the Church, that we be no more troubled, or our Consciences terrified with the preaching thereof, but that we be gently exhorted by the preaching of the Grace of Christ: That the Law and Christ are two contrary things; whereas one cannot abide the other: That it is of no use to a Believer, no rule for him to walk or examine his life by.

Antidote. Christ is the end of the Law; final perfiniens, not interfiniens. August. A consummating, not confining end; not destroying, but fulfilling the same. So our Saviour himself says, Mat. 5. 17. 19. I came not to destroy the Law, or the Prophets, but fulfill. Wherefore therefore shall break the least of these Commandments, and teach men so, etc. Rom. 3. 31. Do we then make void the Law through Faith? God forbid: yea we establish the Law. 1 Cor. 7. 9. Circumcision is nothing, nor uncircumcision, but the keeping the Commandments of God.

We are not under the Law, but under Grace; not under the Law as a Tyrant, but now as a Father; being freed from the curse and rigour of it, not obedience unto it; which we yield now, not of compulsion or fear, but love, with all cheerfulnes and willingnes, our hearts being endeavored and disposed thereto by the work of God's Spirit. 1 Cor. 7. 3. This is the love of God that we keep his Commandments, and his Commandments are not grievous; and so the Law unto the Regenerate becomes, as it were, Gospel, even a Law of liberty. The Use of the Law is two-fold: 1. Civil to punish and restrain sin. 2. Spiritual to reveal it. Luther in Galat. In the first regard it is not given to the right...
Of the Moral Law

righteous, because good men are a Law unto themselves, Rom. 2: 14. The most proper and principal Use of the Law is to reveal sin, and to the Law is light, not to discover grace and life, (this is the office of the Gospel,) but to discover sin and death; therein, as in a glass, we may see our own blindness, &c. For our natures are so corrupt, that we should not know they were corrupt but by the Law. Rom. 7: 7. The Law then serves to humble us, and drive us unto Christ; to make us know sin, and so know our selves, and so renounce our selves, and fly unto Christ. And so the Law is our Schoolmaster, to bring us unto Christ. Gal. 3: 24. And Christ is the end of the Law for Righteousness to every one that believeth Rom. 10: 4. because the end of the Law is perfect Righteousness, which we cannot attain of our selves, but by Christ, who hath fulfilled the same for us. And when the Law hath brought us unto Christ, it goeth no farther, the coercive power of it ceaseth, but not the directive: it is still a guide and rule of life unto us, which we follow, not to seek Righteousness to our selves, but to testify our thankfulness unto God; we endeavour to keep the Law, not to justify our selves, but to glorify God, and edify our neighbors by our good example. And therefore we are still exhorted to do the works of the Law, though we shall not be justified by the fame.

Chap. XVI.

Of good works.

Although we are justified freely by Truth, the Grace of God through the redemption that is in Jesus Christ, Rom. 3: 24, yet we ought still to maintain good works. 1. Out of thankfulness unto God, for so great a benefit, and to glorify his name. 2. To allure our selves of the truth of our faith by the fruits thereof. 3. To edify, win and provoke others also by our good example.

Adversaries are: 1. The Papists, who think good works are meritorious, and do overvalue them 2. The Libertines that undervalue them, and think they are repugnant and contrary unto faith: that un-
Of good works.

15. Without me ye can do nothing.
4. If we ascribe merit to our works, we make the death and merits of Christ either unnecessary or insufficient.


There is a reward of debt, and a re-
ward of grace: it is the Apocrypha's own
distinction, Rom. 4:4. Heaven and etern-
al life is a reward of grace, not of debt.

God hath made himself a debtor to us,
not by receiving any thing from us, but
by promising all things to us. August.
in Psalm 132. 2. It is said we shall be
rewarded not for, but according to our
works: the merit of works is plainly set aside: and when God doth crown
our works, he doth but crown his own
gifts. August. Epist. to the Ephesians, 10:3.

The Apostle calls the reward of fin wages, because it is of our debt: but etern-
al life he calls a gift, because it is not of
debt, but grace. Rom. 6:23. 4. The King-
edom of Heaven is called, not the wages
of servants, but the inheritance of Saints,
or those whom God hath chosen for his
children. 5. The good man of the house,
(6) Christ, Mat. 20. paid at night all his labourers equal wages, to shew, that
they
Of Death and Burial.

They received a gift of grace, not a reward of works.

Chapter XVII.

Of Death and Burial.

Truth. There is no man living that shall not see death; for our life is but a race that will come to an end; and when we have finished our course here, our body shall turn to dust in the earth, and our soul return to God that gave it.

Errors. Enemies to this truth were, 1. The old Hereticks, called Nazarens, affirming, That the soul of man, and the soul of a beast were both of a like nature and substance: from whence sprang up those Hereticks in Arabia the floesy, called therefore Arabici, who affirmed, That the soul of man dyes with the body, even as the soul of a brute beast doth. 2. Others affirmed, That the soul did not dye, but sleep in the grave until the day of Judgment: Both these Errors are revived at this day by thole that affirm, The whole man is mortal. And books are written of the mortality of the soul. 3. Pope John the 23. was of this opinion, That the soul should not see God till the day of Judgment.

4. Familists say, They ought not to bury the dead, because it is said, let the dead bury the dead. 4. And thole are greatly to be blamed, that despite Christian burial, and though not guilty of Heretie, yet of inhumanity, that expose their dead friends undecently or irreverently.

5. The Papists account burial of the dead a meritorious work; borrowing their authority from the book of Tobit.

The Reason why the Arabians were Antidote so easily taken with this Error of the foul's mortality, was, because they were, and are at this day, a very lewd, dissolute, and thievish people; and this doctrine doth fit such peoples turn very well: and the same may be the Reason it is received by many at this day; happily were it for them if the soul dye, or if it but sleep till the day of Judgment; it cannot but be a little refreshing to the thoughts of wicked men, that seeing their life so uncertain, yet they shall not go prefently into torment. Eccl. 3. 19, 20. is to be understood of the state.
Of Death and Burial.

fertility that our selves are subjeet to. The holy Patriarky, and all Gods people of old were very careful of their Sepulchers, or burying places, as you may read; and the Jews used many Ceremonies of compliicks at their burials; not out of any superstition, but in a godly consideration of the Resurrection, in the hope wherein those Ceremonies did seem to confirm them; and as that doctrine grew clearer, so these Ceremonies grew fewer; as Tabitha, her body was only wafted. Acts 9. 37. And therefore we condemn those numertos, superstitious, and impious Ceremonies used by the Popisits at their burials; but yet still we should consider, that the dead bodies of our godly and Christian friends are precious things, and were the Members of Christ, Temples of the Holy Ghost, and shall at the last day be raised again, and made like unto Christ's glorious body, in hope whereof in mean space we should lay them up, with decency and reverence: It is no matter to the dead; but it is an honor done to the common nature of mankind. 2. A comfort to surviving friends. 3. Many ways useful to all that are present.

Chap.
CHAP. XVIII.

Of the Resurrection.

Though our bodies when we are dead shall be turned to dust and ashes; yet at the last day they shall be raised again, and be united to our souls, and both together be taken into everlasting joy, or depart into everlasting sorrow.

Errors. The first adversaries that we read of were the Sadducees, who denied the Resurrection, but were put to silence by our Saviour, Mat. 21. afterwards Hymenæus and Philetæ, whose words are like a canker, 2 Tim. 2. 17. Then Simon Magus, Menander, and their successors.

At this day the Fanatics and other fanatics, will understand no resurrection, but a rising from sin; or that the resurrection spoken of at the last day, is not to be understood literally of the body natural, but mystically of a certain spiritual body, that all the Saints shall be gathered into, and that the body of flesh shall be annihilated and for ever brought to nothing.

3. The Manichees imagined a certain Pythagorean transmigration of souls out of one body into another: and

4. The Anabaptists imagine, we shall rise again, but with other new bodies, not the same that now we have.

But 1 Cor. 15. 19, 30, 33. Is in this life only we have hope in Christ, we are of all men most miserable; why, (and we are in jeopardy every hour?) If the dead rise not, let us eat and drink, for tomorrow we shall die: but be not deceived, for, Job. 5. 28. The hour shall come, that all that be in the grave shall hear his voice, 1 Cor. 15. 52. For the trumpet shall sound and the dead shall be raised, Rev. 20. 13. The Sea shall deliver up the dead that are in it, death and the grave shall deliver up the dead that are in them, 2 Cor. 5. 10. For we must all appear before the tribunal of Christ, that every one may receive the things done in his body, Job 19. 25. Though after my skin worms consume this body, yet shall I see God in my flesh, whom I my self shall see, and mine eyes shall behold and none other for me.

CHAP.
Chap. XIX.

Of Glorification in Heaven.

And whom he justified them he also glorified; after the resurrection, and the last judgment is past, the saints or chosen of God, shall go with Christ in triumph into heaven, and there reign with him for ever.

Errors. Corinthis of old taught, which he said he received by Revelation from Angels. That Christ should reign after the resurrection, 1000 years, upon earth, where the Saints should enjoy all pleasures of the flesh. This doctrine that false Prophet Mahomet embraced, and put in his Alcharon, and is greedily embraced not only by his followers, but also of the Anabaptists and other among us, who expect such a temporary kingdom wherein the godly shall reign alone, and inherit the earth, after that the wicked be all destroyed. The Familists say, The joys of heaven are here in this world, &c.

But 1 Thes. 4. 17. The Lord shall descend from heaven (to what place? to the earth? no; but) then we that are alive shall be caught up together with them, in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. 2 Cor. 5. 1. When this earthy Tabernacle is dissolved (i.) when we dye, our next building or habitation to dwell in, is eternal in the heavens. 1 Pet. 1. 4. The inheritance of the Saints is reserved in heaven for them, where, 2 Tim. 4. 8. a Crown is laid up for them, and 1 Cor. 2. 9. things prepared for them, that the heart of man cannot conceive. But Phil. 3. 20. their vile body shall be made like the glorious body of Christ. Dan. 12. 3. They shall shine as stars for ever and ever. Rev. 22. 5. the Saints shall reign in heaven for ever and ever; as for these 1000 years Rev. 20. they are to be understood of the condition of the Saints in this present world, when Satan was bound 1000 years that he could not deceive the Nations.
Of Purgatory.

Worm never dies, their fire never is quenched, Revel. 20. 10. Are tormented day and night for ever and ever; there were devils then and a hell from the beginning; into which with the Devil and his Angels, the reprobates, all wicked men are cast, Mat. 25. 41. not for a time but for ever; for out of hell there is no Redemption, Luke 16. 26, between the time of death and heaven there is a great gulf fixed, so that there is no passing between, Rom. 3. 29. Oh that men were wise! then they would understand this, they would consider their latter end.

CHAP. XXI.

Of Purgatory.

There is no other third or middle place between Heaven and Hell, whereunto the souls departed do go: And therefore the doctrine of Purgatory with all its appendices, as pensions, prayers for the dead, &c. are not only fond, vain and unwarrantable, but heathenish also, & blasphemous.
Of Purgatory.  

Errours. This was a device of the old Heathens; was received among Christians, first by Simon Magus, Montanus, and other lead Hereticks, and is now embraced by none but the Roman Church, through the covetousnes and filthy lure of their Clergy, because it fills not only the Popes coffers, but also the private purse of every male Priest. The place they say is next unto hell: the pains of it are all one with hell fire, though some mitigate the matter: But King Henry the fourth of France, resolved this doubt better of any. The time it lasts, is till the day of Judgment, at utmost, no longer; and yet if surviving friends will pay, the Priest pray, or the Pope but say the word, they may be released at any time sooner. It was invented for the purging of souls departed, which had not fully satisfied in this life.  

Antidote. But as there be but two sorts of men in this world, so there are but two places prepared for them in the world to come; and as there are but two places, so there are but two ways and gates that lead unto those two places. Whereof you read, Matt. 7. 13, 14. If there were a third place, certainly our Saviour, who came to teach, and afterwards sent his Spirit to lead us in the way of all truth, would have showed us the way to that place too. But seeing the Papists themselves could never yet agree about the place where, the pains what, or the time how long it shall last; and that the infallible Doctor of the Porphyry Chair cannot resolve it, nor will his charity release them without money, as they say he can for money; we leave it as a heathenish and foolish invention: and if there be no purgatory, then pardons, and prayers for the dead are of no use; and howsoever the pardons of a sinful man, or the man of sin cannot be of any value. An Irish Gentleman, and a Papist, being upon a former agreement to pay a certain sum of money to a Priest for Masses said, for delivering his fathers soul out of purgatory; brought the money and laid it down: But quoth he to the Priest, be ye sure now that my fathers soul is clear out? Yes, I warrant you quoth the Priest: Nay then quoth the Gentleman, by my troth I have even done a child part; if he be out, let him take heed how he comes there again; and so putting up his money gave the Priest the battle, Countermining one cheat with another.
Of Images.

If all Papists would serve their Priests to, and Pope too, it would prove the best Antidote against this Heresy: For money is the fuel that feeds this fire, if it be fire, and not water, as some learned Papists have doubted it is.

Chap. XXII.

Of Images.

Truth. The worship of Images, Reliques, the Cross, &c. are not only vain, unwarrantable, and contrary to God's Word, but also heathenish and abominable Idolatry.

Errors. The Papists, not only erect and adore Images themselves, but also accuse and condemn as Heretics to the fire, ye to hell fire all those that will not do the like.

2. The Pseudo-Lutherans retain Images in their Churches, esteeming them not only as Ornaments, but also as lay-men's books, to edify, admonish, and put them in mind of some heavenly things, but yet allow them not to be worshipped; doing herein like the Turks, who in the sack of Constantinople, seeing the Temple of Saint Sophia, a godly structure, and the marble pillars enamelled and filleted with the pictures of Saints, were both to deface such godly pieces, though Images are contrary to their Law, and Religion, but only put out their eyes. Images were creeping in space here in England; and I saw once the assumption of our Lady wrought upon the Communion Table, or Altar cloth, as it was called, in a Church held in Commen-dam, by Bishop Goodman of Gloucester, which I note above all other, because it is a fabulous legend that the Papists themselves scarce admit.

The old heathen Romans for a long time had no Images, accounting it facilitate to present heavenly things by earthly forms; seeing we cannot possibly any way attain unto the knowledge of God, but in mind and understanding. Plut. in Vita Num. The Turks have none; nor the Jews, as contrary to God's Law. The ancient Christians would not suffer an Image so much as in the Church porch, to jealous they were of Idolatry feasting in. The Papists think they quit themselves of Idolatry, when they lay they worship.
Of Images.

Of Images.

In the Bible you have a speaking picture of Christ; in a distressed brother, a living Crucifix; in the holy Supper, a more lively Image of his death & passion, then any painter can devise, and shew us those holy Mysteries that a picture can never do.

Images, though not worshipped, yet are not useful but hurtful, in the place of God's Worship; the picture of Christ is so far from putting us in mind of him, that it draws our minds from him, trying our imagination to a corporal object. Few pray before an Image, but they pray likewise unto it, a secret belief fitting into their minds, that when they look upon it they think it bears them, Angius. Enarrat. in Psalm 113. And therefore another says, it is Diabolical deceptions inventum, one of the Devils Arch-chieats.

CHAP.
CHAP. XXIII.
Of the Church.

The Church is the body of Christ, or the Church is the whole company of God's Elect called and gathered by his holy Word and Spirit out of all mankind from the beginning to the end of the world; into one fellowship with Christ, and communion one with another. And although many are called and but few chosen, many are joined unto the Church that are not united unto Christ, hold outward communion with the Saints that have no inward fellowship with the Son of God; yet we are in charity to account all those for members of the true Church, that are outwardly called, and accordingly make profession of the true Faith, until the Lord the searcher of all hearts, who alone knoweth who are his, do make the truth appear, as he shall do at the great day of his appearing.

Errors. Adversaries to this truth are; 1. Those that say, there is no true Church upon earth, as the Seekers do. 2. Those that would have the visible Church to be void of sin and sinners, as the Anabaptists, Familists, Brownists, and all Separatists. 3. That will have the true Catholic Church to be a mixed company of good and bad together, as the Papists do. 4. They hold the Papists to the great contumely and reproach of Christ advance their Pope to be head of the Church. 5. To uphold their Antichristian Synagogue, among many other they maintain three special errors that are the very props and pillars of the same; for That the Church cannot err; That the Church is always visible; That the Word and Sacraments are not proper marks of the true Church. 6. The Anabaptists abuse the communion of Saints in the Church, to bring in a community of goods in the civil state, and make all things common.

The word, Church, Church or Kirch we borrow of the Dach, among whom it is commonly taken for Gotteshaus, God's house or the place of divine worship. It seems to come of kopio to mean the Lords or the Lords house; the material temple is God's
Of the Church.

Gods hono: Heb. 11. 16. Matt. 23. 31. and so are the Saints too: 1 Pet. 2. 5. Eph. 2. 22. But the word that properly signifies the congregation or assembly of the Saints, and is so often in the New Testament translated [Church] is Eclesie, and this also is applied by S. Paul to the place of divine worship or meeting place: 1 Cor. 11.1.8, 22. The name of Church then is not so peculiar to the Saints, but that it belongs also to the place of their publick meeting, and therefore they are much to blame, that make such a needless ado about the word, in derision calling our Churches Steeples houses &c.

But taking the word only for the assembly or company of the faithful, we affirm,

I. First, That there is, and ever hath been a Church upon earth; the Church continued from Adam in Abel, Seth, Enoch, Noach, and their families, till Abraham; In his posterity to Christ, and then the walls of the Church were enlarged by pulling down the partition wall, and calling in the Gentiles: Matt. 28. 19. Acts 2. 47. Rev. 2. 1. & 3. Churches were gathered and confirmed by the Apostles

Of the Church.

polishes: men set apart for the work of the Ministry; Acts 11. 1, 13. and those also had authority given them to separate and ordain others also to the same work: Tit. 1. 5. and so to continue incessantly in all ages, as it hath done to this day. And now where the same Gospel is truly preached, the same Sacraments duly administered, Believers professing the same Faith, and submitting to the same ordinances, as at this day are in England, Scotland &c. there is a true Church of Christ as was in the Apostles times.

Secondly, The true Catholick Church is the company of Gods Elect only; whereof it is said, that Christ gave himself for it, Eph. 5. 25. This is the Church of the first born, who are written in heaven, Heb. 12. 22. The body of Christ, Col. 1. 18. The household of God, Eph. 2. 19. In which is no condemnation, and out of which is no salvation: and of this Church, hypocrites or wicked men are not members; for what fellowship hath Christ with Belial? 2 Cor. 6. 16. This Church is both invisible and invincible; the gates of hell shall not prevail against it, Mat. 16.
Of the Church.

III. Thirdly, many are in the Church that are not of it: outwardly called not inwardly: from whence ariseth that distinction of the visible and invisible Church: the invisible are the Elect only, so called, because their faith whereby, and the body whereunto they are incorporated are both invisible. The visible Church is the whole company of those that join in one outward league and profession: the ground of this designation is laid by our Saviour, Mat. 20:16 and hereunto belongs that parable of the tares, Mat. 13: where we are warned, that although tares may grow, (i.e.) wicked men or hypocrites may live in a visible Church yet not to condemn it, or separate ourselves as the manner of some is, lest we forsake and condemn a company of God's chosen, but to effect it for all that as a true Church, for the better or more principal part, (i.e.) the Elect that are in it; even as S. Paul calls the Church of Corinth a Church of God, though there were Heretics, Fornicators and incestuous persons among them.

IV. Fourthly, As the Church is the Body of Christ, so Christ is the Head of the Church, Col. 1:18, Eph. 5:23, and there can be none other, because none else can give life, life and motion to that body; and so the Pope cannot be head of the Church: not a temporal or secular head, because the kingdom of Christ, that is, his Church, is not of this world: not a spiritual head, because he cannot give spiritual life and grace: not a ministerial head, because he cannot minister the Word and Sacraments to all Churches in the world, neither doth it to his own pastoral charge; and there can be no other reason why he should be called a ministerial head, but for this ministry. He cannot be the Lieutenant General or Vicar of Christ: for a Lieutenant supposeth the absence of him whose place he holdeth, but Christ is always present with his Church himself, and dothere is no room for the Pope's Vicarage.

Fifthly, The Churches of Asia and Judæa, who are now fall and become no Churches, are sufficient witnesses to this truth, that no Church on earth is privileged or freed from error. Not the Church of Rome, specially being guided by such a head as the Pope is, who being but a man, may err; that man of
Of the Church.

Of the Church.

Of the Church.

Of the Church.

The Roman Church were not it? We answer, it was in the wilderness; and yet in those darkest times of Popery, it was no so over-shadowed, but that the very flames of persecution did discover what and where it was, plainly discerning the true sheep of Christ from those evil wolves. 3. The marks or notes of the true Church, are the same whereby it was at first called and gathered; i.e. the preaching of the Word and administration of the Sacraments: those 15. subtitled in their place by the Romishists, are uncertain, and may most of them agree with a Synagogue of Satan, as well as a Church of Christ, as Antiquity, Multitude, Miracles, &c. For that old Serpent had a Synagogue from the beginning: and the primitive Church was a true Church though not ancient. Christ's Church is a little flock; and Antichrist come with lying wonders, &c.

Sixthly, The Church is a spiritual Commonwealth, and the communion of Saints is spiritual, not temporal, in levelling the mounds of private possessions and laying all things common.

Object. It is said, Acts 4.32. they had all things in common.
Of the Church.

Sel. It is answered. Acts 5, 4. Whilst it remained was it not thine own? and after it was sold, was it not in thine own power? The community spoken of was only of things dedicated to the Churches treasury for relief of poor brethren, there remaining still something to a man that was proper to himself, and a liberty to retain what part he pleased, as is plain. For otherwise, if all things were common, to what purpose are we exhorted to liberality? What need Paul work with his own hands? or how could he be burdensome to any one, if all things were common?

Lastly, Though the Church be but one, as there is but one Faith &c. yet it is distinguished into Catholic or Universal and Particular. The Catholic is called, because it comprehends the faithful of all times and places: the particular named according to the place where that part is seated. The Roman Church then is unduly called Catholic, because it is a particular Heretical Church, neither universal nor orthodox: Those are mistaken and to blame that call the Papists Catholics, because they profess not the Catholic faith, or faith of the Church.

Of the Sacraments.

The Sacraments are holy and visible signs and seals ordained of God, the more fully to declare and assure unto us the promise of the Gospel. The Sacraments of the New Testament are only two, Baptism and the Lord's Supper.

Adversaries are, 1. Those Heretics both old and new that deny all Sacraments, saying they are of no use in the Church. 2. The Anabaptists think, there is no other use or end of the Sacraments, but only to serve as badges of our Christian Profession. 3. The Papists say the Sacraments confer grace by virtue of the work done. And 4. That there are seven Sacraments of the New Testament; and hold them accorded that...
Of the Sacraments.

I. Although the name of Sacrament be not to be found in the Scriptures, yet we find Mystery there, a word of the same signification; and the things themselves were ordained by Christ in the Scriptures: Matt. 28:19. Go teach all nations baptizing them &c.; Luke 22:19, 20. He took bread &c. and after supper took the cup &c. saying, Do this in remembrance of me. And God hath ordained the Sacraments, not to be bare figments, but seals also, and pledges to assure us of the promises made in his Word; and to the apostle Romans. 4. 11. calls circumcision, a seal of the righteousness of faith: Not as if the Sacrament gives strength to the promise as weak of itself, but as a seal confirms and affirms it to us.

Secondly, Although the Sacraments do not confer grace, yet they are a means to convey it unto us; for being sensible elements that may be seen, felt, and tasted, every fence is a pipe or conduit, as it were, to draw and convey from the outward element, the thing thereby signified to the inward understanding. Yet this is done, not by virtue of the works done, or by uttering certain words, but by the virtue of God's ordinance and power of the Holy Ghost working with the same. If the Sacraments did contain grace essentially within them, as Medicine in a box, then indeed it might follow, that by the outward work done grace should be conferred; but we see the contrary; That invisible sanctification hath been without the visible signs; and again, the visible signs have been given without true sanctification. Aug. in Levit. qn. 84. as we see in the examples of Cornelia the Centurion and Simon Magus. And therefore also though the Sacraments cannot be despised or neglected (being God's ordinances) without great impiety and unthankfulness towards him, who by them hath so tenderly provided for our weakens, yet they are not so absolutely necessary to salvation; that without them it is impossible to be saved; for God is above his ordinances, and can save us without them. It is not the want but contempt of the Sacraments that is dangerous and damnable: Bernard.

Lastly
Lastly, there are but two Sacraments only of the New Testament; Baptism and the Lords Supper; we read of no more ordained by Christ, who only hath power to ordain Sacraments; and this was done in regard of our weaknesses that we should not be over-burthened. Some few signs for many were delivered unto us, and the same in doing most easily; in understanding most holy; in delivering most pure, as are Baptism and the Lords Supper: Aug. lib. de Doct. Christ. c. 9. And therefore those five other Sacraments reckoned by the Church of Rome are not Sacraments of the New Testament, neither have any Warrant in God's Word. For, 1. Penance and Matrimony cannot be Sacraments of the New Testament, because they were in being and as necessary both before and under the Law as now they are. 2. The use of Matrimony belongs to Heathens as well as Christians. 3. The Papists contradict themselves, for they assure those that shall say the Sacraments are not necessary to salvation: Concil. Trident. Sefl. 7. Can. 4, and yet debar their Priests from Matrimony, which they account one of those Sacraments; and so highly extol single life in all, as if there were no other way to heaven for any. They say the Sacraments confer grace, and yet deny Matrimony to their Priests, and to deprive them of that grace that Matrimony might confer upon them, and to keep them honest.

Chap. XXV.
Of Baptism.

Baptism is the Sacrament of admission or entrance into the Church, wherein by the outward washing or sprinkling of the body with water, the inward cleansing of the soul from sin, thorough the sprinkling of the blood of Jesus Christ, and washing of the Holy Ghost is signed and sealed unto us. The Baptism of Infants is in any wise to be retained in the Church as most agreeable with the institution of Christ. Adversaries; 1. Some explode Baptism quite out of the Church, as some Heretics of old, and now adays do. 2. Others allow it to folk of ripier years,
Of Baptism.

but deny it to children, as the Pelagians did and Anabaptists do, and both upon the same ground; some of them say it is an horrible abomination. 3. Some esteem of Baptism as a thing indifferent. 4. The Papists say it is absolutely necessary to salvation, that children dying without it are not saved. 5. Lastly, the same Papists also abuse and adulterate this holy ordinance, adding to the element of water, salt, spittle, oil, &c. using tapers, exorcisms and other silly ceremonies, in number as they reckon 22, and also profane the same in applying it to things without reason and life, as bells, banners, swords and daggers, and that to bloody ends, &c.

Antidote

That Baptism was ordained & commanded by our blessed Savior is expressly mentioned, Mat. 29. 19, whereunto is annexed a promise of salvation. Mark 16. 16. And therefore it is not a thing indifferent, because it is an ordinance of Christ, nor yet absolutely necessary to salvation, as hath been said before. Baptism is called the Washers of regeneration, Tit. 3. 5, and John 3. 5. It is said, Except a man be born again of water and of the Spirit, he cannot enter into the Kingdom of God. Not

Of Baptism.

not that any part of our Regeneration is ascribed to water, but only by water the office of the Holy Ghost is declared, as also by fire. Matt. 3. 11, which forensic, did brand their children with a hot iron. Though the outward washing of water then be not the very washing away of sin, yet is it so called, the sign borrowing the name of the thing signified, for the more forcible purification of our hearts, and stronger confirmation of our Faith, that our eyes are not fed with bare signs, but presented with the thing it falt, and that our sins are as certainly done away by the blood of Christ, as our bodies are cleansed by the washing of water.

To let pass those ridiculous toies of salt, spittle and other stuff used by the Papists: the main difference at this day among us is concerning circumstance of time. The Pelagians and Anabaptists deny Infant-baptism, and both upon the same ground. With this Error of the Anabaptists, many godly people are entangled, that are free enough from the rest of that pestilent Sect. Their Reasons are, 1. Because there is neither precept nor example for it. 2. Jews do not
not believe, but it is said. Acts 8: 37.
If thou believest, thou mayst be baptized.
It is answered: To the first, That
there is both precept and example for
Infant-baptism: the precept is Matt. 28:
19. the examples are Matt. 16. 15, 33, &
1 Cor. 16. where Infants are included
as part of the nations and households:
and although there be no express com-
mand for baptizing Infants, yet seeing
also there is no express exception, they
must be baptized, or else those general
precepts and examples, including all both
Infants as well as men, are not follow-
ed and observed. And if it be sufficient
Reason against Infant-baptism, that
there is no express precept or example
for it, then let the Anabaptists them-
selves for shame leave off that shameful
stripping and dipping their profyletes, or
else they must where they have any ex-
press command or example for it.
Secondly, They that do not believe must
not be baptized: but Infants do not be-
lieve; Ergo, Whoever doth not labor
shall not eat. 2 Thes. 3: 10. But Infants
cannot labour; Ergo. Both these Argu-
ments are somewhat alike, and neither
good, because that is drawn to Infants,
which belongs only to men of years. And
indeed this latter is the better of the two,
because it hath an express text for con-
firmation, which the other hath not. But
to remove that rub of the Anabaptists,
out of the way, concerning the Faith of
Infants: We say, 1. That they have
reasonable souls, faculties of understand-
ing and will, which are the fount of Faith,
and the weaknesses of the Organs cannot
hinder the power of the Holy Ghost to
work Faith in them, if he please. 2. With-
out Faith there is no salvation; if Infants
then have not Faith, the Anabaptists
must shew some other way of salvation
besides Faith in Christ, or else conclude,
that all Infants dying are damned; but
yet I hope they will not pass this cruel
sentence upon them, unleas they provide
a Limbus, or place of safe for them, as the
Papists do. 3. Circumcision is the seal
of the Righteousness of Faith, Rom. 4: 11.
And yet it was administered to Infants;
Infants therefore ought to be baptized;
and as good reason there is to baptize as
there was to circumcise them. 4. We
have many presidents of children that
were regenerate and sanctified; as of
Jeremiah, John Baptist, &c. who were
Of Baptism.

fled with the Holy Ghost from the womb: and if children have the Holy
Ghost, then they may be baptized. Acts x. 47. Can any man forbid water, that
these should be baptized who have received the Holy Ghost as well as we?
5. Our Saviour himself testified in express words, That Infants believe in
him. Matt. 18. 6. And that babes and sucklings confess him, and bear witness
unto his name. Matt. 21. 16. And did grace them with many favours, own
them for the children of God, taking them in his arms, laying his hands upon
them, and blessing them, saying, That to them belongs the Kingdom of God:
Who then shall be so bold or impious to refuse and reject those that our Saviour
himself received and embraced so lovingly, giving such gracious testimonies of
them, with whom God entered into Covenant, as well as with their parents.
Gen. 17. 7. And unto whom the promises of God were made, as well as unto

But (say the Anabaptists) how shall
we know that children believe? And
(fair one) if I had a certificate from
God, that a child believes, I would not
flick at his Baptism : Let them
tell us, what infallible certificate they
have for men of riper years? And whe-
ther they do not plunge more hypocrites
and unbelievers in their floods, then we
sprinkle at our fountains, is a question to be
made. But the Anabaptists contradict
themselves, crosting one Argument with
another, overthrowing their own
grounds, and destroying the foundation
that themselves have laid. As for their
sprinkling, it is against common honesty
and modesty; and that dipping is not
necessary to be used, is clear by their own
Argument, because they have no where
one express word of command or warr-
rant for it: And also, the blood of Christ
is called the blood of sprinkling, Heb. 12.
24. And as it was typified under the
Law by divers sprinklings, so it is express
under the Gospel by sprinkling as well as
dipping.

CHAP.
CHAP. XXVI.

Of the Lords Supper.

Truth. T
HE Lords Supper is the Sacrament of Preser
vation in the Church; wherein by the signs of brea
d and wine, are signified, sealed, and exhibited to ev
ery faithful receiver, the body and blood of Chri.
t for his spiritual nourishment and continual growth in him unto life ever
lasting.

Errors. Adversaries of old were many, that
did either despise and refuse this holy Sa
crment, or abuse or profane it, either
mingling, adding, or altering and chang
ing the Elements, and substituting others
in their places. But to let them pass,
at this day the principal Errors are
these three.

Antidote. The first is of Transsubstantiation,
and that holdeth, that after the words of
Consecration, and by virtue of the same,
there is a conversion or turning of the
bread and wine into the body and blood
of Chrift, so that the very true and na
tural body of Chrift is corporally prens
and carnally eaten in the Sacrament, the
substance of bread and wine being va
nished away, nothing remaining thereof,
but only the outward accidents to serve
the fenses. The first occasion of this he
rifice seems to be given by the Supper
notes, John 6:52, but was confirmed un
der this title by the Council of Lateran,
called againft Berengarius in the yeat
1115; and this is now the opinion of the
Papists, followed with many Blasphemies,
Idolatries, and ridiculous Mummery.

The second is of Controversy, con
trived by some, who, to shun the ab
urdities of the former opinion fell into
worse, affirming, That the substance of
bread and wine, and of the body and
blood of Chrift, are joyntly, or both to
tgether, bodily present, and eaten in the
Sacrament; the body of Chrift being in,
with, and under the bread. The first
Author of this opinion, and the time
when it began is uncertainly reported;
and although it were long before Luther,
yet it was taken up in halfe by him about
the year 1525, is still maintained by his
followers, and gave occasion to con
verse that bowing and cringing that was
lately
Of the Lords Supper.

Lately used to the Communion Table.

The third is of bare figure, and only signification, affirming, That in the Sacrament there is nothing but bread and wine, bare signs, and no other presence of Christ's body but only in figure and signification; so that the faithful receive nothing but naked and bare signs. The foundation of this Error was laid about four hundred years after Christ, by some Heretics, that came as short of this mystery, as the Copernicans went too far, making no account of this Sacrament, saying, that it did neither good nor hurt. This Error was first on foot again by Carolus Floridius, a rash-brained man, about the year 1524, and is now followed by the Anabaptists.

The doctrine of our Church, Art. 28, is the same that the Apostle delivers, 1 Cor. 10: 16. To all the three Adversaries together we say; If there be nothing in the Sacrament but bare signs, why doth our Saviour say of the elements, This is my body, and this is my blood? And S. Paul, The bread which we break is the communion of the body of Christ. If his body and blood be not there at all? And if his body and blood be there corporally and

and carnally, present, even whole Christ, why then doth our Saviour say, Do this in remembrance of me? And St. Paul, Is there any other Lord's death till he come? 1 Cor. 10. And St. Peter, That the heavens shall receive him to the end of the world. Acts 3:21. Refuting then and denying, both Transubstantiation, and Consubstantiation, as more than our Saviour intended in these words (This is my body, &c.) And also bare signification as a great deal less, we admire and acknowledge Transubstantiation, or a change, and that great and marvellous, in the use of the Elements; not in substance, but in virtue, power and operation. The sanctified signs are, in substance, in virtue, in signification, mysteries; in operation, the things themselves, whole names they bear; the change is in their operation and use, and therefore also in their names: For Christ hath honoured the Symbols with the names, or appellation of his body and blood, not changing their nature, but adding grace unto nature. Theodore in Dial.

In the Sacrament then, there must needs be more then bare signs, or naked Elements, for how should earthly bread be
Of the Lords Supper.

be an Instrument of heavenly grace and life to quicken and strengthen the soul, but by some great and marvellous change, which change is not in the substance of the creatures, but in their verme, power, and operation; and such verme, power and operation could not be, unless the very body and blood of Christ were truly present, truly given, and truly received in the Sacrament:

And yet the body and blood of Christ is not present, given or received corporally and carnally; the bread and wine being turned into the body and blood of Christ, as the Papists affirm:

For, 1. It is contrary to the Scripture, 1 Cor. 11, 28. Where after consecration they are called bread and wine.

2. It overthroweth the nature of a Sacrament, for where is no Element, there can be no Sacrament.

3. It is contrary to nature, it fell, that an accident should be without its subject.

4. Experience daily shews, that the Elements by continuance corrupt, by eating nourish the body, go down into the belly, &c. which cannot be said of accidents, or of the body and blood of Christ.

5. A carnal eating is unavailable to salvation, (by the Papists own confession) unless it be done by Faith; but receiving by Faith without carnal eating is available.

Concil. Trident. Seff. 13. c. 8. et Cat. Rom. Why then is it contended for? Lastly, It is contrary to their own Canon taken out of St. Augustin. Can. Or. 2nd.

But Christ himself said, This is my bo-

dy, the night before he dyed, no time to utter dark Parables, but plain words.

He took the cup also and said, This is my blood, Mark 14, 23, 24. If you understand it literally, then the cup and not the wine must be turned into blood; it if here be a plain figure, (their subterfuge Doctors cannot tell how to avoy it) then why not a figure, (This is my body) a figure too?

But when our Saviour says, This is my body, he doth not intend to shew what the bread is, but what his body is; not that the bread is turned into his flesh, but that his body is food for our souls, even as bread is for our bodies: It shews not any conversion of one substance into another, but only the relation that is between them. He which before called his body bread, John 6:35, doth now call the bread
Of the Lord’s Supper.

bread his body, that by this change of names we might understand and believe the change that is made by grace; and not so much heed the things we see, as mind the things we see not. Thod. Dialog. 1.

Why dost thou prepare thy teeth and thy belly? This is not meat for the body, but for the mind; believe and then hast eaten. Augustine in Joan. Tract. 25. ad cap. 6.

2. Consubstantiation is farther from the truth than Transubstantiation; neither so possible nor probable: It is not so likely or agreeable to our Saviour's words, who says, This is my body, and not, my body is in, with, or under the bread. And yet they are both gross Errors, and the occations of gross Idolatry. They are both far from our blessed Saviour's meaning; when he spake the words, This is my body, from the Apostle's sense. 1 Cor. 11. From the judgment of the Ancient Fathers, who call the elements, signs, figures, types, &c. of the body and blood of Christ: and particularly St. Augustine says, the words (this is my body) are to be understood in a figurative, not a literal sense. 1. 3. de Dell.

Of the Lord's Supper.

Dul. Christ. And besides they are impossible in nature.

But setting aside that barren opinion of bare sign and figure, the question between us and the rest is not about the substance of the thing; for we confess, that the very body and blood of Christ is given and received; all the question is about the manner: they say it is corporally and carnally; we grant indeed it is really, if by really you understand truly; and indeed, but yet that it is spiritual, heavenly, and divine: The matter of the thing present the Apostle shows plainly, 1 Cor. 10. 16. But for the manner of presence, we have no such evident demonstration. To conclude, the truth is present with the signs, the Holy Spirit with the Sacrament feeding our souls with the truth of Christ's body and blood; but the invisible working of that Divine Spirit herein is unsearchable, the natural man cannot perceive it, because it is spiritual: Let us firmly believe then what we cannot conceive, and rest assured in this truth, that we receive in the Sacrament the very body and blood of Christ by Faith, though we cannot conceive it by sense or reason.
CHAP. XXVII.

Of Reformation.

There is no particular Church on earth, and never was so privileged, but that it may and many have fallen into dangerous Errors both of life and doctrine, as the examples of all both former and latter times have witnessed, so that there is no Church consisting of men that may err, but may need Reformation, even as a material building doth need often reparation. And for as much as many horrible abuses and superstitions were lately brought, through the deceitfulness of some, into the Church of England, to the great dishonor of Almighty God, the decay of piety, and imminent ruine of the true Protestant Religion, therefore this present Reformation was extremely necessary; and is no Innovation, but a Reformation only of our Church to its ancient purity of doctrine, discipline and divine worship, as it was established by the noble Princes K. Edward 6. and Q. Elizabeth of famous memories.
be also divers hypocrites that can drive
on a reformation for their own ends and
advantages, and yet are as great enemies
to the truth of it as any of the former.

I shall endeavor to satisfy the honest
Protestant, that is engaged against the re-
formation for want of better informa-
tion, and would fain perhaps embrace the
truth, if he were not courted with so
many lies, by deceivers that abound in
the world. The common complaint and
cry is for the Religion that was in Queen
Elizabeth's time again. And that we
have not now the same Religion. The
Answer in brief is, that we have the same
Religion still, not a new. And that the
true Protestant Religion which was then
professed is now not altered, but settled,
being reflored to its pristine purity, and
purg'd from many abuses wherewith it
was but lately corrupted. As

First, many Popish and Arminian te-
nents were taught and publicly main-
tained, which are contrary to the doctrine
of our Church at first establisht, as will
appear by comparing them with the 39.
Articles and the book of Homilies, the
nine Articles of Lambeth, and other learn-
ed writings of our former Bishops.

Secondly, Many Crucifixes, Images or
Idols were set up in our most eminent
Churches, and most eminent places of
them; and that partly by consivience,
partly by command of men, at that time
of most eminent place and note, whereby
Superstition was nourish'd, and Idolat-
ry committed. But now these Images
are contrary, 1. To the Word of God,
expressly forbidding them: 2. To the
judgment of the ancient Christians, Fa-
thers and Councells, with great zeal con-
demning them: And 3. of our own
Church of England, as in the book of
Homilies and 39. Articles may be
seen.

Thirdly, The Communion Table was
altered both in name and place; from a
Table to an Altar; from the body of the
Church to the head or upper end of the
Chancel, contrary to express order set
down in the book of Common Prayer,
before the communion; where it is said,
that the Table shall stand in the body of
the Church or in the Chancel, and the
Priest shall stand at the north side; which
he cannot do if he stand close up to the
wall: And if it might be placed accord-
ing to the discretion of the ordinary, yet
he
he must have more discretion then ordinary that will make the end of a table the side, as one endeavored to do but that his Geometry failed him.

Fourthly, The Bowing used to the Communion Table, was a matter of worst consequence then was commonly imagined: It is the attendant on Transubstantiation and Consubstantiation; It serves to nourish those Errors still in mens minds; others in many other Popish superstitions, and is the occasion of gross Idolatry.

Fifthly, The rails, wainscot, and traverse countains before the Table, as if it were the sanctum sanctorum of the Jews, or a Chappel intended for private Malls; or as if none were holy enough to approach near it but the Priest: also the Tapers, Copes, Velliments, and many other things, lately used, though they seemed but small matters to some, yet they were not the least dangerous for being little; for like little thieves they crept in at our Church windows to open doors to the great ones: and if there had continued, by this time they would have brought in the whole Malls of Popish Idolatry; and those that plead for them, are but the devils pipes that seduce the people, and under the name of things indifferent would lead them a whoring after Idols.

Hereunto we may add that horrible abuse of Excommunication, the highest honour of the Church, that in the Courts Christian was made a messenger to fetch in fees; and men were call out of the Church for not coming into the Courts to say no more. Lastly, They err as much on the other hand, and are to be condemned, that scornfully or badly abuse the Church and places set apart for the use of Gods Ordinances, which is seldom done but in open or secret contempt of the ordinances themselves. Let them among other examples remember that of Julian uncle to the Apostate, who in contempt pifed against the Communion Table: his bowels rotting out, he voysed his own excretions at his mouth. Our own times, have not wanted like examples of mans impity and Gods judgment. But leaving them to their nasty tables &c. although we know God doth hear us in all places when we call upon him, yet that decent places be set apart and beautified with comely
Of Reformation.

If there be any other alteration in our Church than what hath been mentioned, It is not of any substance, but some circumstance: there is no alteration in the body, but in the apparel: An eminent Doctor of our own says (I am sure no friend to Novelism) that Clerical habits & vestments are not the body, but cravailing clothes of Religion; and we know there is a time to leave off such things. And so all other Ceremonies were judged alterable by those that first ordained them. As the Philosopher said of his son, Scio me genuisse Adiutarem; so they knew their decrees when they made them were not Medician Laws, but that they might and must be altered, if after times should see as good reason to remove those Ceremonies, as they themselves did to remove many before. See the Preface to the Book of Common Prayer.

But the Bishops are put down, and that is a great blot to the Reformation. But tell me, did Slatyres, great attendance, and lordly titles, agree with the poverty, meekness, humility of our Saviour, whose servants they profess themselves? And for a further trial of the lawfulness of these things, a trial that will
Of Reformation.

will not deceive. Let a form of prayer be drawn, and therein a complaint unto Almighty God for these things, and a supplication to restore them particularly, and by name, and let me see who dares go into the presence of God with such a prayer in his mouth? Things lawful and condescendable we may with comfort pray for; but those things that a man conscientious dares not pray for, his own conscience condemning unlawful.

But the Church is trodden down, her lands and goods embossed, &c. that is the Bishops Lands, &c. still a thievish mischief. If they are taken from them, and restored to the right owners, that every Church may have its proper maintenance, and they enjoy the means that take the pains; is this sacrilege or justice? And what was it when the Bishops, &c. held and enjoyed so many titles and profits, properly belonging to other poor Ministers, that were Church men, as well as themselves, and took care of the Churches? So much of their means as is not this way due to others, may well be employed to settle a more useful Ministry, as the present necessities of the Church every where require.

CHAP. XXVIII.

Of Toleration.

Though the Heathen had infinite Gods almost, and as many several Religions, Ceremonies, and forms of worship, yet we never read of any commotion among them about any difference of Religion; the Reason was, because the Gods of the Heathen (as one lays) were good fellows, and content to share that glory among them, that was none of theirs; but the true God is a jealous God, and cannot endure a partner of that glory, that is properly his own. And therefore there can be no greater Argument against the Sectaries, that they are not of God, then their great desire of Toleration of all Religions. But John. Ult. a small Error is sharply taken up; it may warn us, not to suffer the leaf Error, though not fundamentally; for, if error, if suffered to grow, at last will pluck down the wheat. We must follow St. Paul’s example, Gal. 1.5. Who would not give place to false brethren, no not for
Of Toleration.

for an hour, that the truth of the Gospel might continue. So we must not give place to any Errorist: But as the Apostle says, Tit. 1. 11. Their mouths must be kept, because their words eat like a canker. 2 Tim. 2. 17. And though small at first, yet will eat out the very heart and life of all Religion at last.

FINIS.