

PHENIX III.

A Design about Disposing the Bible into an Harmony : . or, An Essay concerning the Transposing the Order of Books and Chapters of the Holy Scriptures, for the reducing of all into a continued History.

To the Right Honourable the LORDS and COMMONS Assembled in Parliament.

THIS that I now humbly offer to your Hands, hath been long in my Thoughts ; but much more since in my Attendance on his Majesty's Children, I have (under the Encouragements and particular Favours of the Right Honourable, my Lord, the Earl of Northumberland, to whose Care You have intrusted those Royal Pledges) read thorow the whole Bible in an Expository way. I have high Thoughts of the sacred Authority of Scripture ; I admire the Wisdom of the whole, and the admirable Consent of all the Parts of it ; and do firmly believe, that the Majesty of it will triumph over the Attempts of all Anti-Scripturists to the contrary, till the Time of our Lord's coming again. 'Tis the Glory of Christian States to maintain and advance it, which was the meaning of those Learned Men, who have lately enrich'd the World with that Treasury of the King of France his Bible in Ten Volumes ; where, in one Frontispiece, they have represented a Table of the Portraiture of Cardinal Mazarine, supported and mounted by Angels, as being a great Patron

Patron of that renowned Labour. May your Names also be great unto Posterity, whilst you promote the Glory of God, and the saving Knowledge of Men, by Works of this nature. The learned Licenſer intimates the Difficulty of this, I alſo acknowledg it; but withal, I nothing doubt, but under ſuch an Influence as Yours it may grow to a full Maturity.

Your Honour's moſt humble,
and moſt devoted Servant,

SAM. TORSHELL.

The Authority of the Canon of Scripture. The Liberty of Interpreting it. A Complaint againſt the Abuse of it. The Remedy.

IT is a receiv'd Principle, even among the *Turks* themſelves, *That God's Teſtimony ſufficeth*, (ſo the *Alcoran* ſpeaketh, cap. de Aranea, *Sufficit Dei teſtificatio*) and, *That God hath made known his Will in Books*. The *Alcoran* gives witness to both the *Testaments*, as we call them. And *Philip Guadagnoli*, the *Arabick* Profeſſor at *Rome*, in his *Apology for Chriſtian Religion*, againſt *Ahmed the Perſian*, hath produc'd clear Inſtances of ſome Paſſages, almoſt out of every particular Book in the whole Bible, expreſſly quoted, or manifeſtly alluded unto, in many Chapters of the *Alcoran*.

Much more therefore, in the entrance of this Diſcourſe or Eſſay, which I have now undertaken, I will ſuppoſe it among *Chriſtians*, to be a Principle that needs not proof, and a thing conſtantly granted, that the whole *Scripture*, contain'd in the *Canon*, or Number of Books, which we call *Canonical*, is the Word of God, divinely inſpired, and left unto us to be the Rule of Faith and Manners. Under that *Title* or *Right*, the *Law* and the *Prophets* were deliver'd over from the *Jews*, the old and faithful Keepers of them, to the *Chriſtians*, by whom both *theſe*, and the *Evangelical* or *Apoſtolic* Writings and *Declarations*, have been held in poſſeſſion, under the ſame *Title*, in ſeveral Ages ſince, even down to theſe days. There was never, among the *Antients*, any publick Quarrel about them (only which adds alſo to the weight and ſtrength of the *Scripture's Title*) there have been not a few Quarrels about the *Canon*.

The *Arts* that have been us'd by the *Romanists*, for the settling and establishing the *Right of Interpretation* upon the *Bishop of Rome*, have been well known; whereby they have labour'd to make him the *Oracle* to the *World*, as the *Turkish Musti* is (by the relation of *Busbequius*) in those *Parts*, finding it to be the most expedite way to gain the *Opinion* of the *publick* and *authoriz'd Interpreter*. But upon the experience of his own, and his *Servants* readiness, to make advantage of every thing that hath any *likelihood* to *advance* them, and to *wrest* and *abuse* *Scriptures* to the maintenance of their *Usurpations*; therefore so long as there are (at least) *reasonable Men* in the *World*, it will always prove a broken and entangled *Title* unto him.

Who then must be *Judg*? There are many that would give it to the *Fathers*, and that we must receive their *Sense*. But that were to make them not *Expounders*, but, in a manner, *Law-givers*. I have spoken somewhat to this in my *Exercitation* upon *Malachy*, and in my *Historical Preface* before *Mr. Stock's Commentary* upon that *Prophet*, from whence I shall transcribe a little. That we regard the *Fathers* highly, but yield them not the *Royalty* of a *Mint*, as *Mornay* speaks. In the very *Council of Trent* a Saying of *Cardinal Cajetan's*, That a new sense of *Scripture* was not to be rejected, tho it be against the old *Docters*, seeing *Power* is left now also to *interpret*; was by some much commended, who thought it a *Tyranny* to forbid the *faithful* the use of their own proper *Ingeny*. Others indeed opposed that Saying, accounting *License* worse than *Tyranny*. Among others, *Richard of Mans*, a *Franciscan Fryar*, went so far as to say, That the *Doctrin* of *Faith* is now so *clear'd*, that we ought to learn it no more out of the *Scriptures*, which were heretofore read in the *Church* for *instruction*, but now only are read to *pray* by, not to *study*. There were not many that adhered to him; the better part deliver'd themselves, as *Dominick a Soto* did: That it was fit to keep every *Wit* within limits for *Matters of Faith* and *Manners*, but else to leave them to their *liberty* for the *sense*. Others of them yet more plainly: That it was not fit to restrain the *Understanding* of the *Scriptures* to the *Fathers* only, whose *Expositions* were for the most part *Allegorical*, seldom *Literal*, and those fitted to their own *times*. Seeing then the more *learned* and *sober Party*, even among the *Romanists* themselves, have been tender of taking away the *Liberty* of the *Faithful* to *judg* of what is written; far be it from us to be worse than they, or to erect a *Tyranny*, by putting the *Key of Knowledge* into the hands of any particular *Order* of *Men*.

But what way may be taken, to prevent, that this *liberty* prove not a *mischief*? Of late we have had too sad an experience, of the *boldness* of such as pretend to the *Knowledge* of *Scriptures*.

Scriptures. Besides what we hear of, deliver'd here and there in corners; there is too much witness in those *weak, senseless* and *trifling Pamphlets*, which have *wasted* so much Paper, and have *unmannerly* intruded upon the *leisures*, yea the necessary *business* of all sorts of Men of late years; in which, what *childish* and *impertinent Allegations* of *Texts* have we found? what *raw* and *undigested Collections* from them? what *bandying* up and down of *incoherent Scripture-words* and *Sentences*? Many thorow a proud *forwardness*, venture *unripe* and *unexperient'd* upon the *expounding* of the *Scriptures*; that, as *Eckius* said, he chose the *Points of Predestination*, that upon them he might *exercere juveniles calores*, make trial of his youthly Heat; so these take the *sacred Oracles* of God, upon which to make their *raw* and *imperfect Essays*. And ordinarily, as the most learned Men are *sceptical*, and but *little positive*; so the *weakest* Men are most *magisterial*, and cry out like the *Mathematician* at *Athens*, *I have found, I have found it*, when they light upon a *Notion* which seems *new* to them; but, it may be, might be had in twenty *Authors* which they know not.

But the most of those that are *unlearned* and *unstable*, do *wrest* the *Scripture*, as the *Apostle* speaks, thinking they find that in it which is not it. They bring an *Opinion* with them, and with that they read the *Bible* all along, imagining that they see it every where before them; like the *Man* of whom the *Philosopher* spake, who thought he saw his own *shape* before his *Eyes* at every step he took. A strong *Imagination* or *Fancy* will persuade very much, and beguile both the *Eye* and the *Ear*: As for instance; Some, when they look up to the *Racke*, or moving *Clouds*, imagine them to have the *Form* of *Men*, of *Armies*, of *Castles*, *Forests*, *Landskips*, *Lions*, *Bears*, &c. where none else can see such things, nor is there any true resemblance of such *shapes*. And for the *Ear*, when a Man hath somewhat that *rowls* and *tumbles* in his *thoughts*, he will think, that the *ringing* of *Bells*, the *beating* of *Hammers*, the *report* that is made by great *Guns*, or any other measured or intermitted *Noise*, doth *articulately* sound and speak the same which is in his *Thoughts*. In this same manner, many persuade themselves, that the *Scripture* represents to them such and such formed *Opinions*, while they *patch* and lay things together, without any reason; like *Children* looking upon a *Wall*, will fancy an *armed Man*, or some other thing, such a *spot* to be the *bulk* of the *Body*, such another *spot* to be the *Head*, some other *scratches* or *flaws* to be the *Legs* or *Arms* with *weapons*; while another perhaps, at the same time, imagines the same *spots* to resemble a *Dragon*, and a third that they resemble a *Ship*, or what else may indeed be most unlike a *Man*. We could not have thought what *vanity* there

there is in the *imagination* of Men, if somewhat had not been testified to us of old by the *Apostle*, who tells us of the *Gentiles* how their *foolish hearts* were *darkned*, Rom. 1. ver. 21. and by the *Antients*, *Augustine*, *Philastrus*, and others, who have recorded the *strange* and *senseless Dotages* of many *Hereticks*; and of late in the *ridiculous Papers* that have flown about, and bring *Scripture* with them, but no *sense*; fancying the holy Word of *God*, to *strike*, to *ring*, or *chime* to their *Tunes*. The *Apostles*, *Peter* and *Jude*, speak of *Dreamers*; sure there are many such now. A Man that is awake (we know) may think of a *golden House*, the way to which is *paved* with *Rubies* and *Sapphires*, the *Wall* *plaster'd* with *Pearl*, and the *Gate* one entire *Diamond*; but his *external Senses* not being hinder'd with other witness and information, his *internal sense* gives judgment aright; but when the outward *senses* are lock'd up by *sleep*, then those vainest *fancies* are entertain'd without controul. Such danger is there, when (to use the *Apostle's* Phrase, *Heb. 5. 14.*) Men have not their *Senses exercised to discern both Good and Evil*.

But yet a greater *Mischief* ariseth out of a corrupt and deprav'd *Mind* and *Affection*; according to that of *St. Paul*, 1 *Tim. 6. 5.* *Perverse disputings of Men of corrupt Minds*. When the *Appetite* or *Affection* is *eager*, and stays not the leisure of *deliberation*, but *out-runs* it, so as not to be recalled; then the *Mind* is drawn to be of the same *Opinion* with the *Appetite*, and takes up what is *fancied*, as *true*; and what is *affected*, as *warrantable*: that at length the *beguiled Man* believes himself. He that looks upon an *unlovely* thing with the *Eye of Love*, thinks it *lovely*; so that what is *false*, seems *true* to him that strongly *affects* it. He that is extreamly *a-thirst*, drinks down that with pleasure, which if he were not so *distemper'd*, would offend his *tast*, and very much *nauseate* his *stomach*.

I might instance in many the like *deceits* and *inconveniences*, growing partly from *depravedness* of *Mind*, partly from *ignorance*, partly from *instability*, *suddenness* and *haste*, when Men take a *snatch*, and *run* away with that which looks like the *sense* of *Scripture*, as if they had gotten somewhat that made much for them, and *weary* themselves about them; like the *Apes* in the *story*, who finding a *Glo-worm* in a cold *Night*, took it for a *spark of fire*, and heaped *sticks* upon it, to *warm* themselves. So do they lose their labour, who are busy about *sounds of Words*, and *incoherent Scripture-sentences*.

But I have not spoken all this with a mind to *defraud* the *faithful* of their *Right*, even their *Right* to *judg* of what is written. The *Sentence* of the great *Apostle* resolves and directs me in this, who applying himself to the *Community* of *Believers* at *Corinth*, saith even to all, *I speak as to wise men, judge what*

what I say, 1 Cor. 10. 15. And in after-times, the *Christians* held themselves in possession of it. *Theodoret*, in the Fourth Book of his *History*, cap. 19. gives us a notable Testimony. When *Euzoius*, the Governor of *Alexandria*, had thrust out *Peter*, the Orthodox Successor of *Athanasius*, and had placed *Lucius* an *Arian* in that Church; the People having been brought up under *Athanasius* Doctrine, perceiving contrary Food provided for them, they would not hear, but forsook the *Ecclesiastical Meetings*. That which God hath given to the *People*, let none presume to take from them. Let us rather renew the Earnestness of *Chrysostom*, and others of the *Antients*, to persuade and encourage them more to the *reading* and *examining* of the *Scriptures*. Take not away the *Book*, only *spread* it more open. The *Ministry Ecclesiastical* was appointed to this end, and to this end were *Gifts* given unto Men.

To this purpose many have profitably labour'd: The *Antients* fram'd their *Commentaries*, *Enarrations*, *Scholies*, *Glosses*, *Metaphrases*, *Paraphrases*, *Homilies*. In the several Ages there have been some or other (as I have particularly mention'd in my fore-nam'd *Historical Preface* to *Malachy*) that have apply'd themselves to this Work, but more abundantly in these later Times. Only, whereas the *difficulty* and *obscurity* of *Scripture* is in great part, because of the *Anticipations*, *Transpositions*, and *Dislocations* of whole *Books*, or some *parcels* of the *sacred Canon*; we are yet wanting to our selves, and to our clear understanding of the whole *Scripture*; that the *whole* hath not been digested into one *continued History*, according to the *Order of Times*, which would make the Work of *Commenting* and *Interpreting* much more easy, and the whole *Context* altogether more *clear*. This therefore is it, which I have humbly to offer:

1. To propose and open the Design about the Harmonizing of the whole Bible, or the bringing of both the Testaments into one continued History.
2. To shew the Usefulness or Benefit of such an Harmony.
3. To discover the Difficulty of such an Undertaking.
4. To enquire into some Helps towards it.
5. To commend it to the Allowance and Care of the Publick State.

An Essay of the Design.

THE *Design* is to lay the *whole Story* together in a *continua-
Connexion*, the *Books*, or *parts* of *Books*, and all the *seve-
ral parcels* disposed and placed in their *proper Order*, as the *con-
tinuance* and *Chronical method* of the *Scripture-history* requires; that no *sentence* nor *word* in the *whole Bible* be *omitted*, nor any thing *repeated*, or any word *inserted*, but what is altogether necessary for *Transition*. So as some *whole Chapters*, or *pieces*, be put into other places, yea great parts of some *Books*, and some *whole Books* to be woven into the *Body* of another *Book*. For the *Illustration* of my meaning, I shall only offer at a general *Dr.ought*, or *imperfect Essay*.

It must necessarily begin with the first *Book* of *Moses*, which is *Genesis*, where such *anticipations* as may be found, are to be refer'd to their own place. As for *Example*: To make up the 27th and 28th *verse* of the *first Chapter* of *Genesis*, with the 7th, the 18th and 19th *verses*, &c. of the 2d *Chapter*, together into one *relation*. Then to continue, *Chap. 1. ver. 29, 30, &c.* after the end of the 2d *Chapter*. And to place the three first *verses* of the 2d *Chapter* at the *ending* of the 3d. And so throughout the *Bible*, where any thing is related by *Prolepsis* or *Anticipation*. And to place the whole *Book* of *Job* (digested also particularly, if there be any *Anticipations* in it) into the *Body* of *Genesis*, either after the *History* of *Nabor*; or next after the 33d *verse* of the 36th *Chapter* of *Genesis*, according as it shall be judged upon a learned *Examination*, that after the *Opinion* of the *Hebrews*, he was the *Third* from *Nabor*; or after the *Opinion* of the *Greeks*, and the *Genealogy* added in the *LXX*, at the end of *Job*, he were the *Fifth* from *Abraham*, and *Third* from *Esau*, and so the same with *Jobab*, mention'd *Gen. 26. 33*. Whether *Moses* wrote the *History* of *Job*, will not be material now to question; but however, the *Story* is to be *inserted* into that place that shall be found most unquestionably to agree to the *History* of his *time*.

In this manner to digest the *Books* of *Exodus*, *Numbers*, *Leviticus*, *Deuteronomy*, and to continue them to the *story*, placing the several *Exhortations* of *Moses* recorded in *Deuteronomy*, in their own proper times, when the *Occasions* of speaking them there were, if it may be found in *Numbers* the *History* of the *Removes*, when they were spoken. And into the *History* of *Moses*, to insert the 90th *Psalms*, if it shall be concluded to be writ by him, and (as to me it seems most likely) if it were pen'd upon occasion of that *threatning*, related *Deut. 4. 31*. then in that *story* to be conveniently placed. There

There are some particular *Anticipations* in *Josuah*, and so in the Book of *Judges*; but those being *digested*, they are to be continued *successively* to the *story*. And for the whole Book of *Ruth*, it may seem fit to be put in the *story* of *Eli*, in the beginning of *Samuel*, if she be found to have liv'd under the time of his *Judging Israel*.

The *Books* of *Samuel*, *Kings* and *Chronicles*, will be next in their order, where the *History* of the *Kings* of the whole People, and after, of the two Kingdoms of *Judah* and *Ephraim*, being distinctly, and in one relation of their several *Reigns*, made up of the *circumstances* in the several *Books* brought together: here will be the greatest *variety* of *transposition* and *inserting*.

To distribute the *Psalms* (so many as are found to be *David's*, and whose *argument* and *occasion* may be found) into the *Chapters* in *Samuel*, according to the several *estates* and *passages* of *David's* life, that in his continued *History* we may hear him *singing* answerable to the *emergencies* of *Providence*, whereby we shall much better know his meaning. As for such *Psalms* as are thought his, but no *satisfaction* (so much as *conjectural*) concerning the *occasion*, those to be set at the end of his *Life* and *Reign*. The other *Psalms* to be distributed to the *Time* and *Stories* of their *Authors*; one to *Heman*, namely, *Psal.* 88. one to *Ethan*, where we find him mention'd in the *Kings*, namely, *Psal.* 89. some to *Asaph*; some haply to the *Sons* of *Korah*, that were of the *Quire* in *David's* time, namely, *Psal.* 42, 43, &c. and haply some to *King Solomon*, at least one, namely, *Psal.* 72. being thought to be of his composing.

The *Books* of *Proverbs* (so many of the *Proverbs* as may be judged to be *spoken* or *collected* by *Solomon*;) *Canticles*, and *Ecclesiastes*, to be put into the *Body* of the *second Book* of *Kings*, according to the *Times* of *Solomon's* *Reign*: If the *Opinion* of some *Rabbins* be thought to be followed, that the *Song* was made when he was *young*, at his *Marriage*, the *Proverbs* collected in his *maturity*, *Ecclesiastes* in his *age*; those *Proverbs*, ch. 25. ch. 26. ch. 27. ch. 28. ch. 29. to be placed in the *Body* of the *Chronicles*, at the end of the *Reign* of *King Hezekiah*.

The *Sermons* of the *Prophets*, to be disposed into the *times* of the *Reigns* of those *Kings* under whom they lived. So that if with industry and diligence the particular *times* and *occasions* can be found out, so accordingly to refer them; placing, it may be, a *Chapter* or *Chapters* of one, two or more *Prophets* contemporary, and prophesying of the same *Subject*, together. And so in order to the *Times*, without regard to the order of *Books*. And those *Prophecies*, whose *occasions* or *time* cannot be judged of, those to be placed at the *ends* of *Kings* under whom they lived.

Ezekiel and *Daniel* to be inserted about the end, or added after the end of *Chronicles*, as shall be maturely consider'd.

Haggai and *Zachary* to be interwoven, with the continued Histories of *Ezra* and *Nehemiab*, into which also the whole Book of *Esther* is to be wrought: And then *Malachy* to be placed in the order of his own time.

As for the *New Testament*, the beginning of it, namely, the History of our Lord's life and sufferings, recorded by four several *Evangelists*, is already brought together, by many *Learned Men* into an *Harmony*, but most diligently by *Chemnitius*, so far as he went, and then continued by *Lyserus*, and after by *Gerhard*.

Into the Body of the *History* of the *Apostles Acts*, are to be distributed the *Epistles* of *James*, *Peter*, and especially of *Paul*, in another order than now they lie, according to the times wherein they were writ, which will be applied without much difficulty to his *History* within several *Chapters* of the *Acts*. And the *Writings* of *John* will finish up the whole *History*.

And whereas it may be objected, That the *Order* of *Books* and *Chapters* being so alter'd and transpos'd, we shall not know where to find any thing.

That may be easily help'd by *marginal Columns*, all along throughout, with the *Context*; and a *Table* or *Index* at the end of the whole. In most places there will need but *two Columns*, for a great part none at all, where the *History* or *Book* runs along without *dislocation* or *insertion*; and in no place above *four*, as in the *Evangelists*, unless haply a *fifth Column* somewhere there, if it be judged fit to insert *Jude's Epistle*, into the *History* of the *Evangelists*; concerning which, for the present, I *Query*.

At the end may be an *Index* of *two Columns*: In the first, the *Books*, *Chapters* and *Verses* in the order as they lie now in the *Bible*: And in the other the *Books* and *Chapters* of the *Harmony*, it being divided into so many *Books* and *Chapters*, as may be most for ease. Whereby may presently be found, in what part of the *Harmony*, any *Chapter*, *Verse*, or *Sentence* of the whole *Bible* lies. As for Example:

{	<i>Genesis.</i>	}	{	<i>Harmony.</i>	}
{	Ch. ver.	}	{	Lib. ch.	}
{	1. 1. to 27.	}	{	1. 1.	}

The *Harmony* being thus framed throughout, there may be some *marginal directions* where they are necessary, to give the *Reasons* of the *Transitions*, *Insertions*, *Transpositions*, and of the whole *Order*.

The Benefits.

THE benefit of such an *Harmony* will be greater than we can fully comprehend, till we have the use of it. It will help much toward the making up an *exacter Scripture-Chronology*. It will serve abundantly to the clearing of the *genuine and historical meaning* of the *Text* every where. As for instance: The *Sermons of the Prophets*, tho they were *laid up* and preserv'd by the *Sanhedrim*, are deliver'd unto us in a *body*, as the *learned Elders digested* them; yet they were *applied* at several *times*, in the several *emergencies* of affairs, of the *two Kingdoms of Judah and Israel*, and upon *several occasions*; which being found out, will make us as it were *present Auditors* of those *Prophets*, and in the *quality* of those to whom they were *directed*. So the *Psalms* were written by *several Men*, at *several times*, and those of *David* not all at once. We shall know the *temper* of their *spirits*, upon what *motives*, upon what *rejoycings*, upon what *fears*, or *distresses*, or *accidents* they were *composed*. Take one Example; *Psal. 90. 10.* The *Author* of that *Psalms* *passionately complains* of the *shortness* and *misery* of *Man's years*. *The days of our years are threescore years and ten, &c.* But it concerns not all *Men* and *Times*. Only *Moses*, who seems to have been the *Author* of that *Psalms*, complains upon an occasion peculiar to that *Time*, and that *People* whom he govern'd. It was the *Word of the Lord* concerning that *generation*, when they *provok'd* him in the *Wilderness*, that none of them should enter into his *rest*, nor see the good *Land*, but that all their *carcasses* should *fall* in the *desart*, that occasion'd this complaint. A *strange* and an *unusual* thing, that of *Six hundred thousand Souls*, *Men of able constitutions*, and lying under no *Epidemical disease*, none (except two persons, *Caleb* and *Joshua*) should out-live *threescore* and *ten years*, or at utmost but *fourscore*, that were *twenty years* of *Age* at their coming forth of *Egypt*. We may take another Example; *Psal. 27. 13.* *I had fainted, unless I had believed, to see the goodness of the Lord in the land of the living.* What was that *Land of the living* that *David* speaks of? When he made this *Psalms*, he was forc'd from *Jerusalem*, where he was wont to *live in society* with *Men*, and now shifted up and down among *Grotts*, and *Caves*, and *solitary Holes*, as if his *dwelling* had been among the *Sepulchers* of the *dead*. The *occasion* then enlightens the *Psalms*, if we insert it into that part of *David's* story. The *literal, historical sense* of *Scripture*, we must first *build* upon; else in *Mysteries* and *Allegories*, we may sooner be *fine* and *witty*, than *sound*. *Jerom* confesseth his own *youthly vanity*, in interpreting *Obadiab's Prophecy*. *When I*
was

was young (saith he) I interpreted the Prophet allegorically, because I was ignorant of the History. I thought then I could read a sealed Book. No man can write so ill, but some will like it. Such an one praised it, but I blusht. I now freely profess, that was the work of my childish Wit, this of my mature Age. Many undertake Scripture as if they could read a sealed Book, and perhaps many praise them for lofty and raised Notions; but where is their Authority, when they lose the genuine and literal meaning of the holy Pen-man? Isidore Pelusiota hath observ'd, That whereas the Manichees thought that no part of the Old Testament spake of Christ; some in his time went to the other extream, thinking all to be spoken of him: and so brought a discredit upon the true Testimonies, when wrong ones were wrested. Weakness of proof brings the greatest prejudice against the Truth.

Divines have given out some Observations, for the understanding how Scripture is fulfilled; either, 1. When the thing is done or comes to pass, which was meant by the Prophet in his literal and proper sense. Or, 2. When that comes to pass which was fore-shadowed by the proper and immediate subject of the Prophet's speech. Or, 3. When the thing that happens, was not literally and properly pointed at, nor fore-shadowed, but aptly and handsomely applied to, and compared with somewhat like it. Or, 4. When that which was fore-told or fore-shadowed, tho it have been already done in part, or have been begun to be done, is afterwards done more fully, or else more constantly: It being possible that the same Scripture may be fulfilled often, yea in the same literal sense. Now an Harmonious historizing of the Psalms and the Prophets, and the like, will lead us more clearly to know the immediate Subject of what was spoken, and give us hints to discern what was higher and further meant; yea, possibly more than what themselves understood in the words that themselves spake. For the Scriptures being given for the instruction and use of all succeeding Ages, it may be that the Prophets knew not all that they deliver'd, and which the sense of their words might be afterwards improved unto. Daniel was a Man full of the Spirit of God, and much travelled in Revelations, yet he knew not the then approaching time of the Jews Liberty, till that in the first of Darius, he learned more than was immediately inspired unto him, by Books that had been written by Prophets before him, Dan. 9. 2. In the first year of Darius's reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the Prophet. No doubt he diligently satisfied himself, unto what Year of Jeremy's publick Ministry those Predictions, Chap. 25. 11, 12. and Chap. 29. 10. were made. Some Prophets knew more, and some less. They saw for after-times, but often themselves saw but what concern'd the present times, places,

places, and affairs. It was said to Daniel himself, *Chap. 12. 4. O Daniel, shut up the words, and seal the book even to the time of the end.* These Mysteries were to be shut up till these later times, concerning which it follows in the same Verse, *Many shall run to and fro, and knowledg shall be encreased; namely, by reading thy Book, when the time of fulfilling comes.* There is a *Manuscript* that offers a pleasant Interpretation of these words; *That the opening of the World by Trade and Navigation, and the encrease of Knowledg, should meet in one Age.* The Lord Verulam embrac'd this sense, if himself invented the *Frontispiece* to his *Instauratio magna*, where, in a quiet Sea, a Ship is pictured with full-spread Sails, and under it this same Sentence out of Daniel, *Multi pertransibunt & augebitur scientia.* A little before Luther, when Columbus found out the Indies, there was also a general reviving of all Parts of Learning. And surely, as our Age hath much advanc'd above what Antiquity knew, so the Ages after us are likely to know more, even out of the Scriptures, concerning themselves, and their times. Had Moses, Abraham (of whom Christ said, *He saw his Day, and rejoyced*) David, Isaiah, Micah, Malachy, &c. lived; and had they been Ear-witnesses of Christ's words, and Spectators of his doings, they would better have understood one anothers words, yea, and their own too. But this is the benefit which the designed Harmony doth promise, that it will bring them nearer together in fellowship with themselves, nearer unto Christ and to his Apostles Writings, whereby much that we knew not what to think of, will be easy to us.

But I will not undertake a further commendation of the Benefit, which I do not yet myself so fully understand, nor can apprehend, as when, according to the Design, the thing it self shall be done. They talk much of the Glasses of those curious and excellent Men, Galileus and Gassendus, &c. that will rectify many of our Errors about the Planets; but thorow this Glass we shall see into the Heavens of the Scriptures, and every day enrich our selves with new Discoveries and Observations.

The Difficulty.

AS I have commended the Benefit, so I may not deny or conceal the Difficulty of the work. They that have labour'd in the lesser Harmony, namely, that of the Four Evangelists, have found it to be no mean labour, nor could they soon put it out of their hands. The Attempts of many upon it, give Testimony of this difficulty. Jacob. D' Ausoles a Lapeyre, in 1610. reckon'd up twenty known Authors this way. Renhard Lutz (omitted in Lapeyre's Catalogue) who compiled his Harmony, 1560. confesseth

confesseth he was often at a stand in it. *Calvin*, who compiled it, 1555. made his way the easier, by treading after *Bucer*, but yet sometime was forc'd to part, and go another Tract. Indeed *Andrew Osiander* was willing to persuade himself he had overcome the Difficulties of it: He saith, That *John Schopper*, an Abbot, had shew'd him two Compilers of it; one an *Anonymus*, the other was *Zacharius Chrysopolitanus*; but they stuck where *Ammenius* of *Alexandria*, and after him *St. Augustin*, had, namely, at the cure of *Peter's Wife's Mother*, whether it were before or after the *Sermon on the Mount*. And there he had stuck and staid too, but that our *Cranmer* (being at his House, as he was on his way, being *Embassador* from *King Henry the 8th*, to the *Emperor*) desir'd him to go on. He did so, and saith, he saw his scarecrows remov'd: but some judg of it, that he had better have stuck, than plunged over. All that did it, met with censure. *Vincentius Regius* finds fault with *Jansenius*, others with him. *John de la Haye* at *Doway*, and *Francis de Roia* at *Toledo*, find defects in all before them: tho some have professed more than ordinary diligence, as particularly *Tho. Beaux-amis* a *Carmelite*, professeth it was the substance of twenty six years labour. 'Tis done at length, indeed to good satisfaction, but not by one hand, but begun by *Chemnitius*, continued by *Polycarp Lyserus*, and again continued by *D. Gerhard*. It cannot then be expected, that this Work now designed, should on a sudden be done, or done by one hand, being so much more large, and abundantly more difficult: For in many things there will be need of an *Elias*, as the *Jews* are wont to speak concerning knots that they cannot untie. As for Example;

Not to speak of the two *Psalms* which *Amadeus* saith, it was reveal'd to him that they were composed by *Adam*, which are in the *King of Spain's Library of Manuscripts* in the *Escorial*: It may notwithstanding, perhaps deservedly be put to the Question, Whether the 92d *Psalms* be to be inserted into *Adam's History*, seeing many of the *Jews* thought it was his; and in the *Chaldee* it hath this Title, *The Praise and Song which the first Man spake for the Sabbath-day*.

Then, as for the 90th *Psalms*, I have spoken to it, as composed by *Moses*; and so the *Chaldee Title* speaks, *The Prayer which Moses the Prophet of the Lord prayed, when the people of the house of Israel sinned in the desert*. But if we should follow *Jerom's Rule*, That all the *Psalms* which are without Title, are to be ascribed to the same Author that is mention'd in the next fore-going; then the 91st *Psalms*, and nine more that follow, should be inserted into *Moses's History*. But that Rule will justly deserve to come under Question.

Then,

Then, Whereas the *Vatican Septuagint* do insert the *Proverbs of Agur and Lemuel*, Prov. 30. and 31. between *Chap. 24.* and 25. it will require an Examination, 1. Whether *Agur* were some wise and godly Man in *Solomon's* time, or before; or rather, whether he were not *Solomon* himself, call'd *Agur*; *The Collector*, the Son of *Jakeb*, that is, *David*; *The Vomiter*, because as it was said of the *later Poets*, that they *licked up Homer's vomit*, so *Solomon* gather'd up what *David* had let fall in many occasional Sentences; or else, *The Son of Vomit*, an *Hebraism* (i.) so full, that he could not hold, but must needs vent and utter what he had to say: according to that, *Psal. 45. 2.* *My heart is enditing, or boileth and bubleth up a good matter:* Or *Agur* (i.) *Solomon the Satyr*, so the Phrase is also us'd among the *Latins*, *Evomere aliquid in aliquem*. The Character of a great part of that 30th Chapter being *Satyrical*, may rather strengthen that Conjecture. But it is left to the Question, 2. Whether *Lemuel*, Chap. 31. be *Solomon*, who, they said, had eight Names, or else King *Hezekiah*, as it might seem, because the *Proverbs* of this Chapter are brought in *after*, and in order to those which his *servants copied out*, as is noted *chap. 25. 1.* But these, and an hundred more *Queries*, will require Solution to the framing of such a work.

The *Professor* of any *Faculty*, besides *Divinity*, may without much Skill in any Profession but his own, truly understand the *genuine Rules or Precepts* of it; all his Learning else, is but *Ornament* to him: As a *Physitian* needs not *History, Mathematicks, &c.* as necessarily to inable him to his *Faculty*. But the very *literal sense* of much in *Scripture* (which is the *Divines Canon*) cannot be rightly understood, without *variety* of Reading and Learning in other *Faculties* and *Sciences*. And to the *collating* of *Scriptures*, and reducing *parcels* to the *Order* of *History*, there will need both much *sagacity* and *industry*, and a competent knowledge in the *Rites and Customs civil* of all the neighbour *Nations*: together with *humane Histories*, of those and the succeeding *Times*; as likewise an acquaintance with the *Jewish Laws*; and haply the *Time* of some of the *Prophets* will be known only by the *Characterisms* of Language, peculiar to such and such different *Ages*.

The Helps.

THE *Helps* towards this Work, must be from such as have diligently written the *Ecclesiastical Chronology*, such as are vers'd in *Rabbinical* and *Talmudick* Learning. Among others, *Plantavinius* his *Florilegium Rabbinicum*, especially the *third Tome*, where we have the *Bibliotheca Rabbinica*. Such as have studied the *Jewish* Laws and Rites; *L'Empereur*, so far as he hath gone *De legibus Hebræorum Forensibus*; *Corn. Bertram de Politeia Judaica*; *Car. Sigonius de Republica Hebræorum*; *M. Selden* in many of his learned Books, will be of much use. And haply such as have confined themselves to particular Arguments, tending to the clearing of some *Scripture-Antiquities*, may be of service. *Peter Faber* his *Agonisticon* about *Sports* and *Olympick Games*. *Nicolaus Caussin* of *Hieroglyphicks* and *Ænigma's*. *Brissonius* and *Roa* for the *Customs* of *Marriage*, &c. *Fanus Cornarus*, of *Things* belonging to *Vines*, according to the *Scripture*. *Georg. Longus* of *Milan*, concerning *signatory Rings*. Such as have writ of *Stones* and *Minerals*, of *Weights* and *Measures*, of *Treaties* and *Covenants*, of the *Jewish Kalendar*, and of the *Jubilees*, and many such other Arguments according to the *Scripture*. *Theodoret*, *Melanthon*, and *Moller* have done somewhat by way of *conjecture*, about the *occasion* of divers of the *Psalms*. *Petrus Aureolus* in his *Compendium Bibliorum*, *Georg. Ederus*, Counsellor to the Emperors *Ferdinand* the first, and *Maximilian* the second, in his *Oeconomia Bibliorum*; *The Tigurine Divines* in the *Preface* to their *Version*: *Solomon Glassius* in his *Traët de methode S. Scr.* And *Eusebius Nierembergius*, *de Origine S. Scrip.* especially in his 9th and 10th Books; and divers Authors of that kind, have somewhat concerning the *Pen-men* of holy Writ, and their *times*. But whereas no Man hath yet thought of the *main design*, much less attempted any thing in direct *tendency* to it, it must be expected, that the way will be *rough* and *uneven*, full of *bracks* and *thickets*, and in which the *Undertakers* must be pardon'd, if haply they may sometimes lose their way.

The Recommendation.

BUT some *Helps* there are, and if the *State* may please to look upon it with *favour* and *encouragement*, somewhat may be done to the great *Service* of the *Churches* of *Christ*, not only for the *Ease* of the *Ministry*, which *Osiander* saith was the *Reason* why he set upon the *Harmony* of the *Evangelists*, but for
the

the abundant encrease of saving Knowledge of all Christians, who will find the benefit of it being done, which, I doubt, I am not so happy in my expressions, as to make it plain enough in the Design. And the very labour and search will yield comfort all along, to such as may be employ'd in it, as *George Wyrth* professeth; that in his *Old Age*, when he had serv'd as a *Physitian* in *Brussels*, and in *King Philip the Second's Court* many years, he apply'd himself to the difficult collating of the *Evangelists* (being then turn'd Protestant) for his last Refreshments. Let the State only please to make it their care, after the example of some *Kings* and *Republicks* that have done such like Works of general use for the Advance of Learning and Divine Knowledge, and they will find some Men very learned of their own Order; besides, many in the Profession of Divinity, and others of private Quality, that will contribute much Assistance to it.

Perhaps it may be thought a daring and bold Design: I humbly submit it to the Judgment of Men learned, and godly wise, who will pardon an Error (if it be any) of earnest affection to the advance of holy Scripture-knowledge: which is the greatest Treasury of heavenly Wisdom and Science, that the whole Earth hath in keeping; and of which we cannot put too high a value. Let me, by way of Conclusion, add some just Characters of the whole Bible, and the particular Books; some of which I have gather'd from the *Antients*, and others, but many of them holding out their own Evidence.

The whole Bible. The Soul's food: so Athanasius.

The common Shop of Soul-physick: so Basil.

The invariable Rule of Truth: so Irenæus.

The Divine's Balance: so Augustin.

1. In respect of the dictating of it; It is,
The Library of the Holy Ghost.

Christ's Aphorisms.

The Acts and Statutes of the highest Parliament.

God's Mint-house.

The Signet of God's right-hand.

The Epistle of God to the World.

The Court-roll of God's Fines and Amercements.

2. In respect of its Worth; It is,

A stately Palace.

A fruitful Field.

The true Hesperides.

The inestimable Pearl.

3. In respect of its Use; It is,
The Touch-stone of Error.
The Key of the Sheep-fold.
The Glass of Life.
The Weather-glass.
The Christians Magazine.
The Armory.

Genesis. The Cabinet of greatest Antiquities.

Exodus. The sacred Rule of Law and Justice.

Leviticus. The holy Ephemerides.

Numbers. God's Arithmetick.

Deuteronomy. The faithful Monitor.

Joshuah. The holy War.

Judges. The Mirror of Magistrates and Tyrants.

Ruth. The Picture of a pious Widow.

Samuel. } Sacred Politicks.

Kings. }

Chronicles. The holy Annals.

Ezra. } An Idea of Church and State Reformation

Nehemiah. }

Hester. The great Example of God's Providence.

Job. The School of Patience.

 } The Soul's Soliloquies.

 } The little Bible.

Psalms. } The Anatomy of Conscience.

 } The Rose-garden.

 } The Pearl-Island.

Proverbs. Divine Ethicks, Politicks, Oeconomicks.

Ecclesiastes. Experience of the Creature's Vanity.

Canticles. The mystical Bride-Song.

Isaiah. The Evangelical Prophet.

Jeremiah. The Pathetical Mourner.

Lamentations. The Voice of the Turtle.

Ezekiel. Urim and Thummim in *Babylon.*

Daniel. The Apocalypse of the Old Testament.

Hosea. Sermons of Faith and Repentance.

Joel. The Thunderer.

Amos. The Plain-dealing Reprover.

Obadiah. *Edom's* Whip.

Jonah. The Prophetical Apostle of the Gentiles.

Micah. The Wise-men's Star.

Nabum. The Scourge of *Assur.*

Halakkuk. The Comforter of Captives.

Zephaniah. Preparation for sad Times.

Haggai. Zeal for God's House.

Zachariah. Prophetick Hieroglyphicks.

Malachy. The Bound-stone of the two Testaments.

Matthew.

Mark.

Luke.

John.

} The four Trumpeters proclaiming the
Title of the great King.

Acts. The Treasury of Ecclesiastical Story.

Romans. The Principles of Christian Faith. The
Catholick Catechism.

1 Corinthians. Apostolical Reformation.

2 Corinthians. A Pattern of just Apologies.

Galatians. The Epistle to the *Romans* Epitomiz'd.

Ephesians. The opening of the great Mystery of Sal-
vation.

Philippians. An Apostolical Parænesis.

Colossians. A brief Rule of Faith and Manners.

1 Thessalonians. Practick Theology.

2 Thessalonians. Polemick Theology.

1 Timothy. The sacred Pastoral.

2 Timothy. The Title of the Scripture pleaded.

Titus. Agenda, or Church-Orders.

Philemon. The Rule of Relations.

Hebrews. A Commentary upon *Leviticus*.

James. The golden Alphabet of a Christian.

1 Peter. A Theological Summary.

2 Peter. The Encouragement of a Spiritual Warrior.

1 John. The Glass of Love, or Charity.

2 John. The Pattern of a pious Matron.

3 John. The Mirror of Hospitality.

Jude. A Picture of false Prophets.

Revelation. *Daniel Redivivus.* The opening of the
Treasury of future Events.

Phenix IV.

CHRIST's Birth Miss-tim'd ;

O R

A Resolution of the Right Honourable the Lord Carew's Question, touching the true time of the Conception and Birth both of John Baptist, and also of our Saviour. Proving that Jesus Christ was not born in December. By R. S.

SECT. I. *The Preface.*

Right Honourable,

Seeing we all agree in the Substance, and differ only three Months in the Circumstance of Time, (premising that of *Tully's Loquendum ut vulgus, sentiendum tamen ut sapientes*) for that I am careful that the least Schism should be made in Christ's *Tunica*, which is seamless and *Unica*: I have sent your Honour this Resolution, not out of *Beroaldus*, *Bucholcerus*, and *Broughton*, but out of the *sacred Scriptures*, which we are commanded to search, especially in difficult Points.

SECT.

S E C T. II.

The true Time of Christ's Nativity Evidenced.

TH E Conception of *John Baptist* was in the Month of *June*, as the *Hebrews* reckon their Months; therefore *Christ's* Conception must needs be in the sixth Month following *June*, which is *December*, where we ignorantly make his Birth.

1. The Consequent of the Major is proved, for that *John Baptist* was six Months elder than *Christ*, as appears *Luke* 1. 26. *And behold thy cousin Elizabeth, she hath also conceived a Son in her old Age, and this is her sixth Month, which was called barren.* Now compare the 36. v. with the precedent 26. v. and it will appear that this sixth Month of *John's* Age in his Mother's Womb, was the same sixth Month in which the Angel *Gabriel* was sent to the *Virgin Mary*, and in which she conceived *Christ*, as the words shew, v. 26. *And in the sixth Month, (viz. in which John was six Months old) the Angel Gabriel was sent from God to a City of Galilee named Nazareth to the Virgin Mary, &c.* And v. 31. his Message is declar'd to be this; *For lo thou shalt conceive in thy Womb, and bear a Son, and shalt call his name Jesus.* The *Virgin* then conceived *Jesus* in the same sixth Month of *John's* Age, *John* was then six Months old at *Christ's* Conception: Therefore *Christ* was consequently conceived in *December* after, and not Born then, as the Calculation is (groundlessly) made.

2. Now that *John's* Conception was in *June* (and not his Birth, as we make it) is proved by the Course of *Abia*, being the eighth Course of the twenty four Courses of the Priests, as is proved, 1 *Chro.* 24. 10. *The seventh Lot fell to Hakkoz, the eighth to Abia.* Now *Zacharias* the Father of *John Baptist* was of this eighth Course or Lot of *Abia*, *Luke* 1. 5. *In the time of Herod King of Judea, there was a certain Priest named Zacharias of the Course of Abia, and his Wife was of the Daughters of Aaron, and her name was Elizabeth, and they had no Child,* v. 6. and v. 13. *The Angel Gabriel, v. 19. told him; Thy Wife Elizabeth shall bear thee a Son, and thou shalt call his name John.* And v. 23. *And when the Days of his Office was fulfilled, he departed to his own House.* And v. 24. *And after those days, his Wife Elizabeth conceived, after the end of his eighth Course, in the beginning of July, after our Accompt; for their June contains part of our July. And she hid her self five Months, saying.* And v. 25. *in the sixth Month after Elizabeth's Conception, the Angel was sent to Mary to tell her of her Conception of*

Christ. Now for as much as the *Jews* did begin to reckon their Years from the Month of *Nisan* or *Abib*, part of our *March* and *April*, which was the first of the Months of the sacred Year since their going out of *Egypt*, as appears, *Exod.* 12. 2. *This Month shall be unto you the beginning of Months, it shall be unto you the first Month of the Year.* Now *Chap.* 13. 4. *Moses* tells you what Month he means (by this Month) *This day came ye out in the Month of Abib*; the Month Corn began to Ear, containing part of our *March*, and part of our *April*. Now begin thou thy reckoning from *Abib* or *March*, giving and allowing to every Lot or Course of the twenty four Courses of the Priests one Fortnight, (for there were twenty four Courses of Priests, and but twelve Months, therefore every Priest must needs serve a Fortnight for his Course, for twenty four Fortnights make twelve Months;) and so the eighth Fortnight or Course shall fall to *Abia*, of which *Zachary* was, which was in *June*, after the *Hebrews* accompt.

For two Courses in *March*, and two Courses more in *April* following, make four Courses, two more in *May* make six, and two more in *June* make eight. The eighth *Abia's* Course, of which *Zacharias* was. I conclude then *John's* Conception to be in *June*, where we make his Birth, which in truth was in *March* following. And so consequently *Christ's* Conception was in *December*, six Months after *John's* Conception, in which *December* we make *Christ's* Birth; which Birth of *Christ* was in truth in *September* following, in the *Feast of Tabernacles*, beginning at the fifteenth of *September*, and lasting eight Days, till the end of the twenty second Day; in which Feast time of eight Days, *Christ* pitched in the *Tabernacle* of his *Flesh* amongst us, as appears, *John* 1. 14. *And the word was made Flesh, [καὶ ἐσθηνώσεν ἐν ἡμῖν]* and pitched his *Tabernacle* amongst us: He became a *Scenite*. Thus behold the sweet Harmony between the *Type* and the thing *typified*, for *Christ* came not to break the *Law*, but to fulfil it.

And thus desiring your Honour to vindicate my Credit from the unjust imputation that some, peradventure seeing this, may lay upon me as a Broacher of Novelties, in that I endeavour to wade further in the Originals, and paralleling of Scriptures than the Vulgar do, having written this to satisfy your Honour's request only, I rest now and ever,

Your Honour's obliged in all

Duty and Service,

R. S.

S E C T.

S E C T. III.

Of the occasion of this Error, the invalidity whereof is manifested.

P O S T S C R I P T.

Saint Chrysoſtom, miſtaking the Story of Zachary, John's Father, was the occasion of this Error in Circumſtance of Time. For he ſuppoſed that Zachary miniſtered in the Prieſt's Office in the ſeventh Month, which is September, and fourteenth Courſe of the Prieſts, and not in the fourth Month June, and eighth Courſe, which is the Truth; thus we following his Calculation, Chriſt's Conception was in March, and his Birth in December, as we commonly reckon. Now that which deceived the golden-mouth'd Father, (tho all is not Gold that glisters) was this: Chryſtoſtom ſuppoſed, (as Arias Montanus the Popiſh Spaniard doth, that Zachary was the High Prieſt, and therefore the Courſe of his Miniſtry muſt needs be on the tenth of September the ſeventh Month, becauſe on that Day only, called (*Iom Haccippurim*) the Day of Expiation of Sins and Reconciliation, the High-Prieſt muſt go into the Debyr, the Oracle, or *Sanctum Sanctorum*, once a Year only. Now I will ſhew you Chryſtoſtom's ground for theſe two things that moved him to think, 1. That Zachary was High Prieſt. And 2. That therefore conſequently he muſt on the tenth of September go into the *Sanctum Sanctorum*.

יום
הכפורים

Drufius on Luke 1. 5. ſaith thus, *In Historia Hebraica Johannes Baptiſtes vocatur (Cohen Gadol,) hoc eſt magnus ſacerdos: quæ vox æquè ſignificat Pontificem maximum & Principem ſacerdotum.* Therefore it's probable that Zachary was *Princeps Sacerdotum*, which he might be, and yet not *Sacerdos maximus*. For tho theſe two words *Sacerdos maximus*, and *Princeps Sacerdotum* be often promiſcuouſly uſed one for the other, yet the diſtinction is plain in Scripture that *Princeps Sacerdotum* שַׂר הַכֹּהֲנִים (*Sar Haccobanim*) was the Chief Prieſt only of every one of the twenty four Claſſes or Courſes of Prieſts; and ſo it's likely that Zachary was the Prince of the Prieſts, of his eighth Courſe of Abia. But *Sacerdos maximus*, or *Pontifex*, is he that is Head of all the twenty four Claſſes and Orders of Prieſts, which Zachary was not; for theſe reaſons.

בחן גדול

First, Because he is called, Luke 1. 5. *ιερευς τις*, a certain Priest, therefore not *Pontifex maximus*; for had it been certain that Zachary had been High Priest, Luke wou'd have stiled him, and not have spoken uncertainly of a certain and known Dignity in the Pronoun indefinite, [*τις quidam*] which indefinite Pronoun [*τις*] he presently defines, saying, Of the course of Abia. So v. 8. it's said of Zachary, that while he executed the Priest's Office before God. And St. Luke doth not stile him with the High-Priest's Office; which Title of Dignity to omit, had been an indignity offered by St. Luke to Zachary.

Secondly, for that it is said, v. 8. that his Lot was to burn Incense when he went into the Temple of the Lord. And v. 11. that there appeared an Angel to Zachary, standing on the right side of the Altar of Incense. For these two reasons Chrysoptom and Arias think Zachary to be an High Priest, whereas all Jews know, that the Candlestick, Table, and Altar of Incense were without the *Sanctum Sanctorum*, (not within, as they suppose) and therefore being placed without, they were daily gone unto by Zachary, and other Sacrificers in their Courses. And thus much of Chrysoptom's and Arias Montanus's Grounds, no solider than an Irish Quagmire to trust to.

Thirdly, Mr. Broughton saith, that there was an Old Record in Greek found at Rome (as the Romanists say, but it is not now extant to be shewed) that mentioneth Zachary to have ministred in the seventh Month. And thus all Error cometh from Rome, that bitter Star, Wormwood, cast into the Fountains of the Scriptures and Universities, to corrupt and bitter them, not to better them, as Moses Tree did the Waters of bitter Marah. Now I will add; after Confutation of the Error, a probable Confirmation of the Truth.

The Rabbins in *Midrash Rabba* conclude, that the Messias must be born in the Month *Aethanim* or *Tisri*; that is, in September, the Month of Strengths, full of Feasts, to teach of the Messias. And so agreeably we find in Moses, that the Three chief Anniversary Feasts do foretel and typify out Christ's times.

1. Their Passover, and our Easter, prefiguring his Death, falls out fitly in the first Month for redemption from Egypt, and of our redemption by Christ.

2. Their Feast of Weeks, or Harvest, fifty Days after the Passover, or Joy of the Law, when the Fire of the Law was given Israel; jumps with our Pentecost, or Whitsontide, when the fiery Law of the Spirit was given by Jesus in cloyen Tongues.

3. *The Feast of dwelling in Tabernacles* on the 15th of *September* for eight Days, is suitable to our Lord's pitching in the Tabernacle of his *Flesh* amongst us, or his *Nativity* in *September*, the first Month after the *Creation*. The Feast of joyful Meditation of God's dwelling in the *Cloud*, amongst *Israel*, is a Memorial of *Christ* dwelling in the *Flesh* with us, *John* 1. 14. *And the Word was made flesh, and he pitched his Tabernacle amongst us.* So in *1 Kings* 8. 2. this is plainly typified. *Solomon* brings the *Ark* and *Tabernacle* into the *Temple*, in the seventh Month, call'd *Æthanim* or *September*, Month of *Strength* and *Fruits*; and the *Cherubims* spread their *Wings* over the *Ark*. This *Ark* and *Tabernacle* was the *Type* of the *Ark* and *Tabernacle* of *Christ's* *Body*: The bringing in of this *Tabernacle* into the *Temple*, the coming of *Christ* into the *World*, in the *Temple* of *Zorobabel*, under which he was born, preached, and wrought *Miracles*. And the *Cherubims* are the *Angels*, spreading their *Wings* of *Protection* over him, proclaiming him, singing at his *Birth*. And this was in the Month *Æthanim* or *September*, (the Month of *Strengths*, or *Fruits* and *Feasts*) wherein *Christ* was born, bringing *Strength*, and *Fruits* of *Righteousness*, into the *World*.

And thus having shew'd your Honour the sweet *Harmony* between the *Type* and the thing typified; *The Feast of Tabernacles* in *September*, and *Christ* in the same time pitching in this *Tabernacle* of his *Flesh*, amongst us; The *Consent* between the *History* and the *Mystery*: I conclude with that of the *Apostle*, *Great is the Mystery of Godliness, God manifest in the Flesh*. For the true *Calculation* of the *Months*, consult with *Munster's* *Calendarium Hebraicum*.

Phenix V.

The Reformation of the Church in Ireland, during the Reigns of King Henry VIII. Edward VI. and Queen Mary.

Wherein are several material Passages (omitted by other Historians) concerning the Manner how that Kingdom was first converted to the Protestant Religion; and how by the special Providence of God, Dr. Cole, a bloody Agent of Q. Mary, was prevented in his Designs against the Protestants there.

Set forth in the Life and Death of George Browne, sometime Archbishop of Dublin, who was the first of the Romish Clergy in Ireland that threw off the Pope's Supremacy, and forsook the Idolatrous Worship of Rome; with a Sermon of his, on that Subject.

GEORGE BROWNE, by Birth an *Englishman*, of the Order of *St. Augustin* in *London*, and Provincial of the Fryars of the same Order in *England*, being a Man of a meek and peaceable Spirit, was prefer'd to the Archiepiscopal See of *Dublin* by King *Henry the Eighth*, and consecrated before his Arrival into *Ireland*, by *Thomas* Archbishop of *Canterbury*, two other Bishops assisting him, viz. *John* then Bishop of *Rochester*, and *Nicholas* then Bishop of *Salisbury*, on the 19th of *March*, Anno 1535.

The Reverend *James Usher*, late-Primate of *Armagh*, amongst his Memorials of *Ireland*, gives this holy Father this Description. *George Browne* was a Man of a cheerful Countenance, in his Acts and Deeds plain down-right, to the Poor merciful and compassionate, pitying the state and condition of the Souls of the People, advising them, when he was Provincial of the *Augustin* Order in *England*, to make their Applications solely to Christ; which Advice coming to the Ears of *Henry* the Eighth, he became a Favourite, and upon the decease of *John Allen*, late Archbishop of *Dublin*, became his Successor. Within five years after that he had enjoy'd that See, he (much about the time that King *Henry* the Eighth began to demolish the Pories, Abbeys and Monasteries, formerly built by the Romish Clergy, within these His Majesties Dominions of *England* and *Ireland*) caus'd all Superstitious Reliques and Images to be remov'd out of the two Cathedrals in *Dublin*, and out of the rest of the Churches within his Diocess; he caused the Ten Commandments, the Lord's Prayer, and the Creed, to be placed, being gilded and in Frames, about the Altar in the Cathedral of *Christ Church* in *Dublin*: he was the first that turn'd from the Romish Religion of the Clergy here in *Ireland*, to embrace the Reformation of the Church of *England*; for which Fact he was by Queen *Mary* laid aside, and his Temporality taken from him, yet he patiently endured Affliction for the Truth to the end.

Upon the Reformation of King *Henry* the Eighth in *England*, and at his Renouncing the Papal Power or Supremacy of *Rome*, the Lord *Thomas Cromwell*, then Lord Privy Seal, wrote unto *George Browne*, then Archbishop of *Dublin*, signifying from his Highness (then terming the King by that Title) that he was fallen absolutely from *Rome* in Spiritual Matters within his Dominion of *England*, and how it was his Royal Will and Pleasure to have his Subjects there in *Ireland* to obey his Commands, as in *England*; nominating the said *George Browne* Archbishop, one of his Commissioners for the Execution thereof, who, in a short space of time, wrote to the Lord Privy Seal, as follows:

My most Honoured Lord,

Your humble Servant receiving your Mandate, as one of His Highness's Commissioners, hath endeavour'd, almost to the danger and hazard of this Temporal Life, to procure the Nobility and Gentry of this Nation to due Obedience, in owning of his Highness their supream Head, as well Spiritual as Temporal; and do find much oppugning therein, especially by my * Brother

* *George Cromer* then Archbishop of *Armagh*.

Armagh,

Armagh, who hath been the main oppugner, and so hath withdrawn most of his Suffragans and Clergy within his See and Jurisdiction; he made a Speech to them, laying a Curse on the People whosoever should own his Highness's Supremacy; saying, that Isle, as it is in their Irish Chronicles, *Insula sacra*, belongs to none but to the Bishop of Rome, and that it was the Bishop of Rome's Predecessors gave it to the King's Ancestors. There be two Messengers by the Priests of Armagh, and by that Archbishop, now lately sent to the Bishop of Rome. Your Lordship may inform his Highness that it is convenient to call a Parliament in this Nation, to pass the Supremacy by Act; for they do not much matter his Highness's Commission which your Lordship sent us over. This Island hath been for a long time held in Ignorance by the Romish Orders; and as for their Secular Orders, they be in a manner as ignorant as the People, being not able to say Mass, or pronounce the Words, they not knowing what they themselves say in the Roman Tongue: The Common People of this Isle are more zealous in their Blindness, than the Saints and Martyrs were in Truth at the beginning of the Gospel. I send to you, my very good Lord, these things, that your Lordship and his Highness may consult what is to be done. It is fear'd O Neal will be order'd by the Bishop of Rome to oppose your Lordship's Order from the King's Highness; for the Natives are much in Numbers within his Powers. I do pray the Lord Christ to defend your Lordship from your Enemies.

Dublin 4. Kalend. Decemb. 1535.

The Year following a Parliament was call'd in Ireland, the Lord Leonard Grey being then King Henry's Vice-Roy of that Nation, in which George Browne, then being not many Months above a Year in his Archiepiscopal Chair in Dublin, stood up and made this short Speech following:

My Lords and Gentry of this His Majesties Realm of Ireland.

BEhold, your Obedience to your King, is the Observing of your God and Saviour Christ; for He, that High Priest of our Souls, paid Tribute to Cæsar (tho no Christian) Greater Honour then surely is due to your Prince His Highness the King, and a Christian one. Rome and her Bishops, in the Father's days, acknowledged Emperors, Kings and Princes, to be Supreme over their Dominions, nay Christ's own Vicars; and it is as much to the Bishop of Rome's shame, to deny what their precedent Bishops owned; therefore his Highness claims but what he can justify the Bishop Elutherius gave to St. Lucius the first Christian King of the Britains; so that I shall without scruple Vote his Highness's
King

King Henry my Supreme over Ecclesiastick Matters as well as Temporal, and Head thereof, even of both Isles, England and Ireland, and that without Guilt of Conscience, or Sin to God; and he who will not pass this Act, as I do, is no true Subject to His Highness.

This Speech of *George Browne* startled the other Bishops and Lords so, that at last, through great difficulty, it passed; upon which Speech *Justice Brabazon* seconded him, as appears by his Letter to the Lord *Thomas Cromwell*, then Lord Privy Seal of England; which Original is in that famous Library of *Sir Robert Cotton*, out of which *Sir James Ware*, that learned Antiquary, transcrib'd the same.

Within few years after that the Act of Supremacy had pass'd in Ireland, we do find a Letter written by *George Browne* to the Lord *Cromwell*, complaining of the Clergy how they fell off from what had pass'd, and how the Bishop of Rome had contriv'd Matters against the then Reformation: Collected by *Sir James Ware*, out of an old Registry, some time in the Custody of *Adam Loftus*, *Hugh Corwin's* Successor, and also Archbishop of Dublin.

Right Honourable and my singular good Lord,

I Acknowledg my bounden Duty to your Lordship's Good Will to me, next to my Saviour Christ's, for the Place I now possess; I pray God give me his Grace to execute the same to his Glory and his Highness's Honour, with your Lordship's Instructions. The People of this Nation be zealous, yet blind and unknowing; most of the Clergy, as your Lordship hath had from me before, being ignorant, and not able to speak right Words in the Mass or Liturgy, as being not skill'd in the Latin Grammar; so that a Bird may be taught to speak with as much sense as several of them do in this Country. These sorts, tho not Scholars, yet are crafty to cozen the poor Common People, and to dissuade them from following his Highness's Orders: *George*, my Brother of Armagh, doth underhand occasion Quarrels, and is not active to execute his Highness's Orders in his Diocese.

I have observ'd your Lordship's Letter of Commission, and do find several of my Pupils leave me for so doing. I will not put others in their Livings till I do know your Lordship's Pleasure; for it is meet I acquaint you first, the Romish Reliques and Images of both my Cathedrals in Dublin, of the Holy Trinity and of St. Patrick's, took off the Common People from the true Worship; but the Prior and the Dean find them so sweet for their Gain, that they heed not my Words; Therefore send in your Lordship's, next to me, an Order more full, and a Chide to them and their Canons, that they might be remov'd. Let the Order be, that the Chief Governors may assist me in it. The Prior and
Dean

Dean have written to Rome, to be encourag'd; and if it be not hindered before they have a Mandate from the Bishop of Rome, the People will be bold, and then tug long before his Highness can submit them to his Grace's Orders. The Country Folk here much hate your Lordship, and despitefully call you, in their Irish Tongue, the Blacksmith's Son.

The Duke of Norfolk is by Armagh, and that Clergy, desir'd to assist them, not to suffer his Highness to alter Church-Rules here in Ireland: As a Friend, I desire your Lordship to look to your Noble Person; for Rome hath a great kindness for that Duke. (for it is so talk'd here) and will reward him and his Children. Rome hath great Favours for this Nation, purposely to oppose his Highness: and so having got, since the Act passed, great Indulgences for Rebellion; therefore my hope is lost, yet my Zeal is to do according to your Lordship's Orders. God keep your Lordship from your Enemies here and in England. Dublin the 3d. Kalends April, 1538.

To the Lord Privy Seal
his Honourable good
Lordship's,
Ex Autographo.

Your Lordship's at
Commandment,

George Browne.

Soon after this Letter had been written, News came to the Castle of Dublin, that the Bishop of Rome had sent over a Bull of Excommunication of all those who had or shall own the King's Supremacy within the Irish Nation; which caused the Archbishop to write accordingly.

Right Honourable,

MY Duty premised, it may please your Lordship to be advertised, since my last there has come to Armagh and his Clergy a private Commission from the Bishop of Rome, prohibiting his Gracious Highness's People here in this Nation to own his Royal Supremacy, and joining a Curse to all them and theirs, who shall not within forty days, confess to their Confessors, (after the publishing of it to them) that they have done amiss in so doing: the substance, as our Secretary hath translated the same into English, is thus.

“ I A. B. from this present hour forward, in the presence of
“ the Holy Trinity, of the Blessed Virgin Mother of God,
“ of St. Peter, of the Holy Apostles, Arch-
The Form of their “ angels, Angels, Saints, and of all the Holy
Confession to their “ Host of Heaven, shall and will be always
Popish Priest. “ obedient to the Holy See of St. Peter of
“ Rome, and to my Holy Lord the Pope of
“ Rome

Rome and his Successors, in all things, as well Spiritual as Temporal, not consenting in the least that his Holiness shall lose the least Title or Dignity belonging to the Papacy of our Mother Church of Rome, or to the Regality of St. Peter.

“I do vow and swear to maintain, help and assist the just Laws, Liberties and Rights of the Mother Church of Rome.

“I do likewise promise to confer, to defend and promote, if not personally, yet willingly, as in ability able, either by Advice, Skill, Estate, Mony or otherwise, the Church of Rome and her Laws against all whatsoever resisting the same.

“I further vow to oppugn all Hereticks, either in making or setting forth Edicts or Commands contrary to the Mother Church of Rome; and in case any such to be moved or composed, to resist it to the uttermost of my power, with the first convenience and opportunity I can possible.

“I count and value all Acts made, or to be made, by Heretical Powers of no force or worth, or be practised or obeyed by my self, or by any other Son of the Mother Church of Rome.

“I do further declare him or her, Father or Mother, Brother or Sister, Son or Daughter, Husband or Wife, Uncle or Aunt, Nephew or Neece, Kinsman or Kinswoman, Master or Mistress, and all others, nearest or dearest Relations, Friend or Acquaintance whatsoever, accursed, that either do or shall hold, for the time to come, any Ecclesiastical or Civil Power, above the Authority of the Mother Church, or that do or shall obey, for the time to come, any of her the Mother of Churches Opposers or Enemies, or contrary to the same, of which I have here sworn unto: so God, the Blessed Virgin, St. Peter, St. Paul, and the Holy Evangelists help, &c.

His Highness, Vice-Roy of this Nation, is of little or no power with the old Natives; therefore your Lordship will expect of me no more than I am able: This Nation is poor in Wealth, and not sufficient now at present to oppose them: It is observ'd, that ever since your Highness's Ancestors had this Nation in possession, the old Natives have been craving Foreign Powers to Assist and Rule them; and now both English Race and Irish begin to oppose your Lordship's Orders, and do lay aside their National old Quarrels, which I fear will, if any thing will, cause a Foreigner to invade this Nation: I pray God I may be a false Prophet; yet your good Lordship

ship must pardon my Opinion, for I write it to your Lordship as Warning.

Dublin, May 1538.

Your humble and true Servant

To the Lord Privy Seal
with speed.

George Browne.

Upon the Feast of St. John Baptist following, the said George Browne seiz'd on one Thady O Brine, one of the Order of St. Francis, who had Papers from Rome, as follows, being sent to the Lord Privy Seal by a Special Messenger.

My Son O Neal,

THou and thy Fathers were all along faithful to the Mother Church of Rome: His Holiness Paul, now Pope, and the Council of the Holy Fathers there, have lately found out a Prophecy, there remaining, of one St. Lacerianus, an Irish Bishop of Cashell; wherein he saith, That the Mother Church of Rome falleth, when in Ireland the Catholick Faith is overcome: Therefore for the Glory of the Mother Church, the Honour of St. Peter, and your own Security, suppress Heresy and his Holiness's Enemies; for when the Roman Faith there perisheth, the See of Rome falleth also: Therefore the Council of Cardinals have thought fit to encourage your Country of Ireland (as a sacred Island) being certified, whilst the Mother Church hath a Son of Worth as your self, and of those that shall succour you, and therein, that she will never fall, but have more or less a holding in Britain, in spite of Fate. Thus having obey'd the Order of the sacred Council, we recommend your Princely Person to the Holy Trinity of the Blessed Virgin, of St. Peter, St. Paul, and of all the heavenly Host of Heaven. Amen.

Rome 4 Kalend.
May 1538.

Episcopus Metensis

Upon further Examinations and Searches made, this Thady O Brine was Pillory'd, and confin'd a Prisoner until his Highness's further Order for his Trial; but News coming over that he must be hang'd, he made himself away in the Castle of Dublin; on the Eve of the Feast of St. James; yet his dead Corps was carried to the Gallows Green and hang'd up, and after there buried: But it was said, by the Register of St. Francis's Monastery of Dublin, that they brought him from thence and buried him in that Monastery.

George Browne having enjoy'd the See of Dublin seven years, or thereabouts, King Henry the Eighth, upon the Dissolution of the Abbeyes, Priorys and Monastrys here in Ireland, chang'd the Priory of the Blessed Trinity of Dublin into a Deanery and Chapters; since which Mutation, it hath generally bore the Name of *Christ-Church*.

Upon this Alteration, as it appears upon Record, this Cathedral consisted of a Dean and Chapters, a Chanter, a Treasurer, six Vicars, Chorals, and two Singing-Boys, allowing to them two 45 l. 6 s. English (*durante beneplacito*) which Sum his Daughter Queen Mary confirm'd for ever, having confirm'd the Deanery, yet with Alterations, as she was a Romanist.

This Cathedral continued after this said Form (tho not in Popery) even until King James's Days, who then alter'd all what King Henry and his Daughter had done; and upon this second Alteration he constituted a Dean, a Chanter, a Chancellor, a Treasurer, three Prebends, six Vicars, Chorals, and four Singing-Boys; ordering likewise, that the Archdeacon of Dublin should have a Place in the Choir, and a Vote in the Chapters. As for a further Description of this Cathedral, we shall omit it; having reserved the same for a large Narrative of the said Cathedral, in a Book which is ready for the Press, entituled, *The Antiquities of the City of Dublin*.

King Henry the Eighth deceasing, and his hopeful Offspring, King Edward the Sixth, succeeding within a short space after his Royal Father's Death, that hopeful Prince (by the Advice of his Privy Council) began to consider what good Effects the Translation of the Holy Bible had done, also how much it had enlightned the Understanding of his Subjects; they alter'd the Liturgy-Book from what King Henry had formerly printed and establish'd, causing the same to be printed in English, commanding the same to be read and sung in the several Cathedrals and Parish-Churches of England, for the common Benefit of the Nobility, Gentry and Commonalty; and that his Subjects of Ireland might likewise participate of the same Sweetness, he sent over Orders to his Vice-Roy Sir Anthony St. Leger, then being Lord Deputy of that Nation, that the same be forthwith there in Ireland observ'd within their several Bishopricks, Cathedrals and Parish-Churches; which was first observ'd in *Christ-Church* at Dublin, on the Feast of Easter 1551, before the said Sir Anthony, George Browne, and the Mayor and Bailiffs of Dublin, John Lockwood being then Dean of the said Cathedral.

- *The Translation of the Copy of the Order for the Liturgy of the Church of England, to be read in Ireland, runs as follows.*

EDWARD by the Grace of God, &c.

“ **W**Hereas our Gracious Father, King *Henry* the Eighth
 “ of happy Memory, taking into consideration the
 “ Bondage and heavy Yoke that his true and faithful Subjects
 “ sustain’d under the Jurisdiction of the Bishop of *Rome*, as
 “ also the Ignorance the Commonalty were in; how several
 “ fabulous Stories and lying Wonders misled our Subjects in
 “ both our Realms of *England* and *Ireland*, grasping thereby
 “ the means thereof into their hands, also dispensing with
 “ the Sins of our Nations by their Indulgences and Pardons
 “ for Gain, purposely to cherish all evil Vices, as Robberies,
 “ Rebellions, Thefts, Whoredoms, Blasphemy, Idolatry, &c.
 “ He, our Gracious Father King *Henry* of happy Memory,
 “ hereupon dissolv’d all Priorys, Monastrys, Abbeys, and other
 “ pretended Religious Houses, as being but Nurseries for
 “ Vice or Luxury, more than for sacred Learning; He
 “ therefore, that it might more plainly appear to the World,
 “ that those Orders had kept the Light of the Gospel from
 “ his People, he thought it most fit and convenient for the
 “ Preservation of their Souls and Bodies, that the Holy
 “ Scriptures should be Translated, Printed and placed in all
 “ Parish-Churches within his Dominions, for his faithful
 “ Subjects to encrease their Knowledg of God, and of our
 “ Saviour Jesus Christ. We therefore, for the general Be-
 “ nefit of our Well-beloved Subjects Understandings, when
 “ ever assembled or met together in the said several Parish-
 “ Churches, either to pray or to hear Prayers read, that they
 “ may the better join therein, in Unity, Hearts and Voice,
 “ have caus’d the Liturgy and Prayers of the Church to be
 “ translated into our Mother Tongue of this Realm of *Eng-*
 “ *land*, according to the Assembly of Divines, lately met with-
 “ in the same for that purpose. We therefore Will and
 “ Command, as also Authorize you, Sir *Anthony St. Leger* Knight,
 “ our Vice-Roy of that our Kingdom of *Ireland*, to give spe-
 “ cial notice to all our Clergy, as well *Archbishops*, *Bishops*,
 “ *Deans*, *Archdeacons*, as others our *Secular Parish-Priests* within
 “ that

“ that our said Kingdom of *Ireland*, to perfect, execute and
“ obey this our Royal Will and Pleasure accordingly.

Given at our Mannor of *Greenwich*, Febr. 6. in the Fifth
year of our Reign.

E. R.

To our Trusty and Well-beloved Sir Anth. St. Leger Knight, our
Chief Governour of our Kingdom of *Ireland*.

*Several Collections from Anthony Martin,
formerly Bishop of Meath.*

BEfore Proclamations were issued out, Sir *Anthony St. Leger*,
upon this Order, call'd an Assembly of the Archbishops
and Bishops, together with other of the then Clergy of *Ire-
land*; in which Assembly he signified unto them, as well His
Majesty's Order aforesaid, as also the Opinions of those Bishops
and Clergy of *England*, who had adhered unto the Order: say-
ing, that it was His Majesty's Will and Pleasure, consenting
unto their serious Considerations and Opinions, then acted
and agreed on in *England* as to Ecclesiastical Matters, that
the same be in *Ireland* so likewise celebrated and performed.

Sir *Anthony St. Leger* having spoken to this effect, *George Dow-
dall*, who succeeded *George Cromer* in the Primacy of *Armagh*, stood
up, who (through his *Romish Zeal* to the Pope) labour'd with
all his power and force to oppose the Liturgy of the Church,
that it might not be read or sung in the Church; saying, Then
shall every illiterate fellow read Service (or Mass) as he in
those days term'd the word Service.

To this Saying of the Archbishop's Sir *Anthony* reply'd, No,
your Grace is mistaken, for we have too many illiterate Priests
amongst us already, who neither can pronounce the Latin, nor
know what it means, no more than the Common People that
hear them; but when the People hear the Liturgy in English,
they and the Priest will then understand what they pray for.

Upon this Reply, *George Dowdall* bad Sir *Anthony* beware of the
Clergy's Curse.

Sir *Anthony* made answer, I fear no strange Curse, so long
as I have the Blessing of that Church which I believe to be
the true one.

The Archbishop again said, Can there be a truer Church
than the Church of *St. Peter*, the Mother Church of *Rome*?

Sir *Anthony* returned this Answer: I thought we had been all of the Church of Christ; for he calls all true Believers in him his Church, and himself the Head thereof.

The Archbishop reply'd, And is not *St. Peter* the Church of Christ?

Sir *Anthony* returned this Answer: *St. Peter* was a Member of Christ's Church; but the Church was not *St. Peter's*, neither was *St. Peter*, but *Christ*, the Head thereof.

Then *George Dowdall*, the Primate of *Armagh*, rose up, and several of the Suffragan Bishops under his Jurisdiction, saving only *Edward Staples*, then Bishop of *Meath*, who carried with the rest of the Clergy then assembled, on the Kalends of *March*, according to the Old Stile, 1551. But if we reckon as from the Annunciation of our Lady, which was the 25th of *March*, it was 1550.

Sir *Anthony* then took up the Order, and held it forth to *George Browne* Archbishop of *Dublin*, who (standing up) receiv'd it, saying, This Order, good Brethren, is from our Gracious King, and from the rest of our Brethren, the Fathers and Clergy of *England*, who have consulted herein, and compar'd the Holy Scriptures with what they have done; unto whom I submit, as Jesus did to *Cesar*, in all things just and lawful, making no question why or wherefore, as We own Him our true and lawful King.

After this, several of the meeker, or most moderate of the Bishops and Clergy of *Ireland* cohered with *George Browne*, the Archbishop of *Dublin*: amongst whom *Edward Staples* Bishop of *Meath*, who was put out from his Bishoprick, for so doing, in *Queen Mary's* days on the 29th of *June* 1554. *John Bale*, who on the second of *February* 1552. was Consecrated Bishop of *Ossory* for his Fidelity, and afterwards by *Queen Mary* expelled. Also *Thomas Lancaster* Bishop of *Kildare*, who was at the same time put from his Bishoprick, with several others of the Clergy, being all expelled upon *Queen Mary's* coming to the Crown.

When these Passages had passed, Sir *Anthony* was in a short time after recall'd for *England*, and Sir *James Crofts* of *Herefordshire* Knight, placed Chief in his stead; who began his Government from the 29th of *April* 1551.

Sir *James Crofts*, upon his coming over, endeavour'd much for the persuading of *George Dowdall* to adhere to the Order aforesaid; but *Dowdall* being obstinate, his Majesty and the Learned Privy-Council then of *England*, (for his perverseness) upon the 20th of *October* following, took away the Title of Primate of all *Ireland* from him, and conferred the same on *George Browne* then Archbishop of *Dublin*, and to his Successors,

by

by reason that he was the first of the *Irish* Bishops who embraced the Order for Establishing of the *English* Liturgy and Reformation in *Ireland*: which Place he enjoy'd during the remainder of King *Edward's* Reign, and for a certain time after; as you shall know further in its due course and place.

Alterations following one after another, (even upon this Reformation of the Church of *England*) and the Title of Primacy being dispos'd of, as we have already mention'd, unto *George Browne* aforesaid; some Writers saying that *George Dowdall* was banish'd, others that he was not, but went voluntarily of his own Will; yet, not to dispute the Case, another Archbishop was consecrated in lieu of him, tho' then living; by which it was then held lawful: As also, that constituting of Archbishops and Bishops was in the Power of Kings, and not in the Power of Popes, or of the Bishop of *Rome*, which would be much to the Abasement of the Powers of the Crown of *England* ever to resign, or to acknowledg to the contrary.

Hugh Goodacre, Batchelor of Divinity, was consecrated Archbishop of *Armagh* by the said *George Browne*, together with *John Bale* Bishop of *Ossory* (already mention'd) in *Christ-Church* in *Dublin*, on the second of *February*, Anno 1552. *Thomas* Bishop of *Kildare*, and *Eugenius* Bishop of *Down* and *Com* assisting him; yet notwithstanding *Hugh Goodacre's* Consecration, *George Browne* then held the Title of Primacy of all *Ireland*.

This Reformation and Alteration having not time to settle, or to take root, it was soon quash'd and pull'd down by that lamentable Loss of that hopeful Prince King *Edward* the Sixth, who died at *Greenwich* the 6th of *June*, 1553.

Upon King *Edward's* Decease, the Council having met to consult together upon the Affairs of these Dominions, as also how they might confirm and establish what they had already ordered and enacted, as well in Ecclesiastical Matters as Temporal, a Division soon sprung up; some being for the Choice of the Lady *Jane Gray*, others for Queen *Mary*. At last, upon conclusion, *Mary* the King's Sister was voted Queen, upon the Proposals and Promises which she made to the Council, to confirm all that had been perfected by her Father King *Henry* the Eighth, and her Brother King *Edward* and his Honoured Council.

After she had been crown'd and enthron'd, she, for the space of three or four Months, seem'd moderate to the Protestant Reformers, yet all that while combining with *Rome* and her emissaries; but having accomplish'd her Designs, she revok'd her fair Promises, (which with Papists is a Rule) esteeming no Sin to break Contracts or Covenants with Hereticks and

Protestants, numbred with such sort of People, especially with Papists, these Promises vanish'd: and then began the Romish Church not only to undo what King *Henry*, and his Son King *Edward*, had reform'd, but to profecute the Reformers and Reformed with Fire and Faggot.

But, to our purpose, upon the 11th of *November*, Anno 1553. she recall'd Sir *James Crofts*, and sent over Sir *Anthony St. Leger*, Lord Deputy into *Ireland*. This Sir *Anthony* had not been half a year Chief Governour of *Ireland*, before Queen *Mary* revok'd the Title of Primacy from *George Browne*, expulling *Hugh Goodacre* out of the Archbishoprick of *Armagh*, and recalling *George Dowdall* to his See, and restoring him to the Primacy of all *Ireland*, as formerly; which Title hath ever since stood firm in *Armagh*, without any Revocation, either by Queen *Elizabeth*, or by any of her Successors.

George Browne, upon this Revocation, was by *George Dowdall* expelled, and not thought fit to continue in his See of *Dublin*, as being a married Man; and it is thought, had he not been married, he had been expelled, having appear'd so much for the Reformation, in both these former King's days. Upon the expulling of this *George Browne*, all the Temporalities belonging to the Archbishoprick were disposed of unto *Thomas Lockwood*, then Dean of *Christ-Church* in *Dublin*. It having been an antient Custom ever upon the Translation or Death of any of those Archbishops, to deposit the Temporalities into the hands of the Priors, formerly of that Cathedral, when it was a Priory, and call'd by the name of the Cathedral of the *Blessed Trinity*. And it is observable, the last Prior became the first Dean upon the alteration, as aforesaid.

The See of *Dublin*, after this Expulsion, lay vacant for two years or thereabouts, until *Hugh Corrin*, alias *Corwine*, was plac'd therein: This *Hugh* was born in *Westmoreland*, a Doctor of the Law, being formerly Archdeacon of *Oxford*, and Dean of *Hereford*; he was consecrated Archbishop of *Dublin* in the Cathedral of *St. Paul's* in *London*, on the 8th of *September*, Anno 1555. He after, upon the 13th of the same Month, was by Queen *Mary* made Chancellor of *Ireland*; and upon the 25th of the said *September*, he receiv'd this Letter from the Queen, directed to *Thomas Lockwood*, the Dean of *Christ-Church*; it being an antient Custom formerly to recommend the Archbishop, whensoever constituted for that See, to the Prior of that said Cathedral.

*Queen Mary's Letter to the Dean and Chapter of
Christ-Church in Dublin, to receive the Arch-
bishop of Dublin honourably, and with due re-
spect. Copia vera, ex Libro nigro Sanctæ
Trinitatis Dublinii.*

MARY the Queen.

T*rusty and Well-beloved, We greet you well; and forasmuch as the
Right Reverend Father in God, our Right Trusty and Well-belo-
ved Counsellor the Archbishop of Dublin, being lately chosen for that
See, repaireth speedily to that our Realm of Ireland, as well to reside
upon the Cure of his Bishoprick, which now of long time hath been desti-
tute of a Catholick Bishop, as also to occupy the Office of our High Chan-
cellor of that our Realm; albeit we have good hopes ye will in all things
of your selves carry your selves towards him as becometh you, yet to the
intent he might the better govern the Charge committed unto him, to the
Honour of Almighty God, and for the remain of our Service, We have
thought fit to require and charge you, that for your part ye do reverently
receive him, honour and humbly obey him in all things, as appertaineth
to your Duties, tending to God's Glory, our Honour, and the Common Weal
of that our Realm; whereby ye shall please God, and do us acceptable
Service.*

*Given under our Signet at our Mannor of Greenwich, the
25th of September, in the second and third Years of our Reign.*

*To our Trusty and Well-beloved the Dean and
Chapter of the Cathedral of Christ-
Church, within our Realm of Ireland.*

*I have here inserted this Letter upon two Accounts: First,
as being a Record remaining in the Cathedral; Secondly, be-
cause there hath been some discourse of late, whether the Arch-
bishop of Dublin had power herein, or whether it was upon
King Henry's Mutation made a Deanery, as *Whitehall Chappel*
is, and no Cathedral; but by this Letter it shews it is both
still a Cathedral, and subject to the Archbishop of Dublin.*

*George Browne liv'd not long after the Consecration of this
Hugh Corwine; yet I have, among my Manuscripts, a Writing
of a Papist, who would fain have persuaded the World, that
his George Browne died through Joy, having had a Bull from
the Pope to be restor'd to his See of Dublin: which must need.*

be false, upon this account of Sir James Ware's, who writet these very words of him, in his Book entituled *De Prasulibus Hibernia*; pag. 120. 1554. *Circa tempus Georgius Brownus (quo conjugatus esset) per Dowdallum Archiepiscopum Armachanum & alios Delegates exauthoritatus est*; otherwise the Pope, if he had granted such a Bull, must likewise have dispensed with his Marriage, it being contrary to the *Romish Tenents* for Bishops to marry. Having related thus much of George Browne, and of Ecclesiastical Matters during his Life, we shall proceed a little further concerning a short Sermon of his, preached unto the People in *Christ-Church*, upon the first Sunday after *Easter*, Anno 1551. being a Copy of the same given to Sir James Ware Knight; by Anthony Martin late Bishop of *Meath*, who formerly was Tutor to the said Sir James Ware, when he was a Student in *Trinity-College, Dublin*.

The T E X T, Psal. 119. Ver. 18.

Open mine eyes, that I may see the wonders of thy Law.

THE Wonders of the Lord God have for a long time been hid from the Children of Men, which hath happened by *Rome's* not permitting the Common People to read the Holy Scriptures; for to prevent you, that you might not know the comfort of your Salvation, but to depend wholly on the Church of *Rome*, they will not permit it to be in any Tongue but in the Latin, saying, That Latin was the *Roman-Tongue*: But the wonderful God inspir'd the Holy Apostles with the Knowledg of all Languages, that they might teach all People in their proper Tongue and Language, which caus'd our wise King *Henry*, before his Death, to have the Holy Scriptures translated into the English Tongue, for the good of his Subjects, that their Eyes may be opened to behold the wondrous things out of the Law of the Lord. But there are false Prophets at this instant, and will be to the end of the World, that shall deceive you with false Doctrines, expounding this Text, or that, purposely to confound your Understandings, and to lead you captive into a Wilderness of Confusion, whom you shall take as your Friends, but they shall be your greatest Enemies, speaking against the Tenents of *Rome*, and yet be set on by *Rome*; these shall be a rigid People, full of Fury and Envy.

But, to prevent these things that are to come, observe Christ and his Apostles: Let all things be done with decency, with mildness, and in order; fervently crying unto God, *Open thou mine eyes, that I may behold the wondrous things out of thy Law,*

' then should you rightly keep the Law and the Prophets.
 ' It is the part of a Prince to be wise, for he hath a great
 ' Charge to Rule and Govern a Nation: Your late King
 ' foreseeing *Rome* and her Pope's Intentions, how that he in-
 ' tended to enslave his Subjects, and to keep them in the state
 ' of Ignorance, consulted with the Learned of his Realm,
 ' knowing that Youth might quickly be wrought on; there-
 ' fore he prepar'd before his Death a wise and learned sort
 ' of Counsellors for his Son's Overseers; not trusting to one
 ' or two, but to several, that he might the better rule his
 ' People, whose Eyes the Lord God Almighty hath opened
 ' betimes, to behold his *wondrous Works*.

' Tho the Words of my Text be plainly thus (*Open thou
 ' mine eyes*) the meanest of you that hear me have Eyes;
 ' but the true meaning of the Words is, Ende us with Un-
 ' derstanding: for a Fool hath Eyes, and sees Men, Women,
 ' Beasts, Birds, and other things, but yet wants Understand-
 ' ing: So when we say, *Open thou our Eyes*, we desire the Lord
 ' God to instruct and teach us the Knowledg of his Laws.

' When you were lately led in Blindness, your Eyes beheld
 ' the Images that then stood in several of the Monasteries
 ' and Churches until they were remov'd; yet all this while
 ' were your Understandings blinded, because ye believ'd in
 ' them, and plac'd your Trust in them.

' Suppose an Artift or Workman make an Image either of
 ' Man or Woman, and at last a Clergy-man of *Rome* give it
 ' such a name, calling it *St. Peter*, or *St. Paul*, or *St. Mary*,
 ' or *St. Anne*; must not that Man, tho he behold his own
 ' handy-work, and knows in his heart that it was his own
 ' work, be blind, and void of Reason, and Understanding of
 ' the Law of God, and of the *wondrous things that are contain'd
 ' in the Law of the Lord*? Yes surely, he must be blind, and
 ' void of Reason, and of the true Faith, that would worship
 ' the same.

' The Workman carv'd the Eyes, but these Eyes see not;
 ' he likewise carv'd the Ears, but they hear not; the Nose,
 ' and it smells not; the Mouth, and it neither breathes nor
 ' speaks; the Hands, they feel not; the Feet, but they stand
 ' stock still.

' How therefore can your Prayers be acceptable unto this
 ' Image, that sees you not approaching towards it, that hears
 ' you not when you pray to it, that smells not the sweet Smells,
 ' be they of *Myrrbe* or *Frankincense*, burning before it? How can
 ' it absolve you, when the Mouth is not able to say, *Thy sins
 ' are forgiven thee*? And if you place a certain Sum of Money
 ' in the Palm of the Hand of that Image; come you again

to morrow, the Mony, it is true, shall find a customer, but
 the Image never the wiser, who took it; and if you desire
 to have it come unto you, it cannot without help: There-
 fore the Workman that made this Image is as blind, as
 deaf, as dumb, and as void of sense as the Image it self; and
 so be ye all that put your Trust in them.

Therefore of late, new Artificers, by Springs, have made
 artificial ones, which for a certain time shall move, and ye
 shall believe it to be real and certain: But beware, good
 people, for they be but lying Wonders, purposely that ye
 may break the Law of God. And thus hath the Devil de-
 vised a lying Wonder, that ye may be deluded to break the
 Law of the Lord; which is, *Thou shalt not make unto thy self
 any Graven Image.* O Lord, open thou our Eyes, our Ears, and
 our Understanding, that we may behold the wondrous things that are
 in thy Law. The Law of God is an undefiled Law. Oh! why
 should we be so wicked then as to defile that Law, which
 the Almighty God hath made so pure without blemish.
Jesus came to fulfil the Law, and not to abolish the Law. But
 there are a new Fraternity of late sprung up, who call
 themselves *Jesuits*, which will deceive many, who are much
 after the Scribes and Pharisees manner amongst the *Jews*:
 They shall strive to abolish the Truth, and shall come very
 near to do it; for these sorts will turn themselves into se-
 veral Forms; with the Heathen, an Heathenist; with Athe-
 ists, an Atheist; with the Jews, a Jew; and with the Re-
 formers, a Reformade, purposely to know your Intentions,
 your Minds, your Hearts, and your Inclinations; and there-
 by bring you at last to be like the Fool, that said in his heart,
There was no God. These shall spread over the whole World,
 shall be admitted into the Council of Princes, and they ne-
 ver the wiser; charming of them, yea, making your Prin-
 ces reveal their hearts, and the secrets therein unto them,
 and yet they not perceive it: which will happen from fal-
 ling from the Law of God, by neglect of fulfilling of the
 Law of God, and by winking at their Sins. Yet in the end,
 God to justify his Law, shall suddenly cut off this Society,
 even by the hands of those who have most succour'd them,
 and made use of them; so that at the end they shall become
 odious to all Nations: They shall be worse than Jews, ha-
 ving no resting-place upon the Earth, and then shall a Jew
 have more favour than a Jesuit. Now, to arm you all, good
 Christians, against these things that are to come, lest
 ye be led into temptation; cry unto the Lord your God,
 and heartily pray that he would be so merciful unto you,
 as to open the eyes of your understanding, that you may behold the
 wonders

wonders and pleasantness that is in his Law. Which God of his Mercy grant that you may all do.

Thus concluding with the Acts and Deeds of this Reverend Father, we shall end with Queen *Mary's* Designs, how she intended to have persecuted the Protestants in *Ireland*, but was by Providence prevented; as you shall further know by this following Relation, being averred by several sufficient Persons, as well Ecclesiastical as Civil.

Queen *Mary* having dealt severely with the Protestants in *England*, about the latter end of her Reign, signed a Commission for to take the same course with them in *Ireland*: and to execute the same with greater force, she nominates Dr. *Cole* one of the Commissioners, sending the Commission by this Doctor, who in his Journey coming to *Chester*, the Mayor of that City hearing her Majesty was sending a Messenger into *Ireland*, and he being a Churchman, waited on the Doctor, who, in discourse with the Mayor, taketh out of a Cloak-bag a Leather Box, saying unto him, *Here is a Commission that shall lash the Hereticks of Ireland*, calling the Protestants by that Title. The good Woman of the House being well affected to the Protestant Religion, and also having a Brother named *John Edmonds* of the same, then a Citizen in *Dublin*, was much troubled at the Doctor's words; but watching her convenient time, whilst the Mayor took his leave, and the Doctor complementing him down the Stairs, she opens the Box and takes the Commission out, placing in lieu thereof a Sheet of Paper with a Pack of Cards, the Knave of Clubs faced uppermost, wrapt up. The Doctor coming up to his Chamber, suspecting nothing of what had been done, put up the Box as formerly. The next day, going to the Water-side, Wind and Weather serving him, he sails towards *Ireland*, and landed on the 7th of *October*, 1558. at *Dublin*; then coming to the Castle, the Lord *Fitz-Walters* being Lord Deputy, sent for him to come before him and the Privy Council; who coming in, after he had made a Speech, relating upon what account he came over, he presents the Box unto the Lord Deputy; who causing it to be opened, that the Secretary might read the Commission, there was nothing save a Pack of Cards, with the Knave of Clubs uppermost; which not only startled the Lord Deputy and Council, but the Doctor, who assured them he had a Commission, but knew not how it was gone: Then the Lord Deputy made answer, *Let us have another Commission, and we will shuffle the Cards in the meanwhile.* The Doctor being troubled in his Mind, went away, and returned into *England*;

land; and coming to the Court, obtain'd another Commission; but staying for a Wind at the Water-side, News came unto him, that the Queen was dead: and thus God preserv'd the Protestants in Ireland.

This is a Copy of *Richard Earl of Cork's* Memorials, as also of *Henry Usher*, sometime Lord Primate of *Armagh*, being also entred amongst *Sir James Ware's* Manuscripts, who hath often heard the late *James Usher*, Nephew to the said *Henry*, and also Primate of *Armagh*, aver the same, and wondred that *Mr. Fox* had not inserted it in his *Acts and Monuments*; there is yet living a Reverend Father of the Church, *Henry* now Lord Bishop of *Meath*, who can affirm this Relation from the said *James Usher*, late Lord Primate of all Ireland.

Upon the recalling of the Lord *Fitz-Walters* into England, Queen *Elizabeth*, who succeeded her Sister, discoursing with the said Lord concerning several Passages in Ireland; amongst other Discourses, he related the aforesaid passage that had hapned in Ireland: which so delighted the Queen, that her Majesty sent for the good Woman, named *Elizabeth Edmonds*, but by her Husband named *Mattershad*, and gave her a Pension of Forty pound *durante vita*, for saving her Protestant Subjects of Ireland.

Phenix VI.

The Sum and Substance of the Conference, which it pleas'd his Excellent Majesty to have with the Lords Bishops, and others of his Clergy (at which most of the Lords of the Council were present) in his Majesty's Privy Chamber at Hampton Court, Jan. 14. 1603.

*Contracted by WILLIAM BARLOW,
Doctor of Divinity, and Dean of Chester.*

TO THE READER.

THIS Copy of the Conference in January last hath been long expelled, and long since it was finish'd, Impeachments of the divulging were many; Archiepis. Cantuar. two main above the rest: One, his untimely Death, who first impos'd it upon me, with whom is buried the most famous Glory of our English Church, and the most kind Encouragement to Pains and Study: A Man happy in his Life and Death; loved of the best while he liv'd, and heard of God
for

for his Decease; most earnestly desiring, not many days before he was stricken, that he might not yet live to see this Parliament, as near as it was.

The other, an Expectation of this late Comitial Conference, much threatned before, and triumph'd in by many; as if that Regal and most honourable Proceeding, should thereby have receiv'd his Counterblast for being too forward. But his Majesty's Constancy having by the last added Comfort and Strength to this former; which now at length comes abroad; therein, Good Reader, thou mayst both see those huge pretended Scandals (for which our flourishing Church hath been so long disturb'd) objected and removed; and withal behold the express and vive Image of a most learned and judicious King, whose manifold Gifts of Grace and Nature, my scant measure of Gift is not able to delineate, nor am I willing to enumerate, because I have ever accounted the personal Commendation of living Princes, in men of our sort, a verbal Symony. Such Flies there are too many, which puff the Skin, but taint the Flesh. His Majesty's humble Deportment in those Sublimitys, will be the eternizing of his Memory; the rather, because *καταπραΰν- τήν ὀλβίαν*, to digest so great Felicity without Surfeit of Surquedry, is a Virtue rare in great Personages; and that which the King of Heaven fear'd, even the King of his own choice would want. The more eminent he is in all Princely Qualities, the happier shall we be: Our Duty, as we are Christians, is Prayer for him; as we are Subjects, Obedience to him; as we are Men, Acknowledgment of our settled State in him. Our Unthankfulness may remove him, as it did the Mirror of Princes, our late Famous Elizabeth. She rests with God; the Phenix of her Ashes reigns over us, and long may he so do to God's Glory, and the Church's Good; which his excellent Knowledg beautifies, and Government adjoin'd will beatify it. A Hope of this last we conceive by his writen Βασίλικον; a Specimen of the other in this Interlocutory Conference; whereof take this, which is printed, but as an Extract, wherein is the Substance of the whole. Intercourse of Speeches, there occasion'd, would cause Prolixity without Profit. What every Man said, point device, I neither could, nor cared to observe. The Vigor of every Objection, with the Sum of each Answer, I guess, I miss not: For the first day, I had no help beyond mine own; yet some of good place and understanding have seen it, and not control'd it, except for the Brevity:

* Ep. Londi.
Deans of Chr.
Church, Win-
chest. Windsor,
Archdeacon of
Nottingham,
and mine own.

for the two last, out of divers * Copies, I have selected and order'd what you here see. In them all, next unto God, the King's Majesty alone must have the Glory: Yet to say, that the present State of our Church is very much oblig'd to the Reverend Fathers, my Lords of London and Winton, their Pains and Dexterity in this business; were neither Detraction from other, nor Flattery of them.

His Highness purposed to compose all Quarrels of this kind; whereby, and supposing he had settled all matters of the Church, it pleas'd him so to signify by Proclamation after it was done; but there is a Triple Generation in the world, of whom the Wise Man speaketh, Prov. 30. 12, 13, 14. Marry, I say nothing (for even private Speeches cannot now pass without the smear of a Black Cole) in one rank whereof you may place our Hercules Limbomastix, whom it might have pleas'd, without this Gnathorical Appeal, to have rested in his Majesty's Determination; and being a Synoptical Theologue, ἐν πλατεί; and angry that he was not so, κατ' ἐπιτόμιον, have learn'd the difference in Divinity between viam Regis and viam Gregis.

Many Copies of divers sorts have been scatter'd and sent abroad, some partial, some untrue, some slanderous. What is here set down, for the Truth thereof shall be justify'd: the only wrong therein is to his Excellent Majesty, a Syllable of whose admirable Speeches it was pity to lose; his words, as they were utter'd by him, being as Solomon speaks, like Apples of Gold with Pictures of Silver. And therefore I request thee, good Reader, when thou comest to any of his Highness's Speeches, to turn Martial's Apostrophe upon me,

Tu male jam recitas, incipit esse tuus.

And I will take it kindly. If thou be honest and courteous, thou wilt rest satisfy'd, and that is my Content. To lay a Pillow for a Dog, sutes neither with my Leisure nor Purpose. Farewel.

Thine in Christ Jesus,

W. BARLOW.

The First Day's CONFERENCE.

THE Day appointed was, as by his Majesty's Proclamation we all know, Thursday the 12th of January; on which there met at Hampton-Court by nine of the clock, all the Bishops and Deans summon'd by Letters, namely, the Archbishop of Canterbury, the Bishops of London, Durham, Winchester, Worcester, St. Davids, Chichester, Carlisle, and Peterborow; the Deans of the Chappel, Christ-Church, Worcester, Westminster, Pauls, Chester, Windsor, with Dr. Field, and Dr. King Archdeacon of Nottingham: Who, tho the night before they heard a rumor that it was defer'd till the fourteenth day, yet according to the first Summons, thought it their Duty
to

to offer themselves to the King's Presence, which they did. At which time it pleas'd his Highness to signify to the Bishops, That the Day having prevented or deceiv'd him; he would have them return on Saturday next following. On which day all the Deans and Doctors attending my Lords the Bishops into the Presence Chamber, there we found sitting upon a Form, Dr. Reinolds, Dr. Sparks; Mr. Knewstubs, and Mr. Chaderton, Agents for the Millenary Plaintiffs. The Bishops entring the Privy Chamber, staid there, till Commandment came from his Majesty, that none of any sort should be present, but only the Lords of the Privy Council, and the Bishops, with five Deans, viz. of the Chappel, *Westminster; Pauls, Westchester, Salisbury*; who being call'd in, the Door was close shut by my Lord Chamberlain.

After a while his excellent Majesty came in, and having pass'd a few pleasant Gratulations with some of the Lords, he sat down in his Chair, remov'd forward from the Cloth of State a pretty distance; where beginning with a most grave and princely Declaration of his general drift in calling this Assembly, 'no noval Device, but according to the Example
' of all Christian Princes, who in the Commencement of their
' Reign usually take the first course for the establishing of
' the Church, both for Doctrine and Policy, to which the
' very Heathens themselves had relation in their Proverb,
' *A Jove principium*; and particularly in this Land, King
' Henry VIII. toward the end of his Reign: after him, King
' Edward VI. who alter'd more; after him, Queen Mary,
' who revers'd all; and last the Queen of famous Memory;
' so his Highness added (for it is worth noting, that his Majesty never remember'd her, but with some honourable Addition) 'who settled it as it now standeth: Wherein he said
' that he was happier than they, in this, because they were
' fain to alter all things they found establish'd, but he saw
' yet no cause so much to alter and change any thing, as
' to confirm that which he found well settled already: Which
' State, as it seem'd, so affected his Royal Heart, that it
' pleas'd him both to enter into a Gratulation to Almighty
' God (at which words he put off his Hat) for bringing him
' into the Promised Land, where Religion was purely profess'd, where he sat among grave, learned, and reverend
' Men; not, as before elsewhere, a King without State, without Honour, without Order, where beardless Boys would
' brave him to his face. And to assure us, that he call'd not
' this Assembly for any Innovation, acknowledging the Government Ecclesiastical, as now it is, to have been approv'd
' by manifold Blessings from God himself, both for the Increase
' of

of the Gospel, and with a most happy and glorious Peace; yet because nothing could be so absolutely order'd, but something might be added afterward thereunto; and in any State, as in the Body of Man, Corruptions might insensibly grow, either thro Time or Persons; and in that he had receiv'd many Complaints since his first entrance into the Kingdom, especially thro the Dissensions in the Church, of many Disorders, as he heard, and much Disobedience to the Laws, with a great falling away to Popery; his purpose therefore was, like a good Physician, to examine and try the Complaints, and fully to remove the occasions thereof, if they prove scandalous, or to cure them if they were dangerous; or if but frivolous, yet to take knowledg of them, thereby to cast a sop into *Cerberus's* mouth, that he may never bark again: his meaning being, as he pleas'd to profess, to give factious Spirits no occasion hereby of boasting or glory, for which cause he had call'd the Bishops in severally by themselves, not to be confronted by the contrary Opponents, that if any thing should be found meet to be redress'd, it might be done (which his Majesty twice or thrice reiterated, as occasion serv'd) without any visible Alteration.

And this was the Sum, so far as my dull Head could conceive and carry it, of his Majesty's general Speech. In particular he signify'd unto them, the principal matters, why he call'd them alone, with whom he would consult about some special Points, wherein himself desir'd to be satisfy'd. These he reduc'd to three Heads: First, concerning the Book of Common Prayer, and Divine Service used in this Church. Secondly, Excommunication in the Ecclesiastical Courts. Thirdly, the providing of fit and able Ministers for *Ireland*.

In the Book he requir'd Satisfaction about three things. First, about Confirmation: (1.) For the Name, if arguing a confirming of Baptism, as if this Sacrament without it were of no validity, then were it blasphemous. (2.) For the Use, first brought upon this occasion; Infants being baptiz'd, and answering by their *Patrini*, it was necessary they should be examin'd, when they came to years of Discretion, and after their Profession made by themselves, to be confirm'd with a Blessing or Prayer of the Bishop, laying his hands upon their Heads; abhorring the Abuse in Popery, where it was made a Sacrament and Corroboration to Baptism. The second was for Absolution, which how we us'd it in our Church, he knew not: He had heard it liken'd to the Pope's Pardons, but his Majesty's Opinion was, that there being only two kinds thereof from God, the one gene-
ral,

ral, the other particular; for the first, all Prayers and Preachings do import an Absolution; for the second, it is to be apply'd to special Parties, who having committed a Scandal, and repenting, are absolv'd: otherwise, where there precedes not either Excommunication or Penance, there needs no Absolution.

The third was private Baptism; if private for place, his Majesty thought it agreed with the Use of the primitive Church; if for Persons, that any but a lawful Minister might baptize any where, he utterly dillik'd: and in this point his Highness grew somewhat earnest against the baptizing by Women and Laicks.

The second Head was Excommunication, wherein he offer'd two things to be consider'd of; first the Matter, secondly the Person. In the Matter; first, whether it were executed (as it is complain'd) in light causes: secondly, whether it were not used too often. In the Persons; first, why Laymen, as Chancellors and Commissaries, should do it? Secondly, why the Bishops themselves, for the more Dignity to so high and weighty a Censure, should not take unto them, for their Assistants, the Dean and Chapter, or other Ministers and Chaplains of gravity and account; and so likewise in other Censures, and giving of Orders, &c?

The last for *Ireland*, his Majesty referred, as you shall in the last day's Conference hear, to a Consultation. His Highness (to whom I offer great wrong, in being as *Phocion* to *Demosthenes*, *κόπιζων λόγων*, the Hatchet to cut short so amiable a Speech) having ended, the Lord Arch-Bishop, after that on his Knee he had signified how much this whole Land was bound to God, for setting over us a King, so wise, learned and judicious, addressed himself to inform his Majesty of all these points in their several order.

And first, as touching Confirmation, he shewed at large the Antiquity of it, as being used in the Catholick Church ever since the Apostles time, till that of late some particular Churches had unadvisedly rejected it. Then he declared the lawful use of it, agreeable to his Majesties former Speech, affirming it to be a mere Calumination, and a very untrue Suggestion, if any had inform'd his Highness, that the Church of *England* did hold or teach, that without Confirmation, Baptism was imperfect, or that it did add any thing to the Virtue and Strength thereof. And this he made manifest by the Rubricks in the Communion-Book set before Confirmation, which were there read.

My Lord of *London* succeeded, saying, That the Authority of Confirmation did not depend only upon the Antiquity and Practice

Practice of the primitive Church, which out of *Cyprian*, Ep. 73. and *Hieron. adversus Luciferian*. he shew'd, but that it was an Institution Apostolical, and one of the particular Points of the Apostles Catechism, set down and named in expresse words, *Heb. 6. 2.* and so did Mr. *Calvin* expound that very place, who wish'd earnestly the Restitution thereof in those Reformed Churches, where it had been abolish'd. Upon which place the Bishop of *Carlisle* also insisted, and urg'd it both gravely and learnedly. His Majesty call'd for the Bible, read the place of the *Hebrews*, and approv'd the Exposition.

Something also the Bishop of *Durham* noted, out of the Gospel of *St. Matthew*, for the Imposition of Hands upon Children. The Conclusion was, for the fuller Explanation (that we make it not a Sacrament, or a Corroboration to a former Sacrament) that it should be consider'd of by their Lordships, whether it might not without alteration (whereof his Majesty was still very wary) be intitled an Examination with a Confirmation.

Next in order was the point of Absolution, which the Lord Archbishop clear'd from all Abuse or Superstition, as it is used in our Church of *England*; reading unto his Majesty both the Confession in the beginning of the Communion Book, and the Absolution following it, wherein, saith he, the Minister doth nothing else but pronounce an Absolution in general. His Highness perused them both in the Book it self, liking and approving them, finding it to be very true, which my Lord Archbishop said. But the Bishop of *London* stepping forward, added, it becometh us to deal plainly with your Majesty; there is also in the Communion Book another more particular and personal Form of Absolution, prescribed to be used in the Order for the Visitation of the Sick. This the King requir'd to see, and whilst Master Dean of the Chappel was turning to it, the said Bishop alledg'd, that not only the Confessions of *Augusta*, *Bohemia*, *Saxony*, which he there cited, do retain and allow it; but that Mr. *Calvin* did also approve such a general kind of Confession and Absolution, as the Church of *England* useth; and withal did very well like of those which are private, for so he terms them. The said particular Absolution in the Common Prayer Book being read, his Majesty exceedingly well approv'd it: adding, 'That it was Apostolical, and a very good Ordinance, in that it was given in the name of Christ to one that desir'd it, and upon the clearing of his Conscience.

The conclusion was, that it should be consulted of by the Bishops, whether unto the Rubrick of the general Absolution, these words, *Remission of Sins*, might not be added for explanation sake.