

*combine for doing this Work.*

to the defence of the good Cause; with a Combination, every one to be aiding, assisting and maintaining one another in so good a Cause.

*The Confederates may by themselves give Orders.*

In the last place cometh their Orders for Reformation or Preservation, and that by themselves and the collective Body, or any Associates whatsoever, without respect, reverence or obedience to the sovereign Authority of the Prince.

*Practice upon the Tenets.*

The Practice is clearly seen in Mr. Knox's Proceedings: for after that by his Letter, which we mention'd before, written to Scotland, Anno 1557. from Diep and otherwise, he had infus'd the above-nam'd Principles into many, an Oath of Confederacy was taken amongst them, and Subscription under their hands to some Agreement. This gave life to that tumultuary Reformation, much strength being added to it by the concurrence of the Sacrilegious, hoping thus to swallow up the Church-Revenues; which is more than certain was against Knox's Mind, and the first Reformers. As we deplore great Losses the Church had by this Reformation, and do thank God heartily for his admirable Bounty and Mercy in the good of Truth we got by it, yet we will never wrong Reform'd Religion so much, as to account of that as an orderly Reformation; we deny not but it was attended with much Sedition, Faction and Rebellion.

*Orders of Reformation prescribed without the Authority of Sovereignty.*

Anno 1558. without the authority of Sovereignty, nay, without the knowledg of it, these Confederates, at the direction of their Ministry, prescribe Orders for Reformation of Religion, to be observ'd and practis'd throughout the whole Kingdom. See Knox's Hist. pag. 217, 218.

*They charge their adverse Party to obey their Orders.*

They go farther; they writ an imperious Letter to the religious Houses, in the name of the Congregation, commanding all of them to remove from thence against such a day, or then they would eject them by force, Knox *ib.*

*They protest against King and Parliament.*

Within a very short time after, a Parliament being holden by the Queen Regent, (Queen Mary's Mother, and Great Grandmother to our gracious Sovereign) they make a Protestation, That except they had their Desires, they would go on in their intended course of Reformation; that neither they, nor any that join'd with them, should incur therefore any

ny danger in Life, or Lands, or other Civil Penaltys; and that if any Violence happen'd in pursuit of those matters, they should thank themselves. It is very observable, they were all bound in that Confederacy to assist and strengthen each other in that course. See *Knox's Hist.* p. 256. 1. Here you have the direction of the Ministry. 2. You have a Confederacy, and Bond of mutual Defence. 3. You have Orders and Decrees agreed upon in common. 4. You have Warrants issu'd out, to make or force all to be put in execution. 5. You have a Protestation, and that a threatning one too, against the Queen Regent and whole Parliament. Are those things consistent with Monarchy? What Scripture, what Father, what Practice of the Church doth warrant such a Reformation?

Come on, and you shall have them anon in open contemning Sovereign Authority. The Queen Regent, to suppress these Beginnings, and to nip them in the bud, cites them to appear at *Sterling*. They appear not, they are outlaw'd: all Men, under pain of Treason, are inhibited to assist them. There is no Obedience, but all in the Confederacy adhere to them. I cannot, for my part, justify this Divinity.

*They contemn  
Sovereign Au-  
thority.*

From Disobedience and Contempt, they are guilty of usurping the Royal Power; for very shortly after, *Anno 1559.* immediately after a Sermon preach'd by *Knox* in *St. John's Town*, at his Exhortation and Direction, they fall to the pulling down of the religious Houses, and within two or three days equal three of them to the ground. Can it appear that by holy Writ or Reason such popular tumultuary Reformations are warrantable? Is it not intrinsically inherent in the Crown, or wheresoever Sovereignty is fix'd? And so they proceeded in *Fife, Angus, Mornis, Sterling, Lowthian, &c.* and thro the whole Kingdom. See *Knox's Hist.* p. 263. Here were many goodly and rich Churches spoil'd, rob'd and cast down.

*They usurp  
Royal Power.*

After this they disclaim Sovereign Authority, except it be as they please, and have their Desires. The Queen Regent threatned *St. John's Town*, where this Disorder first was acted: They of the Confederacy writ to her in plain Terms, *That except she stay'd from that Cruelty, they should be compel'd to take the Sword of just Defence, and protested, That without the Reformation, which they desir'd, they would never be subject to any mortal Man.* See *Knox*, p. 265.

*They renounce  
their lawful  
Sovereign.*

*They command all the Brotherhood to be Assistants.* More follow'd: By a Letter they cite all their Brethren to repair unto them; and that you may know that their Letters were authoritative Commands, and that all the Authority is from the independent Sovereignty of the Church, consider how they write to the

*Nobility, upon pain of Excommunication to join with them. Knox, ib. p. 268, 269, 272.*

*They are obey'd, the Queen's Herald is abus'd.* How much this Ecclesiastical Sovereignty did exalt it self above the Civil, is more than apparent in this, That when an Herald, in his Coat of Arms, commanded all Men under pain of Treason to return to their Houses, by publick Sound of Trumpet, in *Glasgow* no Man obey'd that Charge, but went forward to their Associates: *Habes confitentem reum.* Knox, pag. 274.

*They denounce War against their Adversaries.* They denounce War too, which was ever judg'd to be the peculiar specifick Prerogative of Sovereignty; for they writ to the Bishops and Clergy, *That except they desisted from dealing against them, they would with all Force and Power execute just Vengeance and Punishment upon them; and that they would begin the same War which God commanded Israel to execute against the Canaanites:* which manner of proceeding they term'd a resisting of the Enemy. *Knox's Hist. pag. 275, 276.*

*They will hear of no Peace, but enter into a Combination for mutual Defence.* The poor Queen Regent was brought to an Accommodation, and the Assembly at *St. John's Town* was dismiss'd: But at their parting, they entred into a League by Oath, *That if any one Member of their Congregation (this in the Scottish is equivalent to Ecclesia) should be troubled, they should all concur, assist and convene again together, for the defence of the same.* Knox, pag. 283.

The Queen Regent finding this Sovereignty overbear hers, and the Peace of the Kingdom shaken, by a Declaration publish'd and proclaim'd, testify'd her desire of Peace, and descended so much, that really it was only a Request. They scorn'd it, would none of it, confuted it by another, did exhort those of their Faction to *encourage themselves in the Lord,* to stand upon their Guard, like to the Rebuilders of *Jerusalem* and the *Temple*, with the Sword in one hand, and the Bible in another; wherein they gave the Queen many times the Lie, and abus'd her with reproachful and contumelious Speeches. The Subjects, who continue their Obedience, are honour'd with no better Term, than to be call'd the *Queen's Faction.*

You

You may read this at leisure and pleasure in *Knox's History*, pag. 330, 333, 362, 364. Nay, they renounc'd their Obedience unto her, protesting, That *whosoever should take her part, should be punish'd as Traitors, whensoever God should put the Sword of Justice into their Hands*, *Knox's Hist.* p. 364.

At last they rise to the highest pitch of Rebellion, and Anno 1560. they depose the Queen Regent; the predetermination being given, that it was lawful for them to do so, by Mr. *Knox*, and Mr. *Wilcocks*. This is upon Record yet in that Kingdom, and is set down by Mr. *Knox* himself, *Hist.* p. 372, 378. And it is observable, that the Queen, if I remember right, liv'd but a Month, or little more, after this pious Act.

Some will now say, that I speak too hardly of our first Reformers and Reformation, and would know what is my Opinion of them and it. To deal clearly, God is my Witness, I am no Papist, but do abhor Popery as much as any; and that I am no Puritan, the other Party will witness for me. I am bound to speak the Truth in my Heart, and to give some Satisfaction. I say, First, as I am able, I bless and praise God most heartily, that we were deliver'd from the Pope's Tyranny, and that gross *Egyptian* Darknes we were under, which I ascribe to the admirable Wisdom and infinitely transcendent Goodness of God. Secondly, I leave the Men to God's Mercy; but for the manner of proceeding, the way they took, I dare not, I will not approve it, but will say with *Jacob*, *In concilium eorum ne veniat anima mea*. Thirdly, I daily heartily bewail, that that too much idoliz'd Reformation, in an excessive Hatred against Popery, did run too much to the other extreme; that the goodly Order and Government of the Church was shouler'd out, the publick Service and Worship of God, with its Decency, Reverence and Comeliness, was much defac'd and disgrac'd; that goodly, stately and rich Churches were abus'd, rob'd and equal'd to the Ground, and that the Church-Patrimony was dilapidated: and yet this was not so much done by the first call'd Reformers, as by their Disciples, *Ætas parentum pejor avis*.

*They depose the Queen Regent.*

*The Author's modest Opinion of that which is call'd the first Reformation of Scotland.*

It feareth me besides, that God is punishing our present Sins, that by this Scourge, which is gilded with the specious, but spurious Compellation of a glorious thorow second Reformation, he is in the same Justice punishing the Sins of that first Reformation. For my part I judg verily, that Church had never an orderly and warrantable Reformation, till it was happily begun and advanc'd by King *James*, when he took  
the

the Government in his own hands, and was like to come to a great perfection under the Government of our most gracious Sovereign King *Charles*. Altho I deny not, but the Seeds of Truth, sown by *Hamilton, Wiseheart, Mylne*, and others, who before *Knox's* time did preach Truth, cast down the Errors of *Rome* in the Peoples Hearts, were far from stirring up the Subjects against lawful Authority; and like the antient Martyrs, did suffer patiently, and seal the Truth of the Gospel with their Blood. If *Knox* and his Complices had kept in this way, I am certain that Church had been more happy, nor had we seen such Robbery and Deformity in the Church. Sure I am, a great many, and more than ordinary Sins in them and us, and our Forefathers, have brought us to be plung'd in those almost inextricable Miserys; and till we proportionably repent, we cannot look to see better days, what is disjointed in State set aright, and the Beauty of God's House restor'd; which God of his Mercy grant to us, for his only Son Jesus Christ.

By what is said, it appears sufficiently, that this Spiritual Sovereignty is far above the King's Crown; and what we undertook, to make their Practices prove their Tenets, is more than evident: only one thing rests to be prov'd, That this Sovereignty may authorize any and every private Man to do to the utmost of their power for the Reformation of Religion, to plunder, kill, &c.

*Practice of Mis-*  
*chief done by*  
*private Men,*  
*and commended*  
*by them.*

Sir, I refer you to Mr. *Knox's* History of the Church of Scotland, pag. 143, 144, 145. where relating how Cardinal *Beaton*, ArchBp of *St. Andrews* (a Man whom I justify not, neither commend much) was kill'd by *Norman Lesley, John Lesley, Peter Carmichael*, and *James Melvil*, in his own House, the Castle of *St. Andrews*,

who were all only private Gentlemen; and if you will trust *Buchanan*, the Cause was, a Jar betwixt *Norman Lesley* and the Cardinal, upon *Knox's* Faith: the Quarrel was the killing of Mr. *George Wiseheart* (a good Man undoubtedly.) The Cardinal could have no Mercy, altho he cry'd pitifully for it, saying, *I am a Priest, ye will not slay me.* *Knox*, I say, relating this History, commends the Fact of *James Melvil*, killing him with grave and pious Words in his Mouth, as a godly Fact. The Sum of the Story is: When they entred the Cardinal's Chamber, with some sixteen or seventeen more, *John Lesley* and *Peter Carmichael* fell violently and passionately on him; but *James Melvil*, with Gravity and Piety, withdrew them, and said: *This Work and Judgment of God (altho it be secret) ought to be done with great Gravity.* And presenting unto him

the point of the Sword, said, Repent thee of thy former wicked Life, but especially of thy shedding of the Blood of that notable Instrument of God, Mr. George Wiseheart, which albeit the Flame of Fire consum'd before Men, yet crys it a Vengeance upon thee, and we from God are sent to revenge it. For here before my God I protest, that neither the Hatred of thy Person, the Love of thy Riches, nor the Fear of any Trouble thou couldst have done to me in particular, mov'd, or moveth me to strike thee; but only because thou hast been and remainest an obstinate Enemy against Christ Jesus and his holy Gospel. And the meek Man of God, as he is there term'd, struck him twice or thrice thorow with a Stog-Sword, and he fell. I give all this, that James Melvil did this in revenge of Mr. George Wiseheart's being slain by the Cardinal. What Divinity will warrant this Fact of James Melvil's to be a good and godly Fact (for so it is noted in the Margent) to a private Man, to murder or kill thus a Priest, an Archbishop of so high Dignity? The result of all is, he did it gravely, in cold Blood, told him so much, that he was sent from God, he had no private end, the motive which stir'd him up to this godly Fact was, That he had been, and remain'd at that time an Enemy to Jesus Christ, and his Holy Gospel: he exhorted him to Repentance, and for all his great Sins, as Knox writes the Story; he allow'd him no more time, but so much as was spent in his godly Counsel, for immediately after he was twice thrust thro. But those Seraphical Doctors know, *Nescit tarda molimina Spiritus Sanctus*; and the Spirit can work suddenly, *Inter Os & Offam, inter Pontem & Fontem*, especially where and when they are sent of God to do such great good Works; but this is *Protestatio contra factum*. Whatever Mr. Melvil said in his Protestation, Knox doth witness, that the Cardinal being murder'd, they seiz'd upon the Artillery and Ammunition, wherewith that Fortress was plentifully furnish'd, and likewise upon the rich Hangings, Household-stuff of all sorts, Apparel, Copes, Jewels, Ornaments of Churches, great store of Gold and Silver Plate, besides no small quantity of Treasure in ready Coin.

I could instance some Practices about the time of the Parliament, in Anno 1621. commonly call'd the Marquis of Hamilton's Parliament; but because that will only reflect upon some particular Persons, I pass it willingly and wittingly.

It is most certain, when the pious and learned Doctors of Aberdeen did demand of the Patriarchs of this late Covenant, why they did not by Preaching, Printing, Censuring, or some real Deed, express their Detestation of that horrid Fact done by the rascally Rout of Edinburgh the 23d of July, 1637. where at the first reading of the Service there, a great many Bishops being in the Cathedral Church, the Serving-women rose

barbarously within the Church, did throw their Stools at the Bishop of the Place; and the Dean, who was officiating, did cry out most horribly, that the Mayor, Aldermen and others within could hardly compose it for a long time; and the worst and basest of the People, who were without, did throw in great Stones at the Glass Windows, the Doors being shut. After the arising of the Commotion, to prevent more Tumult and Danger, and when Service and Sermon were done, the Bishops, Mayor and Aldermen going home with the Lord Chancellor, and some Bishops attending his Grace, the Bishop, and Dean of *Edinburgh*, with others, were well nigh ston'd in the Street. When, I say, it was demanded of these Apostles, why they did not condemn this unchristian barbarous Outrage, void of Piety and Reason, and without any Example in the Christian Church; the sum of their Answer was, and to this day is, That such a zealous People were to be left to their own Warrant, they knew not by what Spirit they were govern'd, God worketh great Works many times by basest means; and yet those Nobles they speak of, those zealous, those intelligent and knowing Christians (whereof many of them in *Edinburgh* were known Coal-stealers and Whores) were the first active Instruments in this glorious Reformation. I confess, this Divinity is so transcendent and metaphysical, that it exceeds my Capacity, and is so fruitful upon any occasion to work all or the greatest of Mischiefs, that I do not see how it can consist with the Peace or Safety of King, Kingdom, Church, or of any entrusted with greatest Trust in Church or State. I believe any rational Man may see by this, how superlatively this spiritual Seignory is above King and Royal Sovereignty; and that this Government Ecclesiastical is inconsistent with Monarchy, with the Peace of a Kingdom, and is or may be in time a Mother and Nurse of as much Rebellion and Treason, as any Jesuitism of the highest Die, if not more. Certainly *Rome*, altho a Whore, and hath a Cup of Abomination in her Hand, is not so bad, nor so abominable. I pray God to keep all good Christians clean of both.

Let us go on: In Faith, Worship, and all spiritual things, they vindicate to themselves such a Sovereignty, that King, Council, Parliament, nay all together, must not touch the Scepter of Christ; they are to determine, define, take cognizance, accuse, sentence and punish. Neither King, nor King and Council, nor King and Parliament must assume Power here; for otherwise it is to intrude upon Christ and his Right.

This Sovereignty is of so high a strain, so large an extent, that when they have decreed any thing in this supreme infallible Judicatory, that they may have the better Obedience they demand the King and Parliament's Approbation. This is not demanded as a thing arbitrary, which the King and Parliament may do, or not do; or leaving it to his Royal Judgment, with the Advice of his Parliament, to qualify or rectify their Decrees and Orders. No, no truly, that is to betray the Trust Christ hath given them: they need not supplicate or petition for it, it is in them but an Act of Courtesy, to shew dutiful Obedience. And if the King and Parliament will not grant it, they are arm'd with as much power from Heaven as to force them to do it, by Excommunication, and making all good Christians join with them in God's Cause.

*When they demand the Royal Confirmation of their Decrees, it is only an Act of Courtesy.*

Some may think I speak liberally, God forbid I should do it. If any desire to know more in this particular, let him read the *Scottish* Pope's Sermon, preach'd at *Westminster*, and printed by Order of the House. I will not spend Time and Paper to cite his Words, which giveth to the King no more Authority than this, To approve by his Subscription, what the Presbyters have decreed. But to make this appear, I give you some unanswerable Reasons: First, It is certain, in *Scotland* Mr. *Knox* and his Complices set on their Reformation, without the Queen, or Queen Regent's Authority, or the Authority of Parliament: for *Anno* 1558. they made their Confederacy, gave out their Orders for Reformation throughout the whole Kingdom. *Anno* 1559. they acted their Reformation, by pulling down Churches, Abbys, &c. casting out Priests, Friars, &c. and all this by their own radical and original Power. Queen *Mary*, their true and lawful Sovereign, did authorize them in nothing, she was then in *France*. The Queen Dowager, Queen Regent, King *James* the Fifth's Widow, having the Sovereignty by fiduciary Trust, in regard of the Absence of the Queen her Daughter, did not authorize it, nay she did by her Authority oppose it, contradict it, came in Arms against it. The Parliament was not till the Year 1560 (how holden for the present I cannot tell) but in that Parliament they set out a Confession of Faith, reform'd Religion; but when they sent to the King and Queen beyond Sea (Queen *Mary* was then marry'd to *Francis* the Second in *France*) to confirm or ratify the Acts thereof, they deny'd. When Intelligence was given to the Confederates, they profess'd, they lit-

*An Instance, Ann. 1559.*



tle regarded the Denial of King and Queen; for, say they, *Knox's Hist*, p. 500. *All we did, was rather to shew our dutiful Obedience, than to beg of them any strength to our Religion.*

Another Instance of this kind you have in Anno 1571. King *James* then being King, and the Earl of *Marre* being Regent, an Assembly was holden at *Leith*; where, by the Order of the Assembly, and Ordinance of the Regent and Council, some Commissioners were appointed from the Regent and Council, and some from the General Assembly, to condescend upon a Platform of Discipline, which was agreed on both sides.

The Platform is, That the Government of the Church shall be by Archbishops, Bishops, Deans and Chapters, &c. the Order and Course of all their Nomination, Election, &c. is just conform to this in *England* at this day, and as it was in *Scotland* before this late pretended Reformation, being indeed but the Churches Deformation. That Platform was enrol'd in the Council-Books of that Kingdom, and stands there to this day. This I know certainly, and if I be not deceiv'd, and almost I dare say it, except they have wrong'd their most famous and their most antient Councils, the same is upon Record in the *General Assembly Books*.

Give me leave to tell you by the way one thing, that the negative Faith, which is *sine ruga, sine macula*, was fram'd Anno 1580. and it is believ'd, that in that negative Faith, Episcopacy is abjur'd as Antichristian: yet Anno 1581. this same Government is renew'd, ratify'd and ordain'd to continue constant, and not to be chang'd till his Majesty come to perfect Age, and to be kept or chang'd then only in what he and his great Council, the Parliament, shall think fit, and not otherwise. Before this, the King, his Household and Council had subscrib'd the negative Faith. Can any Man, not void of Judgment and Discretion, think that the King, his Household and Council, in subscribing it, did judg Episcopacy Popish and Antichristian?

Next it is worth your notice-taking, that as I honour the good Parts which were in *Knox* and his Fellow-Labourers, I never accounted them as Apostles, Men secur'd from Error; yet I will say so much for their Justification, That they were greater Enemy's to Sacrilege than their After-disciples, and were not against the Order of Episcopacy, as Popish and Antichristian, as Mr. *Andrew Melvil* and his Disciples after-ward maintain'd. Nor were they so foolish to seclude all Churchmen from Voice in Parliament; only their Desire was, That seeing the Popish Bishops were allow'd to enjoy their Benefices and Rents during their Life-time (this was more than

than our charitable glorious Reformers allow'd to their Protestant Bishops now) with all other Privileges, except Spiritual Jurisdiction, they should not sit in Parliament as the Representative of the Church; but in their places, should sit the Superintendents and Commissioners of the Church: Which indeed were somewhat like to Bishops, but resembled more Arch-Presbyters than Bishops.

To return again thither from whence we digress'd. After that this Platform of Discipline was so agreed and establish'd, as we told before, Mr. *Andrew Melvil* comes to Scotland about the years 1574 or 1575. *ultra citra*. This Man, a good Hebrician and Linguist, and full of the Geneva Talmud, which was now more refin'd, beginneth to set Presbyterian Discipline higher, to make a second Book of Policy or devout Imaginations, acknowledgeth no more Orders in the Church than the four abovenam'd. A Bishop was no more in Scripture, but the same identically with Presbyter: and where Abbots and Priors to his time were nominated and admitted to the Abbys and Priors as Churchmen, gave their Trials, and were collated (as they speak) by the Superintendents; this great Doctor found out another Divinity, That there was no Bishop but a Parish-Priest; Scripture for Abbots and Priors, there were none such in God's Book. At this time, and from that, they call Reformation to this time, there was no Bishoprick nor Abby annex'd to the Crown; and consequently not impropriate to any Subject. It is true, Laymen held them *in commendam*, by the King's Gift, but as Men able to do the King and Church good Service; and before their Right could be compleated or perfected, they were to return to the King from the Superintendent a Collation or Certificate, That he was of that Ability to do good Service to the King and Church. Men sacrilegiously dispos'd, grasp'd greedily this Doctrine, and thank'd God that their Names, as Abbots and Priors, were not in the Book of God. And to have these Church-livings and Dignitys, with Bishopricks annex'd to the Crown, and from thence to impropriate them to them and their Heirs, they deify'd Mr. *Melvil*, and contributed their best wits and utmost power to raise Presbyterian Government higher. And by the sole Authority of that they call the Church, they began, without the King, Council or Parliament's Consent or Authority, to distribute the whole Kingdom into so many Presbyterys, as they thought fit in their discretion, and by the direction of the holy Spirit, as they blasphemously pretended; and did procure private Subscriptions to their new Book of Policy, and put it in practice.

*They set on their Discipline themselves.*

They will more readily believe this, who know that in *England* the Disciplinarians in *London* Meetings debated and establish'd their Orders in secret and not warrantable Conventicles, and much about the same time; and great Correspondence was entertain'd betwixt the *Scots* and the *English* at that time. How that Book of Discipline was practis'd without any Authority in *Surry* and *Northamptonshire*, and other places, is known well enough.

Now I appeal to my judicious Readers, to judg, when without Authority, by their own inherent radical Right, they make Orders, reform, establish a Discipline; Whether these Men imagine, that the Concurrence of Christian Authority Sovereign is absolutely necessary, or that their Demand is any thing else but an Act of Courtesy, when by themselves and Assistants they may establish and practise it?

This second Book of Policy, Mr. *Melvil's* Reformation, is the Epocha of our second Reformation. The Fruits of which, I will tell you, were the Annexation of all Bishopricks, Abbys, Priors, &c. to the Crown, which was effectuated Anno 1587.

If you will cast your Eyes upon the third glorious Reformation, that makes the Pope's Knees shake like *Belshazzar's*, when he did see the Hand-writing on the Wall (that is, if we will speak truly, this, as I said before, Deformation, which is the Disgrace of Reform'd Catholick Religion, and which threatneth Church and Religion, King and Kingdom with Ruin) you will find these Men have sung a Note above *Ela*, have order'd and practis'd more than all that went before them: *Hanc movere nolo Camarinam*. I hope a better Wit, and more elegant and eloquent Pen, shall sometime anatomize this Monster, and so lay it open to the view of the World, that it shall appear to be no true brood of the Reform'd Catholick Protestant Religion.

Secondly, Another Argument to prove that *All must preach as they direct.* this superlative Sovereignty in *spiritualibus*, hath all its most natural Subjects at its Devotion and Obedience, is this, That what they command to be preach'd, must sound alike in all their Synagogues; and whosoever he be that is the Minister of the King's Family, he must preach the same: There is no co-equal, corival, or co-ordinate Power, that can do so much as *intercedere*, make the least sort of crossing, opposing or interposing. Is it not known, that the King's Minister in *Scotland*, at the direction of this Conclave, when his Council have been to meet frequently for Treaty with Ambassadors from foreign Kings; upon the Lord's Day, or Week-days Sermon before

before the Meeting, *μετὰ παρρησίας*, in great Freedom of the Spirit, hath told him all the Counsel of God from Heaven, with a denunciation of Judgments, if he swerve from it? And if the King had gone to the Church of *Edinburgh*, a beardless Boy had told him more sound Wisdom from Heaven, how to article and conclude in matters of highest Concernment betwixt him and *Spain*, or him and *France*, than all the wisest Counsellors and greatest Nobles in the Land; and this foresooth must be the King and Council's Rule.

Thirdly, Do they not challenge to themselves the sole Power to appoint publick Fasts, *They appoint to give the Reasons of it, which ordinarily publick Fasts.* are, That God's Judgments are incumbent and imminent upon Church and Kingdom, for the Sins of the Governor and Governors, and that the Government is amiss? And the Consequent or Effect of these Fasts, is too too frequently and ordinarily some Commotion, Sedition, Rebellion, or at least some change of Court, Council or Session.

I cannot here pass by a Story as true as strange. While King *James* was in *Scotland*, *A strange Affront offer'd to King James.* two *French* Ambassadors had remain'd some months there with him; being ready to depart, and take their leave of the King, the King for his own and the *French* King's greater Honour, sent on a Saturday for the Mayor and Aldermen of *Edinburgh*, commanding them the very next Monday to feast the *French* Ambassadors. The Ministers of *Edinburgh* to affront the King, and the King of *France* too, on Sunday intervening, indicted a solemn Fast to be kept to morrow, on Monday, the day appointed the Saturday before by his Majesty for the Entertainment of the Ambassadors. The Magistrates of *Edinburgh* proudly contemn the Command of the supreme spiritual Powers, and out of carnal Affection, feast the King and the *French* Ambassadors royally and nobly on Monday: when the Ministers and the good Christians of *Edinburgh* fast, the King, the Ambassadors and Magistrates of *Edinburgh* feast; *O facinus horrendum!* But to avert God's Judgment from the Land, the Mayor and Aldermen were cited and convented (here was some favour, that the King and Ambassadors were not; but I will tell you, it was Partiality and Corruption, for some of the Ministers were the King's Pensioners, and this kept the King free) to be censur'd for their high Scandal, in contemning so solemn a Fast. There was much Work; but the King, who was the chief and almost sole Transgressor, with interpos'd Delays, and much Sollicitation and Prudence, took off the edg of their Zeal, and the Pursuit ceas'd.

*None preaching Treason, is censurable by any but by them.* Fourthly, That this Assembly is Sovereign in all Spirituals, admits no co-ordinate or co-equal Power, far less a Superior, is clear in this, That if any Preacher be charg'd before King or Council for any Offence to be punish'd, if they in any case can clothe it with a spiritual Respect, or circumstantiate it so, that it may be qualify'd for the spiritual high Sanhedrim, the Party cited and convented may and ought to appeal to the General Assembly, as to the Judg competent. Mr. *Andrew Melvil*, if I be not deceiv'd, was the first spiritual Counsellor of Law, that taught this way. It is certain, that what they preach in Pulpit is not censurable by King, Parliament, nor Council, or any Judg or Judicatory else. There be two reasons for it; one is, that *Spiritus Prophetarum subje&i Prophetis*, the Spirit of the Prophets are subject to the Prophets only, 1 Cor. 14. The other is, whilst Men are there in that infallible Pulpit, they are (as they boast it) rul'd by some superior good Spirit, and they dare not blame or condemn them, lest they should offend and sin against the Spirit; and so, altho a Man preach downright Treason, if it be in this place, he is privileg'd.

*This is the Scottish Doctrine, the Root of all Sedition and Rebellion.* It is known, and I hope yet remembered, that after King *James*, of blessed Memory, Anno 1584. made many good Laws to curb the Insolency of Ministers, did by Statute and Act of Parliament declare his Supremacy over Ecclesiastical Persons and Causes, condemn all Judicatorys in use which were not by his own Authority establish'd (he mean'd the Presbyterial) that the Ministers then did importune the King to repeal them: And when that would not do, did they not fall at last into open railing against him in Pulpit, as an Enemy to Christ and his Kingdom? They dispers'd thro the Kingdom infamous Libels against his Person and Royal Honour; they branded him as an Apostate from the Truth, and revil'd him as an Off-spring of the cruel and bloody House of *Guise*. This forc'd the King to put out a Declaration, Anno 1585. in Print, yet extant, to vindicate himself and his Honour from those unchristian, and more than disloyal Calumnys. At or about the very same time, some fugitive Ministers out of *Scotland*, pretending they were persecuted, did in the Pulpits of *London*, with their foul Mouths, rail against his Majesty, the wisest and learnedst of Kings; so that the *Scottish* Ambassador was forc'd to complain to Queen *Elizabeth* of it: Her Majesty gave present Orders to the Lord Bishop of *London* then to silence all the *Scottish* Preachers there.

Now

Now that this *Sanhedrim* is only competent Judg in *Spiritualibus*, and that one convented before King and Council, may decline his and the Council's Authority, altho he hath preach'd Treason, appeareth clearly: First, If this had not been an ordinary Practice before this time, what needeth the making of that Act of Parliament, *Anno 1584.* declaring it Treason in all time to come, to decline the Power and Jurisdiction of the King and his Council? Secondly, Has not *James Gibson*, Minister at *Pencaitland*, witness'd for, or against himself rather, in this case in print; who publickly in his Preachings compar'd his Majesty unto *Jeroboam*, told him he should be the last of his Race, reproach'd him as a Persecutor; and much more of this zealous stuff? who being convented before the King and Council, and accus'd of those pious Crimes, he with that boldness which becometh his Order, justify'd all, saying to his Majesty: *As long as you maintain these cursed Acts of 1584, the Tyranny of Bishops, you are a Persecutor.* And adds, That as *Jeroboam* for the leading of the People of *Israel* from the Laws of the House of *Judah*, and from the true Worship of God, was rooted out, he and all his Posterity; so should the King (if he continued in that wicked course, maintaining those wicked Acts against God) be rooted out, and conclude the Race. Much more to the like purpose was said; and if any look upon the Privy Council Books of the Kingdom of *Scotland*, he will find this a Truth. He was convented *December 27. 1585.* This Man was an Oracle consulted, and gave his answer in *Coppinger, Arthington, and Hacket's* extraordinary Motion, which Story you know better than I.

*Mr. Black*, Minister of *St. Andrews*, was convented too before the King and Council about the same time, who appeal'd from King and Council to the Presbytery or General Assembly. This last had spoken against both King and Queen. There was a great business for the two mens Appeals; their Brethren sided so much with them, that the King had too much to do. At last, out of more than warrantable Indulgence, his Majesty was content to insist no farther against them before his Council, but remit their Censure to the General Assembly it self; before which it was clearly prov'd, that in Pulpit they had spoken reproachful and treasonable Speeches; yet could the King, by no power or intreaty, obtain of them to inflict any Punishment upon them, because, said they, *They knew not with what Spirit they were over-ruled.*

I will shut up this Point with one Instance more than sufficient to make the truth of what I say to appear. Before King *James* came to the Crown of *England*, it was ordinary in *Scotland* to have a General Assembly once a year, and oftner

*pro re natâ*, upon any great Exigent. The last which was kept during his Majesty's abode there, was *Anno* 1602. In the close of which, the next ensuing was appointed to be at *Aberdeen*, in 1603. In the interim the King succeeding Queen *Elizabeth*, and being in *England*, he was so much taken up with the Affairs of the Kingdom, that he was necessitated to lay aside those concern'd *Scotland*; and for this reason his Majesty thought fit to adjourn the Assembly (unto which he had a special eye, knowing their turbulent Disposition, and experienc'd in it whilst he was present amongst them) to the next Summer, in 1604. When the time appointed was come, his Majesty's more weighty Affairs not suffering him to think upon the Assembly's Business, he gave order to prorogate it to another and longer day; which was accordingly done by publick Proclamation, authoriz'd by his Honourable Privy Council of that Kingdom. Notwithstanding all which, some thirteen or fourteen godly zealous Brethren must needs meet at *Aberdeen*, at the Day appointed for the Assembly: They establish'd and formaliz'd the Judicatory, by constituting a Moderator, a Clerk, and other essential Members of the Court. The Lords of the Council understanding this Contempt, sent a Gentleman of good Quality and Place, with an Herald at Arms, to discharge and dissolve their Meeting. The Commissioner and Herald were entertain'd with as much respect as before they had given reverence to the Proclamation, issued out by the Sovereign Authority of the King, with the Advice of his Honourable Privy Council. The Holy Fathers in the great *Sanhedrim* protested and profess'd, That in Conscience and Duty to Almighty God, they were bound

*The same Spirit  
now reigns in  
our Anabaptisti-  
cal English.*

to preserve the Church's Right, and could not, would not give way to that Power the King sacrilegiously usurp'd, which properly and naturally belong'd to the Church virtual, the Assembly. They kept and continu'd the Assembly some days, and finding that no more of the holy Brotherhood came to join with them, they dissolv'd; and to preserve the holy Right of the Church, appointed the Time and Place of meeting for the next Assembly. The King hearing this, gave order to his Privy Council to cite and convent them before them, and to punish this high Contempt. The more zealous Champions of the Lord of Hosts appear'd, and with an undaunted Courage gave in to the Lords of the Council a Protestation, a Declinator from the King's Council, and appeal'd to the next General Assembly, as the sole and competent judg in this Case and Cause. The King's Attorney or Advocate, by order from the Council-Table, was ordain'd to pursue

purſue them criminally before the Lord Juſtice General, and that upon the Act of Parliament mention'd before, Anno 1584. Upon which Order, the one half confeſs'd their Fault, and eaſily made their Peace, and obtain'd pardon. The Zealots were convicted of Treason, *ad Terrorem & Exemplum*, more than for any other end or reſpect, and only baniſh'd the Kingdom: of whom the moſt part thereafter, upon confeſſion and ſubmiſſion, were pardon'd, came home, liv'd and enjoy'd their own, or at leaſt as good, if not better Benefices. Are theſe things conſiſtent with Monarchy, or the Obedience due to Sovereignty and its higheſt Courts?

So abſolute and uncontrollable is this highCeleſtial Court, that it commandeth Conſcience and Soul, diſpoſeth of Body and Eſtate in the point of Religion, that if you conform not in all, neither Soul nor Body, nor Eſtate can be in Peace; nay, no Toleration can be allow'd where this Sovereignty domineereth. And to make this Power of the larger extent, it is certain, their Faith and Things neceſſary to Salvation, are of greater latitude than that of the Council of Trent.

*The Sovereignty Eccleſiaſtical tyrannizeth over Conſcience, Body and Eſtate.*

If any doth not, after a little time granted for information, conform and ſubſcribe to their Confeſſion of Faith, (which is more in Negatives and Deſtructives, than Affirmatives and Positives) their Rule of Government, their Manner of Worſhip, and what elſe in their opinion is neceſſary to Salvation (and in this I am ſure they are more rigorous than ever God, or Catholick Church was; for if you diſſent but from them in a Theological Tenet, it is Heresy) you are forthwith excommunicated, and given over to the Devil: After which, upon the remonſtrance of a Commiſſioner from the Presbytery to the Civil Judg, there is a Warrant from Supreme Authority given out, to command you to conform (this is different from the Writ *de excommunicato capiendo*) or then within few days to be put to the Horn (that is, out-lawed.) Upon diſobedience, the tender Conſcience not conforming, the Out-lawed's Eſtate movable (Chattels we call it) become proper to the King. God knoweth, little of this Benefit cometh to the King's Treafurer, but a *Donater to the Eſcheat*, which ordinarily is the Convicted's mortal Enemy, and for a little Compoſition hath the Right made over, and hath the Benefit of the Eſcheat. If within a year and day he give not Obedience and Conformity, his whole Revenues and Rents of immovable Goods forfeit to the King during his life-time. Some Enemy of his, or Favorite of the Treafurer's, obtaineth the King's Right, and the King hath little or nothing of it. Here you have him  
ſtrip



stript of all his Estate movable and immovable. Yet here is not an end; but still upon remonstrance of the Presbytery's or Church's Commissioner, another Writ goeth out, which they call Letters of Caption (that is, if I mistake not, the tant' amount to the Writ *de Excommunicato capiendo*) which is directed to all Sheriffs, Stewards, Provosts, Bayliffs, &c. to seize and secure his Person wheresoever it may be apprehended, and to commit him to close Prison as a Rebel. If he skulk and hide himself, then upon the same Remonstrance goeth out a Writ, which there they call *Letters of Intercommuning* (I know nothing in the Law like this) the Intent is, that none of the King's Subjects commune or confer with him *coram* or personally, or by Letter or interpos'd Person keep Intelligence or Correspondence with him; otherwise, the Intercommuner is to be judg'd and reputed to be a Rebel of the same guiltiness. You will be pleas'd to remember this, when the Church requireth all these of the Civil Magistrate (so they are pleas'd to term Sovereignty) he is bound to grant them. Now I pray consider, if this is not in many respects worse than the Inquisition; when an Opinion in a Theological Tenet, different from the assured Faith of those *Gamaliels*, may bring a man unto all those Troubles. Only to make amends for this, and to palliate their Cruelty, they would fain persuade us, that this authoritative way preserveth a Church from Heresy, Error, Superstition and Schism.

*This Court is Judg of Treason in relation to Religion, and of fit and worthy Counsellors.*

There is another Practice of the Power of this Court; That for the Glory of God, forsooth, the Honour of the King, the Good and Preservation of Church and Religion, it may assume to it self to be Judg of what is Treason, what is not; who are fit Counsellors for a King, who not.

Practice is the most sure, infallible, and clear Proof and Demonstration of Power. I will give you one in the Case of Treason, that none dare to say it is a Lye, and which can be made good by the authentick and publick Records of Parliament and Council of *Scotland*, and their own noble Acts of General Assembly.

When King *James*, about the Age of *Josias* (when in Holy Writ it is recorded of him, that he began to seek the Lord with all his heart) had taken the Government of the Kingdom in his own hand, and did reign and rule with such Prudence incomparable, admirable, that none could justly except against him or his Government; yet such was the restless Ambition of some, who could not with patience endure the Trust of others, especially of that noble worthy *Esme Duke of Lenox*,  
his

his Majesty's nearest Kinsman and highest Favourite, and that justly for his most eminent and noble Endowments, these discontented Gentlemen put on a Resolution to get the King into their hands and power, and to thrust out that noble Prince. They watch'd an opportunity, when the King came to his Sport of hunting near to *Saint Johnstown*, with an ordinary Attendance (the noble Peer staying with others at *Edinburgh*, for the King and Kingdom's better Service) surpriz'd him fearing no ill, seiz'd his Person, carry'd him along to the Castle of *Ruthin*, kept him so that none could have access to him, till he was forc'd to command the Duke of *Lenox* to depart the Kingdom (which out of Zeal and Love to the King he did in Winter, embarking at *Dunbritain*, came to *France*, and died shortly after) and to change all his Servants they dislik'd, and to surround him with themselves and their own. They kept their King in captivity the space of nine months, suffering none to come at him, but such as they pleas'd. The wise King put a good face upon a foul business, seem'd to like well of them and their courses. Nevertheless, the best and most knowing Subjects grumbled exceedingly to see their Prince so abus'd. The Conspirators understanding it, did advise upon the best course to satisfy the People, and to bring them to approve their way: They wrought with the chief Rulers of the Synagogue, and prevail'd. At the next General Assembly, they give in a Remonstrance to them then sitting at *Edinburgh*, declaring the extraordinary Reasons that mov'd them to secure his Majesty's Person in the Castle of *Ruthin*; their Zeal for the Reform'd Religion, which was in imminent and apparent danger by the Practices of the Duke, who was sent from *France* to *Scotland*, on purpose to corrupt the young King; their Care to secure the King's Royal Person, whom the Duke intended to convey privately to *France*; their Desire to free the Subjects from the bloody Tyranny and Oppression both of their Lives and Goods, by the malicious Disposition and insatiable Avarice of those who were about him, and over-ruled him; and a great many more specious Pretences (which are not much different from these of this time.) Upon this Narrative, the humble Petition to this superlative Sovereignty was, That the holy Brotherhood would be pleas'd to give an approbation to, this their Heroick and Christian Fact, and whatsoever was their Judgment, they would obey it with this Proviso, That it should be made known to all good Christians within the Realm. The Demand was pious and just; the holy Assembly secur'd from Erring and Error, and not encroaching upon any thing merely civil, but in a case of so high concernment *in ordine ad Spiritualia*, as competent Judges do take  
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the case into their consideration, and after mature deliberation, being assisted with a fancied infallible Direction, give out their Verdict, authorize and approve all in Substance or Circumstance to be holily and justly, with much Zeal and Discretion done. In all this they exceeded not their power, and that because what was done was for the Advancement of God's Glory, the Honour and personal Safety of the King, and publick Good of the Kingdom. That all good People may rest content, and be fully satisfy'd, it was further ordain'd, That all Ministers shall, upon their return to their Parishes, intimate so much to all their Flocks; and withal, exhort all People to esteem the Actors as good Christians and Patriots, that for the causes above-mention'd were necessitated to take this course, to preserve Religion, to rectify the Errors of the Court, which were brought and wrought to that height, that both Religion and Policy were in the greatest imaginable danger. The Ordinance was accordingly perform'd, to no small grief of honest Subjects and Christians. Sir, if there were no more Instances, what do you think of this?

It is worth your notice taking, that this noble Duke dying in *France*, who, before his coming to *Scotland*, had been bred in Popery, became a Protestant when he came thither, and was King *James's* Convert. While he was a dying, Romish Priests were most earnest for access, to reconcile him to that Church; but he adhering to Truth, and protesting withal his Promise to his Cousin King *James*, would admit none, and died in the Communion of the Protestant Reformed Church.

*The Sovereignty of the Assembly is above all Laws, and may repeal them.* This high Court, the General Assembly, in *ordine ad Spiritualia*, challengeth and practiseth a Sovereign Power above all civil Laws and Statutes, and Acts of Parliament; and that with that power, that of it self it may repeal and condemn standing Laws and Acts of Parliament, which are in practice, and observ'd within the Kingdom.

To give you a recent Example and Instance of this: Since this Assembly, of late in this distemper, hath recover'd its Place and Power, the General Assemblies of *Glasgow* and *Edinburgh* have damn'd Bishops as Antichristian, and against their Reformation. I wave this. Moreover, they have secluded Bishops or any Churchman from having any Voice in Parliament, Conventions, or Council. Thus by their own most proper Ecclesiastical Authority, they have made void many Acts of Parliament there, which before were in force and practice; as that in 1584. *Declaring it Treason to call in question*  
the

*the Power and Authority of any of the three Estates (that is, Bishops, Lords, and Commons) or any one of them. This Act was made only to preserve the Privileges of the Ecclesiastical Estate inviolable. This is evident by the King's Declaration put forth the Year following, 1585. Again, they have made void another Act of Parliament, in 1597. Ordaining Ministers, that should be provided by his Majesty to Prelacies, to have Vote in Parliament, as being the third Estate. Another in 1606.*

The same Assemblies did declare the Acts of the Assemblies of *Glasgow, Perth, &c.* null, void, and unlawful; which notwithstanding were enacted as Municipal Laws, Obedience commanded, and practis'd in the greatest part of the Kingdom. How much King *James's* happy Memory is blasted by these supercilious new Orders of those Assemblies, my Pen blusheth to express.

The same Assemblies have condemn'd the High Commission Court, declar'd by Act of Parliament. And this is done upon this ground, which proveth their Sovereignty *in spiritualibus*, because it was not consented to by the Church, that is, the Virtual Church, the General Assembly.

When I consider these things, I cannot sufficiently wonder, how the High Court of Parliament of *England* hath swallow'd and sworn their Covenant, which in its right sense doth establish a Court above King and Parliament. Judg now, if this Oath be in *Judicio, Veritate, & Justitia.*

*An Ecclesiastical Court.*

If King and Parliament be subordinate to this Court *in spiritualibus*, or *in temporalibus in ordine ad Ecclesiastica*; all the Reason in the World will plead, That it is most just, that all Judicatories whatsoever, even the supremest, from whom lieth no Appeal, submit and subject themselves to it.

*All Judicatories are subordinate to the Sanhedrim.*

The holy Fathers of this Court have shown their Right in this point too. To confirm this, I will bring but one Instance, and spare to trouble you with more.

This Story can be made good by Records, which I am to tell you: And first, give me leave to inform you, That the Lords of Session (who by Act of Parliament are so) are in all civil Causes the Supreme Judicatory of the Kingdom under the King. No Judgment pass'd there can be rectify'd or reduc'd by any Judicatory under the King and Parliament, but by themselves, which is only by Suspension of Execution of that is judg'd and decreed, or by Action of Reduction: This is nothing but *Provocatio à Philippo male edocto ad Philippum rectius edoctum.* This thus premis'd, I come home.

Mr.

Mr. *John Graham*, one of the Judges of that associate Body, had commenc'd an ordinary and proper Suit before the Lords of Session, obtain'd Decree and Judgment according to his Libel. After which, a rumour was nois'd abroad, that the Writs and Evidences, upon which his Suit and the Judgment upon it were founded, were forg'd and false. The General Assembly took notice of this unjust Decree, as they to whom the Inspection of Religion and Justice belongeth, and who were bound not to suffer such an unjust Judgment to take place and be executed. They send for Mr. *John Graham*, commanding him by their Authority to pass from his Decree, to make no use of it against the Party against whom it was obtain'd, and that because it was purchas'd upon false grounds, and it gave occasion of great Scandal, that he being a Judg, should make use of such Writs. His answer was, If any would challenge his Decree or Judgment upon any just ground, he might have his recourse to the ordinary Judg, and take it away by way of reduction; but so long as it was not reduc'd, it concern'd him to take the benefit of it. Then seeing that they could not prevail by Admonition, they threatned him with Excommunication, if he did not what they enjoyn'd. He appeals from them to the Lords of Session, as the only competent Judges in such cases: notwithstanding they resolve to proceed against him. The Lords of Session finding themselves interested, and the Assembly usurping upon them and their Power, in this proceeding against one of their own number, who had appeal'd to them in a civil Cause already judg'd by them, directed some of their number to the Assembly, and desir'd them not to meddle any more in that business, as being merely civil, and no ways belonging to their Jurisdiction. This produc'd no other Effect, but incens'd the holy Fathers to rail against the Judges as wicked and corrupt Men, who sided one with another, whether it were right or wrong. The business at last came to this height, that the Lords of Session (who would not suffer them to encroach upon their Privileges) by virtue of that delegate Power and Authority they were invested with from the King, threatned to out-law them, and to proclaim them Rebels to the King, if they proceeded any further, and would not admit of the Appeal. The Assembly finding themselves too weak, and not able to make their part good by Power (in which case only they will be Martyrs) fell from the pursuit, and all was quieted.

Now I beseech all Men seriously to consider, in what condition they are, who live under such a Government that is boundless and universal; will give Laws to King, Council, and Parliament; repeal theirs at pleasure; reduce and make void

void Decrees and Judgments of highest Judicatories, &c. What Peace or Tranquillity can there be in such a State or Kingdom? Give me leave to tell you a true Story. It is known and lamented by all good Men this day, how King *James's* Soul was vex'd with them, that many times they have made him fall out in tears. A Nobleman, a most wise Man, then Chancellor, seeing the King extremely troubled at the miscarriage of the Ministry, said to him: ' Sir, no man is ' to be blam'd, that you are so much troubled with the Mi- ' nisters, as your self; for when they do any thing amiss, you ' never cease till by your Royal Prudence and Authority you ' set it right again: but would you leave them to them- ' selves, the very Body of the People would rise up against ' them, and stone them out of the Kingdom. His Majesty return'd a most pious Answer, worthy to be written in Letters of Gold in Marble, that all Kings may learn it: ' My Lord, ' saith he, your Advice is shrewd Policy, but your Counsel is ' not good Piety: If I had no more to do, but to serve my ' self of them for a politick end, your Advice is good, and I ' know it would prove so; but God hath appointed me a Nurse ' or Father of his Church, it is my Charge from my Lord and ' Master to preserve his Church, and not to ruinate it: which ' if I do, God will ruinate me and my Posterity.

King *James*, in the Conference at *Hampton-Court*, hath well observ'd, That this Ecclesiastical Government prepareth way, and ushereth in a Democratical Government: and he telleth also, That in his Mother Queen *Mary's* Absence, and in his own Minority and Non-age, it was much thought upon and intended. Their Maxims of Divinity lead to it; for they say *Respublica est in Ecclesia*: The Church and her Polity are the House, the Civil Government is but the Hangings, which necessarily, for decency and good order, must be made conformable to the House: Monarchy is Enmity against the Church. *Catherwood*, in his Book intitled *Altare Damascenum*, gives you it in downright terms; *Naturâ insitum est omnibus Regibus in Christum odium*. And in his Preface or Epistle (I have not the Book by me) he calls King *James*, *Infensissimum & infestissimum purioris Religionis hostem*. And that they may now exercise all their Power, and bring the Kingdom to a Popular State, which was not so feisable before, it is more than probable, and much to be fear'd, and with great prudence to be prevented; because the General Assembly hath in it now the prime Noblemen of the Kingdom, Dukes, Marquesses, Earls, Lords; the most active and knowing Knights of Counties and Esquires; the wisest Citizens in Corporations; and this in the Capacity of Ruling Elders: who discontented, are able

here to make a Faction, call King, Session, Council, or whom they please, before them, because of their supreme, universal, and independent Jurisdiction. And this

*This they wickedly affirm.*

Judicatory cannot err in its Determinations; for it is undoubtedly secur'd from Error, and assisted with Infallibility.

*A holy Trick, which hatcheth all Sedition and Treason.*

This Divine Policy hath another sacred Trick, to preserve its Sovereignty, and to continue it, which is this: The General Assembly ordinarily meets but once a year, yet at the end and close of every General Assembly, there is a choice made of some Commissioners (a Committee) who are to reside, or at least upon any necessary occasion to be at *Edinburgh*. These are the virtual Assembly, and their Power continueth till the next General Assembly. They are in the first place to intimate to the King the Desire and Demands of the Assembly, and to see all due civil Sanction and Confirmation given to it: The King, his Council, his Parliament can change nothing of their sacred Decrees, without their consent. Whatever new Occurrence is in Church or State *pro re nata*, these Commissioners are to give order, and to see *ne quid detrimenti Ecclesia capiat*. It is true, their Orders bind only in the interim betwixt the two Assemblies, and the next plenary General Assembly may *derogare, abrogare, obrogare, &c.* Yet give me leave to tell you truth: These great Delegates, with their Power, have so much influence upon the next General Assembly, that their *Προβουλεύματα*, Precognitions and Predeterminations are formally and legally enacted. Nor is this to be wonder'd at; for the *Achitophels* and *Joabs* of Church and Kingdom, the best Head-pieces of greatest depth, Preaching and Ruling Elders, are in this *Funto*.

Here are all disturbing Seditions, and treasonable Courses hatch'd and conceiv'd; whether it be Treason against the King, Sedition in State or Kingdom, the Change of Court, the removing of Courtiers from the King, the surrounding of him with others, &c. The next Assembly owns all their Courses, decrees them under pretence of Piety, Reformation of Abuses, removing of Malignants from the King and his Council, from being Judges in the supremest Judicatories of the Kingdom, &c. By this means at pleasure, when and where they will, they procure Parliaments to work for their own and private ends. To facilitate the Work, Order is given to all Presbyteries, to command all the Ministers to preach to their Flocks, to make and keep Fasts, for the Danger the Church is in; that the King is inclinable, nay, inclining to

to Popery; that there are none in Trust or Power by him in Court, Council, Exchequer, or Session, but such as are Popish, or Popishly affected: and such they must be, if they once determine it. And woful Experience hath confirm'd it, that worthy, innocent, and deserving Men have suffer'd, and the King hath been forc'd to abandon his best Servants.

*This Trick was practis'd here of late in England.*

This close Committee hath all these Prerogatives; First, During the Interim betwixt two Assemblies, they had trust to see that all Decrees and Orders of the grand Consistory should be put in execution. Next, Upon any Exigent intervening, they have the Power, by their influence upon all the Presbyteries in the Kingdom, to make them go which way they thought fit for their own ends, both to make the Ministers preach their Sense; and to work with all the People to believe the Posture of Affairs in Church and State was as they inform'd and represented them. Thirdly, Here were all things prepar'd for the next great Meeting of the General Assembly.

By these means things projected were effected. This way the Queen Regent was put from her Regency: This way *Q. Mary* was expulsed *Scotland*: This way *K. James's* Captivity at *Ruthen* was found to be good Service: This way that Noble Duke of *Lenox, Esme*, was made a Papist, and the King forc'd to abandon him, and he to depart the Kingdom in Winter being sick, and shortly after dy'd in *France*. By this means, if I be not deceiv'd, was that infamous Day the 17th of *December, 1596. atro signanda lapillo*, renown'd for a most horrid Insurrection in *Edinburgh* against *K. James* and his prime Counsellors. I shall give you a short and true Account of it.

*K. James*, whilst he was King of *Scotland*, by all foreign Kings, Princes and States, was admir'd for his extraordinary Royal Endowments: Embassadors from many beyond Seas at the same time, and almost constantly, were with him. The Smalness of the Patrimony of that Crown, was not able to maintain that Royal Deportment he kept. Besides, being too too royally liberal and magnificent, his Coffers were empty, and at this time scarce was his Majesty able to maintain the necessary Charge of his House, in that measure which was sutable to so Royal a King. To rectify this, the King, with the Advice of his Council, entrusted with all his Rents, Revenues and Casualties, eight prime Men of good Worth and Integrity, Officers of State, Counsellors, and Judges. This was done, that all might be rightly

*The Story of  
17 December,  
1596.*



regulated; and above all, his Tables at Court kept like a King's, that foreign Embassadors might not espy any Want, which might derogate from the Honour of King and Kingdom. The ordinary Tables of the Court were regulated, the Courtiers daily Allowance was retrench'd; which they could not away with: They and other discontented Persons did reproachfully call these Men, *The Oshavians*. They who grumble at this, and would right themselves, to gain their Intendment, hit upon the ordinary and safest way; that was, to begin with the Church. They inform, that the foreign Embassadors did work upon the King to turn Papist: That it was likely they would prevail, for these *Oshavians* were all such in their hearts, and dissembled only, in professing to keep a Communion with the Protestant Church: That if those were not remov'd from the King, and good Men put about him, Religion, Kingdom, and all were undone. When this had been often inform'd and suggested, early in the morning, on the 17th day of *December*, three of the King's domestick Servants came to Mr. *Walter Balcanqual's* House: The Ministry of *Edinburgh*, and others Commissioners of the General Assembly, with some of the best Christians of *Edinburgh*, are sent for; they meet there. The King's Servants inform, That all was undone, if they did not in time and speedily prevent; for the Marquis of *Huntly* (this was the late Marquis, who came occasionally the night before to Court, and it is true he was Popish, but God knows he was free of what he was charg'd with) say they, was with the King till twelve a clock at night in his Bed-chamber yesternight; it is resolv'd upon, to re-erect Popery, and so many of your best Citizens and Christians are to be seiz'd upon; some to be sent to *Blackness*, some to *Inverness*, some to *Dunbritton*, &c. The Cause was apprehended in that Zeal which became the Cause. The Resolution taken was, That Mr. *Walter Balcanqual* being to preach that very day in the Chancel of *St. Giles's* Church, which they call the little Church, after Sermon and Prayer done, he should desire all good Brethren and Christians to meet immediately forthwith there, for the Good of Church and Religion. Noblemen, Gentlemen, Preachers, Burgeses, all who affected the good Cause, did meet. Mr. *Robert Bruce* was appointed by common Consent, Moderator. It is laid open in what case Church and Religion, State and Kingdom are; the urgent instant Necessity is made to appear. The Result of the Determination was, That presently they go to Arms, and by holy Force to pull from the King's side those *Popish Oshavians*: That a Letter be written to *John*, Lord Marquis of *Hamilton*, to come to *Edinburgh*, to be Captain of the Congregation; and in

in regard the King had made defection from the true Religion, he being the nearest of Blood, should come and take the Government upon him. I know the just Copy of this Letter is extant to this day. They run to Arms, the Word is, *The Sword of the Lord, and Gideon.* The good King was in the place of Justice, the prime of the *Ostavians* with him; hearing something of the Uproar and Tumult by a secret Passage, he and some other go up to the Exchequer-house over head. A great Lord was Head of the Congregation; he and some others, who came Commissioners to the King, were admitted, demanded those *Ostavians* to Justice. The King asks this Lord, how durst he, against his Authority, his Laws, his Proclamation, keep unlawful Meetings at *Edinburgh*? (for the King before had discharg'd the Meeting of those Commissioners of Assembly, or any other Meeting whatsoever, without his Royal Warrant.) The Lord, with Courage and Zeal to a good Cause, told the King, That he should see e'er long they durst to do more. The Lord, or some other, taketh hold of one of the *Ostavians* Gown, who was President of the Session; but he pulleth his Gown out of his hand, and conveyeth himself down to the House where the Lords did sit in Judgment. In fine, the King and Lords were forc'd to shun the Danger of this tumultuary Insurrection, to close up the doors, and some to stand with their Swords drawn, if any should offer violence to break up the Doors. Some good Subjects, especially *Alexander Home* of *Northborvick*, for the time Provost of *Edinburgh*, and *Roger Mackmath* (whom King *James* ordinarily call'd his Bailiff) with others well-dispos'd and loyally-affected Subjects, and namely the *Hammer-men*, rise up in Arms for the King; who partly by smooth Words, and partly by Threats, hush'd and hous'd the Factious and Seditious. The King came out of the Place of Judicatory; and on foot, attended with many Nobles, Gentlemen, and other good Subjects, came to his Palace at *Holyrood-House* in Peace; where, immediately in the afternoon, he convened his Privy Council, and by his Wisdom and Authority so repress'd and punish'd that Insolency, that all the time of his Reign the like barbarous treacherous Course was never attempted. I hope you are the more apt to believe this, when you remember what a Petition or Declaration was presented to *Q. Elizabeth* at *Greenwich*, Anno 1582. to remove from her Service and Trust such as they knew were not well-affected to the Religion and Church.

I could make it appear how all Seditious almost, and Rebel-  
lions in that Kingdom, have been set on foot or fomented by  
this Presbyterian Government (which hath no Warrant from  
the

the Word of God) How neighbourly Feuds have been increas'd and entertain'd ; How Monies collected for the Relief and Support of *Geneva*, were by the chief *Gamaliels* and Presbyters interverted, employ'd to raise and pay Soldiers, to aid and assist the Earl of *Bothwel* and his Complices in Rebellion against the King. I fear I have wearied my Reader already, the Subject is everlasting, and I am weary of it.

If I should give account of the late Practices and Tenets of this late Covenant, it were possible to let you see that it hath far exceeded all the Mischief ever their Forefathers did, altho they tread in the same Footsteps. The reason why I have spar'd it, is not I fear'd it ; I hope to discover it sometime to the World, by anatomizing it fully. I hope all knowing Christians and loyal Subjects have espy'd the ungodly Passages in it, and are sufficiently confirm'd that nothing can be more destructive of Monarchy, and the Peace of any Government. To shut up all, give me leave in the close to give the Articles of their Apostatical Creed inconsistent with Monarchy, which they hold as the twelve Articles of the Apostolical Symbol. I will touch only the prime of those ; for, as to their other Articles, they are so many, and of so vast an extent, abounding in Negatives, that, as King *James* saith well, he that would keep them, is not able to keep them in his Brain, but must keep them in a Table-Book.

### *The Articles of the Dogmatical Presbyterian Faith inconsistent with Monarchy.*

*Their Dogmatical Creed.* I. **A**S I have said before, they preach and maintain, That the Church is the House of God, the Civil Policy and Government are only the Hangings.

II. Next, they believe, all Ministers are *pari consortio Honoris & Potestatis præditi* ; that there must be a Parity in the Church: Join these two together, and you have a fair way for Democracy.

III. They vindicate to themselves and their Consistory a sovereign, compleat, universal, independent Power in all things spiritual that concern Salvation ; they have not only the directive Power, but the legislative also : and all temporal things, in order to Salvation and Religion, come within the Verge of their Scepter. All Sovereign Power (where-  
soever

soever you fix it) whether in one, as in a Monarchy; or in a few, as in an Aristocracy; or in many, or all, by vicissitudinarian turns, have only the executive Power to do as they command; and is bound to preserve by its Power, Laws and Arms, their sacred and celestial Privileges and Sovereignty.

IV. Whatsoever Laws, civilly enacted by King or Parliament, they conceive to be against the Laws of the Kingdom of Christ; by their native proper intrinsecal Right, immediately deriv'd from Christ, they may repeal and make void, and discharge the Subject to obey them. They may decree not only different Laws of their own, from the standing Laws of the Kingdom, but contrary, contradictory, and destructive of them. And have withal so much co-active Power, that if Obedience be deny'd to the Laws of this Sovereignty, they can destroy the Souls of the Subjects, by delivering them over to Satan.

V. No Minister preaching in Pulpit Sedition or Treason, or railing at King, Council, the prime Judges, is accountable or punishable by King, Parliament, Council, or any Judiciary whatsoever: But from all, he may appeal to the *Sanhedrim* and Consistory, as the sole and proper competent Judg.

VI. What Corroboration, or civil Confirmation, or Sanction they demand of the King, which he is able to do civilly (for they will give him no formal Interest in any sacred or religious thing) he is bound to grant it, and to obey them as Christ's immediate Vicegerents: otherwise they may excommunicate him.

VII. Reformation and Preservation of Religion, especially to prescribe the way and Orders for Reformation, is solely theirs.

VIII. The King is bound to put their Orders in execution; but if neither he, nor his Council, nor his Parliament will do it, the inferior Judges, the Nobles, the Commons, nay every individual Man, to his utmost power, at their direction, are bound to do it.

IX. That they may, without Warrant of Supreme Authority, assemble where and when they will, for God and Christ's Cause, and for the Liberty and Peace of Subject and Kingdom, *in ordine ad Spiritualia*; and there they may covenant together, swear, and subscribe, for the Glory of God, the Advancement of Religion, and conspire and combine in a mutual Defence one of another, in this holy Cause and League.

X. They teach and maintain, That all Sovereignty and Majesty in a King is originally, immediately, and properly

*This Position is contrary to the Word, By me Kings reign, Prov. 8. 15. So their Power is from God, Rom. 13. 1.*

deriv'd from the Community, and that only by way of a fiduciary Trust; so that it is habitually and radically still in the People, and the King hath no greater Portion or Proportion than he hath by the first popular fundamental Constitution: And in case of Deficiency, the collective Body may supply in Church or State the Defects of his Government. For want of good Administration, the King is censurable; for enormous Errors he is depōsable, and they may disinheric his Posterity.

XI. That a defensive War is lawful against a bad King, or a weak King seduced by malignant Counsel.

XII. They may oppose and resist all his Officers and Commissioners by force and violence, if they come to execute his illegal Commands. And if he will be so obstinate, that he will come in Arms against these \* good Christians, they resist not his Authority, but his Will; not his Office, but his Person.

Besides, their Practice upon these grounds, is to bring all Cases, all Causes under their Cognition and Judgment, *sub formalitate scandali*; by which the King is rob'd of his Sacred Prerogative, the Judges of their Authority, and all Subjects of their Right and Quiet. The rest of their extravagant Maxims, most repugnant to Monarchy, and the Peace of Government, are reduceable to those Heads, which are full of Poison, and contain in them the Spawn of Treason and Rebellion. God preserve all good Men from swallowing this Poison, and save his Church from this Presbyterian Scourge; which Government is so inconsistent with Monarchy, that it is not only destructive of the Regal, but of all Governments whatsoever. If once it should be establish'd here (which the God of Might and Mercy forbid) then I would send a Farewel to Religion, to Peace, and the Subject's Liberty, which cannot stand with the factious Discords of a Tyrannical Independent Presbytery.

*Da pacem, Domine, in diebus nostris.*

POST-

P O S T S C R I P T.

**W**HEREAS the Proctors and Factors for a Presbyterian Government, gull and delude the People with loud Clamours and Assertions, That their Model is agreeable to the most and best Reformed Churches; it is evident, by the most approv'd Cosmographers, and others, who follow Truth, not Parties, that the major part of the Reformed Churches in Christendom do still retain Bishops, to bridle the Insolencies of their inferior Presbyters, and to direct them in the Discharge of their several Functions: Who, without the Guidance and Command of wise and grave Overseers, would fall (as they do now) into foul and horrid Schisms; which would grow into Heresies, and such gross Opinions, as now begin to spread in *London*, and other adjacent Countries.

The Reformed Churches that still retain Bishops, are, besides the Eastern and Western Churches,

1. All in the Dutchies of *Saxony*, *Brunswick*, and *Lunenbourg*.
2. All in the Dutchies of *Megaloburg* and *Wirtemberg*.
3. All of the Churches within the Countries of the Marquises of *Brandenburg* and *Baden*.
4. The Churches in the Earldoms of *Hemeberg*, *Lemings*, *Mansfield*, *Stalberg*, *Rhenisterne*, *Swartzenberg*, *Hanau*, *Oetingh*, *Clich*, and *Leonstine*.
5. All in the Baronies of *Leniferg*, *Schenburg*, and *Wildenfeld*.

Whereunto may be added, all the Churches in at least thirty free Cities more, many of whose Territories are as ample as *Geneva*; none of these have receiv'd the Presbyterian Discipline.

To all these we might likewise add the Remainder of the *Waldenses* and *Albigenses* in *Piedmont*, and the Parts adjoining; or of the *Taborites* in *Bohemia*: All which, with the forenam'd, together with the Lutheran Churches in *Poland*, *Denmark*, and *Sweden*, are a sufficient Evidence to evince this Truth against the *Smeſtymnians*; that they, who having taken the late Covenant (a great Snare to tender Consciences) think themselves oblig'd to destroy Episcopacy, endeavour a Reformation neither agreeable to the Word of God, nor according to the Example of the best Reformed Churches. I do appeal to *Calvin* himself, and *Beza*, to be Judges in this case.

case. You may read at large the Opinion of the former, in his Book *de Necessitate Reformanda Ecclesie*; and of the latter, in his Book *de Grad. Minister. Evangel.* C. 18. Sect. 3. In both which, the Presbyterians may clearly see, that their Champions, on whom they so much rely for their Authority, were no Enemies to *Moderated Episcopacy*, but only to the *Romish Hierarchy*.

I pray God open the Peoples Hearts, and so enlighten their Understandings, that they may see their Errors, and abhor their Seducers.

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**Phoenix XXII.**

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*Brevis Disquisitio : Or, a brief Inquiry touching a better way than is commonly made use of, to refute Papists, and reduce Protestants to Certainty and Unity in Religion.*

*Suppos'd to be written by Mr. John Hales of Eaton.*

Printed in the Year 1653.

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To the Christian Reader.

**T**HOU hast here presented to thee, Christian Reader, a notable smart piece, little in Bulk, but not in Virtue, which if thou shalt thorowly peruse and digest, and upon occasion reduce to practice the grounds laid down therein, thou wilt find them to stand thee in more stead for refuting Papists, than all that is said in divers huge and tedious Volumes written against them. For proof whereof I might alledg a certain Countryman of our own, who arming himself



himself with these Principles, did, in a Conflict of his with a most acute Adversary, give Popery a mortal Wound, the Cure whereof hath since been earnestly attempted, but in vain. Nevertheless there will not be wanting some, and they such as profess themselves great Zealots in the Protestant Cause, who in likelihood will stomach at the Publication of this little Treatise, because Reason is therein (and that not without evident necessity) much cry'd up. My Desire therefore is, that such Persons would but consider what the holy Scripture it self saith on this behalf, namely, how Paul, Róm. 12. 1. calleth the Service which Christians are to exhibit unto God, a Rational, or Reasonable Service. And Peter, 1 Ep. 2. 2. stileth the Word of the Gospel which he preach'd, sincere rational Milk (for so the Original hath it, as any one who is skill'd in that Tongue, and looketh into the Greek Context, may perceiv.) And, Chap. 3. 15. he saith, Be ready always to make an Apology unto every one that asketh you a Reason concerning the Hope that is in you, with Meekness and Fear. Which Passage clearly intimateth, that as there is no Incongruity for others to require a Reason of our Hope in Christ; so we Christians are, above all other Professors whatsoever, oblig'd to be very Rational: For to make an Apology or Defence in the behalf of so abstruse and sublime a Doctrine as ours is, requireth a more than ordinary Improvement of Reason. This being so, it may seem strange why so great a number even of Protestant Ministers should make Reason a common Theme to disclaim against, giving to it, without warrant of Scripture, the name of Corrupt Reason, and Carnal Reason, and other the like Elogys. But the Truth is, they themselves hold many absurd, ridiculous and unreasonable Opinions, and so know right well, that if Men once begin to make use of their Reason, and bring the Doctrines that are commonly taught to the Touchstone of the Scripture, explain'd and manag'd in a rational way, their Tenets and Reputation with the People will soon be laid in the Dust. For the prevention whereof they in their Pulpits perpetually cry out against Reason, and I would they did not against moral Honesty too; of which two precious and profitable things there is so great a scarcity, that we may justly impute the Miserys, under which the Christian World hath a long time groan'd, to the want of them. Wherefore let such Ministers henceforward either leave off clamouring against Reason, or no more open their Mouths against Papists and their Opinion about Transubstantiation. For whosoever shall sift the Controversy between Papists and Protestants concerning it, shall find that the principal, if not only ground why we reject it, is because it is repugnant to Reason. But if Transubstantiation is to be disclaim'd because contrary to Reason, why shall not all other unreasonable Doctrines upon the same account be exploded, especially seeing there is scarce any one of them can plead so plausible a colour of Scripture for it self as that can? As for me, my earnest request unto all Christians of what sort soever is, and shall be,

*be, that they would at length shake of all Drowsiness and Prejudice, and jet upon a diligent and impartial Trial of all religious Doctrines by Scripture and Reason, that so we may at length come unto the Unity of the Faith, and Acknowledgment of the Son of God. For the accomplishment of which most excellent end is this little Treatise expos'd to the publick View.*

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*A brief Inquiry touching a better way than is commonly made use of to refute Papists, &c.*

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### C H A P. I.

*He that will refute an Error, must neither be entangled in the same, nor reject the true grounds of Refutation.*

**A**MONGST the things that are argu'd against Papists, there are two principal Points; the force and efficacy whereof extend themselves to all other matters. The one is touching the Judg, the other is touching the Rule of the Controversys of Faith. For if they once obtain that their Church, or the Pope of Rome is such a Judg, whose Sentence every one, under pain of eternal Damnation, is bound to follow without Contradiction or Tergiversation; and that unwritten Traditions do necessarily belong to the Rule, the whole Business is at an upshot. For whatsoever in particular Controversys shall be alledg'd against them out of the Scripture, they will say that by the judgment of the Pope it is to be taken in another sense: whatsoever you shall say is taught by them besides the Scripture, they will reply, that it is agreeable to the Rule of unwritten Traditions. And therefore if any one do not rightly constitute the Judg, or Rule of the Controversys of Faith, he will never be able solidly to refute the Papists. And this is evident concerning them, who either wholly or in part hold the same Judg, and the same Rule with the Papists. But the same is to be thought also of them who are therein opposite to the Papists, yet do themselves stray from the Truth in constituting the Judg and Rule; so that they do not only reject the true Opinion, but together with it, all the grounds of refuting Falsity. For tho it doth not simply follow, if your Opinion be false, that  
mine

mine is presently true (because both may be false, and some other besides them true;) yet if it be granted and concluded, either that mine or yours, and none else is true, certainly from the removal of your Opinion, I will so collect mine own, that you shall have nothing to answer for your self, unless when you have granted the Premises you will absurdly deny the Conclusion. And therefore, whilst you thus exclude the true Opinion, as withal to reject the grounds of refuting Falsity, how is it possible that you should ever solidly refute my Opinion, tho it be false? All which is clearly seen in those whom they call *Lutherans* and *Calvinists*. For they cherish such notorious Errors, touching both the Judg and the Rule of the Controversys of Faith, that they are altogether hindred from rightly answering the Papists. Which thing I will endeavour briefly to demonstrate, but more especially (to satisfy the request of an honourable Personage) we will view it in the judgment of *Valerianus Magnus*, touching their Rule of believing, who are not Catholics, printed at *Prague*, Anno 1628. and withal we will shew, by the assistance of God, the true grounds of Refutation.

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## C H A P. II.

### *Of Fathers and Doctors.*

**I**N the first place they rightly deny against the Papists, that the Church, and her Doctors or Councils, are such Judges of the Controversys of Faith, whose Sentence all under pain of eternal Damnation are bound to follow. But I cannot tell whether they be able in very deed to maintain what they say. They bewray such things concerning the Fathers, and Councils of the first Ages, as cannot possibly consist, unless they be made Judges; for they expound the Scriptures according to their meaning: From them they fetch the Heads of their Doctrine, by their Authority they confirm them, and not only in their Disputes against the Papists, but also against those who profess that they dissent from the Fathers, they continually crake the perpetual Consent of the Fathers and Councils, thinking them who have heretofore contradicted those Fathers and Councils, to be justly condemn'd for Hereticks. Nor do they receive the Fathers, because they agree with Scripture; but judg the Scripture so to be understood, because the Fathers have so expounded it: And therefore they are sooner solicitous of the unanimous Consent of the Fathers

thers and Councils, than of the true sense of the Scripture; yea, there are some who stick not to affirm, that tho the Scriptures should seem clearly to thwart their Opinion, yet if the Fathers and Councils have otherwise understood them, they had rather adhere to those Fathers and Councils, than follow their own private judgment (as they term it) touching the Scriptures. Neither are they of the vulgar sort, but such as have ascended to the highest degree in Divinity. Immortal God! why have they departed from so many Doctrines of the Papists, confirm'd by the Suffrages of so many Fathers and Councils? Have they not herein follow'd their own private Judgments touching the Scriptures? And why dare they not do the same in the rest? If the Authority of the Fathers and Councils be so great, why do they not follow it in all things? And what will they at length devise, wherewith they may constantly answer the Papists?

I omit now to speak of that, which yet is justly to be deplor'd, how they so highly esteem the Fathers and Doctors of their Party, such as were *Luther, Brentius, Chemnitius, or Calvin, Beza, Zuinglius*, and others, as that they count it a great Impiety to depart a finger's breadth from their Tenets. And therefore they make no bones to rage against such as dissent, with Fire and Sword, Prison and Banishment; the thing is too notoriously known, so that it needeth no proof. Now is not this to ascribe to the Church and her Doctors, a power of judging Controversys, with an Obligation of others to follow their Sentence?

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### C H A P. III.

#### *Of the Holy Spirit.*

**B**UT there is yet another Error touching the Judg, fitter to deceive the unwary, in that it hath a greater shew of Holiness and Religion; namely, that they may make the Holy Spirit judg, at least without him allow none to judg of holy things, whereby the Judgment of right Reason, before the Illustration of the Holy Spirit, is quite taken away. Tho otherwise they purposely dispute against right Reason, and in an egregious manner bestrew her with I know not what Flowers, and object it to others as an Absurdity, that they affirm all the Heads of Religion to be agreeable to Reason. Hence that Monk *Valerianus Magnus* raiseth such a supposal from the Opinion of the *Lutherans* and *Calvinists*: 'None certainly attaineth

taineth the true sense of the Scripture, unless he be inwardly enlighten'd and taught by the Holy Spirit. He that admitteth this, must at length of necessity come to this Question, Who they be that are taught the true sense by the Holy Spirit? If it be answer'd, That they are all such as devoutly pray; then it will be enquir'd, who they be that pray devoutly as they ought? They dare not say all, nor name some Persons in particular. Yea, they affirm (as that Monk likewise noteth) that particular Christians may err in the Faith. Therefore they must needs likewise confess, that particular Christians may not pray devoutly enough, otherwise they could not err in the Faith; for they would obtain by Prayer this very thing, namely, that they should not err in the Faith (unless there were some defect in their Prayers) if so be it were true that the Holy Spirit is given to every one that devoutly prayeth: Wherefore if they err then, should they imagine that they have the Holy Spirit, they are deceiv'd. For the Monk rightly collecteth thus much at the end of the second Chapter: ' Because the *Biblists* (saith he) confess that a Man may not pray for the Holy Spirit as he ought, it may by that means consequently come to pass, that all and singular Persons may be destitute of the Holy Spirit, and so disagree from the Scripture, and err in the Faith. Neither is their Exception of any force, who confess that every one may err at present, but not for ever, or finally: In that they believe that those who are predestinated, or by Name elected from all Eternity, either absolutely, or with respect to their Faith and Works to come, cannot perish, and consequently not err finally. For first of all this is false, since there is no such thing in the Scripture touching such a Predestination as they fancy to themselves: Yea, such Absurditys follow from it as are manifestly repugnant both to the Scripture, and to the very light of Nature. Again, tho all that they say were true, yet doth it not take away the difficulty: For I demand,

Whence know you that you are predestinated?

By the Holy Spirit.

But whence do you certainly know that you have the Holy Spirit, since it may happen that one may be mistaken in that matter?

Because I am predestinated, and those that are predestinated cannot err finally.

Who doth not here perceive a shameful Circle? for the Presence of the Holy Spirit is prov'd by Predestination, and Predestination again by the Presence of the Holy Spirit. In like manner,

Whence

Whence know you that you are elected?

Because I am a Sheep of Christ. But,

Whence know you that?

Because I hear the Voice of God express'd in the Scripture.

Hence I demand two things. First,

Whence know you that the Voice of God is express'd in the Scripture?

By the Holy Spirit. Next,

How know you that this is the sense of the Scripture?

By the Holy Spirit. But,

How know you that you have the Holy Spirit?

Because I have pray'd.

How know you that you have pray'd devoutly enough?

Because I am elected.

You see how you return to the same place from whence you came; for this very thing, namely, that you are elected, was to be prov'd. Finally, tho it should be granted that you are elected, yet since those that are so elected may sometimes err, how know you that you do not err?

He that shall weigh all these things, will manifestly discover, that they, who necessarily urge the things aforesaid, touching the Holy Spirit to judg whatsoever is to be believ'd in point of Religion, cannot solidly refute the fourth Chapter of the Monk's Treatise aforesaid: For upon these Supposals it altogether followeth as he concludeth;

' That Illumination of Mind, or divine or supernatural  
' Notions, which the Holy Spirit raiseth in the Minds of *Bib-*  
' *lists*, advising with the Holy Spirit out of the Scripture af-  
' ter they have pray'd, is an Argument whence they may  
' certainly gather, that they are taught the true sense of the  
' Scripture by the Holy Spirit. For otherwise whence do they  
know either that the Bible containeth the Word of God, or  
that this is the meaning of the Words dictated by the Holy  
Spirit? since they have altogether exploded the judgment of  
Reason, not illuminated by the Holy Spirit. Hence also it is  
gather'd, ' That such Motions of necessity ought to be most Di-  
' vine, certain and undoubted, that every Woman may and ought,  
' without any fear of Error, firmly to believe under pain of  
' eternal Death, that she is more certainly taught out of the  
' Scripture by the Holy Spirit, than all the Pastors of the  
' whole Church of Christ assembled in such a general Council  
' as is approv'd by the Pope. From whence the Monk accord-  
ingly inferreth, ' That they are too presumptuous of the Holy  
' Spirit.

Furthermore, that Opinion touching the Judg, at length in-  
troduces Atheism: For if we can judg nothing rightly con-  
cerning

cerning the things that are to be believ'd without the Holy Spirit; *Whence can it be known that there is a God? that there is any Religion? that the Word of God is contain'd in the Bible? that this is the true sense of the Scripture?*

By the Information of the Holy Spirit. But,

*Whence know you that the Information of the Holy Spirit is true?*

Because he is the Spirit of God, because the Scripture testifies it.

But you ought to know that God is, and that his Spirit speaketh Truth, that the Scripture is to be believ'd, that this is the meaning of the Scripture. That I may omit to enquire, how you know that you have the Holy Spirit; could a wise and considering Man be brought back from Atheism by such Turnings and Windings? The same likewise follows thence, that the Judgment of Reason, without the Illumination of the Holy Spirit, is excluded from divine things. For he that believeth not as yet, that there is a God, that there is any Religion, that Credit is to be given to the Scripture, he certainly hath not the Holy Spirit, and consequently cannot judg of his Assistance. Wherefore if Reason be not admitted without the Holy Spirit, he will judg of nothing, and constantly still remain an Atheist. And why do they talk of divine things with those that dissent, or those that are wicked? Is it not that they may understand and be converted? But if they have not the Holy Spirit, by their own Verdict they can understand nothing: Wherefore they discourse in vain. If they have the Holy Spirit, they are neither impious, nor ill opinion'd. If that be true, the Monk borroweth from their Tenets, ' That none can dissent from the Word of God, who ' is inwardly enlighten'd and taught by the Holy Spirit.

#### C H A P. IV.

##### *The true Opinion touching the Judg.*

**I**T is therefore to be deny'd, that none can certainly attain the true meaning of the Scripture, unless he be inwardly enlighten'd, and taught by the Holy Spirit: And it is to be held that right Reason is sufficient for every one to judg with, both out of Historys and other certain Principles (concerning which we will afterwards speak something) I say to judg of the Authority of the Scripture, and by the Scripture, and the Collation thereof, both with it self, and with the aforesaid Principles, not only of all things that are necessary to Salva-  
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tion, but also of many things that are only profitable, tho not simply necessary : For by the judgment of right Reason it is discover'd what every one meaneth, of what force his Testimony is, and how much it recedeth from Truth or Fals-hood ; whatsoever Doubts are discarded, whatsoever Contro-versys are compos'd, are discarded and compos'd by the judg-ment of Reason. All lawful Disputes are set on foot by the judgment of right Reason, and he that speaketh to another, desires that his Words may be examin'd by it. Nor dares any one produce any thing against Reason, which he would not have confirm'd by the judgment of right Reason. So that it is evident, that they cannot chuse but contradict themselves, whosoever endeavours by any means to oppose the judgment of right Reason. And therefore it is altogether necessary, to ascribe to it the faculty of understanding and judging the Scripture, for the Scripture is not every where so obscure ; nay, some things are so clear, that they are presently under-stood by every one that reads or hears them. And the Expli-cation of dark Places is not necessary for all Men ; yet if any one seriously seek after it, by the assistance of the Holy Spirit he shall find it out.

Again, this very thing that he understands cannot be known but by the judgment of right Reason, whether it be from the Holy Spirit, or not : For the Gift of the Holy Spirit doth not take away Reason, but exalt and enlighten it ; that what of it self it could not do (as it is apparent in explaining some obscure places of Scripture) or not do without difficul-ty, it might now either simply do, or do more easily by the help of the Holy Spirit ; for the Spirit useth that means to perform Operations which he findeth in us sutable to such Operations. As he imployeth the Eye to see, the Ear to hear : so that he maketh use of the Reason to understand and judg, as being the only Instrument of Understanding and Judging.

Again, as every one can read holy things with his Eyes, and hear them with his Ears ; so may he as well understand and judg the same holy things by the benefit of right Reason, altho the Illumination of the Holy Spirit be not added there- to, especially in those things that are simply necessary to Sal- vation.

This foundation therefore being laid, the Monk's fourth Chapter, whose Sum we saw a little before, falls to the ground. For it cannot be said, as he hath in his third and fourth consequence, that a Man presumeth too much of him- self, if he thinks that he, by the judgment of his Reason, doth understand the Scriptures better than so many Fathers as-



sembled in a Council : For there is no Absurdity in it, since those Fathers (whether out of Religion or Superstition I cannot tell) deny'd to Reason the Office of Judging, and would not hear its Sentence in those suppos'd Myfterys ; otherwise if they would have made use of Reason, so many learned Men had more easily understood the Scripture than a few *Plebeians*. Neither doth it follow, as the Monk in his first Chapter principally supposeth, That then there will be no Certainty, and no Church, in that every Man will be of a different Opinion, if he follow his own Judgment ; for where right Reason judgeth, there such a thing is not to be fear'd. Cast your Eye upon Philosophy, and all other Arts : In them, by the Confession of all Men, Reason judgeth. And is there not any certainty ? Are you not yet sure whether twice two makes four ? Whether a Triangle hath three Angles equal to two right ones ? Whether the Cause be before the Effect ? Whether the Whole be greater than the Part ? Whether if you reject all the Species, the whole Genus be taken away ? Whether the putting off the Genus involves the putting off some Species ? Whether a Shoe be to be fitted to the Foot, a Hat to the Head ? Deny these things if you can, which are grounded only on the judgment of Reason. By means whereof, many will be of the same Opinion, as appeareth manifestly by Examples taken from Philosophy, and the Arts. Why then shall we not say the same of divine things ? And consequently grant that there will be a Church, that there will be a sufficient Certainty, for it hath its degrees : neither is it necessary in every thing ; yea rather doubting is oftentimes the Rise and Cause of Study and Wisdom. These things therefore being admitted, the Monk's fifth Chapter falls to the Ground : for therein he endeavoureth by seven Consequences, to gather such an Uncertainty, Diversity and Confusion ; which Consequences, whether the *Lutherans* and *Calvinists* can solidly refute, if they stick to their own Supposals, and reject our Opinion, let them look to it. We have already shewn that there is no rub in our way : It remaineth that we briefly teach how the Opinion of the Papists touching the Judg cannot subsist. Which thing is easily apparent from thence, that if any one observe the force thereof, and be not supported with other grounds, it necessarily leadeth him to Atheism ; for it runs in a Circle, and slayeth it self with a Sword of Contradiction :

For I demand,

*Whence know you that there is a God, that there is any Religion, that the Bible containeth the Word of God, and that this is the true sense of the Word of God ?*

By

By the Judgment of the Pope, or of the Church and Council approv'd by the Pope. But,

*Whence know you that Credit is to be given to the Church, to Councils, and to the Pope?*

Because they are guided by the Spirit of Christ, that they may not err. But,

*Whence know you that there is a Christ? Who he is that Credit is to be given to his Spirit? That the Pope is indu'd with this Spirit?*

By the Testimonys of the Scripture. But,

*How know you that Credit is to be given to the Scripture?*

Because it is the Word of God himself.

But I demanded before,

*Whence you knew that there was a God, and that his Word is contain'd in the Scripture?*

I have told you already, by the judgment of the Pope, and therefore trouble me no more.

Good Sir be not angry, do you not see how shamefully you wander up and down in a Circle, and contradict your self, proving *idem per idem*; by which means the same thing in respect of it self will be more known, and unknown than it self? Go now, and in that manner either convert Atheists, or hold those that are sliding into Atheism. But if with us you give the Office of judging to right Reason, every thing will be plain and fitted to your hand. It will appear that there is a God, and that he is to be worship'd, and that the Scriptures are of divine Authority. It will likewise appear, whether the Popish Church be true, whether the Pope be infallible, whether he be the Vicar or Adversary of Christ.

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## C H A P. V.

### *Of TRADITIONS.*

**B**UT now let us see the other sort of Errors, which is conversant about the Rule of the Controversys of Faith, and it is again twofold. For first, in words they rightly reject unwritten Traditions, which the Papists add to the Rule, and affirm that the Word of God comprehended in the Scripture is of it self sufficient. But if you pry into the Heads of their Religion, which they think altogether necessary to Salvation, you cannot tell whether they be able constantly to maintain it; that is, whether they be able wholly by unwritten Traditions: For they, as well as the Papists, cherish such Doctrines, as can neither be prov'd by the Scripture, nor by  
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the Principles of Nature; yea such as are repugnant to both. And indeed they themselves for the most part confess as much touching the Principles of Philosophy, and therefore they exclude them from the Rule of the Controversys of Faith. As for the Scripture, that it also makes against them, will easily appear to him, that shall consider with an unprejudic'd Mind, and compare it with their Doctrines; for he shall find that all those Sayings of the Scripture, which they alledg to confirm these Tenets, are to be taken in another sense than they would have it, and their Tenets require, at least they may be understood in another manner. From whence it presently follows, that their Exposition is not necessary, and consequently their Reasoning weaker than it ought to be. And here I think it will not be amiss, if I insist a little more largely on that, which I perceive hinders very many, and those very learned Men, from discerning the Truth in their Disputations, or in the Examination of Controversys; namely, that it is diligently to be observ'd, that the Opponent hath one way of concluding, and the Respondent another. He opposeth his Conclusion to the Position of the Respondent: This concludeth not his Position, as many think; nor, if he reason by shewing a cause of his Denial, doth by that reasoning of his contradict the Conclusion of his Opponent, but only of the Premises; For it is sufficiently known, that it is an absurd thing, having pass'd by the Form and Premises of a Syllogism, to deny the Conclusion. But the Respondent should indeed deny it, if, as it is thought, he should by his own Conclusion contradict not the Premises, but the Conclusion of the Opponent. He that shall observe this, will easily understand, that to such an Argument as this, Christ is a Mediator, therefore he suffer'd Punishment in our stead, it is rightly answer'd, That one may be a Mediator, altho he do not suffer Punishment in the stead of another, as is apparent by the Example of *Moses*: For then the Respondent doth not so conclude, as they are wont to make him conclude; namely, One may be a Mediator altho he doth not suffer Punishment, therefore he did not suffer Punishment; or *Moses* did not suffer Punishment in the stead of others, and therefore neither Christ; for this were absurdly to deny the Conclusion of the Opponent: Wherefore he concludeth thus; One may be a Mediator, who suffereth not Punishment in another's stead, as *Moses*; therefore it is not necessary that every one that is our Mediator should suffer the Punishment of our Sins: For by this means, the Opponent's major Proposition is deny'd and contradicted. Whence it is apparent, that since one of the Premises is false, the Opponent can solidly conclude nothing.

Again,

Again, this also is to be noted, that that manner of answering is unjustly tax'd, whereby it is said, that the words may otherwise be understood than the Opponent expoundeth them: For the Respondent doth not so conclude, they may be otherwise understood, therefore they ought, which is absurd: And they declare their Ignorance who give such a Resolution. But he concludeth thus, They may be otherwise understood, and that commodiously, without wresting and absurdity; therefore it is not necessary that they should be so taken, as the Opponent would have them. And such a Collection for the Respondent is legitimate, for it is his Duty to deny one part of the opposite Syllogism. But he that denieth, contradicteth; and again, he that contradicteth, denieth. Hence an universal Proposition is deny'd, by producing a single Instance: For there is made a Contradiction between all, and not all; wherefore when the Opponent alledgeth the words of the Scripture for his Opinion, he holdeth that it necessarily containeth his Opinion, at least he ought to hold so, otherwise he shall conclude nothing. Now I call that Necessary, not which is oppos'd to Contingency, but to Falsity, or slight Probation; and therefore Necessary is here the same with Altogether, and most Truly, so that the contradictory is altogether false. This Necessary therefore is contradicted by that which is Not necessary, but that is necessary which cannot be otherwise; therefore that which may be otherwise, is not necessary. Wherefore if the Respondent say, that the Words may be taken otherwise, he rightly contradicteth the Opponent's Proposition that was put down as necessary, and by this means he hath satisfy'd his Duty. For if this Contradictory be true, that Proposition of the Opponent which is contradicted will be false; and consequently, if it be false, nothing can lawfully be concluded from it. These things were something more largely to be insisted on, because the Ignorance or Neglect hereof doth hinder very many from understanding that the Opinion, which they cherish touching many heads of the Christian Religion, cannot be prov'd out of the Scripture, which they will easily understand, as soon as they observe that there may be another commodious sense of the Words of the Scripture. Nor will it be also difficult to know, that many of those things, which they think to be necessary Heads of Religion, are repugnant to Scripture it self: For let but these Doctrines be examin'd, namely, touching three Persons in one divine Essence, touching the eternal and perpetually lasting Generation of the Son of God out of the Essence of the Father, touching the Incarnation, touching the personal Union, touching the meritorious Satisfaction of Christ

perform'd to the Father in our stead, touching original Sin, touching the Baptism of Infants, and many others like to these. Now if these can neither be defended out of the Scripture, nor out of the Principles of Philosophy, and yet are, as they would have them, necessary to Salvation; how can they at length reject unwritten Traditions? How can they refute Papists? Let them say that the Scripture alone is sufficient without being piec'd up by Traditions; we will presently reply, that the Trinity, the Baptism of Infants, and the like, cannot be prov'd and defended out of the Scripture alone; therefore the Scripture alone is not sufficient, and consequently something is to be believ'd which cannot be prov'd, but by unwritten Traditions. But if we admit Traditions in one or two things, there will be nothing so absurd, which may not be prov'd by their Authority. For there is no cause why they should be of force in some things, and not in others, especially if the one seem as absurd to Reason as the other, and neither be agreeable to the Scripture or Philosophy. Of which sort, those things that we have rehears'd are, as it will appear to any Man that readeth their Books who have oppos'd them. Neither is it material, that the Papists are wont to prove those things out of the Scripture: for they do not therefore do it, as if they thought they could be defended out of the Scripture alone without unwritten Traditions; but because they suppose that both the Authority of the Scripture it self, and such a sense of the Scripture, are ratify'd and put out of doubt by nothing but the Authority of Traditions and the Church. Hence some have not been ashamed openly to confess, that they cannot be defended but by Traditions; as we may see in *Hosius, Wiekus, Vega, Possevine, and Gretser and Tanner*, who were present at the Conference at *Ratisbon*. It is clear therefore, that the *Lutherans* and *Calvinists*, as long as they hold that such a Trinity, the Baptism of Infants, the personal Union, the Incarnation, and other like things, are necessary to be believ'd for the attainment of Salvation, cannot deny that there is need of unwritten Traditions, nor affirm that the Scripture is sufficient without them. And if it be so, then it is apparent to every one, that they cannot solidly refute the Papists.

C H A P. VI.

*Of Philosophical Principles.*

**F**urthermore they greatly err herein, that they so put the Scripture alone for the Rule of Faith, that they thence exclude the Principles of Truth, either known by Nature, or drawn from the Consideration of other things. For they are wont sharply to reprehend others, for examining Divinity by the Principles of Philosophy: and call their Divinity in great scorn a Philosophical, Metaphorical, Physical, Mathematical, Rational, and Human Divinity. Hence ariseth that supposal of the Monk, from the Mind of the *Lutherans* and *Calvinists*: namely, ‘ That there is no other way surely to know ‘ the Truth in Matter of Faith, than to pray and advise ‘ with the Holy Spirit out of the Scripture. Which being suppos’d, what will they find constantly to answer the third Chapter of the Monk’s Treatise, but especially the first seven Consequences? For he collecteth from that supposal, ‘ That ‘ none believeth any thing in point of Religion, unless he ‘ draw it himself out of the Scripture (for what if by believing others he should be deceiv’d?) ‘ Next, that they ‘ who by reason of their Age, or for want of a Book, are ‘ ignorant, or else were not at leisure to read the Bible, can ‘ not have true Faith. Again, That no Christian can certainly know that the Books contain’d in the Bible were dictated by the Holy Spirit; unless having first us’d Prayer, he ‘ advise with the Holy Spirit about this Question: and that ‘ out of the same Books which are contain’d in the Bible, ‘ and call’d into question, whether they be from the Holy Spirit or not. For he will not dare to believe Councils and Fathers; and the Principles of Philosophy are exploded: What therefore remains? ‘ Hence he concludes, all the ‘ Christians are bound, under pain of eternal Death, having first used Prayer, and advised with the Holy Spirit, to ‘ determine this most important Question: And accordingly ‘ to read over all and singular Books of either Testament, ‘ and the different Editions of the Bible, and Translations ‘ out of the *Hebrew* and *Greek*, into the *Latin*, *German*, and *Bohemian* Tongues; and diligently to compare them together, ‘ and at length to determine concerning the Canon of Scripture, and the purest Translation and Edition, That all the ‘ Bibliists may thence draw all the Articles of Faith. And ‘ that

that not only Men, but Women and Children, learned and unlearned, of whatsoever Condition, are bound to do so, under pain of eternal Damnation. Who doth not see that these things are impossible and absurd? and yet they are all gather'd from the Opinion of the *Lutherans* and *Calvinists*, whereby the Scripture alone is so made the Rule of Controversies, that Philosophical Principles, as they call them, are excluded. Moreover, Gentilism doth not obscurely follow thence: For I demand,

*Whence the Truth of the Christian Religion is known?*

By the Scripture only. But,

*Whence know you that Credit is to be given to the Scriptures?*

Because it is the Word of God. But,

*Whence know you that?*

Because the Scripture saith so.

But I before demanded, whence the Scripture is of so great Authority, that we should give credit to it. How can a considering Man, unless he have firmer grounds, chuse but abominate the Christian Religion? or if he hath embrac'd it, how can he chuse but cast it away again?

## C H A P. VII.

### *The true Opinion touching the Rule.*

**I**T is therefore to be deny'd, that there is no other means certainly to know the Truth in matter of Faith, than having first used Prayer, to advise with the Holy Spirit out of the Scripture. And it is to be held, that the Scripture is altogether the Rule of the Controversies of Faith; and so far forth the only Rule, as that unwritten Traditions, under what name soever they come, are quite excluded. But to know the Authority and true Meaning of the Scripture, those Principles also, which they call Philosophical, are to be used. Not that we would have every Man to be a Philosopher, but in that learned Men frame and build Philosophical Arts upon those things, which are known to the Vulgar either by Nature or Observation: at least in the particulars, altho they know how to raise general Axioms thence; or in general, altho they be ignorant what difference there is in the several Species of them. The Learned say that other things are founded in the very nature of all things; such are those Metaphysical Principles: The Whole is bigger than the Part: Every thing either is, or is not: The Effect is after the Cause: and the

the like. So likewise those Principles in Logick; From an Universal to a Particular the Consequence is good. Others are call'd Physical: as, The Eye is the Instrument of Seeing, the Ear of Hearing, the Reason of Understanding. Others are Mathematical; as, that One is not Three. Others belong to the Reason of Honesty and Dishonesty, such as are the Principles of Ethicks, Politicks, and Oeconomicks. Finally, others are grounded upon Testimonies, as the credit given both to History, and also to honest and grave Persons. These and the like, which are unknown to no man that hath the Use of Reason, we must hold to be the grounds of our Knowledg, as to the Authority of Scripture, and the true Meaning thereof. Wherefore he that is but indifferently furnish'd with them, either by the natural Goodness of his Wit, or by Experience, will by these Principles both know the Scripture to be Sacred, and will easily discern by the Scripture, what things are necessary to Salvation; so that he use diligence, and suffer not himself to be cozen'd with Passion and prejudicate Opinions, especially if he ask of God the Gift of the Holy Spirit.

Moreover, by the help of these Principles, even he that cannot read the Scriptures, or ever saw them, or knoweth not whether they be extant (so that he hear from some body the Sum of the Christian Religion) may learn so much as is necessary for his Salvation. For that is not to be admitted which the Monk supposeth, according to the mind of his Adversaries, 'That all and singular Persons ought, in the Business of Religion, to believe undoubtedly that they dissent not from the Word of God. For first some things are necessary, other things only profitable. Again, some things more, others less: likewise some things simply necessary, or profitable to the Salvation of all Men; others *secundum quid*, and only necessary or profitable to some, that they may be enabled to teach others.

And hence the Consequences of the third Chapter in the aforesaid Monk's Treatise, I mean the 7th, 8th, 9th, 10th, 11th Consequences fall to the ground. For in them it is suppos'd that every thing is necessary for every man; which we affirm to be false. Again, the Certainty of Faith hath its degrees. As the other Scale of a Ballance is out of even weight, not only if it be perpendicularly depress'd to the Horizon; but also if it stand in the middle Spaces within the Line that is parallel to the Horizon, and perpendicular to it. And as the Earth is enlighten'd by the Sun, so that you may clearly see any thing, not only when he is in his height at noon, but also when he is but newly risen, and consequently



requently as long as he is seen a little above the point of his Rising and Setting. And hence it appeareth what is to be thought of the Monk's Postulate in the fifth Proposition of the second Chapter: 'The Christian Faith excludes all doubting, and is certain and infallible.

And hereunto may be refer'd what we have before spoken of Certainty. It also appeareth in what account the first Consequence of the Monk's third Chapter is to be had: 'No Christian, saith he, in matter of Faith ought to believe any Man, or any Councils. And at length the Monk's whole third Chapter will easily be refuted. For the Canon of Scripture is not warranted by the Authority of Fathers, Councils, or unwritten Traditions, as he supposeth; but by the Principles which we briefly touch'd before. Neither doth any Absurdity follow thence; whereas on the contrary, the Opinion of Papists touching the Rule, draweth with it, as other Absurdities, so also Atheism. For if, as the Monk supposeth of himself, not far from the end of his Pamphlet, 'That he hitherto hath not believ'd that the Scripture is sacred, but only on the Authority of the Church;

*I pray you, whence know you the Authority of the Church?*

From the Scripture.

But the Question was concerning it a little before: Suppose one that neither believes the Scripture, nor admits the Authority of the Church, what will you do to him? Unless you fly to our means, you will labour in vain, and never be able to withdraw any man from Atheism.

Before we leave this point, two Supposals are to be overthrown, whereon the Monk hath built certain Consequences of his. The first is, 'That he cannot be a Christian, nor a Member of the true Church, who is entangled in any Errors, altho it be not out of any Pravity, but out of Ignorance, or Infirmity; nor in such a thing as concerneth the very Foundation of Salvation. For that this is false, is evident by many other places, and especially by *Acts 11.* and *Rom. 14.* For there were some that could not endure that the Gospel should be preach'd to the Gentiles; here we are commanded by the Apostle to bear with the Weak. That Supposal therefore being overthrown, whatsoever the Monk disputes in the first Consequence of the fifth Chapter, and in the third and fourth Consequence of the sixth Chapter, falleth to the ground. His other Supposal is, 'That it is now absurd to enquire, whether that be true or false that was heretofore condemn'd by Councils. But this very thing ought not to be counted absurd, since we read, that what was good and right, hath sometimes been condemn'd by Councils; as the  
Papists

Papists themselves pronounce of all those that were not approv'd by the Pope of Rome. But there is no reason why we may not hold, that the same may possibly come to pass in the rest; unless we take that for errant which is in question, to wit, Whether the Pope be the infallible Judg of Controversies; and deny Reason freely to judg, according to the undoubted Principles of Truth. And therefore the first and second Consequences of the sixth Chapter come to nothing. Nevertheless, it is not necessary for every one to enquire into all things: for the simpler sort the things that are necessary are sufficient, which are both few and easy to be known. Neither is it any matter for the Names or Tenets of Hereticks: It is enough if you know the thing it self to be either true or false.

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## C H A P. VIII.

*Whether the Dead do properly live.*

**W**E have hitherto seen in general, that those who follow *Luther* and *Calvin* for their Guides in Religion, cannot solidly refute the Papists. Now if we should descend to particulars, a large Field would offer it self to us, wherein we might expatiate. But that we may not pass the set bounds of Brevity, we will briefly touch a point or two.

And first we will shew, that they either afford, or retain the grounds of the greatest Errors that are amongst the Papists.

Again, that they teach such things as are injuriously defended, not only against the Papists, but also against the very Life of the Christian Religion; I mean true Piety. Of the former sort is that Opinion wherein they hold that the Dead live. It will seem absurd, and indeed the thing it self is very absurd, yet they believe it. For they suppose that the Souls of Men, in that very moment wherein they are parted from their Bodies by Death, are carry'd either to Heaven, and do there feel heavenly Joy, and possess all kinds of Happiness, which God hath promis'd to his People; or to Hell, and are there tormented, and excruciated with unquenchable Fire. And this, as was said before, they attribute to the mere Souls separated from the Bodies, even before the Resurrection of the Men themselves, that is to say, while they are yet dead. But those things cannot happen to any thing which is not alive; for that which doth not live doth not feel, and consequently neither enjoyeth Pleasure, nor endureth Pain. Wherefore they believe in effect