

**A Reply *to***  
**Jesuit Fisher's**  
answer to certain questions  
propounded by his most gracious  
Majesty  
***King James I***

Hereto is annexed, A Conference of  
the right R.B. of St. David's  
with the same Jesuit

*by*

**Sir Francis White**

D. of Divinity, Chaplain to his Majesty

**1624 Edition**

Ciprianus de lapsis,  
Nec Ecclesiae iungitur qui ab Evsangelio seperatur.

**“A Reply to Jesuit Fisher’s answer to certain questions propounded by his most gracious Majesty King James I,” to which is annexed, “A Conference of the right R.B. of St. David’s with the same Jesuit,” by Sir Francis White, D. of Divinity, Chaplain to his Majesty, 1624 Edition, is here reprinted by Hail & Fire, 2009.**

Category: Religion, Protestant, Apologetic

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VERITAS VNVOCA.

MENDACIVÆQVIVOCV.

BEATI PACIFICI

A  
 REPLIE TO  
 Iesuit FISHERS  
 answere to certain  
 questions propounded  
 by his most <sup>tie</sup> gracious  
 Ma: King  
 JAMES.

By Francis WHITE  
 D: of Div Deane of  
 Cantue, Chaplaine to  
 his Ma:.

Hereunto is annexed a  
 Conference of the right:  
 R.B: of S<sup>t</sup> Davids w<sup>th</sup> the  
 same Iesuit\*

*Ciprianus de lapsis. Nae Eccle:  
 sic iungitur qui ab Euanglio seperatur.*

PECCATORIS RETE HABET RANAS

VERITATE APERT DIES

ERROR CÆCUS ET FALLAX

LONDON  
 Printed by Adam Illip. 1624.



TO THE MOST  
HIGH AND POTENT  
MONARCH, *JAMES*,  
OF GREAT BRITTAINE, FRANCE,  
and IRELAND, King, Defender  
*of the Faith; my Soueraigne*  
*Lord and Maister.*



**M**OST GRACIOUS,  
and Religious Soueraigne,  
it is apparent, that the ex-  
ternall Tuition and Pro-  
tection of Orthodoxall  
Veritie, and Religion,  
next vnder the Almigh-  
tie, doth principally be-  
long to Christian Princes, which are by Office  
and Vocation, *the Lords Anointed, Sonnes of*  
*the most High*, and supreme Regents of this in-  
ferior World, vnder God. The Donates in  
times past denyed the lawfull Authoritie of  
Christian

## THE EPISTLE

Christian Princes, in superuising and externall governing Ecclesiasticall Causes, saying, *Quid est Imperatori cum Ecclesia?* What hath Imperiall (or Regall) Maiestie to doe with the Church? But *Optatus* stileth this a braine-sick Error, saying, *Ille Parmenio furore succensus, &c.* And *S. Augustine* contesting with these malepart Heretikes, saith, *In hoc Reges Deo seruiunt, &c.* Kings, according to the Diuine Precept, serue the Lord as they be Kings, when they command good, and prohibite euill; not in Ciuile Affaires onely, but in *Matters which concerne Diuine Religion.* *Ihsodor. Hispal.* saith, *Secular Princes sometimes* (that is, when they are Christians) *haue eminent Authoritie, intra Ecclesiam, within the Church, to fortifie Ecclesiasticall Discipline.* Princes of the Earth (saith *S. Augustine*) *serue Christ, by making Lawes for Christ.* And againe, *Ciuile Vertues* (in higher Powers) *auaile them not for eternall Beatitude, vnlesse withall they gouerne their People in true Religion.* And in another Epistle: *It appertaines to Religious Princes, to repressse by iust seueritie, not onely Adulterie, Homicide, and other hainous Crimes* (against men) *but also Sacriligious Fmpietie* (against God.)

The Euangelicall Prophet fore-tells, that Kings should be מְרִאָנִים *Nursing, or Foster-Fathers* of the Christian Church, *Esa. 49. 23.* Also they are *Shepherds* of the Almighty, and  
concur-

*Optat. lib. 3. c. Parmen.*

*Aug. c. Cresc. lib. 3. ca. 51.*

*Isid. d. sum. bon. lib. 3. ca. 53.*

*Aug. Epist. 48. ad Vincent.*

*Idem, Ep. 52. ad Macedon.*

*Idem, Ep. 61. ad Dulcit.*

## DEDICATORIE.

concurrents for the building of his House, *Esa. 44. 28.* King *Josiah* reformed the Jewish Church, suppressed Impietie, restored true Religion, *2. King. 23.* And hee was herein so farre from transcending the bounds of Regall Authoritie, that the Holy Ghost saith of him, *Like him, was there no King before him; neither after him arose there any like.* *Constantine* the Great, by Imperiall Lawes established true Religion: Hee appointeth Festiuall Dayes, prescribeth what Bishops shall doe, for the Churches auaille; Hee conuoketh Synods, is himselfe an Assessor and Agent among the Nicene Fathers; Hee aduiseeth, and directeth the Bishops; Hee confirmeth the Decrees of the Great Councell of Nice, and compelleth his Christian subjects to professe the Faith determined in that Synod. Now of this Grand Patron of Christian Faith, and the true Professors thereof, *S. Augustine* affirmeth, *The God of Heauen enriched him with such large Blessings in this World, Quanta optare nullus auderet, as one could not haue presumed to wish.* *S. Cyrill* of Alexandria writing to Christian Princes which did the like, sayth: *The Orient Pearles, and bright-shining Diamonds of India, doe not so much adorne your Royall Heads, as your care and protection of true Pietie, maketh your sacred Persons venerable, and glorious.*

b

Your

*Euseb. Hist. Eccles. li. 10. ca. 9. Et d. vit. Const. li. 1. ca. 37. Ministrorum Dei coegit Concilium, lib. 2. c. 43. lib. 3. ca. 6, 10, 12, 16, 17, 18, 23. Interdum Episcopis quæ ad Ecclesiarum Dei commodum spectabant prescribendo. & ib. ca. 53. & lib. 4. c. 14. c. 18. Festos dies instituit, ca. 22, 23, 27. Episcoporum Decreta confirmavit. Theodoret. Hist. Eccles. li. 1. cap. 7.*

*August. d. Cui. Dei, li. 5. c. 25.*



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 DEDICATORIE.
 

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*ianus* the Emperour, *Decora & eximia res est in principe, mens discendi avida, & rerum Cœlestium cupido, inde enim fit, vt cor tuum vere sit in manu Dei*; It is a gracious and excellent qualitie in a great Prince, to haue a mind desirous of knowledge, and affecting the intelligence of Cœlestiall things: for hereby it commeth to passe, that your heart is indeed in the hand of God.

It is the happinesse therefore of your loyall and Orthodoxall subiects, which answered for Veritie against Error, that they may defend the same before a *King, expert in the Questions whereof they dispute*, and whose cleare-seeing Iudgement, like *the fining Furnace*, is able to make difference betweene Gold and Drosse. And this hath animated me, to present my Replie (*To a Jesuits Answer of certaine Questions controuerted betweene Papals and vs*) to your most sacred Maiestie. I receiued the Aduersaries Disputation by my Lord Duke of Buckingham; who enioyned me, in your Maiesties Name, to examine, and answer the same. I could not but admire your Princely zeale, to haue true Religion maintained, as well by Disputation, as by your iust Lawes. And although I was conscious to my selfe, of the want of those more eminent Graces which are found in greater Diuines; yet hauing sensibly obserued your owne *vnfained and*

## THE EPISTLE DEDICATORIE.

Exod. 25.4.

*stedfast loue* to the Religion which we professe, and being greatly encouraged by the Noble Duke (who is your Maiesties very Image, in the constant profession and maintenance of Orthodoxall Veritie) I became obedient to your sacred Commandement. And now concluding, I most humbly desire you (who resemble him, that dwelling on high, despiseth not things below, accepting euen the poore Widowes Mite, and Goats hayre, where greater substance is wanting) to giue me leaue to consecrate this my Reply to your most serene Maiestie. I confesse, this Worke to be ouermeane, in respect of your exact Iudgement, and excelse Dignitie: yet in regard of the Author, it is a free-will Offering, intended to the honour of God, and of your sacred Maiestie, and to confirme your Liege people in right Faith, and true loue and obedience of your most iust and gracious Gouvernement. *As an Angell of God, so is my Lord the King, to discerne good and bad; therefore the Lord thy God will be with thee,*

2. Sam. 14. 17.

Your Maiesties Chapleine,  
and Seruant,

FRAN. WH.



## TO THE READER.



*I* is now two yeeres, since I was first called, by my Lord Duke of Buckingham, to conferre with an Honourable Person, who as then began to make Reuolt from the true Faith and Religion professed in our Church. By this Occasion, I entred into a Disputation with one M<sup>r</sup> Iohn Fisher, a Jesuit, the same person which was the Author of the two Bookes, against which my younger Brother, D<sup>r</sup> Iohn White, wrote his Way to the true Church, and the Defence of the same. After my first Conference with the aforesaid Jesuit, ensued (not long after) a Second, at which his most excellent Maiestie himselfe was present. The Cause (as I afterwards perceiued) of his Presence, was a gracious desire to recouer the foresaid Honorable Person out of the Fishers Net. Then there followed a Third Conference, betweene a most Learned and Reuerend Bishop, and the said Jesuit, intended to the same purpose.

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Lastly,

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left blank intentionally.**

**This is a Hail & Fire Reprint**

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 TO THE READER.
 

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For had wee beene Schoole-Boyes of thirteene  
 yeeres old, he could not haue made vs seeme more  
 childish and unskilfull than hee did, dispersing  
 Hundreds of Papers, to his owne prayse, and our  
 disgrace. Wherefore it was necessarie, that some  
 publique Worke, containing the Grounds and Ar-  
 guments of his part, and the Answer and Re-  
 plie on ours, might be extant; wherein neither his  
 nor our Yea and Nay, should take place, sed  
 res cum re, causa cum causa, &c. the weight of  
 matter on each part, might testifie for it selfe.  
 Now who could command this to be done, but  
 the King himselfe? who therefore made the for-  
 mer proposition of Nine Questions to the Jesuit,  
 that the World might see the vttermost of his  
 strength; and againe, they might haue meanes to  
 iudge rightly of our Cause, and of our procee-  
 dings in handling the same. Mine owne pur-  
 pose at the first was, to haue published in Print a  
 Narration of my two Disputations, and (as  
 farre as my Memorie would serue me) I had to  
 that end collected in writing the summe of those  
 Conferences. But obseruing afterwards, by ano-  
 ther Disputation which was printed, that our Ad-  
 uersaries will perpetually tumultuate, and accuse  
 of falsitie, all things which passe not vnder their  
 owne hands; knowing also, that my selfe could not  
 exactly remember all passages of the Jesuits Dis-  
 putation and mine, there being not a word written  
 at the time when wee disputed; I deferred the  
 prin-

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 TO THE READER.
 

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printing thereof, untill this greater Worke was finished. The Aduersarie in this Answer, which his Friend deliuered the King, hath disputed Eight of the Questions propounded by his Maiestie, and he declineth the Ninth, for Reasons well knowne to the World; and in stead of a Disputation, he passeth ouer that Article of deposing Kings, with a Rethoricall Declamation. But before the Nine Questions, hee placeth a large Disputation (provided, no doubt, aforehand, and expecting onely a prosperous Wind of Occasion, to send it abroad) touching the Rule of Faith, concerning Scripture and Tradition, the Notes of the Church, &c. Then, to counterpoise the Kings Nine Articles, he chargeth our Church with Nine remarkable Errors (as he accounteth them.) In the former part of his Tractate, is contained the summe and substance of the first Conference betweene him and me, before the Lord Keeper, and the Lord Duke of Buckingham. In the Questions of Images, Transubstantiation, & Communion in both kinds, is contained also the summe of the second Conference: but there are many Additions in each Question; and hee handleth matters more exactly in his written Worke, than hee did in his private Disputations. I haue examined his whole Treatise, and answered euery passage thereof, printing his Worke verbatim with mine owne. The World must take notice, that I am a constant Preacher,

in

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 TO THE READER.
 

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in a Pastorall Charge, and therefore I could not use  
 such expedition as other men may, which imploy their  
 whole time & strength in writing. Besides, my Worke  
 being finished before Michaelmas last, hath bin long  
 in Printing, by reason of the number of Quotations  
 in the Margen. These Citations are for this cause  
 word for word out of the Authors, placed in my Booke,  
 that the Worke may be more usefull, especially to such  
 persons as want the benefit of Libraries, and much  
 Reading, themselues. I haue with as much diligence  
 as morally a Scholler can use, collected my Testimo-  
 nies out of the very Authors themselues. The Rea-  
 der shall not need to feare, or distrust, vnlesse where  
 the Printer hath made Escapes (which cannot al-  
 wayes be auoided in a Worke of this nature.) And  
 I must entreat the Reader, where he obserueth any  
 Error in the Print, to correct the same with his Pen.  
 Neither must the vnlearneder sort be offended, if  
 they light vpon some hard passages, because the mat-  
 ter it selfe is many times very abstruse, and disputing  
 with Aduersaries which are Sophisters, I am compel-  
 led to use Schollasticke tearmes, and to turne their  
 owne Weapons vpon themselues: But so farre as I am  
 able, I haue endeouored to be perspicuous. Of my Ad-  
 uersaries I request nothing at all (for it is in vaine:)  
 But if they reply, it shall be for their greater honour  
 to set downe my Text, as I haue done theirs. And  
 they shall but beat the ayre, vnlesse they confirme the  
 maine Branches of their Doctrine by Principles of  
 Diuine Reuelation, because Humane Testimonie is  
 not

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 TO THE READER.
 

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not sufficient to raise Articles of Faith. And I rest assured, that each intelligent person will observe by reading this Worke, that the Aduersarie (notwithstanding he is well versed in Controversie, and bath in substance said as much as his Cause will permit) yet he is deficient of Diuine prooffe in euery Article, and farre more specious in eluding our Arguments, than happie in confirming his owne. But if it be certaine that Popish Faith wanteth the Suffrage of Diuine Testimonie, then we haue sufficient cause to reiect their Doctrine. And if wee could not demonstrate, that the Articles which they maintaine against vs, were contra verbum Dei, contradictorie to the Word of God; yet if by deficiencie of prooffe on their side, it appeare, they be extra & præter, without or besides the Word of God, they cannot be the object of Diuine Faith. Lastly, I entreat all, of our part, to prayse God for the benefit of true Religion, maintayned in our Church, to auoid Contention among themselves; for in all Ages the same hath proued pernicious and scandalous. Also, to be as deuout in the way of Pietie, as Aduersaries seeme to be in the way of Superstition. And because it hath euer beene an Honor to our Profession, to be loyall and obedient to higher Powers, let this be still an indelible Character of euery true Brittish Protestant, to reioyce in the peaceable and happy Governement of his most sacred Maiestie; & let vs all, so far as it is possible, by our feruent votes and prayers, strieve to adde encrease to his dayes, and happines. Far be it from any of our part, in their secret thoughts

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 TO THE READER.
 

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thoughts, to misconster his actions, or to entertaine  
 the least iealousie of any abatement of his wonted  
 loue to true Religion, planted among vs: for assuredly  
 he vnderstands the Myserie of Poperie too  
 well, to thinke any otherwise of it, than formerly he  
 hath done; and no subiect can lay the Cause of Re-  
 ligion more neere their heart, than his most Reli-  
 gious Maiestie doth. And we haue all great cause  
 to glorifie God, who hath blessed our Church with  
 such a wise and constant Defender of the Faith.  
 Now my Conscience vrgeth me to deliuer thus  
 much concerning his Maiestie, because the Aduer-  
 sarie, in some passages of his ensuing Treatise (as  
 by reading you shall obserue) rhetoriseth suspitiou-  
 sly, intending (no doubt) to raise some iealousie in  
 credulous minds, contrarie to this which I haue spo-  
 ken. My selfe therefore, through the gracious Cle-  
 mencie of his Maiestie, being admitted to approach  
 so neere, as to be an eare-witnesse of his admirable  
 Iudgement and constant Resolution in point of Re-  
 ligion, and hereby certaine knowledge, that the Fe-  
 suit departing from the King, added no improue-  
 ment to his Popish Cause, but vanished with foile  
 and disgrace; I trust I shall incurre no Censure  
 from men iudicious, and louers of Truth, for cer-  
 tifying that, which I obserued by mine owne expe-  
 rience. And thus commending my Labors to the  
 blessing of the Almighty, to the examination of my  
 Superiors in the Church, and to the perusall of  
 those which desire to read them, I addressse my selfe  
 to the ensuing Disputation.

April. 10. 1624.



TO THE READER.

THE CATALOGVE OF  
QUESTIONS, DISPUTED  
*in this Worke.*

1. **W**Hether, of all other, it be the most important Con-  
trouerſie, to vnderſtand the Qualitie of the Romane  
Church? Fol. I.
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with reference to Merit. 384
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20. Of Communion in one kind. 459
21. Of workes of Supererogacion, and Popes Pardons. 510
22. Of depoſing Kings, and giuing away of their Kingdomes by  
Papall power, directly, or indirectly. 569

IESVIT.



IESUIT.  
TO THE KINGS  
MOST EXCELLENT  
MAIESTIE.

A Most Gracious and dread Soueraigne,



B Conference about Religion, betweene Doctour White and me, was occasion that your Maiestie called mee to your Gracious presence, not disdainig to dispute with one so meane and unwortbie as my selfe, imitating his benignitie whose Vicegerent you

C are, and according to the phrase of holy Scripture, his Angell. And as it is the propertie of the good Angell, first to strike feare and terrour into them to whom hee appeares, but in the end, to leaue them full of comfort: In like sort, your Maiestie: For though the first salutation carried a shew of seueritie, yet your dismissing me, was benigne and gracious, not onely pardoning my earnestnesse, in defending the part of the Catholike Church, but also saying, You liked me the better.

2.Reg. 14.17. Sicut Angelus Dei sic est Dominus meus Rex.

C ANSVVER.

The Jesuits Preface, Answered.

A N S W E R.

(a) Aug. c. Iulian.  
Pelag l. 1. c. 5.



*Irum est, si in facie ho-*  
*minis, tantum intervallum inter fron-*  
*tem & linguam, ut frons non com-*  
*primat linguam: It is strange (saith*  
*S<sup>t</sup>. Augustine<sup>a</sup>) that there should*  
*be such a great distance betweene*  
*the front of a man, and his mouth,*  
*that the shame of his forehead*  
*should not repress the impuden-*  
*cie of his tongue. It is vnttrue, that*  
*his Royall Maiestie, at the Cloase*

of the Conference, ( whereof you speake ) gaue you any ap-  
plause, or the least occasion to coniecture, That hee was taken  
with any passage of your Disputation. For you propounded  
nothing, to demonstrate your owne Tenet, or to confute ours,  
worthie of the great Presence to which you were admitted.  
But you kept your selfe within your Trenches, and sometimes  
you were driuen to dissemble your owne Tenet, other-while  
( according to the Romish manner ) by wyre-drawne distin-  
ctions and euasions, to elude the waight of his Maiesties Argu-  
ments, making good the saying of *Maxentius, Mens contentioni*  
*Indulgens, & non sanari, sed vincere cupiens, auersa ab eis qua recte*  
*dicuntur, tantum intenta est in hoc, ut inueniat quod pro partibus suis*  
*loquatur: A contentious mind, desirous of victorie, and not wil-*  
*ling to be reformed, but auerse from right sayings, only deuifeth*  
*how to elude Truth, and to speake for his owne part. And as for*  
*those words of his royal Maiestie (I like you the better) they were*  
*vttered vpon this occasion: When the Iesuit being pressed about*  
*the point of Temporall authoritie, &c. did at the first seeke eua-*  
*sions, in the end kneeling downe, he said, I will deale plainly with*  
*your Maiestie; vpon this, the King said, I like you the better: wherin*  
*hee was so farre, from gracing his whole Disputation, that not*  
*long after, his Maiestie told him, He neuer heard a verier, &c.*

Ap. Bign. in Bi-  
blioth. to. 4.

I E S V I T.

*The gratefull acknowledgement and admiration of this*  
*your Princely clemencie, makes me desire ( from the bot-*  
*tome of my soule ) that I could fully satisfie your Maie-*  
*stie of my dutifull and loyall affection, which is fast tied*  
*vnto your sacred person, by a threefold inuiolable bond.*  
*The Law of Nature obligeth me thereunto, as being your*  
*Maiesties*

Funiculus triplex  
difficile rumpitur  
Ecclesiast. ca. 4. 12.

*The Iesuits Preface to his Maiestie.*

- A** Maiesties borne subiect, the transgression whereof, were unnatural, barbarous, inhumane. The Law of God requires the like constant and perfect allegiance at my hands, binding mee to regard you, as his Lieutenant, and to acknowledge your power and authoritie, as his Ordination. So that according to the Doctrine of the Catholicke Church, I must not onely outwardly obserue, but also admit your Maiesties will and command with reuerence, into the secret closet of my inmost conscience and soule. The Constitutions also of the Order, whereof I am an unworthie member, doe strictly command me the same, in seuerest manner charging the subiects thereof, no wayes to meddle in State matters, or in Princes affaires: much lesse vnder pretence of Religion, to attempt any thing, or to consent vnto any enterprize, that may disturb the quiet and tranquillitie of Kings and Kingdomes. And seeing wee are so deuoted to our owne Institute, that our Aduersaries thereupon ( amongst many other calumniationes ) lay to our charge, That we more reuerently esteeme, and carefully obserue the Constitutions of our Rule, than the Law of God; I shall for your Maiesties fuller satisfaction set downe some part of our Constitutions in this point, in maner following.
- B**
- C**
- D** Vt ab omni specie mali abstinenceatur, & querelis etiam ex falsis suspicionibus prouenientibus, quoad fieri poterit occurratur, præcipitur nostris omnibus in virtute Sanctæ obedientiæ, & sub poenæ inhabilitatis ad quæuis officia & dignitates seu prælationes, vocisque tam actiuæ quam passiuæ priuationis, ne quispiam publicis & secularibus Principum negotijs quæ ad rationem status vt vocant pertinent, vlla ratione se immiscere, nec etiam quantumuis requisitus & rogatus eiusmodi res politicas tractandi curam suscipere audeat aut præsumat. Illa autem omnia, quæ à spirituali instructione diuersa sunt, negotia status censerit debeat, qualia sunt quæ ad Principum inter se fœdera, vel ad regnorum iura, & successiones pertinent, vel ad bella tam ciuilia, quam externa.
- E**

Rom. 13. 1.

Rom. 13. 5.

Colloquiū de secretis Iesuitarum.

Decretum 101. Cong. Sanctæ general. & Con. 12. eiusdem & in monitis generalibus, §. 18.

Decret. 57. & Can.



The Iesuits Preface to his Maiestie.

- A sion looke into them: I cannot despaire, but the Prayers which for this intent, with teares and afflicted hearts wee daily poure forth, will at last so much preuaile with the soueraigne Governour of the world, in whose hands are the hearts of Princes, that your Maiestie may conceiue some better opinion of your (without cause so much calumniated) subiects, as to iudge of vs, according as our Constitutions frame vs, and our Actions deserue; not as it pleaseth disaffection to paint vs forth.
- B And as your Maiestie is a liuing Monument of that late paragon of France, Henry the fourth, and of his wisdom and other Princely excellencies: So why may wee not entertaine afarre off, an hopefull thought, that your Maiestie may one day bee better informed against so many malevolent suggestions, and see that they proceed from another origin, than our desert: as that famous Prince did, thereupon restoring them, whom sinister information had banished out of his Kingdome; for which fact (saith the Historiographer of France) hee receiued thankes from all parts of the world, euen out of Peru, and Chochin, Iapon, Goa, and China, with presents of some singularities of the Countrey. I obserued (saith the same Authour) the pleasure which he tooke in speaking of the same action, and what content hee receiued, when as a great Cardinall told him, That by this restoring, his Maiestie had gotten two thousand learned pennes for his seruice, and perpetuall fame. When as the Iesuits represented vnto him the Catalogue of Collegues, and the thankes of the three Prouinces of France, he vsed these words vnto them; which should serue as an
- C Epigraph vpon all their houses: Assurance follows confidence, I trust in you, assure your selues of me; with these Papers I receiue the hearts of all your company, and with the effects I will witnesse mine vnto you: I haue alwayes
- D said, That they which feare and loue God well, cannot but doe well, and are alwayes most faithfull to their Prince. We are now better informed, I did hold you to be otherwise than you are, and you haue found me to bee other than you held

Cor Regis in manu Domini, Pro uerb. ca. 21, v. 1.

Thus reporteth Petrus Matthew Historiographer of France.

*The Iesuits Preface, Answered.*

„ held mee. I would it had beene sooner, but there is meanes **A**  
 „ to recompence what is past. Loue me, and I will loue you.

ANSWER.

(a) Cyril. Chat. 4.  
 διὰ τῆς χρηστολογίας,  
 καὶ ἐυχαριστίας ἀπα-  
 τῶσι, &c. Irenæus,  
 li. 3. ca. 15. Suafo-  
 rius & verifimilis  
 est, exquirens fu-  
 cos Error, sine fu-  
 co autem, est veri-  
 tas.

Your Oratorie in this Preface is plausible <sup>a</sup>, and God grant you prooue as faithfull in deeds, as you are a wilie Humiliate in words. The three grounds of Loyaltie and Allegiance to our Soueraigne, related by your selfe; and his Princely Clemencie, which hath superabounded, euen towards his enemies, are bonds of Adamant, to tye euery honest heart, to a constant re- **B**  
 solution of thankfulnesse and fidelitie. And although experience hath taught that, which is the generall voyce of the world, *Fides Iesuitica, fides punica*, and their pretensions of loue to all those which are aduerse to them in Faith, ( as his Sacred Maiestie is, and euer must bee ) are but semblances, and perfonations of Truth: yet high transcendent Charitie may sometimes suggest Hope, that it is possible, euen for enemies, to be ouercome with goodnesse, *Rom. 12.21*. And therefore I will suspend odious prefages and coniectures.

But it must also be obserued, that Iesuits are zealous propug- **C**  
 ners of certaine dangerous Positions, most aduerse to the soueraigne right of Princes, to wit, Of the absolute immunitie of the Clergie, from their Iurisdiction; The temporall dominion of Romane Popes, ouer absolute Kings and States; Papall power of dispensing with oathes, which may open a wide sea of mischief, and frustrate all pretended Rules and Constitutions of Orders, so as no securitie can thereby accrue to Princes or temporall States, because the grand Lord Paramount may at his pleasure cancell and release them, or interpret them agreeably to the present occasion. Lastly, their perfidious Do- **D**  
 ctrine of Equiuocation, and Mentall reseruation, playeth fast and loose, and iuggleth vnder board, nay about board, when-foeuer aduantage may be thereby made against vs.

But to view a little neerer the flourishes which the Iesuite makes to get entertainment. Whatsoeuer he pretendeth with his Protestations and Complements, of *admitting his Maiesties commands, into the secret closet of his inmost brest*: Yet in the very Allegations and Proofes, brought for his and his fellowes sinceritie, towards his Maiestie, hee layeth open that polt-foote, which he indeauoureth to hide; persuading in this manner: **E**

1. *A priori*, thus,

*No Iesuit obseruing the Constitutions of his Order, can intermeddle in State matters, or Princes affaires.*

*Euery*

## The Jesuits Preface, Answered.

**A** Every Jesuit obserueth and obeyeth the constitutions of his order, &c. Ergo:  
No Jesuit medleth with state matters.

Touching the Maior, we haue learned out of your owne Schoole, how easie it is for you to euade. For State matters (according to your Tenet) *In ordine ad Deum*, and *Ad bonum spirituale*, become spirituall matters, and so may belong to the Jesuits proper cognifance. Also, Princes affaires, when the Pope pleaseth to declare them no Princes, are not Princes affaires, but Papall and Ecclesiasticall affaires; and then the Jesuits, statifing, are still in their owne Element.

Secondly, a man must be of strong faith to beleue your Minor to be *De fide*, or of morall certitude, if such constitutions be vnderstood as the words sound. At least he must be a stranger to the world, and haue liued an Anchoret, or Recluse in some Caue, who neuer heard of *Campion*, *Parsons*, *Creswell*, *Garnet*, *Suares*, *Bellarmino*, &c. Did *F. Parsons* obserue these constitutions of his Order, when he wrot his *Dolman* against his Maiesties title, &c? Did *Creswell* the same, when he published his *Philopater*? Or, *Bellarmino*, and *Suares*, when the one wrote his *Apologie*, and the other, his *Contra sectam Anglicanam*? Did *Mariana* and *Garnet* this, when the one instructeth how to cure State mischiefes, by applying a dispatching Antidote to the head; and when the other put his annointed finger into the Powder? Now, what further assurance haue we, That this fawning persuader holdeth himselfe more bound than his fellowes, to such constitutions as he pretendeth, doe oblige the whole Order? But the truth is, the Iesuiticall constitutions are of two sorts: Either *Open* and diuulged precepts, blased *ad faciendum populum*; [*Mens bona, fama, fides, hac clare, & vt audiat Hospes.* Perf. Sat. 2.

*We Jesuits may not vnder pretence of Religion, attempt or consent to any enterprife; that may disturbe the quiet of Kings and Kingdomes.]*

Or else, priuate and secret instructions, to be put in vre as advantage for promoting the Papacie and Catholike cause, shall be offered. These, as higher and more sacred Principles, ouerrule the former: and so a Jesuit Breaking his rule, obserueth his rule. This distinction seemeth to be implied in the very title of instructions here set downe by the Jesuit, being in the margin stiled, *Monita generalia*, prohibiting them to intermeddle with affaires, *Qua ad rationem status pertinent*, there specifying, *Principum fœdera, regnorum iura & successiones*. And besides, nay,

*The Iesuits Preface, Answered.*

may against these, *Generalia monita*, they may haue speciall coun- **A**  
 termanding instructions, inabling them to thrust their sickle in-  
 to the haruest of Kings: or at least, dispensing, pardoning, and  
 accepting such seruices of theirs, if prosperously performed.  
 Neither haue we heard that euer any of that brood was puni-  
 shed by his Superiour, or by the Popes holy Fatherhood, for  
 attempting in this kind, though without successe. In which  
 case, the endeauours of their fierie zeale, are accounted accep-  
 table sacrifice to the Roman deitie, as may appeare by the in-  
 duldge vsed towards such of that Order, as haue in England, **B**  
 France, and other countries, either by seditious bookes distur-  
 bed the successions of Kingdomes, or by traiterous proiects en-  
 deauoured the shaking and subuerting of them.

Your other argument of persuation, is, *à posteriori*, from an  
 example of the Renowned *French King*, Henry the fourth, to  
 whom you wish his Maiestie to bee a parrallell. Your refe-  
 rence looketh this way:

*Henry the fourth (a wise King) was prosperous in reentertai-  
 ning the Iesuits: for he receiued thanks and presents from Peru,  
 China, &c. Also, hee purchased two thousand learned  
 pennes for his fame, &c. Hee found assurance, and safetie  
 followed his confidence in them: hee loued them, and they  
 him. Ergo:*

*The King of great Brittaines shall doe well to be better enfor-  
 med of the Iesuits fidelitie, and to entertaine them.*

Verily, either this Iesuit preuaricateth and pleadeth against  
 his owne Order, or else he by mistake and forgetfulnesse in-  
 farceth here a rapsodie of some discourse, written in defence **D**  
 and praise of the French Iesuits before *Aprill 1610*, which  
 euer since that time, hath beene out of date and cassated. An in-  
 stance more vncouth and preposterous, in regard of the issue,  
 he could not haue light vpon. This he saw well enough, when  
 he presumed thus to write to his Maiestie, but he had his aime  
 another way. And what though he paralogize in the seeming  
 direct proposing of his argument, yet he hath his end in men-  
 tioning an instance knowne to the world, *Direfull and Tragicall*.  
 And so, *That troope may hope to intrude by terror, if they cannot creepe  
 in by fauour.* But alas, What poore flashes of prooffe doth hee **E**  
 point at? *That King had thanks from the vttermost parts of the  
 world, &c.* a deepe deuise for Iesuits farre disperfed to write or  
 procure letters gratulatorie for the nesting of birds of their  
 owne

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*The Iesuits Preface, Answered.*

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A owne feather. I thinke if Iesuits might haue Colledges in England, *Their remote brethren would thanke vs more than we should doe them*: ô, but if the Iesuits were admitted into our bosome, wee should haue (as that King had) presents sent of some Singularities, &c. Rare trinkets, no doubt, for which wee could not pay too deare, though wee sold our Religion and Libertie for them. But in the Example cited, that which surpasseth, is, *The Armie of learned Pennes*, which by thousands will march upon the *Plaine of Paper Monuments*, for extolling those which nurse vp that brood. But would to God these men

B *did not write sometimes with blood*. How they requited that Kings loue, and what securitie hee enjoyed by them, the dolefull Catastrophe shewed.

*Male ominatis*

*Parcite verbis.*

I E S V I T.

C *No labours would wee spare, nor any in deauours omit, nor sticke to venter the losse of any thing deare vnto vs (except the grace of God, and our eternall saluation) to purchase a small portion of that fauour your Maiesties meanest Subiects enioy, that wee might in some sort cooperate to the felicitie of the Christian world, which (as wee are persuaded) doth on your Maiesties person singularly depend.*

D *For God (rich in Mercie and Goodnesse) as hee hath made your Maiestie partaker of his Power and Authoritie, in governing this inferiour world; so likewise hee hath adorned you with many excellent gifts, as Wisedome, Learning, Authoritie with forraigne Princes and Common-wealths, made you beloved of your Subiects, that on you are cast the eyes of all Christian Countreys, as on the Person whom the Prince of Peace hath beyond the rest, inabled to ioyne together againe the parts of Christendome, distracted one from another through*

E *Controuersies of Religion.*

d

A N S W E R.

## The Jesuits Preface, Answered.

### ANSWER.

It is sufficient, that you haue libertie to deprecate his Gracious Maieftie to forget things past, against himselfe and the State, and to thanke his Princely clemencie for the benefit of his mercifull Governement, whereof you and others haue tasted beyond expectation. But in stead heereof, you discover in your selues a restless minde, neuer to be satisfied, vntill that (like the Serpent) hauing once got in your head, you winde in all your bodie. Surely, some euill Genius guideth you, otherwise you could not be so impudent, as to sollicite a most iudicious and resolute Prince, to be an Apostata from his Faith, and to expose his naturall and loyall Subiects, to the grosse errors and sharking rapine of Romish Harpies. And wherefore must his Maieftie condescend to these heauie conditions? forsooth, to ioine together againe, the parts of Christendome distracted, that is, in plaine English, vnder pretext of Religion, to establish lewd Superstition and Roman Tyrannie <sup>a</sup>.

(a) Zabarel. d. Schism. Quidam

summi Pontifices qui magis ad modum terrenorum Princepum quam Apostolorum Ecclesiam rexerunt, &c. *Math. Paris. Chron. pa. 507. Dicit Rex (Henricus 3) nec volo nec audeo, Domino Papæ in aliquibus contradicere.*

(b) Hilar. 6. Aurent.

(c) Aug. d. ver. Relig. cap. 45.

(d) Polyb. Hist. li. 4. pa. 300.

*Libanius* the Sophister, in antient time, vpon the like ground, sollicited *Iulian* the Emperour to Apostasie: but wee say with *Saint Hilarie* <sup>b</sup>, *Speciosum nomen est pacis, & pulchra est opinio vnitatis, &c.* The name of Peace is specious, and the opinion of Vnitie carries a faire shew, but there is no Euangelicall Peace without Christ (that is, without true Faith and Charitie in Christ.) *Saint Augustine* <sup>c</sup> saith, *Habet & superbia appetitum quendam vnitatis, &c.* Euen pride it selfe hath a certaine desire of vnitie, that it might bee Omnipotent. If Peace bee iust and honest (saith *Polybins* <sup>d</sup>) *Καλλιστεν ἔστι κτήμα καὶ δυνατότατον*, It is a worthie possession, and most profitable; but if it bee dishonourable and base, *πονηρὸν ἀγαθόν, καὶ βλαβερώτατον*, it is of all things most shamefull and pernicious.

### I E S V I T.

If the requests of the pretended Reformers were such as the Roman Church might yeeld vnto them, without ouerthrowing the very foundations of the vnitie of Faith:

If

The Jesuits Preface, Answered.

**A** If in stead of Catholicke Principles mis-liked by them, they did propose such other of their owne, as she might see some probabilitie, or almost possibilitie of assured continued peace, likely to follow upon her yeelding in some Points; feeling compassion (in regard of the wound of discord, bleeding in the heart of Christendome) would moou her to the uttermost approach towards Protestants, that the Law of God can permit, though with some disparagement to her honour.

**B** *ANSWER.*

You should rather say, If the request of Protestants (among whom the King of Great Britaine is most eminent) were such, as that the Romane Prelates might yeeld vnto, without hazard of their vsurped Monarchie; If Protestants would consent to send the holy Scriptures packing, and not reckon the same among Diuine Principles<sup>a</sup>; if they would purchase remission of finnes, by paying tribute into his Holinesse his Checker<sup>b</sup>, and not seeke to obtaine the same by the merits of the Lambe of God; in a word, if they would permit the Romane *Nabash* to plucke out their right eye, that their deuotion might be framed according to the rule of implicite Faith and blinde Obedience<sup>c</sup>: sensible feeling of her owne reuiuing greatnesse and lucre, would moou the Romane Mother (being tender-hearted to them which present her with Red and White<sup>d</sup>) to approach towards Protestants, and to hugge them in her armes, as Apes doe their Whelpes, vntill with ouer-much kindnesse shee crush out their breath.

(a) *Bosius. d. sig. Ecclef. lib. 16. cap. 10. Scriptura non refertur inter huiusmodi Principia.*

(b) *Papir. Mascon. d. Episc. vrbis. li. 5. in Bonifac. 3. Prestitit plenam omnium debitorum remissionem, cis, qui limina Apostolorum inuisissent. Quo anno ingens concursus, &c. Ioh. vil.*

(c) *Bo-nauentur. vita Francisci. Assis. cap. 5. Cæca obedientia vt quis sit sicut corpus sine anima quod requiescit vbi quis posuerit sine motu. (d) Math. Paris. Chron. in Henrico 1. pa. 36. Sedis clementissima quæ nulli deesse consuevit dummodo albi aliquid vel rubei intercedat.*

I E S U I T.

**E** But so it is, that those that desire her Reformation, bee so many for number, and for Opinions so diuided amongst themselues, that it is impossible shee should satisfie all. Their Conditions of peace are, That she reforme her selfe, by forsaking definitions of generall Councells, Customes, Doctrines

The Jesuits Preface, Answered.

Doctrines vniuersally receiued for many ages, time out of A minde confessedly, without any knowne beginning since the Apostles. In stead of these means ( so potent to stay staggering consciences, and to keepe the Christian world in peace ) they present her with the Scriptures vnderstood by private illumination ( the source of discord, from which an Ocean of strife must needes flow. ) These things considered, your most Iudicious Maiestie cannot but see, that her yeelding would not compose debates already begun, but rather open a wide gap to innumerable new brawles, and bring them into Kingdomes, hitherto ( with such dissention ) vntoucht. B

ANSWER.

Whosoever abideth in error ought to reforme.

The Roman Church abideth in error, Ergo,

The Roman Church ought to reforme. C

The Assumption is manifest, by the repugnancie of Roman Doctrine, against the Faith of the holy Scriptures, and against the Doctrine of the Primatiue Church, which shall hereafter be prooued in euery point of Difference betweene Romists and vs. But as the Synagogue of the Iewes hated reformation, and persisteth in hardnesse of heart to this day, so likewise Babylon will not be healed, *Ierem. 51. 9.*

The Iesuit deliuereth three reasons, why the Romane D Church cannot yeeld to reformation.

The first, is taken from the manifold diuisions of Protestants among themselues, &c. But this Argument ( to say nothing of the leading part thereof ) is inconsequent : for if Romists erre, then they ought to reforme, whosoever they are that admonish them and conuince them of error. And when the ancient Church abounded with Schismes and ruptures \*, a meanes was vsed to restore vnitie, to wit, a common submission to free and lawfull Councils, congregated, not by Romane Popes, but by Christian and religious Emperours b : and these commanded points of Controuersie to bee decided, according to the E

(a) Euseb. vita. Constantin. lib. 2. cap. 6. Socrat. Hist. lib. 1. cap. 3. Socrmen. Hist. lib. 1. cap. 15. & lib. 6. cap. 25. Chrysostr.

sup. 1. cap. Ep. ad Galath. Hanc ob causam deridiculo facti sumus, & Gentibus & Iudæis, dum Ecclesia in mille partes scinditur. (b) Beade hereafter in this booke, pa. 131. Zabaril. d. Scyl. pa. 142. Olim Imperator congregabat Concilium.

rule

*The Jesuits Preface, Answered.*

**A** rule of holy Scriptures <sup>c</sup>, (as I shall heereafter make manifest in this Treatise) yea sometimes the doctrine of one sound member of the Church, hath beene a Soueraigne meanes to conuert errants, and consequently to reforme such as were misled by error. Neither is reformation vnreasonable or impossible, although they which reprocue others, are themselues exorbitant in some things; because the same must bee performed, not by accomodation to the humor of Reprocuers <sup>a</sup>, but according to the diuine rule, wherein all things are straight and perfect. Lastly, when the Roman Church it selfe is in Schisme and Combustion (which hapned at the Councell of *Constance* and *Basill*, and in the dayes of Antipopes,) shall no reformation be required, because the Parties litigant, being of contrarie opinions, the same cannot be proportioned according to euery ones feuerall humour?

(c) *Read.* pa. 2. & pag. 37.

(a) *Iren.* li. 3. ca. 5. Quis autem medicus volens curare aegrotum, faciet secundum concupiscentias aegrotantis & non secundum quod aptum est medicinae.

The second reason taken from *Councells, Customes, &c.* is deficient in both the parts. For neither are the Romish doctrines, to wit, Communion in one kind, Popes pardons, Latin Service, Purgatorie, Apocryphall Scriptures, Vulgar Translation preferred before the Originall Text, Transubstantiation, &c. defined by any generall Councell, or deriued from the Apostles or Primitiue Church, by custome and vniuersall consent: And later Councells and Customes must giue place to holy Scripture. Yea according to *S. Augustine* <sup>b</sup>, no vnderstanding man did euer make the Councells of Bishops, equall to Sacred Scripture: And some of our learned Aduersaries <sup>c</sup> confesse, That a generall Councell of Popes, Cardinalls, and Bishops, is not of equall Authority with the Colledge of the Apostles. Others <sup>d</sup> also of them affirme, That such Councells are fallible, and subiect to error.

(b) *Aug.* c. Donat. post. Collat. ca. 15. Quasi Episcoporum Concilia Scripturis Canonis fuerint a liquando comparata.

(c) *Driedo.* d. Dog. Eccles. li. 2. pa. 38.

**D** Generale Concilium, Papae, Cardinalium Episcoporum in Scripturis Prophetis intelligendis & exponendis non est nunc tantae Authoritatis, quanta fuerat olim Apostolorum Collegium. (d) *Read.* pag. 154. & 155. Cusamus, Oeccham, Panormitan, Almain, Ferus, Cassander.

(d) *Read.* pag. 154.

The third reason wherein it is affirmed, That Protestants forsaking the common rule of Faith, present the world, with Scriptures vnderstood by private Illumination, is grounded vpon a false suggestion: for we assume to our selues no other Illumination than only of ordinarie grace; and we maintaine no other exposition of Scripture as diuine, but such as is deliuered by the holy Ghost in the Scripture. And the sence of holy Scripture deliuered by the Primitiue Church, is followed by Protestants with farre more respect, than by Romists.

But

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This is a Hail & Fire Reprint

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*The Jesuits Preface, Answered.*

A *iestie these my poore Labours, for your satisfaction, so much desired of the Christian World. And to the end that this my Answer may be in it selfe more solid, and better accepted of your Maiestie, before I descend vnto particulars, I thinke best first to shew in generall the Romane to bee the onely true Church: For this was the Occasion and Subiect of the Conference betwixt D<sup>r</sup> White, and mee.*

B

A N S W E R.

What a vast and impossible (I will not heere say, impious) enterprife doe you, in the depth of your sublimated wit, cast vpon our *Gracious Soueraigne*? Must his Maiestie haue the Office of a *Proctor*, and *Factor*, for the Court of Rome; nay, of a *Lieutenant* of the Papall Forces, to re-vnite all Protestants to the Church of Rome? Had you meant the procuring of a *Free Generall Coancell* of all Christendome, or (at least) of all the Westerne Church, for the reducing eyther of the Deuiate parts home to the Truth, or the exasperated parts to a more charitable complying, in things indifferent, or tollerable (in which discussion, as well the Papacie it selfe, as other matters, might bee subiect to Tryall;) such a Worke might be fit for a Church-man to mooue, and for his Majestie to affect: than whom, no Prince (no, nor priuate Christian) is more forward in Zeale, and furnished in Wisedome, to purge the Distempers, and heale the Wounds of the Christian Church.

D

D But your former words shew the frensie of the Demand, when you fore-lay this for a Ground (*Satis imperitè, nimis obstinatè*) That *those particular Enormities that wee Protestants call to haue reformed, are the verie Foundations of the Vnitie of Faith, Catholike Principles, &c.* And so this your dreamed Re-vnion must bee, not to come (on your part) one step towards vs, but our running headlong to you; which is no other, than a slauish subjection of all Churches to the Papacie, and the trampling Gods Truth, and Gods People, vnder the foot of the vnerrable, vncontroulable *Grand Seignour* of the *seuen-Hilled Citie*.

E

E It seemeth you haue forgotten, or would extinguish the validitie and memorie of his Majesties most judicious Writings, in maintenance of Orthodoxe Religion, and of the Liber-



TOUCHING THE  
NECESSITIE OF VN-  
derstanding the Qualitie of the  
ROMAN CHVRCH.

I E S V I T.

A



*Thinke best first to shew in generall  
the Roman to be the onely true Church. For this  
was the occasion and subiect of the conference  
betwixt D<sup>r</sup>. WHITE and me, and is the most  
important, and manifest point of controuersie,  
in which all other are inuolued.*

B

A N S V V E R.



**T**He most important? Nei-  
ther most nor important at all, to all,  
but onely to those who are either in-  
uolued in that Church, or vexed by  
it. If people may attaine saluation  
without knowing the qualitie of  
the Romane Church, then it is not  
of all Questions and Controuersies  
most important, to know whether  
the Romane Church is the true  
Church or not.

C

But many people may bee saued without this knowledge, for  
all they may attaine saluation which are baptised, and which be-  
leue

A

## The Roman Church.

leeue and repent, *Mark* 16, 16. *Acts* 2, 38. and which haue all the ordinarie meanes of Saluation, *1. Tim.* 2, 4. But without vnderstanding the qualitie of the Romane Church, people may be baptised, beleue, and repent, and haue all the ordinarie meanes of saluation, as appeareth by the Iewes, *Acts* 2, 41. and the Eunuch, *Acts* 8, 37. and *Lydia*, *Acts* 16, 14. and many Gentiles *Acts* 13, 48. and the elect Ladie and her children *2. Iohn* v. 1, 2, 4. and the Corinthians, Galatians, Ephesians, and the seuen Churches of Asia, *Apoc.* 2, 3. &c.

(a) *Occam Dial.* part. 1. li. 5. ca. 23. *Omnis Ecclesia extra quam potest esse salus potest contra fidem errare, extra Ecclesiam autem Romanam potest esse salus, quemadmodum post ascensionem Christi fuit salus antequam Romana Ecclesia inchoaretur.*

(b) *Aeneas Siluius Epist.* 288. Ante

Concilium Nicenum quisque sibi vivebat, & paruus respectus habebatur ad Ecclesiam Romanam. (c) *Maiores* 4. d. 24. q. 3. Indi & Christiani in alijs locis seperati si reliqua ad fidem necessaria crederent, nescij quod Romanus pontifex, sit caput Ecclesiae durum est dicere quod sint in statu damnationis. (d) *Alchafar Commentar.* In *Apoc.* ca. 20. ver. 1, 2, 3. Annot. 3. Sect. 9. p. 881. Antequam nuptiae cum Romana Ecclesia per receptam publicae Christianae fidei consuetudinem celebrarentur, &c. minus frequens cum Roma Communio satis fuit. *Francisc. Picus. Mitandul.* Theorem. 8. Quod si quis forte obijciat non videri sibi sanctos illos priscos pontificem veneratos ita fuisse vt primas illi in vniuersa Ecclesia palam publiceque concesso, sed neque ad eum pro ambiguis controuersisque fidei rebus, sciscitarum semper miserint, imò & in faciem restiterint atque in scribendis Epistolis non secus eos ac alium quemquam Episcoporum honorare visi sunt, respondendum censeo prisco illius Ecclesiae simplicitatem fuisse in causa &c. Et addi forrasse poterit temporaria illa bona quae nunc Ecclesiastici homines possident occasionem dedisse &c. Illud etiam subdendum quod occupata maioribus in rebus Ecclesia, non erat otium de Summi Pontificis primatu curiosè perquirere disputareque, &c.

Secondly, It is no Article of the Apostles Creed, or of any other ancient Creed, neither is it deliuered in any plaine text or sentence of holy Scripture, That all Christian people must receiue their beleefe from the Roman Church; or that the same intirely shall in all ages continue in the doctrine and faith receiued from the Apostles; yea the contrarie is taught in holie Scripture, *Rom.* 11, 22. But if the doctrine aforesaid were fundamentall, and of greatest importance, the same must haue beene plainely deliuered either in holy Scripture, or in all, or some of the auncient Creedes.

(c) *August. d. Doctr. Christ.* li. 2. c. 9. In ijs quae aperte in Scriptura posita sunt, inueniuntur illa omnia, quae continent fidem moresque viuendi, &c. Idem d. *Pecc. Mer. & Remiss.* li. 2. c. 36. *Dried. d. Eccles. Dogm.* li. 2. c. 3. fol. 60. *Gerfon. d. vit. Spirit. Lect.* 2. *Coral.* 7. & de *Senf. Script. propof.* 9. *Bellarmin. d. verb. Dei* li. 4. c. 11.

(d) *Alchafar Commentar.* In *Apoc.* ca. 20. ver. 1, 2, 3. Annot. 3. Sect. 9. p. 881. Antequam nuptiae cum Romana Ecclesia per receptam publicae Christianae fidei consuetudinem celebrarentur, &c. minus frequens cum Roma Communio satis fuit. *Francisc. Picus. Mitandul.* Theorem. 8. Quod si quis forte obijciat non videri sibi sanctos illos priscos pontificem veneratos ita fuisse vt primas illi in vniuersa Ecclesia palam publiceque concesso, sed neque ad eum pro ambiguis controuersisque fidei rebus, sciscitarum semper miserint, imò & in faciem restiterint atque in scribendis Epistolis non secus eos ac alium quemquam Episcoporum honorare visi sunt, respondendum censeo prisco illius Ecclesiae simplicitatem fuisse in causa &c. Et addi forrasse poterit temporaria illa bona quae nunc Ecclesiastici homines possident occasionem dedisse &c. Illud etiam subdendum quod occupata maioribus in rebus Ecclesia, non erat otium de Summi Pontificis primatu curiosè perquirere disputareque, &c.

I E S V I T.

A

I E S V I T.

The Church is the pillar and foundation of Truth, 2. Tim. 3, 15. The eminent Rocke and Mountaine filling the whole world, on the top whereof standeth the Tradition of saving Doctrine conspicuous and immooveable, Ergo, It is the most important Controuersie of all other to know, whether the Roman Church be the true Church.

B

A N S V V E R.

Four texts of Scripture are produced, to proue, that it is the most important controuersie of all other, to know whether the Roman Church be the true Church: but neither are the places of Scripture expounded rightly, neither is the Iesuits illation from them consequent or firme.

C

1 Although it were granted that the totall certaintie of Christianitie dependeth vpon the Church, yet because the Roman Church is not the whole Church, but onely a part and member thereof, Rom. 1, 6. and such a member as may erre and proue vnfound, Rom. 11, 22. The knowledge of the state and qualitie of that Church, cannot be simply necessarie, and consequently not a matter of greatest importance to be vnderstood.

2 The places of Scripture, 1. Tim. 3, 15. Math. 16, 18. Esay 2, 1. Dan. 2, 35. proue not the question. The first place, to wit Math. 16, 18. is expounded by manie interpreters of Christ himselfe, and by the most, of the faith which S. Peter confessed touching

D

Christ. And our Sauour affirmeth not in this Text, that the Roman Church of euerie age is a Rocke; but that the Church of right beleeuers is builded vpon a Rocke, and so the Church is one thing, and the Rocke another, because nothing is builded vpon it selfe.

The second place 1. Tim. 3, 15. teacheth, that the Church which is the house of the liuing God is, *κλῆρος καὶ ἰδρυμα*, the pillar and ground of Truth. 1. If by the Church we vnderstand the Catholicke Church, as it containeth the holie Apostles, then this commendation agreeth fully and perfectly to it, in

E

1. 1. Ambr. Epist. 38. & in Luc. li. 6. ca. 9. Chrys. Galath. ca. 1. & sup. Math. Hom. 55. & 83. Hilar. d. Trin. li. 2. & 6. Gregor li. 3. Epist. 33. Beda in Ioh. c. 21. Tho. Aquinas 2. 2. q. 174. ar. 6. Stella in Luc. 9. Concil. Basil. pa. 145. Rua Contr. Schol. 3. (d) Aug. sup. Psal. 60. vt edificaretur Ecclesia super petram, qui factus est petra, Paulum audi dicentem, petra autem erat Christus, in illo ergo edificati sumus. (e) Occam Dial. li. 1. c. 4. part. 1. Dried. d. Dog. Eccles. li. 2. pa. 58. Generale Concilium Pape, Cardinalium, Episcoporum, Doctorum, in Scripturis prophetis intelligendis, non est nunc tantis auctoritatis quantæ fuerit olim Apostolorum Collegium,

(a) Francisc. Picus, Theorem 13. iuxta Theologorum quorundam & juris interpretum aliquorum dogmata, fieri posset vt Rom. Ecclesia quæ particularis Ecclesia est contra vniuersalem distincta, in fide aberraret. (b) Haimo & Lyra super Math. 16. Glossa Gratian. Causa 24. q. 1. cap. Omnibus confid. Super hanc petram id est, Christum. Haimo. sup. Ephes. 2. v. 20. Super hanc petram, id est, super me edificabo Ecclesiam meam. (c) August. d. verb. Dom. Scrm. 13. Idem sup. Ioh. 11. 124. Orig. sup. Mat. d. Trin. li. 2. & 6. Gregor.

A 2

respect

(a) Aug. sup. Epist. Ioh. tr. 3. Chrys. sup. Ro. Hom. 30. Greg. Mor. l. 18. c. 14. Ambros. Offic. l. 1. c. 23. Vincent. Lit. c. Hæ. c. 41.

(b) Dried. d. Eccl. d. Dog. li. 2. ca. 3. pa. 58. Glossa Interlin. sup. Math. 16. v. 18. Turrecrem. Sum. d. Eccl. li. 2. ca. 92. Alphons. Castro. d. punit. Hæ. li. 1. c. 5.

(c) Lorca. 22. e. Disp. 37. n. 15. Bellar. d. verb. Dei li. 4. c. 9. Nihil est de fide nisi quod Deus per Apostolos aut Prophetas reuclauit.

(d) Panormit. in 5. Decret. d. Sent. Excom. ca. 28. Iudicium Dei, veritati quæ nec fallit nec fallitur semper innuitur, iudicium autem Ecclesiæ aliquando sequitur opinionem quæ sepe fallit & fallitur.

(e) Mych. Medin. d. Rec. in Deum d. li. 5. c. 11.

(f) Bellar. d. Pontif. li. 4. c. 4. Carbo. Introduct. Theol. li. 4. c. 18. & li. 5. c. 8.

Ex omnibus Concilijs quæcunque illa sunt nisi fuerint approbatione pontificis munica, nullum ducitur argumentum necessarium quonia omnia huius generis Concilia in omnibus errare possunt. (g) Greg. li. 6. Ep. 37. Cum multi sint Apostoli pro ipso tamen principatu sola Apostolorum principis sedes, in autoritate conuulsit, quæ in tribus locis vnus est. Ipse enim sublimauit sedem in qua etiam quiescere & presentem vitam finire dignatus est. Ipse decorauit sedem in qua Euangelistam Discipulum misit, ipse firmavit sedem in qua septem annis quamuis discessurus sedit. Cum ergo vnus atque vna sit sedes cui ex autoritate diuina tres nunc Episcopi præsidet quicquid ego de vobis boni audio, hoc mihi impuro. (h) Occam Dial. p. 1. li. 2. c. 4. Sancti stante charitate possunt errare etiam contra Catholicam veritatem & Error qui pertinaciam non habet, non obuiat sanctitati.

(i) Aug. Psalm. 45. Erat in nouissimis diebus manifestus mons Domini, sed iste mons super alios montes collocatus. Quia & Apostoli montes, portant hunc montem.

respect of the Apostles, who were led into all Truth, *John 16, 13.* A and which taught whilest they liued, all Truth, and they do at this present day, in the Scripture, teach the fulnesse of Truth. <sup>a</sup> 2. If by the Church we vnderstand the Church of Christ, liuing after the Apostles, the same is by office and calling the pillar and ground of Truth in all ages. And some part or other thereof doth alwaies teach the whole Truth of God necessarie to saluation. <sup>b</sup> But the present Church is not vniuersally and simply, in all things, the pillar and ground of Truth, but so farre onely as it teacheth the doctrine reuealed by the holie Ghost, and groundeth her faith vpon the word of God: <sup>c</sup> and this is proued, because the Church Apostolicall was free from all errour, but succeeding Pastors and Doctors may erre in Ecclesiasticall censures, <sup>d</sup> in degrees legislatiue, <sup>e</sup> in sermons, disputations, and other tractats (as our Aduersaries themselues <sup>f</sup> confesse;) and they which propugne the infallible authoritie of the present Church, restraints the same to the Pope and Councell (of which *S. Paul* is silent, *1. Tim. 3, 15.*) And from hence I inferre, That the Church wherein the Apostles taught and gouerned, was the ground and pillar of Truth, fully, intirely, and in all things: But the present Church is so, with limitation, conditionally, and so farre forth onely, as it deliuereth the Apostles doctrine. Lastly, the Roman Church can challenge no greater priuiledge of Infallibilitie from this Scripture, than the church of Ephesus, <sup>g</sup> of which the Apostle speaketh litterally in the said Text. But although the Church of Ephesus was by office the pillar and ground of Truth, yet the same did afterwards degenerate and depart from the right Faith; which argueth, that particular Churches, such as were the Roman, Ephesine, Corinthian, &c. are not in such fort the pillar and ground of Truth, as that they are in no danger of errour <sup>h</sup>.

The other two places *Esay 2, 1. Dan. 2, 35.* are principally vnderstood of Christ <sup>i</sup> and his Apostles, and they proue not the Iesuits position, which is, *It is the most important controuersie of all other, to know whether the Roman Church is the true Church;* for the present Church of Rome is a Molehill, and not the Mountaine prophesied of *Esay 2.* the same filleth not the whole world, but onely a small part of the world; neither did the same antiently, for 500 yeares at the least, fill the whole world, for many people, both in the

*Roman Church ouertrowne.*

5

**A** the East and West were Christians, without depending vpon it : neither is the same alwaies illustrious for Vertue and Truth, but sometimes notorious for Superstition and Vice<sup>a</sup>. If our Aduersaries will contend, That there is in all ages a visible Church, like vnto a great Mountaine filling the whole world, vpon the top whereof standeth the Tradition of all true doctrine, conspicuous and illustrious. 1. The places of *Esay* and *Daniell* affirme not this, concerning all times and ages of the Church. 2. The Scriptures foretell a large reuolt and apostasie from heavenly trueth<sup>b</sup>. 3. Our Aduersaries themselues acknowledge, that the outward face of the visible Church, at some times hath beene, and againe may be, miserably polluted with foule and enormous scandalls, and abominations<sup>c</sup>.

(a) *Francisco Picus* Orat. ad. Leo 10. Cerrè exiquus Dei cultus nulla bene viuendi ratio atq; institutio, nullus pudor, nulla modestia, iustitia vel in odium vel in gratiam declinauit, pietas in superstitione penè procubuit palamque in omnibus hominū ordinibus peccatur, &c. Sacras aedes & templa Leonibus & Caracomytis commissa

**B** quam nefarijs lupis optimi pastoris ouilia demandata &c. (b) 1. Tim 4, 1, 2. 2. Thess. 2, 2. (c) *Greg. Val.* 3. pa. 187. Errorum Schysmatum, persecutionum fluctibus ita agitari potest vt imperitis sit cognita difficilis nec exteriorem pompam habeat. *Præfat. O. G.* ad orat. Francisc. Pic. Mirandul. Cum infiniti abusus Schysmata quoq; & Hæreses per totum nunc Christianum orbem inualescant. *Laurent.* Iustinian. d. Compunct. 575. Declinauerunt prorsus omnes Ecclesie status: qui spiritualia sunt corporis Christi membra: ex quibus nonnulli alienati sunt ab vtero matris suæ, & loquuntur falsa: aliqui verò abierunt retrorsum, carnis desideria sectantes, seiplos amantes, & temporalia lucra querentes, honorum cupidi (celesti adulteri & miseri. Ista namq; vigent, nedum in inferioribus, verum etiã in mediocribus, & sublimioribus membris adeo vt confusa videantur vniuersa vt à planta pedis vsque ad verticem capitis, in hoc corpore spiritualis, non appareat sanitas &c. *Petrus Leidenf.* Epist. ad Clement. 7. antè opera Dionis. Carthuf. Quid in Ecclesia non est contaminatū, quid non corruptum, quid non inuersum: quid inter Ecclesiasticos integrum hodiè perseuerat &c.

C

## I E S V I T.

*If this Church bee ouertrowne the totall certaintie of Christianitie cannot but with it fall to the ground.*

## A N S V V E R.

**D** The totall certaintie of Christianitie dependeth not vpon a Church illustrious, and conspicuous to the eie of the whole world, and hauing such externall pompe and Visibilitie as Papals imagine<sup>d</sup>. Therefore if such a Church be ouertrowne, that is, be proued in sundrie Articles to be corrupt and vnfound (which is our Tenet concerning the present Roman Church) the certaintie of Christianitie may still subsist. The Tenet which wee maintaine, touching the qualitie of the present Roman Church, tendeth to the reformation of errours, and abuses in the same, and not to the ouertrowing of the lawfull authoritie of the Visible Church. The certaintie of Religion in the time of the Iewes, did depend as much vpon the authoritie of the Visible Church of Iuda, as it can in our daies depend vpon the authoritie of the Roman Church, or of any other: for that Church was by office the keeper of the Canonick Scripture, *Rom.* 3, 2. the teacher of heavenly trueth, *Ezek.* 44, 23, *Mal.* 2, 7. a ministeriall Iudge of controuersies,

(d) *Bellar.* d. Eccles. li. 3. c. 2. Ecclesia est cætus hominum ita visibilis & palpabilis, vt est cætus populi Romani, regnū Galliar, aut Respub. veneratorum. *Hosius* c. Brent. li. 3. pag. 155.

E

A 3

trouerfies,

trouerfies, *Deut.* 17,9. *Ezek.* 44,24. and yet notwithstanding the said Church was reprooued by the holie Prophets, *Mal.* 2,8. *2.Chron.* 29.6,7. *Efsay* 56,10. *Ezek.* 34. and the religious kings of Iuda reformed the same, *2.Chron.* 14.3,4. and *cap.* 17.7,8,9. and *cap.* 29.3. &c. and *cap.* 34.3,4. and *cap.* 33.15. Now like as when a Phyfition discovereth the diseases of the bodie, and prescribeth remedies and medecines, he doth thereby heale, and not destroy the state of the bodie; so likewise, they which out of the Oracles of God, haue reuealed the errours and corruptions of the Roman Church, and sought reformation thereof, doe not ouerthrow the certaintie of Christianitie, nor impaire the lawfull authoritie of the Church, but repaire and establish the same.

(a) *Cassand.* Def. li.d. *Offic. bon. viti.* pa. 815. In ea communitate, quā vniuersam immeritō papatus nomine

infamant multos esse pios viros non minore quam quisquam ipsorum præ se ferat, reformanda Ecclesie studio & corruptelarum & superstitionum odio flagrantes.

## I E S V I T.

*If it be hidden and made inuisible, men must needs wander in the search of the first deliuered Christian Doctrine, without end or hope of euer arriuing at any certaine Issue. And if this Controuersie be not examined and determined in the first place, disputation by Scripture will proue fruitlesse; by the sole euidence whereof, no victorie can be gotten against proteruious error, or at least not victorie that is verie apparant; neither will answers about particular Doctrines satisfie a mind preoccupied with a long continued dislike of them.*

Non ad Scripturas prouocandum nec in eis constituendum, certamen in quibus nulla aut parum certa victoria, *Tertul.* in præscript. ca. 19

## A N S V V E R.

In this Section two things are deliuered, *First, If the Church be hidden, &c. Secondly: Controuersies cannot be decided by sole Scripture, &c.*

(b) *Franc. Innius* d. *Ecclesia* in *Epist. Dedic. Ecclesiam non absolutè in se, & per se, vt totum quoddam est, sed*

*grati n̄ solum, visibilem esse negamus: Et quod hic eius est visibile, id in suis partibus personis, rebus, actionibus visibile affirmamus esse. Nec posse deficere Ecclesiam, quin semper aliqua sit, & alicubi visibilis, ostendimus: sed etiā vbiq; est, sic esse in se, ac inter suos visibilem, vt tamen non prodar in conspectum in grati & furentis mundi, prout Manassis, & Antiochi, & aliorum temporibus videmus accidisse.*

RIOUS

*Visibilitie and Inuisibilitie of the Church.*

7

**A** rious and pompous manner visible, *Math.* 10, 23. and 23, 34. *Heb.* 11, 38. And in the state of Persecution, when the same is hidden and vnknowne to enemies, the friends of this Church, to whom it is knowne, may by the Ministerie thereof exercisid in priuate<sup>a</sup>, receiue the certaintie of beleefe: and if it be vnknowne or hidden to any of them, these may by priuat reading, or meditation of that which they haue formerly learned, supplie the defect of publique Ministerie<sup>b</sup>, euen as some Christians at this day, being slaues in Turkie or Barbarie, may be saued without externall Ministerie. And it is also possible for such to be Instruments of conuerting and sauing others<sup>c</sup>, *Ruffin. Hist. Eccles. li. 1. c. 9, & 10.* Besides, we do also acknowledge, that the Popish Church, although it were corrupt and vnfound in many things, yet it preferued the Bookes of holie Scripture, and taught the Apostles Creed, and fundrie parts of Diuine veritie collected from the same<sup>d</sup>: and by these Principles of Christianitie preferued in that Church, iudicious and pious men might with studie and diligence find out, what was the first deliuered Christian Doctrine, in such things as are necessarie to Saluation; as in the Iewish Church, when the same was corrupt in manners and doctrine, *Mal. 2, 8. Esay 56, 10. 2. Kings 16, 11, 16. Marc. 6, 34.* the Bookes of holie Scripture, and many remnants of Diuine truth (which were able to saue Gods elect) remained and were sufficient Principles, from whence all sauing truth might be deriued<sup>e</sup>; and pernicious errours and abuses discovered and reformed. And thus although the true Church be granted at sometimes to be hidden and inuisible, in manner before expressed, well affected people shall not want all meanes to vnderstand what was the first deliuered Christian faith.

(a) *Act. 1, 13. & c. 12, 12. & c. 26, 7. 8. Pollidor. d. Inuent. rerum li. 5. c. 6.*

(b) *Occam Dial. li. 7. ca. 34. Fides Cath. Christi poterit remanere in Catholicis dispersis & laicitantibus in terris ab infidelibus occupatis &c. Turrian. 22. Disp. 2. Dub. 4. Conditio aliquandò non est immediata propositio per Ecclesiam sed vel per Concionatorem vel parentes, qui docent filios.*

(c) *Acoff. d. Proc. Ind. Sal. lib. 2. ca. 9. Ecclesiasticæ historię narrat tempore Constantini magni, totam Iberiam prouinciam quæ est Armeniæ proxima Christianæ mulieris captiuæ opera & signis ad Christum esse conuersam.*

(d) *Libanius c. Gretser. Triumph.*

**D** c. 13. pa. 103. mansit aliqua lux verbi Dei vt Euangelij lectiones, Symbola, Oratio Domini<sup>m</sup>ca & Baptismi substantialia &c. *Gomar. Spec. ver. Eccles. pa. 201.* Compertum est etiam nunquam in Papatu tam densas vignisse tenebras, quin aliqua fuerit publica in templis Euangelij lectio, & promissionum Euangelij pro concione quamuis adjunctis erroribus repetitio & propterea non est mirandum complures Dei spiritu adiuuante ad veram fidem præteritis quasi surda aure expositionum vestrarum corruptelis Euangelij voce conuersos. (c) *Hieron. Sup. Nah. cap. 3.* In aduentu ergo Christi & Sermonis Dei & Doctrina Ecclesiasticæ & consummationis Ninive speciosissime quondam meretricis: cleuabitur & properabit populus, qui sub magistris ante fuerat confopitus, & ibit ad montes Scripturarum: ibiq; inueniet Montes Moysen, & Iesum filium Naue Montes Prophetas, Montes Noui Testamenti Apostolos & Euangelistas, & cum ad tales Montes confugerit & in huiusmodi montium fuerit lectione versatus si non inuenierit qui eum doceat, messis enim multa operarij autem pauci tunc & illius studium comprobabitur quia confugerit ad Montes & Magistrorum desidia coarguetur. *Espenc. Com. in Epist. Tit. c. 2. pa. 259.* Nonne videtur tum Propheta, tum interpres nostri temporis, & Pastorum silentium ne dicam ignauiam & populi ante cum eis confopiti, quasi è graui somno excitati studium & ad Sctipturas tum audiendas tum legendas hodiernam alacritatem prædicere & quasi digito indicare.

**E** The Iesuit in the next passage laboureth to make it appeare impossible, to end and determine Controuersies of Religion, without the authoritie of a perpetuall visible Church, whose iudgement is alwaies infallible, and free from all error. But if his speech be resolued from a Rhetoricall flourish, into forme of Argument,

Argument, the looseneffe of it will appeare. For he proceedeth A  
in this or the like manner :

I E S V I T.

By all such meanes as is of it selfe sufficient to declare  
what was the first deliuered Christian Doctrine apparant,  
victorie may be gotten against proteruious errorr, and  
minds preoccupied with long dislike of particular Doctrines  
may be satisfied. By sole Scripture no apparant victorie can  
be gotten against proteruious errorr, neither can long dislike  
of particular Doctrines be satisfied: Ergo, sole Scripture is  
not a sufficient meanes to declare what was the first deliue-  
red Christian Doctrine.

A N S V V E R.

First, If by apparant Victorie, be meant such Victorie, as  
proteruious errants will confesse, or persuade themselues to  
bee a Victorie against them, then the Maior Proposition is  
false. For when our Sauour himselfe confuted the Pharisees, by  
such demonstration as none could be greater, yet they resisted  
the Truth, and in like sort they resisted St. Stephen, Acts 7, 53. and  
S. Paul, Acts 28, 23. and in the best Councils of Nice, Ephe-  
sus, &c. no such apparant Victorie was gotten of proteruious  
Heretiques <sup>a</sup>.

(a) Euseb. vit. Con-  
stant. lib. 2. c. 71.

ως ανθενδυναι εντι μελλοντι τω εφ' διαμαρτυριαν ειν. χωρηται η εις απαντας τας ανατολικας επαρχιας ο κη-  
ρος τω ορμηδω Socrat. Hist. Ecclef. lib. 1. c. 6. Σαβινος ο τ Μακαδονιε αρεστος ωρεσως, τετοις με εικανε ωρε-  
σερει, δυνα ιδιωτας, κ, μη εχειν γινωσκον, τω ειναι (ωμολογους φησιν.

Secondly, If by apparant Victorie, be meant a true and suffi-  
cient confutation and conuiction of Errants, then the Minor is  
false; for that is a sufficient means to obtaine Victorie, by which  
our Sauour himselfe subdued Sathan, Math. 4. 4, 7. and the Here-  
tiques of his time, Math. 12, 3. & 22, 29, 43. and by which St. Paul  
confuted the Pharisees, and other Aduersaries, Acts 17, 2. and 28,  
23. And wherby the Fathers of the Nicene Councell conuicted  
the Arrians <sup>b</sup>, Socrat. Hist. l. 1. c. 6. <sup>c</sup> and which are giuen by inspira-  
tion to be an effectuall meanes to reprove and confute error, 2. <sup>E</sup>

(b) Occham Dial.  
p. 3 tr. 1. lib. 3. ca. 6.

Gelas. Cyzicen, in  
Acta. Concil. Ni-  
cen. pa. 2.

(c) Exquisitis le-  
gis diuinæ testimonijs. Dist. 15. c. 1. Canones.

(d) Quando hæc dicit Hæreticus nos à Sancta Scriptura te-  
la proferamus sagittæ enim acutæ in cor inimicorum Regis mittendæ. Iust. Orgelit. in Cantic. In hac sancta  
Scriptura omnis armatura fortium reperitur. Dionis. Arcopag. d. Diu. Nom. c. 2. Nos hac Scriptura, quasi nor-  
ma & luce adhibita, constanter ad defendendum nostra, pro virili parte veniemus.

That

Victorie by Scripture.

A  
B  
C  
D  
E

A that euen as a sword in the hand of a Giant, is sufficient to conquer an enemy, but not in the hand of a child who cannot use it; so the Scriptures are a meane to conuict proteruious error, as they were used by Christ and his Apostles, and by the Nicene Councils or Papall Councils, and the Bishops and Doctors of the Roman Church, &c.

*Answ.* First, Our Sauour and his Apostles did both use the Scriptures themselves, and commanded others, euen simple men to use them; *John 5, 39. Ephes. 6, 17.* and they are commended who examined Doctrine by them. *Acts 17, 11.*

B Secondly, they which vnderstand and apply the Scriptures truly, use them as Christ and his Apostles did, and so the Scripture in their use is a word of power, and not as a sword in a child's hand.

Thirdly, Scriptures were meane to conuict Hereticks (as they were used by the Fathers of the Church, and other holie Persons) before any generall Councils were gathered, to wit the first three hundred yeares, and before the Papall Supremacie was advanced in the Church.

C Fourthly, it is ridiculous to imagine, that the present Roman Church, and the sole Adheres thereof, according to the Trident Creed, are the only true expositors of holy Scriptures; or that euery exposition of Scripture, repugnant and diuers from the present Roman Creed, is false or Hereticall: for neither hath the holie Ghost by expresse testimonie, or euident demonstration, appropriated the key of knowledge to this Church, and few Hereticks haue more fouly corrupted and abused the Scriptures. And the pillars of this Church haue fundrie times been vnskillfull Ideots, vnlettered Gulls, Monsters of mankind, with whom the holie Spirit vseth not to haue commerce <sup>b</sup>, *Wisdom. 1. 2.*

*Cor. 6. 15.* And in particular, this wee believe the authority of the Scriptures, and not the authority of men, to be the rule of our faith. Quis enim ambigat, cuius hominem eius se iudicio committere, quem probatae perspectaeque bonitatis agnouerit, quam qui bonitatis expertus aut indigus, doctrina duntaxat pollet. Et D. Ambrosius de paradiso scribit: neminem debere se alteri credere, nisi cuius virtutem probauerit.

E Fifthly, the place of *Tertul. d. Praescript. c. 19.* doth not prooue the imperfection of holie Scripture to conuict proteruious error, according to the latter part of my former distinction; for then he could not haue said, *Scripturae plenitudinem adoramus, We adore the plenitude of the Scripture, and, Let Hermogenes teach, that it is written: and if it be not written, let him feare the Wo denounced against them which add or detract any thing from the word of God: but he speaketh of the Scriptures, according to the first part of my distinction, to wit, That Hereticks blinded with malice,*

(a) *Chrys. Gen. Hom. 37.* Christus praecepit dicens scrutemini Scripturas, ut non tantum nuda lectioni vacemus sed indagatis profundis, verum sensum veritatis percipere valeamus, &c.

(b) *Francisc. Pie. Theo. 18.* PERSUASISSIMUM nobis esse debet

(c) *Tert. cont. Hermog. cap. 22.* Doccat Hermogenes scriptum esse, si non est scriptum timeat ve illud, adijcentibus aut detrahentibus destinatum.

## The authoritie of the Church.

(a) *Idem* Cum ex Scripturis arguuntur in accusationem conuertuntur ipsarum Scripturarum quasi non rectè se habeant, nequè sint ex auctoritate &c. *Iren. li. 3. ca. 2.*

(b) *Tertul. d. Præscript. c. 17.* Ista Heretici non recipit quas recipit adiectionibus & detractionibus ad dispositionem instituti sui interuertit, & si recipit non recipit integras & si aliqua tenus integras præstat, nihilominus diuersas expositiones commentata conuertit.

(c) *Tertul. d. Præscr. c. 7. & c. Marc. li. 5. c. 19. Chrys. prol. sup. 1. Corinth. Hieron. sup. Esa. c. 19. & prol. sup. Daniel.* (d) Cum autem ad eam iterum Traditionem, quæ est ab Apostolis quæ per successiones presbiterorum in Ecclesiis custoditur, prouocamus eos, aduersantur Traditioni. (e) Euenit itaque nequè Scripturis iam nequè Traditioni eos consentire. (f) *Greg. val. tom. 3. Disp. 1. p. 1. pa. 36.* Reuelatio diuina & propositio infallibilis Ecclesiæ, non minus obscura nobis est quam quilibet alius Articulus fidei credendus.

(g) *Caluin Insti. tut. li. 4. c. 1. num. 10. Whitak. Duplis. li. 1. c. 9.* Christi Ecclesiam summa ueneratione prosequimur, & auctoritatem Ecclesiæ libenter amplectimur: & hominem Christianum nunquam esse arbitror, qui testimonium & iudicium Ecclesiæ nihili fecerit.

(h) *Ambros. Prolog. d. Fid. ad Gratian. Theod. Hist. Eccles. li. 1. c. 7. Soerat. Hist. Eccles. li. 1. c. 6. Greg. lib. 1. Ep. 24. Tho. Walden. to. 1. li. 2. c. 20.* De

quatuor conciliis magnis quod Gregorius ea videtur comparare Scripturis, non autem comparat sed similitudinem quandam insinuat sicut in Euangelio Christus, suis perfecti sicut pater vester cælest. *Math. 5.* (i) *August. d. Bapt. li. 1. c. 7. & c. 18. & li. 2. c. 8. D. Andr. C. Apolog. Bellarm. c. 14.* Date nobis Concilia legitimè congregata & procedentia in eorum sententiam imus statum. *Occam. Dialog. part. 3. l. 3. c. 13.*

Secondly, wee highly and reuerently esteeme exposition of Scripture, deliuered by the vnanimous consent of the Primatiue

and either denying or corrupting the text <sup>a</sup> of the Scriptures, <sup>b</sup> cannot be so conuicted by them, but they will still vse cauils, and by Sophisticall flights borrowed from Philosophers <sup>c</sup> elude the euidence of the plaine Texts of Scriptures. But if this argue the Scriptures of imperfection, it will also prooue the Authoritie of the Church, and of Tradition, to be insufficient, as appears in the Arrians and Donatists. And Heretickes may with no lesse pretext, take exception against Tradition, and Ecclesiasticall Authoritie, than against the Scripture, *Ireneus li. 3. ca. 2.* *When they are confuted by Scriptures, they accuse them as being not well written, and destitute of Authoritie, or else so ambiguous that one cannot find the Truth by them &c. And in like manner when we prouoke them to stand to triall by Tradition, which came from the Apostles <sup>d</sup> &c. they oppose the same &c. And thus they will consent neither to Scripture nor Tradition <sup>e</sup>.* And *Gregorie Valence <sup>f</sup>* himselfe saith, *The infallible teaching and proposition of the Church is no lesse obscure vnto vs than any other Article which we are to beleue.*

Sixtly, we acknowledge the lawfull Power and Authoritie of the Church <sup>g</sup>, about expounding holy Scriptures, and for maintaining Vnitie in right Faith, and appeasing contention, & representing proteruious Errants, *Heb. 13. 17. Math. 18. 17. 1. Timoth. 3. 15. 2. Thessal. 5. 12.*

And in particular, first wee beleue the authority of Councils General and Nationall, lawfully assembled, and accordingly proceeding, to be sacred. <sup>h</sup> And all Councils of this nature we reuerence with the same honour the ancient Church did, <sup>i</sup> affirming that priuate Christians and particular Churches, are to submit their iudgement to the authority of the same, except it bee manifest that they depart from Truth.

*The Iesuits grounds for Tradition.*

II

**A** true Fathers<sup>a</sup>: and although wee yeeld eminent and supreme Authority to the holy Scriptures<sup>b</sup>, because the same is absolutely diuine, yet when any question ariseth concerning Expositions, we allow not priuate persons<sup>c</sup> vpon vncertaine or probable reasons, to reiect the sence, which hath bin antiently and commonly receiued, and against which no strong or solid exception can be produced. Now this being obserued, and other helps of expounding Scripture vsed, there followeth nothing from our Tenet, whereby Christianitie should be made vncertaine, and Disputation from sole Scripture prooue fruitles, or which may hinder apparent Victorie (by the same) against proteruious Error.

(a) *Melanctb. Epist. ad Micon-Chemnic. Examin. Concil. Trid. part. 1. pag. 78. Calvin. Commentar. Act. 8. ver. 31. Prefat. to BB. Iewells workes last edit. D. Andr. BB. Winch. c. Apolog. Belarm. c. 14. pa. 333. Causabon Respon. ad Perion. pa. 20. Zeeman. d. Colloq. Ratisbon. pa. 182. Herbrand.*

*Disp. 41. n. 16. Meisner. Excub. pa. 43. (b) Serran. Appar. ad Fid. Cath. Summa quidem Dei eiusque Scripturæ autoritas est: verum sua quoque Ecclesiæ iurisdiction, constat sua autoritas. (c) D. Bilson. Govern. of the Church, ca. 13. pa. 280. Meisner. Excub. Papist. pa. 175. Si omnes ab Apostolis per omnia secula patres primarium quoddam & maximè controuersum Scripturæ dictum in quo articulus aliquis fidei Christianæ fundatur eodem modo adeoque pleno & vnanimi consensu exposuerint, tum sanè ab ista conformi patrum expositione, non est recedendum, meritoque suspectus esse debet omnis ille sensus, qui tanto patrum consensui directo opponitur.*

I E S V I T.

**C** *The Preface ended, our Aduersarie descendeth to his disputation, and herein, first he setteth downe a maine proposition, which hee intendeth to prooue, to wit, The Roman Church is the onely true Church.*

*Secondly, He deliuereth siue Principles manifest in themselves, and presupposed and confessed by Papists and Protestants.*

**D** *Principle 1. No man can be saued without firme and sure apprehension of Supernaturall Truth, concerning his last end, and the meanes to attaine therunto.*

*Secondly, Assurance of this kind is not had by cleere sight Demonstration, humane Discourse, or humane Authority, but by Faith grounded vpon Gods Word, reuealing things vnknowne by other meanes.*

**E** *Thirdly, God reuealed all Supernaturall Truth to Christ, and Christ reuealed the same to the holy Apostles, partly by vocall Preaching, but principally by the immediate teaching of his holy Spirit, to this end, that they should deliuer them to mankind, to be receiued and beleueued euerie where ouer the World, euen to the consummation thereof.*

*Fourthly, the Apostles fulfilled this preaching to all Nations, and deliuering partly by writing, and partly by word of mouth, the whole entire Doctrine of Salvation; planted an vniuersall Christian compagnie*

*The first Argument for Tradition.*

panie ouer the world, charging them to keepe inuiolably, and to deliuer vn- A  
to posteritie, all they had receiued from them.

Fiftly, though the Apostles and their Primatiue Hearers be  
deceased, yet there still remains in the World a meanes, by which  
men may assuredly know what the Apostles preached, and the Prima-  
tiue Church receiued of them, because the Church, euen to the end of the  
World, must be founded on the Apostles, and belecue nothing as matter of  
Faith, but that which was deliuered by them.

The former grounds being confessed, a question remaineth to be exa-  
mined: What is the principall infallible meanes whereby a Christian may B  
know what was, and is the Doctrine of Faith, originally preached by the  
Apostles, Whether holy Scripture of the Apostles and Euangelists bee  
that meanes, or perpetuall Tradition vnwritten, deriued by Succession  
from the Apostles?

## ANSVVER.

The Iesuit affirmeth the latter, and produceth foure Argu-  
ments to prooue his Tenet; and then supposing that he hath  
prooued the Question, inferreth that the Roman Church is the C  
only true Church, because it is the only faithfull keeper and  
teacher of this Tradition.

## I E S V I T S I. Argument.

If the maine and substantiall points of our Faith are  
beleued to bee Apostolicall, because written in the Scrip-  
ture of the New Testament, and the Scriptures of the  
New Testament are beleued to come from the Apostles, vpon  
the voice of perpetuall Tradition vnwritten; then our D  
resolution, That our Faith is Apostolicall, stayeth finally vpon  
Tradition vnwritten.

But the maine and substantiall points of our Faith are  
beleued to be Apostolicall, because they are written in Scrip-  
tures, and the Scriptures &c. are beleued to come from the  
Apostles by perpetuall Tradition vnwritten.

Ergo, Our resolution that our Faith is Apostolicall, re- E  
steth finally vpon Tradition vnwritten.

## ANSVVER.

If the second part of the Antecedent, to wit, *And the Scrip-  
tures of the new Testament, are beleued to come from the Apostles*  
vpon

Resolution of Faith.

A upon the voyce of perpetuall Tradition unwritten, bee vnderstood without any further explication or addition, then the sequell of the Maior is denied: and if onely, or principally, bee added to vn-written Tradition, then the Assumption is false.

First, although the Scriptures of the new Testament, are beleued to come from the Apostles, vpon the voyce of perpetuall Tradition, yet because they are not beleued thus to descend by the said voyce, as vpon the onely or principall ground, therefore it is inconsequent to inferre, our resolution that our faith is Apostolicall, stayeth lastly and finally vpon Tradition.

B If the Argument be reduced to a Categorical forme, the defect will easily appeare:

That vpon whose voyce the Scriptures of the new Testament are beleued to come from the Apostles, is the ground whereupon our faith lastly and finally stayeth.

Perpetuall Tradition, is that vpon whose voyce the Scriptures of the new Testament are beleued to come from the Apostles.

C Therefore perpetuall Tradition is the ground whereupon our faith lastly and finally stayeth.

In this Argument the Maior proposition is false, for that is not alwayes the last ground of Resolution, vpon whose voyce and testimony we doe first of all, or prioritate ordinis, vel temporis, in priority of time, or order, beleue things: because there may be other grounds of beleefe, equal, or of greater authoritie than the first voyce; and the first voyce vpon which we beleue b, may be only an introduction or motiue of credibility. For example:

D One may beleue that Moses or the Prophets were the Authors of the Scriptures of the old Testament, vpon the voyce and testimony of the Iewes; yet this testimony is not the last ground of resolution, &c. One may beleue vpon the testimony of Iosephus, That Iesus Christ was a wise man, yea more than a man, and that hee wrought many great miracles, and was crucified, and appeared againe the third day aliue, and was honoured by Iewes and Gentiles: yet this voyce and Testimony of Iosephus is not the finall ground of faiths resolution.

(b) August. d. vii. Cred. c. 16. Nihil horum est necessarium sapienti quis negat sed id nunc agitur vt sapientes esse possimus. Gilius d. Sacr. Doct. & Deo. l. i. tr. 2. c. 2. Non quidem ita vt authoritas humana sit motiuum credendi sed instrumentum quoddam applicans verū motiuū aucto-

E ritatis diuinae. Snares d. fid. form. Disp. 3. Sect. 12. n. 13. admitti potest ex humana auctoritate generari quandam fidem humanam, prauam ad fidem infusam, non tanquam fundamentum vel rationem formalem eius, sed tanquam conditionem, & applicationem obiecti. p. 135. (c) Ioseph. Antiq. Iud. l. 18. c. 4. Γίνεταί δὲ καὶ τὸν τὸν χριστὸν ἰησοῦς σοφὸς ἄνθρωπος, εἰς αὐτὸν ἀπέβη χριστός. ἦν γὰρ παραδόξων ἔργων ποιητής, διδασκαλὸς ἀνθρώπων καὶ ἠδὲ πάντων τῶν Ἰουδαίων. καὶ πολλὰς μὲν ἰσχυρὰς, πολλὰς τε καὶ ἐθνικὰς ἐπιμαρτυροῦσε. ὁ χριστὸς αὐτὸν ἦν. καὶ αὐτὸν ἐφείκει τῶν πρώτων ἀνθρώπων παρ' ἡμῶν, σαυρῶν ἐπιτεταμένω καὶ καίλατε, ἔκ ἐπιστάτων ὄντων ἀριστοτέρων. εἶφαρ γὰρ αὐτοῦς σέβειν ἔχον ἡμέτερον πάντων ζῶν.

B If ex-

**more to come.**