

Durel (John, *of the French Church in the Savoy*) View of the Government and Publick Worship of God in the Reformed Churches beyond the Seas, wherein is shewed their conformity and agreement with the Church of England as it is established by the Act of Uniformity (pp. 344)—The Liturgy of the Church of England asserted, a Sermon at the Savoy Chappel the first day Divine Service was celebrated there according to the Liturgy of the Church of England—in one vol, *with engraved frontispiece*, small 4to, *original calf*, 1662

349 **Durel** (John) A View of the Government and Publick Worship of God in the Reformed Churches beyond the Seas. Wherein is shewed their Conformity and Agreement with the Church of England, as it is established by the Act of Uniformity. *Engraved frontispiece*. Sm. 4to, *contemporary calf*

London, 1662

* This work excited great controversy. The author was Minister of the French Court in the Savoy.

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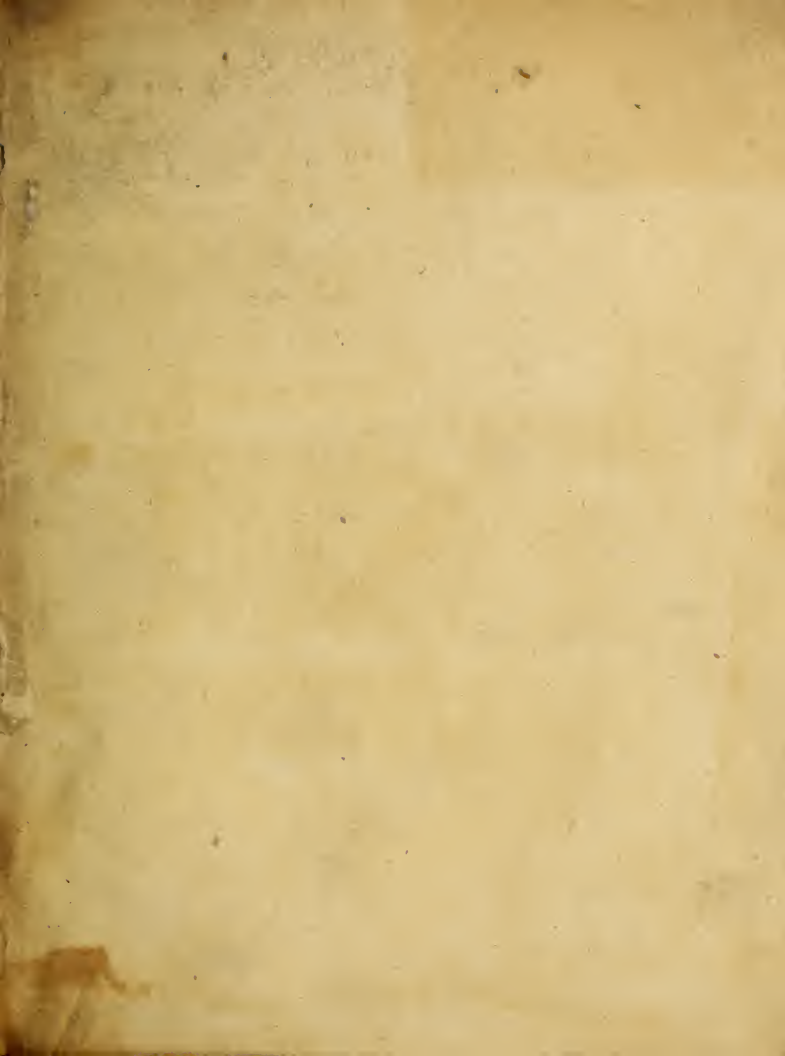
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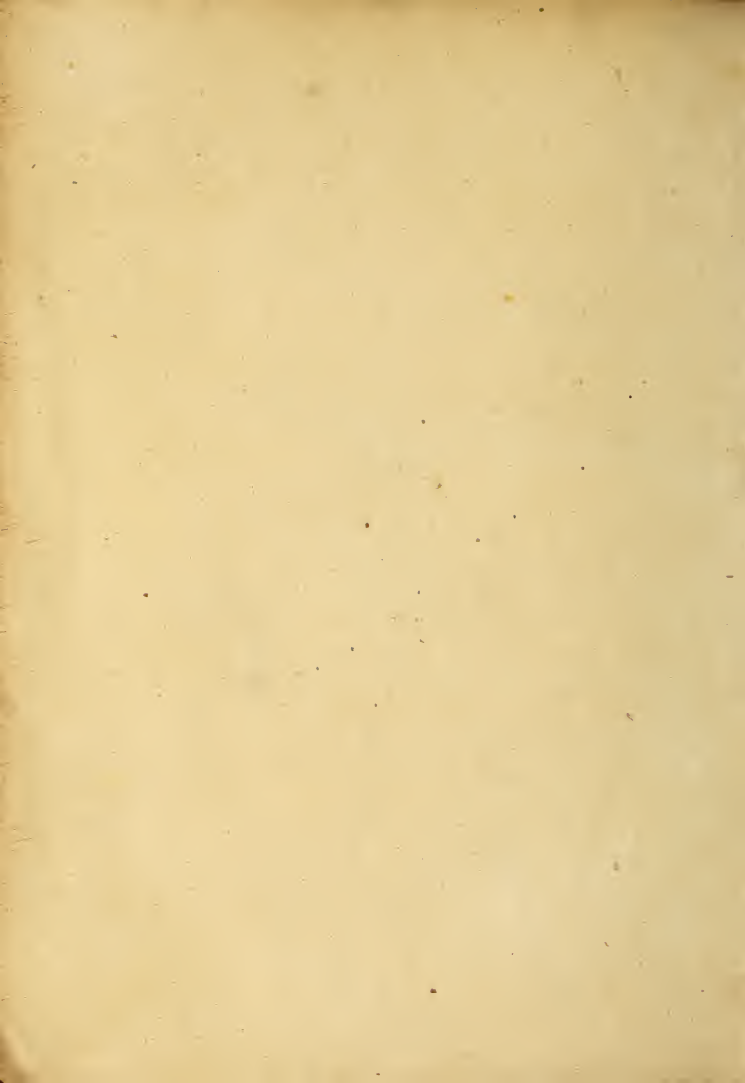
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Perlegi hunc Tractatum D. *Johannis Durelli*, Ecclesiæ Anglicanæ Presbyteri, cœtusque Gallici in Sacello Sabaudico, ex Mandato Regiæ Majestatis, Ecclesiastæ; quo *Conformitas & Consensus* cæterarum Ecclesiarum Reformatarum cum nostra Anglicana plenissimè demonstratur: qui liber adeo nihil continet bonis moribus aut Doctrinæ quam nos in Ecclesia Anglicana profiteamur, repugnans, ut illum apprimè utilem, quin & dignissimum judicemus qui Typis mandetur.

*Georgius Stradling S. Th. Professor
& Reverend. in Christo Patris Gilberti Episcopi Lond. Sacellanus Domesticus.*

τὸ αὐτὸ πνεῦμα. 1. Cor. 12



ἦσαν ἅ πάντες ἁμο
θυμαδὲν ἐπὶ τὸ αὐτὸ
2. Acts. 1.

καὶ ἐπλήθισαν
ἅπαντες πνεύματος
ἁγίου. V. 4.

OF THE
GOVERNMENT
and
PUBLIKE WORSHIP OF GOD
in the reformed Churches
beyond y SEAS

16

62



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A View of the
G O V E R N M E N T

AND
Publick Worship of God

In the Reformed Churches beyond the S E A S .

Wherein is shewed their Conformity and Agreement with the
Church of ENGLAND, as it is established by the Act of Uniformity.

By JOHN DUREL Minister of the *French Church* in
the *Savoy*, by the special appointment of His M A J E S T Y .



L O N D O N ,
Printed by J. G. for R. Royston, Bookseller to His most
Sacred Majesty, MDCLXII.

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To the Right Honourable,

E D W A R D

*Earle of Clarendon, Viscount Corn-
bury, Baron of Hindon, Lord High
Chancellor of England, and Chancellor
of the most famous Univerfity of
O X F O R D.*

MY LORD,



E being such a dull Gene-
ration of Men, as I think
the like was never heard
of before; I doubt whe-
ther there be many that
take notice, as they ought,
of that no less Pious than Ingenious Motto
engraven under your Lordships Coat of
Arms,

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Arms, *DEUS NOBIS HÆC OTIA FECIT*; which I would *English* thus in the Language of Scripture, *This is the Lords doing*; wherefore *not unto us, O Lord, not unto us, but to thy Name give Glory*; supposing your Lordship would have it understood chiefly in that sense, though not excluding the other, which it may have. As for me, My Lord, I make it the Ordinary Text of my Daily Meditations, and so I conceive every man in these three Nations ought to do, from him who is the supreme Head and Governour over all, to the meanest and most inconsiderable Member of the Body. Surely it is God that hath restored the King to his Throne, the Church to her Rights, the Parliament to their Priviledges and Honour, and the whole Nation to its true Liberty. And it is through the favour of that good, wise and just God, that now, in the head City of this Kingdom, where not long since *Loyalty* was *Treason*, and true *Piety* *Superstition*, I may freely and safely, not only speak but set forth my mind in Print, in behalfe of the *CHURCH* of *ENGLAND*, under the Patronage of
the

DEDICATORY.

the Lord High Chancellor of the Realme.

Deus nobis hæc otia fecit.

But yet, My Lord, although God be the principal Authour of this miraculous Restitution of all things amongst us, and his Invisible and Almighty Hand hath seldom appeared more visibly, or wrought more powerfully than in this most blessed change, even to the astonishment of those that were Instrumental therein, who saw things succeed beyond their endeavours and expectation, (and some perhaps beyond their wishes and intentions too :) yet I say, My Lord, some instruments there were which God was pleased to make use of for that great work. He that under God hath done the most in it, is without all doubt the King himself; though he had contributed thereunto but that high repute of Justice, Wisdom, undaunted Courage, Constancy, and unparalleled Goodness and Clemency, which His Majesty so deservedly acquired to Himselfe, even to admiration, during His afflictions, both abroad and at home, in the
esteem

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esteem of all men that observe His Royal Person, as well Enemies as Friends. Under that high Heaven, that *Primum mobile* of all, there were less *Orbs* which moved their several wayes to attain this rest: And it cannot be denied but some of them have had very noble and succesful Motions, the propitious influence whereof we now enjoy to our unspeakable comfort, and their immortal glory. But truly, My Lord, we should be unjust to him, who, under the Kings most Excellent Majesty, is the common and most impartial Dispenser of Justice and Equity unto all in the Nation, if we did not acknowledge, that your Lordships part hath been the chiefest. For, although your Lordships place was such, as that by it, like the Spring in a Watch, which moveth all, & is not so much as seen it self; your Lordship did act much more than the World knows, or is fit to be known, by reason of the mysterious managing of State-affairs; nevertheless we all know far more than, I am sure; your Lordships Modesty will give us leave to speak. No man can be ignorant, that though the King is now
the

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the most accomplished Prince in the World, yet timethere was that both His Age and the low Condition He was brought to, did need such a Wise and Faithful Counsellor, as the good Providence of God blessed Him with, when your Lordship was made to approach His Majesty. So great a *Monarch* was never put to so great straites. He was expelled His own Country, and bereaved of all, having not so much left as where to rest his Head in three great Kingdoms; and the might of His rebellious Subjects was come to such a height, that they thought themselves in a condition to say in *Antichristian*, that is, their own Language, *We shall see no sorrow*. And the truth is, they so long and so wonderfully prospered, that in the apprehension of most men, both Friends and Foes, at home and abroad, they were looked upon as past all fear of being overthrown. Whence it was doubtless, that, most men being commonly led by their own Interest, His Majesty was so neglected for a long time by some of His Friends at home, and by His nearest Allies abroad. In that most sad and deplorable conjuncture, the King

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needed two men; the one a *Terentius Varro*, *qui de Republica non desperavit*, who when *Hannibal* was Master of all, yet was so strongly perswaded of the good Fortune of *Rome*, that he did not despair to see her delivered out of the hands of so powerful an Enemy: the other a *Fabius Maximus*, *qui cunctando restituit Rem*, who by temporising, and watching prudently for a good opportunity, shewing himselfe now and then to the Enemy, to let him know that he had yet an Opposite, at last overthrew him. The one to cherish and keep up the hearts of honest men; the other wisely to improve all occasions to the best advantage.

I may truly say, My Lord, that your Lordship was both a *Terentius Varro*, and a *Fabius Maximus* to His Majesty. Nay, I may say, that your Lordship did go beyond them both, as indeed the difficulties you had to overcome, and the enemies to encounter, were far greater. *Terentius Varro* is commended *quod non desperaverit*, in that he did not despaire of the good Fortune of *Rome*; and *Fabius Maximus*, in that

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that he did not precipitate any thing, but warily and patiently waited for favourable Junctures and faire Opportunities of doing his business. But your Lordship did not onely, *non desperare*, not despaire, but alwayes *bene sperare*, hope well, nay, never so much as doubted of the good Fortune of *England*, that is, of the Kings Restauration, of which your Lordship ever spoke as of a thing infallible, in the worst of times, and when it seemed scarce possible to any man. And it was ever your Lordships judgement, that time having made known the Usurpers, and brought the Nation to a right understanding of themselves, all things would come about to that blessed pass we see them now; That Subjects weary of being slaves under the vilest Tyrants that ever were, would remember the good Old Dayes; and knowing that they had a lawful Prince, whom God had adorned with such Royal Endowments as would certainly make them happy under his just Government, their own interest would force them to cast themselves down at His Majesties Feet, that they might

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have him to reign over them. So that it was chiefly required *cunctare*, to watch with Patience and Prudence, only letting the Rebels know, by appearing now and then, that they had a Master, who would call them one day to an account; And good Subjects, that they had a lawful and gracious Sovereign, who was mindful of them. And thus it was, My Lord, that *unus homo nobis*, your Lordships most wise Counsels by bringing in the King, and ending a long and most cruel Warre without bloodshed, did not only *restituere*, restore, but *augere rem*, encrease the glory and wellfare of the Kingdom. For all which both we that are now alive, and they that shall succeed us in these now Fortunate Islands, must ever praise God and Honour your Lordships Name and Memory.

One thing more, My Lord, was necessarie to the compleating of our happiness; That as our civil broyles ended peaceably, so our Controversies of Religion should be decided in the like manner, and our Temple built up anew, like that of *Solomon*, without any noyse of *Hammer* or *Ax*, or
any

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any other tool heard about it. And it is known to all, and to those very men, who I fear will at last be judged on all hands worthy to be called the *Sons of strife*, how great and earnest your Lordships endeavours have been, to bring all such differences to an happy issue, nothing being more dear to your Lordship than the Peace of the Church. But as God when he had brought the Children of *Israel* into the promised Land, left amongst them some of the old Inhabitants, to be as *Thorns in their sides*; so it seemes he is pleased in his Wisdome that some *Canaanites*, I mean some *Zelots*, should still remain in this Land whither he hath brought his people back, to be incentives to set us forward in well-doing. Nevertheless I conceive it the duty of all those who love the peace of the Church, to contribute what they can to procure it. Hence it is, My Lord, that I have endeavoured to do something that way, by shewing them who are not satisfied with our *Church-Government* and *Publick Worship by Law established*, That they are the onely men in
the.

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the World of all those that profess the Protestant Religion, who scruple to submit to the one, and joyn with us in the other; And that if they refuse to conform in all those things which are imposed by lawful Authority upon all the Members of the Church of *England*; they must likewise renounce the Communion of all other Reformed Churches, there being not one in all the World, but doth impose things of like nature, against which the same Exceptions may be made with as much reason; nay all and every one of those Ceremonies which are here imposed, being also imposed in one or other of the Reformed Churches beyond the Seas; and all and more, in some of them, which yet are not therefore accounted Superstitious in the judgement of other Churches which do not use the same.

Now, My Lord, many Reasons there are which have moved me to set forth this *Essay* of mine under your Lordships Patronage. First, I certainly know that any thing tending to Peace and Unity in the Church, is most welcome to your Lordship. Next, though

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though I confess that it is too mean a thing to be offered to a Person in so high a Place yet that great Bounty and Kindness of your Lordship, whereof I have so often had experience beyond the Seas, being nothing altered now at home; And that Prosperity wherewith God hath blessed your Lordship, both in your Personal, so well deserved Preferments, and in your Royal Alliance by that most accomplished Princess with one of the most Illustrious Princes under Heaven, having not rendred your Lordship in any thing more haughty or less accessible, but that you are still the same to all your Servants; it might be thought an injury to your Lordship to entertain the least doubt, that it would not be acceptable by reason of its meanness. But the chiefest Reason I have, My Lord, is this, that it being my intention to contribute something towards the bringing of those that stand yet at a distance from our Church, to a better understanding of her, and so to full Communion with her, I thought that I was to prefix no other name to my Work, but such an one as might be well liked of them all; And such is I conceive,

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conceive, or ought to be, your Lordships Name, unles they be the most ungrateful of all men. But I have trespassed upon your Patience and against the Publick Interest, by detaining your Lordship so long, for which I crave your pardon, humbly desiring leave to entitle my selfe thus publickly with all due respect,

MY LORD,

Your Lordships

Most humble and most obedient Servant,

JOHN DUREL.

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What would be in all likelihood the judgement of a Council of the Delegates of all the Ref. Churches, if called to decide the present controversies which the Church of England hath with some of her children, p. 199. Such a Council feigned & supposed to be called together; The Delegates whereof, for the Belgick Churches, Bogermannus the Præses of the Synod of Dort, Ludovicus de Dieu, Andreus Rivetus, and Fridericus Spanhemius. For those of France, Dr. Peter du Moulin, Monsieur del'Angle the Father, Mr. Drelincourt, Mr. Goyon, Mr. Daillé, Mr. Amyraut, Mr. Capel, Mr. Bochart of Caën, Mr. Bochart of Alençon, Mr. Vauquelin, Mr. Martel, Mr. Gaches, Mr. du Bosc. Mr. de l'Angle the Son, Mr. le Moyne, Mr. Morin, Mr. Daillé the Son, Mr. Rondelot. For the Church of Geneva, Calvin, Beza, Sadeel, Danæus, Diodati, Mr. Chabret. For the Palatinate, Hieronymus Zanchius. For Hesse, Mr. Fisher. For the other Reformed Churches of Germany, Martin Bucer. For the Switzers, Oecolampadius, Bullinger, Peter Martyr, Gualterus. For the Fratres Bohemi, Joannes Amos Comenius. For the

Lithuanian and Polonian Churches, Johannes de Kraino Krainski. For the Hungarians and Transylvanians, Dr. Isaac Bafire, p. 200.

Lay-Elders supposed to be admitted into the Council. For Geneva, Jacobus Lectius and Casaubon. For Holland, Salmasius. For France, Dr. Porreus. For the Reformed Churches according to the confession of Augsburg, Philip Melancthon, and George Prince of Anhalt, p. 201.

Calvin supposed to be chosen the Præses, *ibid.*

All our present controversies comprehended in four general Quæres propounded to them to be considered and decided, and their judgement required upon several peculiar uses, customs, and ceremonies of the Church of England, now most excepted against by some men, as the Surplice, the Sign of the Cross, kneeling at the receiving of the Communion, reading of the Apocrypha, keeping of Holy dayes, bowing at the naming of the name Jesus, the Lenten Fast before Easter, set Forms, Instruments of Musick in the Church, *ibid.*

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<p>Ludovicus Capellus, Mr. Bochart of Caën, p. 276.</p> <p>Mr. Bochart of Alençon, p. 277.</p> <p>Mr. Vauquelin, Mr. Martel, Mr. Gaches, Mr. du Bosc, p. 271.</p> <p>Mr. de l'Angle the Son Mr. Morin, Mr. Daillé the Son, Mr. Rondelet, Mr. le Moine, p. 279.</p> <p>Theodorus Beza, p. 280.</p> <p>Sadeel, Danæus, Diodati, p. 281.</p> <p>Mr. Chabrey, p. 282.</p> <p><i>Many things observed in the Mass-Book by the Reformed Ministers against Popery</i>, p. 283.</p>	<p>Bullinger, p. 286.</p> <p>Gualterus, p. 290.</p> <p>John de Kraino Krainski, <i>Doctor</i> Basire, p. 292.</p> <p>Mr. Fisher, Melancthon, p. 293.</p> <p>George Prince of Anhalt, p. 294.</p> <p>Jacobus Lectius, p. 295. Casaubon, p. 296. Salmalius, p. 297.</p> <p><i>Doctor</i> Porraeus, p. 298.</p> <p>Mr. Calvin pronouncing in the name of all upon every one of the Quæres propounded, p. 306.</p> <p><i>The Conclusion</i>, p. 309.</p>
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The Liturgy of the Church of England asserted in a Sermon Preached at the Chappel of the Savoy, before the French Congregation, upon the first day that Divine Service was there celebrated according to the Liturgy of the Church of England.



A View of the Government and Publick **V**Worship of God in the *Reformed Churches* beyond the Seas.

THE INTRODUCTION.



IT hath been observ'd by others as wel as bymy self, that those who did not approve of the *Government & Publick Worship of God by Law established in the Church of England*, and who have called themselves by the name of *Presbyterians*, and have been of late years so called by others, have alwayes pretended a *Conformity* with the *Reformed Churches* beyond the Seas; giving out, that the said Churches are of the same judgement with them, as

The Introduction into the following Treatise.

B

touching

touching these matters; That they blame the same things which they themselves find fault with in our Church; That no such things are practiced in any other Reformed Churches; And that the said Churches are no less zealous then they to have the Church of *England* Reformed after the pattern of their new Reformation here amongst themselves. And they have delivered this their Assertion with such confidence, that they have therein gained belief, not only from the simpler sort of their Disciples, but likewise from many of their Adversaries here in *England*, and from most of the Protestants abroad at first, till they were better informed; nay, to our amazement, themselves seem to have been persuaded, though there is no such thing at all, as I shall undoubtedly make it appear by this following Treatise.

2. Through this their pretended conformity with Protestants in forraign parts, they endeavoured to get credit both abroad and at home. And the truth is, that for a time they missed not of their aim. But our Brethren of the Reformed Churches beyond the Seas have long since been undeceived by those whom God was pleased to disperse amongst them, during the late captivity of this Church, and usurpation of His Majesties Authority. Nevertheless divers of our English Brethren, and likewise some of the best and most obedient Sons of the Church of *England*, continue still in the same mistake. Wherefore I hope that by clearing it, I shall oblige them both, at least I shall displease neither. I speak of them both as being in one common error. For so indeed they are; but with this difference, that the *ancient Protestants* have been deceived by the *new Presbyterians*, and the *Presbyterians* have deceived themselves. As for the Protestants, they deserve in some measure to be excused; for who would not be apt to believe, that *There is such a vast difference between the Book of Common Prayer of the Church of England and the Liturgies of all other Reformed Churches, as that it keeps them at a distance from us, and us from full Communion with them; and that all other Reformed Churches, though they use Liturgies, yet do not bind their Ministers to the use of them; when so grave an Author as Smeetynnuus, that is,*

ἡ λαὸν ὄντες
 πλάγιάμοι,
 2 Tim. 3. 13.

* Sicut. 2. q. 1. 2.

several

several worthy Divines of great note and fame in the Church of Christ, as * one of their own characteriseth him, did affirm * Mr. *Manton* it for a most certain verity? And who could reasonably in his Preface: doubt, that the Book of Common Prayer had proved an offence to the Reformed Churches abroad, and that it was abolished, and the Directory set in its place, to answer the expectation of other Reformed Churches (and yet mark that *Smeetyminius* confesseth they have all Liturgies, and no Directory) when it was thus given out by the Lords and Commons assembled in Parliament, and by the Assembly of Divines sitting at Westminster? But as for either Lords and Commons, though assembled in Parliament, or an Assembly of Divines, though pretended to have been chosen out of all the Kingdom, to have delivered so manifest untruths (I beg their pardon for speaking so plainly, and I protest I would forbear it, if I could express my self otherwise without prejudice to truth) and that in an Ordinance, and in a Preface to a Directory for the publick worship of God throughout the three Kingdoms of England, Scotland, and Ireland, I confess I know not what excuse can be found for them. For they have done it either knowingly and maliciously, with a design to put a cheat upon the three Nations and the Christian world; or ignorantly and by meer mistake, believing that it was so indeed. I have more charity for most of them, then to suppose they did it knowingly and maliciously. And if they did it ignorantly, let others judge what blame they deserve for so bold a presumption, and what credit is to be given to what they say without good evidence.

In the Ordinance for taking away the Book of Common Prayer, and in the Preface to the Directory.

3. Now to undeceive both them and others that have been misled by them, (which is my only intention at present; though I am not out of hopes, and it is my most earnest desire, that God may send his blessing upon this my endeavour, to bring nearer one to another, those that stand yet too far off, in part upon the aforesaid untrue suppositions.) I will first report what Conformity other Reformed Churches have with this our Reformed Church of England, both in Government and publick Worship (which are the two Points in question) according as I observed when I was amongst them, or as I have

learned out of their publick Records and private Books, or heard from some members of the several Churches, which I will mention here, who are men worthy of credit for what they say.

Secondly, I will shew by the same evidences that in those things in which they differ from our Church, they do not condemn her, nor pretend we should rather conform to them than they to us: and that they never desired the abolition of our Church-Government, or of our Book of Common Prayer, but that they approve of both, and wish we may ever enjoy the benefit of both in peace and quietness; and that, besides the aforesaid evidences, by many private Letters written of late, by the most renowned, pious, learned Ministers that are now living in the *French* Reformed Churches, and at *Geneva*.

S E C T. I.

Of the Conformity of the Reformed Churches beyond the Seas, with the Reformed Church of England.

The Reformed Churches that follow the confession of *Augsburgh*, have the same Ceremonies with the Church of *England*.

1. **I**f we take for *Reformed Churches* those which follow the *Confession of Augsburgh*, as I see no reason but we should (the *French* Reformed Churches do I am sure, as to the points in controverſie.) If, I say, we take those Churches for Reformed, we shall find amongst them the very same both *Government* and *Worship* in every particular, at which some are offended here amongst us. Nay they go far beyond us in many things of the same kind, which our Church hath thought fit to lay aside; and nevertheless a National Assembly of the Reformed Churches of *France* held at *Charenton*, Anno 1631. hath declared, that *there is neither Idolatry nor Superstition in their publick Worship*.

Subordination of Pastors in all the said Churches.

2. There is never a National Church amongst them, but hath *Subordination* of Pastors. In the *Imperial Towns* and other *Free States*, as *Strasburg*, *Ulm*, *Augsburg*, *Nuremberg*, *Hamburg*,

Hamburg, Lubeck, &c. and in all the Territories of the Sovereign Princes of Germany, Saxony, Brandenburg, Lawenburg, Brunswick, Luneburg, Baden, Onspach, Mecklenburg, &c. who have not the Title and Dignity of Kings, there are either *Abbots*, as in the Dukedom of *Wirttemberg*, who are the Superiors of a certain number of Churches, and who have a *Præpositus* over them all, who is as the Arch-Bishop; or *Superintendents*, as in all the afore-mentioned States and Countries. These Superintendents have the power of Ordination, as the Bishops of the Church of *England* have; and they are accounted for no other then Bishops, though they have but the Latine title of that Office. Of which I shall shew anon the reason, which is far other then some men do imagine. And in *Denmark*, *Sweden* and *Norway*, which are the only three Kingdoms, that have embraced the Augustan Confession, they have *Bishops* and *Arch-Bishops*, both name and thing, as suiting best with *Monarchy*.

And in some
Bishops and
Arch-Bishops.

3. As for the *publick Worship* of God, they have all of them *set Forms of Prayer*, not one excepted, some differing from ours, some being in a manner the same. They observe *Holy dayes*; they have *set Times* for fasting; they have very *magnificent* and *stately Buildings* very richly adorned for their Churches. They sing not only *Psalms*, but many *Hymns* and *spiritual songs*, whereof some were anciently used in the Church, and some are of *Luthers* own making: And they sing them with *Organs* and other instruments of *Musick*. They sing *Anthems* in the same manner that we do. In many places they wear *Surplices* and other *Church-Ornaments*. They use the *Cross* in Baptism; they receive the Communion *kn.eling*. In fine, they have *Conformity* with us in all *Rites* of Divine Worship, and yet in all these no *Idolatry* nor *Superstition*, according to the judgement of the *French* Reformed Churches. And I insist the less upon it, because I take it for granted; and because those of the *Presbyterian* persuasion will say perhaps that they did not intend to conform to them, but that they would rather have reformed them in all the said things. Though it is well known their good friend *Master Dureau*, who hath been so often in *Germany*, sometimes from

All of them
have set forms.

the

The Conformity of other Reformed Churches

the *Presbyterians*, sometimes from the *Independents*, sometimes from both, never moved any thing about their *Liturgies* and *Ceremonies*, when he propounded to unite them all as *Brethren* professing the same Religion; approving, or at least tolerating in them, those very things (and some which according to their known principles, they must hold to be far the worst) for which they have judged their Mother-Church worthy of that hard usage she hath received at their hands.

Subordination of Pastors in the Reformed Churches more peculiarly so called.

4. But to speak now of those other Churches, more peculiarly called *Reformed*, with whom we agree in all *Doctrinals*, and indeed in the main both for *Discipline* and *Rites*, notwithstanding some small things in which we differ, as all National Churches do one from another. For I do not know any two, unless it be perhaps them of *England* and *Ireland*, which are alike in all things. I have observed that as some Gentlemen in *France*, when they have put all their titles and petty *Signories* after their name, use to adde an *&c.* as if they had many more; so the *Presbyterians*, I suppose by a meer mistake, not out of any bravery, when they have reckoned the Reformed Churches of *France*, *Holland* and *Geneva* (which are the only Churches they can pretend any right to beyond the Seas, though with less reason than they believe, as shall appear) they usually add their *&c.* Nay some out-going the *French* Gentlemen, or following the *Caders* of great houses (who use to take their eldest brothers titles, though they enjoy nothing by them) as of late he that hath written the *Presbyterian Apology*, have added the Churches of *Switzerland*, as being of their society, against all reason. For it is known of all who have enquired after it, that in the *Protestant Cantons of Switzerland*, there is a Subordination amongst their Ministers, *viz.* *Superintendents*, *Pastors*, and *Deacons*. And so in all other Reformed Churches in the *Palatinate*, in *Hessen*; in the *Electer of Brandenburg his Dominions*, as well amongst them whom they call *Calvinists* as amongst the *Lutherans*; in the *Princedom of Anhalt* in the *City of Bremen*; in *Poland*, and in the great *Dukedom of Lithuania*, &c. No Ministers in any of these Churches ought to be ordained, according to their

Discipline,

Mr. Corbet.

Discipline, without the *Inspector* or *Superintendent*; and in some, the *Superintendent alone* gives the imposition of hands, without the assistance of other *inferior Ministers* (though called before to have a part in the examination) which is a thing that the Bishops of the Church of *England* never do, but always call some of the inferior Clergy to lay hands with them on the ordained Minister. And in those Countries where the Churches are so numerous, as to have many Superintendents and Inspectors, they have their *Superintendents* and *Inspectors General*, who are as our Arch-Bishops, for Orders sake.

5. And let no man tell me here that these Superintendents are not Bishops. For though they have not perhaps so ample Revenues as some Bishops of the Church of *England*, because they do not live in so wealthy Countries as this, and under so potent and so liberal Princes as our Sovereign; or because some sacrilegious hands have shared with them; or because the Romish Bishops enjoy, if not all, yet the greatest part of Church-lands; as for example at *Strasburg* and at *Basil*: Nevertheless they have all that which is essential to the Functions of true Bishops, *viz.* the power of *Ordination*, and *Jurisdiction*. Nothing is done without them, and great respect is had to them. I remember that being at *Basil* not long agoe, the Superintendent of the Churches of that City and the Territory thereof, was called by the Ministers who were far elder (for he is not forty years old) *Reverendus Dominus Antistes*, as he is indeed worthy of great respect, having been chosen very young for his great worth and learning.

6. Neither is it out of any aversion to the name of *Bishop*, that they are called by another (which is wholly the same in signification, that of *Bishop* being *Greek*, and found in original Scripture; and that of *Superintendent* being *Latine*, and only found in Translations.) But it is, as I have been told by several of them upon the question, because in many Cities where they have Superintendents, there are also Romish Bishops, which being great Princes, would not suffer any to take the same title with them. As in those two Cities I named now; The Arch-Duke *Leopold*, who is the Emperors

Superintendents in effect the same with Bishops.

No aversion against the name of Bishops in the Reformed Churches.

*Bellarmin: de
Notis Eccles.
l. 4. c. 8.*

Bishops in several Reformed Churches both name and thing.

own Uncle, being at present Bishop of the one; and the Bishop of the other being Prince of the Empire by his place. And to shew that they have no aduerseness to the name of Bishop, *Oecolampadius*, who reformed the City of *Basil*, is styled Bishop of that Church upon his Tomb, of which *Bellarmino* himself was an eye-witness in his time much against his will.

7. But what need I alledge any other argument to prove that the Reformed Churches abroad are not averse to Bishops either thing or name, then this one, that the *Hungarian* and *Transylvanian* Churches held commonly by all other Protestants to be as pure and as Reformed as any whatsoever, are divided into *Dioceses*, the Rulers whereof are *Bishops*, as here in *England*, and are commonly so called without the offence of any other Reformed Church: every one of their Bishops hath under him many *Seniors*, as they call them, not Lay Elders, but as a kind of *Suffragans*; or perhaps as the *Chorepiscopi* of the ancient Church; or in manner as our Archdeacons here in *England*, except that they have power of Ordination, so that their Bishop is properly an Arch-Bishop. And these *Seniors* have under them between twenty and thirty Churches, some more, some less.

8. This Episcopacy begun in the said Churches with Reformation, and although they have had their *Diotrepbes*, as well as the Church of *England*, who because they loved to have the first places, endeavoured to overthrow their lawful Superiours by rising up against Episcopal Government, yet God was pleased to preserve it among them until this time. It was attempted in that part of *Hungary* that belongs to the Prince of *Transylvania* in the year 1613. *Lucas Hodaci* being then Bishop, the sixth they had since Reformation, One *Emericus Visalvi* rose up against Episcopal Jurisdiction, and troubled much the peace of those Churches, who thereupon requiring the judgment of *David Paraus*, then Professor at *Heidelberg* in the Palatinate, received a notable Epistle from him, in confirmation of their Episcopacy, and condemnation of the Schismatical fellow, who being delivered over to the secular power, died in prison. *Transylvania* it self was likewise troubled with dividing spirits, who having been
corrup-

corrupted here in *England* where they lived during the late troubles, did fiercely attempt a change in Church Government, *Anno 1653.* and the years following: But the most Illustrious Prince *George Rakoczi* the second, who was no less learned then valiant, knowing what sad events had followed the like beginnings in these Kingdoms, did vigorously oppose their designs. And it is very observable, that not long before by a singular Providence, that worthy Son of the Church of *England*, Doctor *Isaac Basier* Prebend of *Duresme*, and Arch-Deacon of *Northumberland*, was intrusted with the Divinity Chair in the Schools; who joyning his learning with the Princes authority, did contribute very much to the defeating of the Plot, having had many Disputations with the Schismatics, both in Writing and in the presence of the whole Court, as well as in the publick Schools, and specially in the Synod held *Anno 1657.* at *Marosvabarheli*, where no less for the credit of our Church then for his own, he had the honour to be President. But again *Anno 1659.* When *Achatus Barsyai*, the great Rebel (who sold Prince *Rakoczi* his lawful Master, unto the *Turks*, swearing to deliver him up unto them) had subjected almost all the Country, the Innovators brake out anew against Episcopacy; and the Tyrant to ingratiate himself with the multitude, did give his consent to erect *Presbytery*, a very considerable part of the Clergy for fear or favour, being drawn into the Faction. Yet notwithstanding they prevailed thus far, the Nobility joyning with such of the right Clergy as stood for the ancient Government, it was and is maintained until this day. But of all this and many other remarkable passages pertaining to the same Subject, we are to expect a better account of the learned Pen of the worthy Doctor, unto whom I must acknowledge my self a Debtor, not only for most of these particulars, which I had before, but by publick fame, but also for many observations in this Treatise, some of which he hath confirmed according to the information I had from other hands, and some he hath imparted anew. Onely before I proceed any further, I'll mind the Reader to observe how the spirit of division is like himself in every place, and how

Episcopacy hath the same friends and the same enemies, in England and in Transylvania. The rude multitude, a great, but the worst part of the Clergy, and open Rebellion, against it: The Prince, the Nobility, the best and learnedst part of Church-men, and Loyalty for it.

Canonical ob-
dience sworn
to Bishops.

9. I must not forget to observe that in the said Churches the inferior Ministers swear Canonical obedience to the Bishop, and to the Seniores their Ordinaries. I think it will be some satisfaction to the Reader to see here the form of the Oath at length and in terminis, as it is set forth in the Book of Canons of that part of Hungary which consisteth of the Counties of Mosonien, Posenien, Comaromien, Nitrien, Barsien, and others; agreed upon in one of their general Synods, Anno 1623. and Printed at Papai, Anno 1625. The Latine words are in the Margent, which I translate thus. I N. N. swear before the living God, the Father, the Sonne, and the Holy Ghost, and before his holy Angels, and in the presence of this holy Synod, that in the Function of the Sacred Ministry, which at present with the greatest reverence I receive from you the Ministers of God, and the most faithful Dispensators of his mysteries, I shall preach the only Catholick Faith contained in the Canonical Books of the Prophets and Apostles, according to the exposition of our Helvetick Confession; I shall also faithfully observe the Canons of the Church; that I shall yield unto the Bishop and the Seniors all due obedience, as being my Superiours; Lastly, that I shall adorn this my vocation with holiness of life, and that I shall give no scandal unto any by ill manners. That all these things I shall endeavour to perform according to the grace and strength given me from God; So help me God, the Father, the Sonne, and the Holy Ghost.

Ego N. N. ju-
ro coram Deo
vivo, qui est
Pater, Filius,
& Spiritus
Sanctus, &
coram sanctis
ejus Angelis,
& in præsen-
tia Sanctæ
hujus Synodi,
quod in Fun-
ctione sacri
hujus Mini-
sterii, quod
nunc à vobis
servis Dei, &
mysteriorum
ejus dispensa-
toribus fidelis-

simis summa cum reverentia accipio: solam fidem Catholicam, libris Canonicis Prophetarum & Apostolorum comprehensam, secundum expositionem Helveticæ nostræ Confessionis prædicaturus, Canones item Ecclesiasticos fideliter observaturus, Episcopo & Senioribus tanquam Superioribus meis debitam obedientiam præstiturus, denique viræ nostræ, Sanctimonia vocationem hanc ornaturus, ac malis moribus neminem scandalizaturus sum. Hæc omnia, quod pro gratia, & viribus divinitus mihi datis efficere contendam; Sic me Deus adjuvet, Pater, Filius & Spiritus Sanctus. Amen.
#anon. Ecclesiastici Synodi Comarabina, in Hungaria, Class. 3. Can: 8.

10. I cannot forbear to transcribe in this place another Canon of the same Synod, by which the Reader may know whence they derive the Subordination of Pastors among them; which I do the rather, because the said Book of Canons is very scarce to be had, and I believe that there are few other Copies in *England* besides that one which was brought lately out of *Transylvania* by Doctor *Basler*. The aforesaid Canon runneth thus. *Whereas the Apostle Paul numbreth certain degrees of such as are bound to rule and govern the Churches, and saying himself, Eph. 4. 11. He hath given some to be Apostles, some to be Prophets, some Evangelists, some Pastors, some Doctors for the perfecting of the Saints, for the work of the Ministry, for the edification of the Body of Christ, &c. And that the same Apostle, 1 Tim. 3. Tit. 1. doth mention Bishops and Presbyters; we also do acknowledge in our Churches these Orders and Degrees, in so much that we have certain Bishops, as also Presbyters, eminently so called, or Seniors, who ought to govern with certain Laws, the other Ministers of God and Pastors of Churches, so called in Scripture phrase.*

Subordination of Pastors acknowledged to be of Apostolical institution.

Cum Apostolus Paulus certos numeret gradus eorum qui regere & gubernare tenentur Ecclesias, & ipse inquit, Eph. 4. 11. Dedit alios quidem Apostolos, alios vere Prophetas, alios autem Evan-

gelistas, alios autem Pastores, alios Doctores ad instaurationem Sanctorum, in opus administrationis, in edificationem corporis Christi, &c: Ac idem Apostolus, alibi, 1 Tim. 3. Tit. 1. Episcoporum & Presbyterorum meminerit; nos quoque in Ecclesiis nostris hos ordines vel gradus ita agnoscimus ut certos habeamus Episcopos, Presbyteros item eminenter sic dictos seu Seniores, qui ceteros Dei Ministros & Ecclesiarum Pastores Scripturæ phrasi sic vacatos, certis legibus regere debeant. *Ibid. Claff. Con. 2.*

11. To these Churches that have Bishops, both name and thing, I must adde the Churches of the *unity of the Bohemian Brethren* (as they call themselves) who having Reformed the Christian Religion from Popery, above two hundred years ago, have always since had Bishops, both name and thing, until their last calamity which hapned about five years since, some of them being yet alive. And here I may not omit (though it had been doubtless observed by others before) to relate how sollicitous they were to have lawful Bishops over them. After a long time of persecution from them who were addicted to the *errors* and *superstitions* of the *Roman See*; they resolved to quit all whatsoever they had,

and retire into the woods and mountainous places and holes of the earth, that they might serve God with a good Conscience, and there keep themselves out of the way of their persecutors. But nothing so troubled them in this their sad condition, as when they thought, that they might come to want a lawful Ministry, after those faithful Ministers who took then the care of their souls, were deceased. For to expect till some that had the *Romish Ordination*, should come to them for the Gospels sake, was but a very uncertain hope; Therefore it was thought meet by them to settle an Ordination among themselves, and whilest there were yet alive amongst them some men in Orders, that they should give Ordination to others, and these to others again from time to time, that there might be a *succession* of Ministers preserved. But though they were thus enclined, yet doubts and fears did arise in their minds, *whether such an Ordination, by which a Presbyter and not a Bishop, should create another Presbyter, would be lawful; and how they should be able to maintain such an Ordination as well against others, when opposed, as to their own people, if by them questioned.* At last after the anxious deliberation of some years, there met Anno 1467. out of *Bohemia* and *Moravia* about seventy men of chief note among them, who having offered up unto God their hearty Prayers with many tears, that it might please him to shew whether he liked their design, and whether it was a fit time for the prosecution of it, they resolved to enquire of the will of God by casting Lots. Wherefore they chose out of themselves by plurality of Votes, nine men whom they judged most fit to be made Ministers; and having called in a Child, who knew not what they were about, they gave him twelve small pieces of Paper wrapt up, to give unto the nine elected men, each of them one. Of these twelve nine were left *blank*; and in three of them only was written, *EST, It is*, viz. the will of God which they desired to know. Now it might have so hapned that every one of the nine should have had a *blank* given him, without any thing written on it: which would have been taken for a sign of Gods denial. But it came to pass that the three written Notes were delivered to
three

Quassabat animos metus, an satis legitima foret ordinatio, si Presbyter Presbyterum crearet, non vero Episcopus? Et quomodo talem ordinationem, si liis moveatur, defensuri essent, sive apud alios, sive apud suos? *Comminis in Exatr. Bohem. h. storia Sess. 59. quam Vide.*

three of them, *viz.* *Matthias Kunwaldus*, *Thomas Prelancius*, and *Elias Krenovius*, the first a very *Pious*, the second a very *Learned*, the third a very *Active* man, all three very worthy persons, though each of them in a several way. Great was the joy of the whole company to see the Lots so happily fallen; and the three elected Ministers were received by the rest of their Brethren, as if they had been sent down from Heaven to them; But they were still at a stand about their Ordination, till they heard that there were some of the *Waldenses* upon the confines of *Moravia* and *Austria*, whither they were fled for conscience sake. Thither they sent one *Michael Zambergius*, a Minister, with two others, to acquaint them with their condition, and with what passed among them about the election of their Ministers; and having found *Stephanus* their Bishop, after they had imparted to each other their sufferings, and declared their Faith and Doctrine, the said *Michael Zambergius* with his two Collegues were consecrated Bishops by *Stephanus* and another Bishop, with some Ministers whom they called and joyned with them in that work, and so returned home with Episcopal power; which was by them transmitted to their Successors until this day.

12. As for the Churches of *Geneva*, and the others that have an equality amongst their Ministers, I shall make it appear in the second Section, that they are no enemies to Episcopal Government. The *French Churches* I am certain are so far from any averfeness to it, that they rather wish they were in a condition to enjoy that sacred Order, and to reap the benefit that may come to the Church of God through the same; all understanding men amongst them saying plainly, That if God Almighty were pleased that all France should embrace the Reformed Religion, as England hath, the Episcopal Government must of necessity be established in their Churches; as now the equality of their Ministers, is for many reasons found the fittest in the low condition they are in at present.

13. Now for things pertaining to the outward Worship of God; though the *Lords and Commons* assembled in Parliament were pleased to say in their Ordinance for abolishing

*Set Forms of
Prayer and Li-
urgies in all
& reformed
Churches, not
one excepted.*

the

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the Book of Common Prayer of the Church of England, that they did take it away, and set the Directory in its place, to reform this Church according to the example of the best Reformed Churches; let all the world know that there never was, nor is yet, any one Reformed Church that hath only a Directory, and not a Book of Common Prayer, for the publick Worship of God: Those Reformed Churches according to the example of which they pretended to reform the Church of England, being mere *Chimeras* and *Ideas*; which, like the *Utopia* of Sir *Thomas More*, never existed but in their brain. For take this for a most certain truth, that all the Reformed Churches beyond the Seas, not one excepted, have set Forms of Prayer, and for the Administration of Sacraments, for *Marriage*, &c. If those for the undeceiving of whom I write, know any one that have no set forms for these things, let them name it, and I will confess that I have been deceived my self, and shall acknowledge my self beholden to them for that favour. I do not speak this only by conjecture; for I have either used their set forms my self, being a Minister amongst them during the time of my banishment; or I have seen them in print, or have had them in writing translated into Latine out of their severall Languages, or have been so informed by divers Members of the said Churches upon my enquiring. If there be any man that doubts of this, let him use the same means, and he will know the truth; unless he be pleased to expect a while, till I set forth a collection of the severall Liturgies of all the Protestant Churches, as I intend to do, God willing, as soon as I shall have it perfect, to save him and others that labour, and to force all them who have been the greatest despisers of the Liturgy of the Church of England, if they have any freedom of judgement left, and if they will but take the labour to compare it with the Liturgies of other Reformed Churches, to confess that, *If any one must be the pattern for others to be Reformed by it, there is none that can challenge that advantage with so full right as that of the Church of England.*

14. If there be any that are not pleased to give credit to this report of mine, of the general use of Liturgies and set forms

forms in all Reformed Churches, I will produce here for their greater satisfaction an eminent witness, that shall depose the same: and that is the learned and famous *Lodovicus Capellus* late Minister, Divinity Reader, and Professour in Hebrew at *Saumur*. After he hath spoken of the abuses and superstitions that corrupted the publick Liturgy of the Church, *But*, sayes he, 140. yeares agoe, when the separation was made from the Church of Rome, and that the Christian people coming out of Babylon did cast off the Popes tyranny, the sacred Liturgy was purged of all that Popish Superstition and Idolatry, and all such things as were overburthensome, or which did contribute but little or nothing toward the edification of the Church. And so were framed and prescribed in severall places divers set forms of holy Liturgies by the severall Authors of the Reformation that then was, and those simple and pure in Germany, France, England, Scotland, the Netherlands, &c. differing as little as possible from the ancient set forms of the Primitive Church: Which set forms the Reformed have used hitherto with happinesse and profit, each of them in their severall Nations and Districts: Till at last of very late there did arise in England a froward, scrupulous, and over-nice (that I say, not altogether superstitious) generation of men, unto whom it hath seemed good for many reasons, but those very light and almost of no moment at all, not only to blame, but to castire and abolish wholly the Liturgy used hitherto in their Church, together with the whole Hierarchical Government of their Bishops, instead of which Liturgy they have brought in their Directory, as they call it, &c. I will bring in the rest in another place. In mean while the Reader may observe by the way. 1. That all Reformed Churches have Liturgies, 2. That the Liturgy of the Church of England is judged by this great man, not only simple, and

Verum ubi ante 140. annos facta est à Romana Ecclesia discessio, & populus Christianus e Babylone egrediens subduxit se pontificiæ tyranni di, à Reformationis, quæ tum facta est, authoribus repurgata est Liturgia sacra ab omni illa superstitione & idolatria Papistica; eaque omnia sublata sunt quæ nimium onerosa & operosa erant, vel parum aut nihil omnino ad Edificationem Ecclesiæ faciebant: utque sic tum passim variæ a variis Reformationis authoribus conditæ & præscriptæ sunt S. Liturgiæ formulæ, simplices & puræ, in Germania, Gallia, Anglia, Scotia, Belgio, &c. quam minimum fieri potuit ab antiquis formulis Primitivæ Ecclesiæ abscedentes, quibus hætenus Reformati quæque in sua gente & districtu felicitur & cum fructu usi sunt. Donec tandem nuperimè exorti sunt in Anglia Morosi, scrupulosi, & delicatuli nimium (nè superstitiosos planè dicam) homines, quibus Ecclesiæ suæ hætenus usurpata Liturgia visa est multatis, sed levissimis nulliùsq; penè Momenti, de causis, non improbanda solum, verùm etiam planè abroganda, & penitus unà cum toto Episcoporum hierarchico regimine abolenda & obliteranda, in cujus locum Directorium suum, quod vocant, substituerunt, &c. *Lud. Capell. Thes. Salm. Th. de Liturg. part. 3. Thes. 6. & 7.*

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pure, and free from all Popish Superstition and Idolatry, but also from all such things as were over onerous and troublesome, or which did contribute but little to the edification of the Church, as well as the Liturgies of other Reformed Churches. 3. If those Liturgies ought to recede as little as possible from that of the Primitive Church, as he doth intimate, undoubtedly the Liturgy of the Church of England is the best and most perfect of them all, as coming nearest unto it. 4. That of all them who call themselves Reformed, the Presbyterians are the first that ever left the use of set Forms of Prayer. 5. That the many reasons for which the Presbyterians have rejected the Book of Common Prayer are very light and almost of no moment at all. And lastly, that as for the Presbyterians themselves, (who are the known Authors of the Directory) they are in his judgement a froward, peevish, and superstitious generation of men. And I am afraid that too many of them will be found of that sort of men whom he calls furious and mad, for rejecting all use of set forms of prayer.

Hoc alii furiosi & insani ad-
dunt, non li-
cere ullâ ver-
bis prescriptis
conceptâ for-
mulâ in preci-
bus, tum publi-
cis in conven-
tu sacro, tum
privatis domi,
uti, &c. Ibid.

Set Forms to
be always
used.

15. But what if they have all set forms? *Though they use them, they do not bind their Ministers to the use of them.* So saith Smectymnuus. Which if it were so, it would amount but to thus much, that though they have no law, they do of themselves the things which are of the law, and are law to themselves. And it were to be wished that Smectymnuus and his followers would do the like; that they having a law, would not be transgressors of the law, and by so doing cause the good name of God to be blasphemed among the common enemies of Protestants. I would at least that they should leave their pretense of conformity with those Churches, which being supposed that they are not bound to use set forms, yet use them always, whereas Smectymnuus and all Smectymnuans being bound most of them by oath to use set forms, never use them. But Smectymnuus is mistaken. And if he had had better information, I doubt not but he would have spoken otherwise. And better information he might have had easily, if he had been pleased to spare two couples of the letters that make his name; one to peruse the Rubrics of those Liturgies, the use of which is questioned; and the other, to goe beyond the Seas in person

SMECTYM-
NUNUS is a
feined name
made up of the
first letters both
of the Name
and Surname of
five severall
Ministers.

to see and to hear what is done there; that by the practise (which is the best Commentary upon Rubriks) he might better understand than he doth the meaning of those few he quoted. For he taketh it for certain that the Ministers of the Reformed Churches of *France* do not use alwayes their set forms, and that they are not bound to the use of them, because one of the Rubriks of their Book of Common Prayer saith, that *upon Sundays in the morning, the following form is commonly used*. Whereas the meaning of it is, as the constant and uniform practise doth shew, that *it is to be alwayes used and no other*. This I can speak with confidence: for I was above eight yeares a Minister in one of the said Churches; and though my occasions have called me into most Provinces of that Kingdom, and that I have been present many times in several of their *Synods*, I am certain I have alwayes used their set forms, not only because I was willing so to do, but also because I was bound to it by their *Injunctions*. I have seen their other Ministers do the like; and I am sure it is imposed upon every one of them to use the same. And if any one should happen to be so unwise and so peevish as to blame and reject them, or so self-conceited with his gift of prayer as to presume to begin Divine Service with an extemporary Confession of sins, or an other kind of prayer of an hour long, instead of that short one which they use *alwayes, and no other*, it would not be suffered. Witness that which happened lately at *Geneva*, in the *Germane* Church there. A *Tigurine* Minister who was ordered to preach to that Congregation, being observed not to rehearse the Creed after all the Morning prayer, as the custom is with them, was presently questioned for it. By which you may see that the Church of *Geneva* is as strict for the using and imposing of her set forms as the Church of *England* ever was. And before I end this Section I will produce one of the Canons of the French Reformed Churches, by which all such as question the use of the set forms of their Liturgy, and who will not rest satisfied after a fair hearing, ought to be excommunicated. Nay, they are so far from affecting a variety of new conceived prayers every time they pray, that though they

In his Vindication of the answer to the humble Remonstrance.

have liberty by one of their Rubricks to use what words they please in that prayer which is to go immediately before the Sermon, in which they ought not to expatiate, as the use is here among some men, but only to call for Gods blessing upon their preaching; there is not one Minister in all France but hath made unto himself a set form, which he useth alwayes, and no other. Now besides what I have already said of the practise of the said Churches, I may produce the testimony of a man of great worth and fame amongst them, the Learned and Eloquent *Monsieur Martel*, Minister in the Church of *Mont-Alban*, and Divinity-Reader in the University; who in a Letter I received from him, about a year agoe, after he had testified his joy for the most happy Restauration of His Majesty, being solicitous also for our Church, hath these very words you read in the margin, which I translate thus; *I wonder to hear that some are found in England that are altogether averse from any set forme of Liturgy to be observed generally one and the same in all the Kingdom. Among us it is nowhere permitted to reject the use of that Liturgy which was made by Calvin, &c.* There will be no other place fitter for what followeth in the same letter.

Miramur autem si (quod fertur) utique reperiantur in Anglia, qui profus abhorreant ab omni exemplari; Liturgiæ forma, quæ una sit & eadem apud omnes in eodem regno. Nobis sanè nullibi par est illius usum abjicere quæ à *Calvino* fuit adornata, &c.

Calvin for imposing of set Forms.

In the Vindication of the answer to the Humble Remonstrance.

Quod ad formam precum & rituum Ec-

clesiasticorum, valde probo ut certa illa exister, à qua Pastoribus discedere in functione sua non liceat, tam ut consulatur quorundam simplicitati & imperitiæ, quàm ut certius ita constet omnium inter se Ecclesiarum consensus; postremo etiam ut obviam eatur desultoriæ quorundam levitati, qui novationes quasdam effecerunt. *Calv. Ep. ad Protect. Angl.*

16. Now both in France, and at Geneva, and likewise in Holland, (where there are also set forms prescribed and alwayes used, notwithstanding the *vel dictante spiritu*, quoted out of the Canons of their National Assemblies, which hath only relation to some peculiar occasions) they do but follow the judgement of Mr. Calvin in this their imposing of set forms. These are his words in his Epistle to the Duke of Somerset, Lord Protector of England in King Edward the 6th.

his Minority; *As touching the form of Prayers and Ceremonies of the Church, I approve very much that it be set, and that*

valde probo ut certa illa exister, à qua Pastoribus discedere in functione sua non liceat, tam ut consulatur quorundam simplicitati & imperitiæ, quàm ut certius ita constet omnium inter se Ecclesiarum consensus; postremo etiam ut obviam eatur desultoriæ quorundam levitati, qui novationes quasdam effecerunt. *Calv. Ep. ad Protect. Angl.*

it be not lawful for the Ministers to recede from it in their function; as well to help the simplicity and unskilfulnesse of some, as that the uniformity of all the severall Congregations may better appear; and finally that the desultory and capricious lightnesse of such as affect novelities may be encountred and stopped. Let the impartial Reader judge now, whether *Smeethymnus* were well informed, when he said, that the Reformed Churches do not bind their Ministers to the use of set forms; and whether he apprehended well the meaning of the Rubrik for the order of Morning prayer upon Sundayes in the French Liturgy, the Author whereof is *Calvin* himself, who doth not think it lawfull for the Ministers to recede from set forms. And if *Calvin* were now living at *Geneva*, and that the King should do him the same honour that he received from the Duke of *Somerset*, what answer doth *Smeethymnus* think that he would make upon the question, *Whether there must be an uniformity in the Church of England, and whether set forms, ought to be prescribed from which it should not be lawful for Ministers to recede in their function?* Specially if he were well informed of what hath passed here among us, since the counsel he gave to the Protector was rejected, and the set forms of Common Prayer abolished. Certainly unless *Calvine* were as much changed from himself, as they who pretend, against all Justice and Reason, to be his followers, are far from being such, he would answer, VALDE PROBO, *I approve it very much:* And, as he saith in the same Epistle, * *Statam esse oportet, &c.* There must be an established form for the celebration of Sacraments, and likewise of Common Prayer, to help the weaknesse of the unskilful, to encounter and to stop the caprices and the desultory levity of the lovers of novelities, and to make an uniformity appear in all Congregations of the Land. Another thing I find in *Calvin*, which sheweth how much he was for imposing and using of set forms. † There was besides the War, a mighty Plague that infested *Germany*, the effects whereof were so sad, that the City and Church of *Geneva*, out of their Christian Charity and tender compassion, resolved to have a solemn day of Humiliation in behalf of that poor Country, to avert Gods wrath from it. Whereupon a set form for the work

* Statam esse oportet Sacramentorum administrationem, publicam item precum formulam, Ibid.

† Quoniam pestis in Germania sæviebat & altera ex parte bellum, feci ut supplicationes extraordinariæ decernerentur. Precationes quibus in iis uterentur conscripsi. *Calv. Epistol. l. p. 585. Edit. Genev.*

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of that day, was made by *Calvin*, to be used by the other Ministers of the Commonwealth, as well as by himself, just in the same manner as is usual in this Church and Kingdom upon like occasions. And here again, judge what opinion *Calvin* would have had of those here among us, who despise such imposed *set Forms* by *lawful Authority*, upon solemn days, and chuse rather to venture upon their pretended gift of Prayer; imposing that upon the Congregation, which they will not have imposed upon themselves.

17. Before I leave honest *Calvin* (for so I suppose I may call him without offence to any man that is not a lover of novelty and deformity in the Church; specially if I pass my word for him, as I do most confidently, that he shall shew himself anon as right for *Episcopacy* as he hath done for *set Forms*, and that he shall give satisfaction for the word supposed by *Smectymnus* to be said by him, namely, against our *Common-Prayer-Book*, and to be a great blemish put upon it.) I must not forget that in his Liturgy he enjoyned, and used himself when he preached, the *Bidding of Prayer*. The Injunction thereof is at the end of the Rubrick, before the Prayer which is always to be said after Morning Sermon, in these words, *When Sermon is ended, the Minister after the exhortations to pray, (which are the same with the Bidding of prayer) shall, &c.* And if any one hath a mind to see how he did use it himself and obey his own Law, let him but look at the end of his Sermons upon *Job*, which are very common, and there he shall find it as I say. There is yet another thing imposed in the Church of *Geneva*, I suppose by *Calvins* Order, or at least his approbation, which I must take notice of here, before I go any farther; and that is, their *proper Psalms*, not only for *Sundays*, but also (which some here would take for gross superstition, for *certain hours* of the day: such a Psalm being appointed to be sung after the Bell hath tolled the first time; such another after it hath tolled twice, &c. and this for Morning and Evening Service.

18. In other Reformed Churches, as in those of the *Palatinate*, of *Hessen*, *Poland*, *Lithuania*, *Hungaria*, *Transylvania*, and indeed in most, they have the *Gospel* and *Epistle of the day*, which

are

The Bidding of
Prayer used by
Calvin.

See the Psalms
in French Mee-
ser printed
for the use of
the Church of
Geneva.

are always read according as they are appointed, in some places at the Communion-Table, as shall be observed; and the Text for the Sermon is usually, and by some alwayes, taken out of them, as thousands of Printed Sermons do clearly testifie. But of this anon more at large.

19. And here I must not forget to impart the information I had of the state of the Church of *Scotland* (before it was troubled by busie men) from a right Reverend Bishop of that Church, the only one whom God hath kept alive until the times of *restoration of all things* (if I may so say, as I think I may, as to things here amongst us) *viz.* That the said Church subscribed to the worship of God, and the rites used in the Church of *England*, as may be seen in an Author by them not to be suspected. And *Knox* in his History hath these words, that Anno 1558. in November, The Lords and Barons professing Christ *Iesus* convened frequently, and concluded these heads.

1. It is thought expedient and ordained, that in all the Parishes of this Realm the Common Prayers be read weekly on Sunday, and other festival days publickly in the Parish Churches, with the Lessons of the Old and New Testament, conform to the order of the Book of Common-Prayer, &c. This was another kind of Reformation then that which was intended by the late *Covenanting Reformators*, and indeed a Reformation according to the example of the best Reformed Churches, as may appear by what hath been said hitherto. Thus much about set Forms and the use of them in general. As for the things of which they consist, and for the manner of using them, they must be considered of in another place. I am now to speak of other particulars in which the Church of *England* and other Reformed Churches have a Conformity.

20. The *Ministers* of *France*, in the Towns where the greatest part are Protestants, and where they may freely appear for what they are (as at *Bergerac* in *Perigori*, *Mont Alban* in *Querci*, *Castres* in *Languedoc*, &c.) never go out of their houses into the open street without a long *Cassock* or narrow *Coat* down to the very ground, and a *Gown* over it, with a *Girdle* upon the *Coat*: And it would be taken very ill if they should appear without this decent apparel. In so much

The Kirk of Scotland used the Book of Common-Prayer at the beginning of Reformation.

Scoti ante aliquot annos, &c cultui & ritibus cum Anglis communibus subscriperunt. Buchanan. l. 19 Chron. p. 232. Edit. Edinb. fol. An. 1582.

Of the Apparel of Ministers.

They wear a Gown and Cassock.

much that not two years ago some of the people of *Mont-Abrin* made it an Article of accusation against one of their Ministers, that he had been seen sometimes in a short Cloak, such as some here in *England* did wear, that they might be conformable (as they pretended) to the Reformed Ministers abroad; though the truth is, that he never left wearing his Gown and Coat, but when he was going into the Country, or when he came thence into the Town: For the party is a person of more worth, and of better judgment then to have been a Non-conformist out of any superstition. But however the accusation against him was prosecuted as far as to their last *National Assembly* held at *Loudun*, about two years ago. In *Hungaria* and *Transylvania* Ministers never go abroad without their long Cloak and Cassock, just as here. In other Reformed Churches they wear commonly either a long Cloak, as in *Germany*; or a Gown and a long Cap, as at *Basil* in *Switzerland*; that they may be distinguished from men of other professions; And if the Painters be not mistaken, and he that made the Latine verses which are under Master *Calvin* his Picture, when he did teach both in the Church and in the Divinity School at *Geneva*, he wore always a Gown of the same form with them which the Divines use to wear here in *England*, and withal a Cap; and was never accounted Popish or Superstitious for so doing, except it was once by a foolish woman, of whom he maketh himself the story in one of his Epistles. *The wife of Frumentius* (saith he to his

They wear
Caps.

Calvin wore
always a Gown
and a Cap.

Nuper huc
venit *Frumentius*
uxor. Per
omnes taber-
nas & per om-
nia seculi com-
pita declama-

vit adversus longas vestes. Cum id mihi fuisse indicatum sciret, excusavit se rido-
dendo dixisse, aut nos indecenter vestiri cum magno Ecclesie offendiculo, aut vos fal-
sum docuisse, cum diceretis à longis vestibus dignosci posse falsos Prophetas Cum tam
putidam calumniam refutarem, cepit etiam Spiritui Sancto adscribere quod vobis im-
pegerat. Quid sibi vult, dicebat, locus ille Evangelii? Venient ad vos in longis vestibus.
Respondi, me nescire ubi esset illa sententia, nisi forte inveniretur in Evangelio Mani-
chæorum. Sic enim extat locus Luk. 20. 45. Cavete à Scribis, qui volunt ambulare in stolis.
Non autem, venient ad vos, &c. quod ex Matth. 7. interpolaverat. Cum sentiret se
urgeti, conquesta est de nostra tyrannide, quod non cuivis liceret quidvis garrire. *Cal-*
vini Favello, p. 83.

of the Church; or that you teach falsely, when you say that the false Prophets might be known by their long Cloaths. When I confuted so base a calumny, she began to ascribe unto the Holy Ghost what she had attributed unto you. What is the meaning (said she) of that place of the Gospel? They shall come unto you in long Habits. I answered that I knew not where that sentence was, unless peradventure it were to be found in the Gospel of the Manicheans: For so is that rendred by them, Luk, 20. 45. Take heed of the Scribes which love to walk in long Robes. And not, they shall come to you, &c. according to this Womans interpolation, out of Matth. 7. When she felt her self pressed, she did complain of our Tyranny, because every body was not permitted to prate foolishly, and babble any thing as they pleased. We may see by these words of what brood that woman was; what the judgment of Calvin was of such as find fault with the decent apparel of Church-men; and how groundless their complaints be, when they call Tyranny the most reasonable and moderate ways used by their Superiors to instruct, and to bring them to a right understanding of those things which agree not with their fancy. But this only upon the occasion offered. Now to proceed.

21. In all the Reformed Churches of France (except perhaps in some poor Country or persecuted Church) the Ministers leave their ordinary apparel, and take a Gown, and in some places a Gown and Cassock, when they are to officiate. They do the like at Geneva. And at Charenton, where there must be four Ministers to distribute the Communion, whereas there are but two that preach, the two others put on their Gowns upon that occasion and for that service. They do the like at Roan, at Caen, and, I suppose, in all other Churches where there are many Ministers. But I speak only of what I have seen and practised my self. For what do I make this observation? to shew that the Reformed Churches abroad do not count it superstition for Ministers to change their ordinary apparel, and to take another more decent, when they are to perform Divine Service. Nay in Aquitain, when there is a burial, the Minister must take his Gown: And when a Minister is buried, the neighbour Ministers that be present, must

At Geneva and in France the Ministers leave their ordinary Apparel, and take other Vestments, when they perform Divine Service.

must all have their Gowns, if Gowns can conveniently be had. Now this changing of apparel for Divine Service is the very same thing for which the Church of *England* is by some men reputed Popish and Superstitious, when she will have her Ministers to wear *Surplices* upon the same occasions. For I hope that the pretended Popery and Superstition is not in the colour of the apparel, but in the changing of it. Of which Popery and Superstition the French Reformed Ministers are as guilty as the Protestant Ministers of the Church of *England*. I am not ignorant that some say that Ministers should not wear white, because the Romish Priests use to wear that colour and abuse it, when they say their *Mass*. But do not they wear *black* also? Are there not *black Fryers* as well as *white*? and do they not abuse *black* in their *Monastick* life?

*Surplices used
by Reformed
Ministers at
the time of Di-
vine Service.*

22. If this do not satisfie, we must find out some of the best Reformed Churches which have thought it no Superstition for their Ministers to wear a *white Surplice* when occasion is offered. We find this gentle and rational and accommodable disposition in the Ministers of three several Reformed Churches. Those are the Protestants called *Fratres Bohemi*, the Protestants of *Poland*, and those of the great Dukedom of *Lithuania*. When the Ministers of any of these Churches had occasion to preach in the Churches of the Augustan Confession, where white *Surplices* were used, for then and upon the like occasions the Ministers as well as other members of the said *Refor. Churches*, were all to conform to the Rites & Ceremonies of the *Lutherans*, as likewise the *Lutherans* were to conform to them upon the same occasions, according to the agreement made among them at * *Sandomir* in their general Assembly. And so they did for a long time, as long as they were wise enough to keep the said happy agreement. By which condescension they shewed that they were wiser then to scruple at *Colour*, and to be offended at *white* (which is the colour in which Angels and Saints of Heaven are represented in Scripture) rather then at *black*, against which it might be alledged by contentious men, that it is the colour of *darkness*, and of the Children and the Prince thereof. The Ministers of the
Re.

* *Vid. Confens.
Sandomir.*

Reformed Churches which are in other places amongst the *Lutherans* in *Prussia*, as at *Dantzick*, *Thoren*, *Elbing*, and elsewhere, do the like at this day upon occasions; which are oftner, they in some of these places preaching commonly in the same Churches with the *Lutherans*, and to the same Congregation consisting of men of both persuasions; and where the Reformed have their Churches by themselves, when any of them are buried in those Churches which are the *Lutherans*, they conform to them; and their Ministers put on the *white Surplices* when they preach the Funeral or other Sermons; none of them ever scrupling at it, no more than at the *Candlesticks*, *Candles* and *Tapers* which are lighted upon their Altars in the time of Divine Service; though they do not light them when they are alone by themselves, the *Lutherans* not requiring it of them.

23. The Protestant Churches of *Switzerland* keep all the days which the Church of *England* hath set apart for commemoration of the mysteries of our Redemption through Christ, viz. the *Nativity*, *Circumcision*, *Passion*, *Resurrection*, *Ascension*, and the *sending of the Holy Ghost*. The shops are shut upon those days; no manner of work is done publickly in them; all the people are to go to Church; Sermons are made upon the day, to instruct the Congregation about the mystery then commemorated. In *Holland* they keep not only the dayes of the *Nativity*, *Resurrection*, and *Pentecost*, but also the next day following; besides the *Circumcision*, and *Ascension*. These are the words of the Synod of *Dort*; *The Churches shall observe, besides Sundays, the dayes of the Nativity, Easter, and Whitsunday, and the day next following. And because that in most of the Towns and Provinces of the Low-Countries the days of Circumcision and Ascension are kept, the Ministers of such places as have not yet this custom, shall make their addresses to the Magistrate, to the end they conform themselves to the use of the other Churches.*

Of Holy days.

Les Eglises observeront outre les jours de Dimanche, les jours de Noel, Pasque, & Pentecoste, avec le jour ensuiuant, & pource qu'en la plus part des villes & Provinces du Pays Bas on observe le jour de la Circoncision & Ascension de Jesus Christ, les Ministres es lieux ou cest usage n'est point encore, travailleront à l'endroit de leur Magistat a ce qu'ils se conforment à la coustume des autres Eglises. L'ordre Ecclesiastique des Egl. Rif. des Pays Bas tant de l'une que de l'autre langue, conclu au Syn. Nat. de Dordrecht 1618. & 1619: Article 67.

24. The like is done in other Reformed Churches, in *Germany, Hungaria* and *Transylvania*. In them of *Hessen* the feasts of the *Nativity, Easter, and Whitsunday* are kept three days very strictly. They have *two Sermons* upon those dayes, except the last, in which they have but one in the morning, and *Prayers* in the *afternoon*. And *Hymns proper* for the days are sung in most of the said Churches. The Reformed Churches of the great Dukedom of *Lithuania*, which are very numerous, and those of *Minor Polonia*, as well as the *Fratres Bohemi*, and others in *Major Polonia*, as likewise those of *Moravia*, have other *Holy days* besides, for commemoration of the *blessed Virgin* and of the holy *Apostles* and other *Saints* and *Martyrs*. They have one also for commemoration of *all the Saints*. All which dayes they keep after the same manner that they are kept here in *England*, according to the *Ecclesiastical constitutions* and common use of the Church. These are the words of the Churches of *Bohemia* and *Moravia* upon this matter; * *Moreover the commemoration of Saints is celebrated, as of the most blessed Virgin, of the Apostles, as also of others, but specially of them whom the Scripture doth mention.*

25. In *France* the Protestants meet usually upon all the said days, but never fail upon the days of the *Nativity, Circumcision, &c.* There are many *Sermons* in Print made by their Ministers upon those days. And though at *Geneva* the said days be not observed, yet they are not against the keeping of them in the manner aforesaid, having subscribed the general *Helvetick Confession*, which hath these words upon this subject, which I conceive will not be amiss here, though it be not altogether their proper place; *Every Church chuseth for her self a certain set time for Common-Prayers, &c. And it is not lawful for any man to overthrow at his pleasure this*

The famous Dallæus hath set forth two Volums of Sermons for those days.

Deligit quævis Ecclesia sibi tempus certum ad pre-

ces publicas, &c. Non licet autem cuivis Ecclesiæ Ordinationem hanc convellere. Ac nisi otium justum concedatur Religionis externæ exercitio, abstrahuntur certè ab eo negotiis suis homines. Unde videmus in Ecclesiis vetustis non tantùm certas fuisse horas in septimana constitutas cœtibus, sed ipsam diem Dominicam, ab ipsis Apostolorum temporibus, iisdem sacroque otio fuisse consecratam, &c. Præterea, si Ecclesiæ pro Christiana libertate memoriam Dominicæ Nativitatis, Circumcisionis, Passionis, & Resurrectionis, Ascensionis item in cœlum, & Missionis Sancti Spiritus in Discipulos, Religiose celebrent, maximopere approbamus.

order

Order of the Church. And unless a just cessation of work be granted for the exercise of Religion in outward things, it is certain that men are diverted from it by their private busineses. Hence it is that we see in the anc. ent Churches that there was not only certain set hours in the week for their meetings, but that the Lords day it self was from the very times of the Apostles consecrated to the same meetings, and to a holy cessation of work, &c. Besides, if the Churches using their Christian liberty do religiously celebrate the commemoration of the Lords Nativity, Circumcision, Passion, and Resurrection, also of his Ascension into Heaven, and of the sending of the Holy Ghost upon his Disciples: We do approve of it exceedingly. And after they have rejected the abuses of the other holy days of the Church of Rome, they add this caution; *The mean while we confess that it is not without profit that the memory of the Saints is commended in Sermons unto the people, and that the holy examples of the Saints are propounded unto all, in their* FIT PLACE and PROPER TIME. I will shew hereafter Calvin's dislike of the abrogation of holy days at Geneva. I might cite here also other confessions to the same purpose: but when I have cited this, I have cited them all in a manner, this confession, though it beareth but the name of the *Helvetick Churches*, having been subscribed not only by the Ministers of Switzerland, and the *Grisons*, with other their *Confederates*, but also by those of the Churches of *Poland, Lithuania, Hungaria, and Geneva*; Nay, and of *Scotland* it self in the year 1566. The ministers of that Church being then of another judgement, and of a temper far different from that their successors have shewed of late years.

26. That there is no Reformed Church but doth Fast some time or other, I think it not questioned. But set Fasts I find also in the Churches of *Poland*, and in the *Bohemian* and *Lithuanian* Churches likewise. Every Friday in the week is commonly kept fasting among them all the year long. They have also the *Jejunia quatuor temporum*, the *Ember weeks*. The fifteenth Canon of the general Assembly of the said Churches held at *Thoren* in the year 1595. runneth thus; We do observe that it is most necessary that we altogether unanimously in all our evangelical Churches, ON CERTAIN SET TIMES

Interim fatenur, non inutiliter Sanctorum memoriam suo loco & tempore, in sacris concionibus populo commendari, & omnibus Sancta exempla Sanctorum imitanda proponi; Confess. Helvet. c. 14. Geneva.

See the Collection of Confessions Printed at Geneva.

Of Fasting-days.

Set Fasts.

Fridayes.

Ember-weeks.

Ani-madver-ti-mus rem esse apprimè necessariam ut iram Dei publicis precibus cum Je-juniis & maceratione corporum in conspectu Domini concorderet omnes

AND DAYES, endeavour to appease the wrath of God by publick Prayers, with fasting and maceration of our bodies in the presence of the Lord. And now, that we look not out new times for this, we dedicate four times a year, the accustomed days, which they call commonly Ember weeks, to these Fastings and publick Prayers. They have likewise more frequent Fasting and * preaching in the time of Lent, and specially the week immediately before Easter, to prepare themselves for the more worthy receiving of the Lords Supper.

in omnibus Ecclesiis nostris Evangelicis, temporibus & diebus certis placare studeamus. Ut verò ab hac rem nova non quaeramus tempora, dies consuetos, quos vulgò, Angaria vocant, hujusmodi Je-juniis & precibus publicis, quater in anno dicamus. Harm. Confess. Edit. Genev. * Ratio Discipl. Fratr. Bohem. cap. 3.

Of Churches.

27. The aforementioned confession of the Helvetian Churches hath these words about places to meet for Gods service; Let there be places for the faithful to meet, comely and in every respect commodious for the Church of God; let there be great large Rooms or Churches. In Holland, in Germany, in Switzerland, at Geneva, and other Countries and Cities where the Magistrates have embraced the Reformed Religion, they have kept their old Churches, & keep them still, in the same manner as in the time of Popery, except only the Images of carved work of Gold, Silver, Bras, Stone, & Wood, or flat Pictures against the wals, which they have taken down or defac'd. And as for historical Pictures in glafs windows, Geneva hath preserv'd hitherto the very same that they had of old, though they have not thought fit to make any new ones since the Reformation.

Sint autem loca in quibus coeant fideles, honesta, & Ecclesie Dei per omnia commoda, & des amplæ aut Tempia; Helvetic. Confess. cap. 22.

Historical Pictures in the Glafs-windows at Geneva. Crosses on Churches.

28. Neither have the Crosses been pulled down from the top of Churches, unless perhaps in some popular storm; But, which is worthy of observation, because the Cross is now taken by some among us for a manifest sign of Popery (though it were used in the first, and surely the best age of the Church for the outward badge of Christianity) some of the best Reformed Congregations, have set up Crosses on new-built Churches, as namely on that where the Protestants of the Town of Caen in Normandy use to meet. I might alledge other examples, but that one will suffice, because

cause it is known of so many in this Nation. There are other things beside that shew that the Reformed Churches beyond the Sea are not against the use of the Cross simply for meer signification. It is known that those of *Geneva* make the Christian Religion (in the Embleme thereof which useth to be before their Psalms, and some of their Editions of the Bible) to lean upon a *Cross*. And the question having been propounded unto the National Assembly of the *French* Reformed Churches held at *St. Maixant* in the year 1609. whether those who were maimed in the Wars, and had not wherewith to maintain themselves, might with a good conscience, be entred in those places which the King gave unto such as were reduced to that condition; by which places, much like to them of the Poor Knights of *Windsor*, they ought to wear a *Cross* upon their Cloaks; it was resolved, that they might; and that, notwithstanding the said *Crosses* upon their Cloaks, they should be admitted to the Sacrament.

The use of the Cross for meer signification allowed.

See the Mir-
gent of the Di-
scipline of the
French Reformed Churches
Printed at
Saumar. Ch.
des Regle-
ments.

29. It appears also by the Book of the Rites used among the *Frates Bohemi*, that they have solemn Dedications of Churches, which Ceremony is to be performed with them by the Bishop, in the same manner as with us here in *England*. All the people meet; they begin with a sacred Hymn. The Bishop declareth, First, the end for which the Church is built, viz. to be a *BETHEL*, the house of God, and the gate of Heaven. Secondly, That it is God who sanctifieth all things; wherefore they ought all to call upon him, that he would be pleased to put his name there. Thirdly, Then they all fall down upon their knees, and pray, in imitation of King *Solomon*, 1 *Reg.* 8. Fourthly, An exhortation followeth, with a protestation, that the said place shall never be put to any other use but that of the worship of God. Fifthly, After all this cometh in the Sermon: and when it is finished, there is a Communion. Sixthly, And in the last place, the name of God is called upon for his blessing on all them who shall worship him in the said place. And there is hardly any Reformed Church that doth not use some such solemn prayers in the like case. Those of *France* do, I am sure, though it is not prescribed by their Discipline: The reason where-

Solemn Dedications of Churches.

Ratio Disci-
plinæ Fratr.
Bohem.

of.

The Conformity of other Reformed Churches

of is this doubtless, that the thing is in it self so just and so becoming rational and christian men, that it needeth no Law to impose the same. All the Reformed Churches of *Poland* and *Lithuania* have also a *set form* for Dedication of Churches, as may be seen in the Book of their *Agenda*.

See the Agenda of the said Churches.

30. The *Chancels* in most of the Churches that are used by the Reformed stand as in former times. At *Basil*, in the Cathedral Church, they have their *Fonts* of stone, and use them for the Baptism of Infants, as we do here. They have them and use them alike in the City of *Bremen*; and so in other places. By which we see that they are not of the same judgment with the *Directorians*, who find *Popery* and *Superstition* in the very placing of them.

Fonts.

Direct. of Baptism.

Stone Altars, or Communion Tables.

31. In the said Cathedral Church of *Basil* they have also their *Stone Altar*, or Communion Table, the very same whereon *Mas* was said. In the Cathedral of *Berne* and in that of *Lausane* they have Altars made of black Marble, and in most Country Churches of that *Canton*, if not in all, they are commonly made of a dark blew Stone. They have kept up theirs also in all the Churches of *Hessen* in the same places & in the same ways as before Reformation. They call them in all these places, as likewise at *Bremen*, where they are also made of Stone, by the name *Altars*, without the offence of any other Reformed Church; because it is known of every one that the said name was anciently used promiscuously with that of *holy Table*, for the same thing. They were called by the same name in the *Palatinate* before the troubles of that Country; and so I suppose they are still. The Bohemian Brethren gave them also the same name ever since Reformation.

The name ALTAR, used in Reformed Churches.

Ratio Discipl. Frat. Bohem. de inaugurat. Ministr. n. 5.

It is indifferent which way the Communion-Table standeth.

32. I observe they stand in all the afore said Churches in the same place and the same way; not that I think it of the least moment in what place or which way the Communion-Table standeth, so the publick order of the Church be not violated, or the uniformity broken (which ought to be in every National Church observed as much as possible,) but to shew that some of the *best Reformed Churches beyond the seas* (for such indeed are those I named now) are wiser then to pick a quarrel with the Church of *Rome*, and to shew a spirit

of

of contradiction for such trifles. And I know none that did ever so much as move the question, in what place and which way the Communion-Table ought to stand (so it be seated where the people may hear and see) except the new *Scottish* and *English Presbyterians*. For that which they say commonly, that if it standeth against the wall with the side *East* and *West*, it standeth *Altar-wise*, is out of meer and voluntary ignorance. Let them read the Books both of the *Jews* and of the *Heathens*, who had Altars properly so called, and let them but view the greatest and most renowned Churches that are in the Countries where the Romish Religion is established, where they pretend also to have true Altars, and they will find that it is but a meer fancy grown in their brain I know not how, without any the least ground, to say the Communion-Table standeth *Altar-wise* if it be against the wall, with the side *East* and *West*. For who knoweth not that *David* saith in one of his Psalms, that *he will go round about*, or *compass the Altar of God*; And who hath not read that the Poet likewise speaketh of doing the same thrice? which could not have been effected if the Altars stood against the wall. And as for the Altars in the Churches that acknowledge the Bishop of *Rome* for their supream Head and Governor, that which is the most eminent of them all, *viz.* the great Altar of *Saint Peters* Church in the very City of *Rome*, standeth in such a distance from the wall, that the Priest may easily go about, if credit may be given to several Eye-witnesses from whom I have it. In the *Greek Churches* likewise at this day there is a space left purposely betwixt the Wall and the Altar, that they may go in Procession round about it, as the custom is among them. So that I may say here, not to offend any, but only to speak what is truth, *Dum vitant stulti vitia*, &c. that is to say, That contrary to what is pretended, when the Communion-Table is removed from the Wall and brought into the midst of the Church, it standeth properly *Altar-wise*. And is it not strange that the learned among the Presbyterians, which ought to know this, should keep the simpler sort of their Disciples in so gross an error, to the disturbance of the peace of Gods Church?

The Communion-Table, when in the midst of the Church standeth Altar-wise, and not when it standeth against the wall at the upper end of the Church.

Ter altaria circum.

Let

Let them look how they will be able to answer it: for surely the mistakes of such as ought to be by them instructed do stand chiefly at their door, and it shall be required at their hands. And here, though my design be chiefly to speak matter of *fact*, and not to dispute of the *right* of things, yet by reason this hath been so hotly pursued, I cannot but argue thus upon the matter; That if the Communion-Table must be removed from the Wall in our Church, because in the Church of *Rome* it standeth near to it, supposing it to be so; I say, the Pulpit by the same reason must be removed from the *Pillar*, or from the *Wall*, because it standeth commonly near one of them in the Church of *Rome*, and be placed in the midst of the Church. Nay the very Churches themselves must be pulled down for the same reason, and be built otherwise. For why should the *houses of God* among us, stand like the *Romish Churches*, rather than *Gods Board* like the *Romish Altar*; Why should our Churches remain *Cross-wise* as most Cathedrals are, and also that of *Saint Peters* at *Geneva*, rather than our Communion-Tables *Altar-wise*? If there be reason for one, there is the same for all; and if there be not reason for all, there is reason for neither.

Silver and gilt
Chalices and
Basons for the
Communion.

33. In *France* they have great Silver *Chalices*, in all their great Churches, as at *Charenton*, *Roan*, *Caën*, &c. and Silver *Basons* for the Communion: And in *Princes Chappels* in *Germany* and other parts they have them gilt. They have the *ten Commandments* in *Letters of Gold* upon two great Tables, where they are able to be at the charge of it: And in some places they have also the *Creed* and the *Lords Prayer* in the same manner, conformable to one of the *Constitutions* of the Church of *England* to the same purpose.

They enter re-
verently into
the Church.

* Direct. of the
Assembling of
the congregati-
on: where ado-
ration and pri-
vate Prayers
are forbidden
to all when they
enter into the
Church.

34. In all Reformed Churches men use to enter into the places of publick Worship with their Hats off. In *France* the Women that are persons of quality unmask themselves. And the devoutest sort both of men and women use to *kneele*, and make a short Prayer for Gods blessing on the service they come to perform, before they sit down; Yet the * *Directory* (though it pretendeth conformity with them) prohibiteth these very things, which are likewise used upon the same occasions

35. In some places all the people stand *bear* as long as they are in the Church, as in *Hungaria* and *Transylvania*, where the *Prince* himself useth to be *uncovered*. In others they stand bare only during the *Service*, as at *Geneva*, where they are covered only at *Sermon*. In *Poland* and *Lithuania* they sing, and both read and hear the Scripture *standing*, and they *beat* their *breast* at the end of their Prayers. Every where they use to *kneel* at Prayer; and if all do not kneel when they may conveniently, it is scandalous. It was ordered by the last National Assembly of the Reformed Churches of *France* held at *Londun*, that all should be bare-headed whilest the Office of Baptism is read. Which was not so much a new constitution as the renewing of an old one as may be seen in their Discipline, which will have those censured that shall not *uncover themselves when Sacraments are celebrated*. And although there is too much irreverence in the said Churches both at the administration of Sacraments and at all other holy duties performed in the Congregation, it is well known that it is against the mind of the Ministers, who very often use to reprehend the people for this abuse, and exhort them to behave themselves more reverently in the house of God. By which we may guess what judgement they would make of those of the Presbyterian Congregations, who never kneele, and never uncover their heads, or only a little the top or one side of them, at Prayer; like the fools and *Fansaroons*, who carry their Hats upon one ear. And because this outward reverence is so slighted and almost laught at by some, though great pretenders to Reformation, I think it not amiss to transcribe here at length the very words of the Discipline established in the *French Reformed Churches*, by which may be seen how much they value it; *That irreverence shall be mended which is seen in many when they are present at Common Prayer in the Church, or at their private*

How they be-
have themselves
in the Church.

See the Acts of
that Synod.

Discipl. des
Egl. Ref. de
France c. 10.
art. 2.

On corrigera
l'irreverence
laquelle s'ap-
perçoit en plu-
sieurs, lors-
qu'ils sont pres-
ens aux Pri-
eres publiques ou domestiques, de ne se decouvrir point le chef, & de ne flechir point les genoux, chose qui repugne à la pieté, donne soupçon d'orgueil, & peut scandaliser les bons. Et pourtant les Pasteurs seront avertis, comme aussi les Anciens & chefs de famille, de veiller soigneusement à ce que durant lesdites Prieres, un chacun sans exception, ou accession de personnes, donne par ces marques exterieures tesmoignage de l'humilité de son cœur & de l'hommage qu'il fait à Dieu. *Disc. des Egl. Ref. de France.*

Prayer in the Family; not to uncover their head, and not to bend their knees; a thing which is contrary to piety, giveth suspicion of pride, and may offend the godly. Wherefore the Ministers shall be warned, as likewise the Elders and Heads of Families, to watch carefully, that during the said Prayers every one, without exception or acception of persons, do by these outward signs justify the humility of their hearts, and of that inward homage which they yield unto God.

Reverence had
at the naming
the name of
J E S U S.

See the Pals-
graves Decla-
ration, Loudun
1637.

Morning and
Evening Pray-
ers read every
day of the week
out of the Book
of their set
forms.

The contents of
their Books of
Common Pray^r

See their Litur-
gies and Agen-
da.

36. In the Churches of *Lithuania* and *Polonia*, where they have their Hats on at Sermon, they always put them off at the name of *J E S U S*; and the women, if they be sitting, bow down their head; if they they stand, they make a Curtesie. The Reformed Church of *Bremen* do the like. And the same reverence was used at the naming of that holy name by a great many, though not by all, nor always, before the Wars in the *Palatinate*, and no doubt but they do so still.

37. In *Transylvania* and *Hungaria* they have Prayers twice a day, morning and evening, which are read out of the Book of Common-Prayer all the week long; and upon *Wednesday* and *Friday* they have Sermons besides Prayer. In *Hessen* likewise they have Common Prayers, which are read out of the Book every day of the week about noon-time, without any Sermon or Exposition of Scripture. The like is done in many of the Reformed Churches of *France*. This I observe because I am told it is denied by some; who can have no other reason for this their denial, but perhaps mis-information, or only that they would have it to be so.

38. And now to speak of the things contained in their Books of Common-Prayer. Most have morning and evening Prayer. as the *Hungarian*, *Transylvanian*, *Lithuanian* and *Polonian* Liturgies; also that of *Hessen*, &c. All have, besides the Confession of sins, general Prayers for all the necessities of the Church and members thereof; Prayers for Kings and other Magistrates, and for the Clergy. Many have the *Litany*. They have all of them peculiar Offices in set forms for the administration of Sacraments, and for Matrimony, which are always used. Many have set forms for Confirmation, for Churching of women, for Burial of the dead, for Dedication of Churches:

All which shall be further declared hereafter. They all begin with a *Confession of sins*; and some, as that of the Reformed Churches of *France*, first with a short Prayer for Gods assistance; the *Adjutorium nostrum in nomine Domini*, &c. the same with which the Roman Office beginneth, (and yet they have the good luck not to be accounted Popish for it) and then with on exhortation to confess and acknowledge their sins, in substance like unto that of our Liturgy. The *Absolution* followeth in most. It is wanting in that of the French Reformed Churches. Wherefore in the Church of *Meis*, and some few others about the same City where they use the same Liturgy (though they never meet at any of their Synods, they making a *Classis* which is governed by it self) it hath been thought fit that the Minister, after the *confession of sins*, whilst the people is yet a kneeling, should pronounce the *Absolution* unto all that are penitent: which he doth always accordingly. But indeed it was not *Calvins* fault that the *Absolution* is wanting in the said *Liturgy* of the French Churches, whose Author he is, as was before observed by *Monsieur Martel*. There is none of us, saith he, who doth not acknowledge, that to joyn unto the publick *Confession* (of sins) some signal Promise, by which sinners may be lifted up in hope of Pardon and Reconciliation, is a thing very profitable. And I would have introduced that custom at the beginning: but some fearing it might give offence, because of the novelty, I yielded too easily: so the thing was omitted. And as for this present, it would not be reasonable to bring in here any change; because for the most part they begin to rise, before the end of the *Confession*, Wherefore we are most earnest in desiring, that whilst it is in your power, you use your people to do both, that is, to have the *Absolution* pronounced unto them, and to hear it upon their knees. By which we see that the peevish fear of giving scandal to some unreasonable men, and the irreverence of the people of *Geneva*, were the cause that the *Absolution* is wanting in *Calvins* Liturgy; and no

vitare metuerunt, nimium facilis fui ad cedendum: ita res omissa est. Nunc vero non esset opportunum hic quidquam mutare: quia antequam ad finem Confessionis ventum fuerit, magna pars incipit surgere. Quo magis optamus, dum vobis integrum est, populū vestrū ad utrūq; assuehri. *Calo. Ep. ad quosd. de quibusd. Ritibus. p. 452. Edit. Genev.*

Confessione publicæ adjungere insignem aliquā promissionem, quæ peccatores ad spem veniæ & reconciliationis erigat, nemo nostrum est qui non agnoscat utilissimum esse. Atque ab initio hunc morem inducete volui: sed cum offensionem quidam ex no-

doubt but some such things are the causes of the defects which may be found in those Reformed Churches which are called by his name. In the Churches of the *Palatinate* the Absolution, according to the order commonly used among them before the troubles of that Country, was pronounced upon Communion-days immediately after the *Confession of sins*, that was then made immediately before they received.

The *Palsgraves*
Declaration,
Loudun, 1637.

Lessons appoin-
ted.

Epistles and
Gospels.

The Epistle read
at the Altar.

The three
Creeds.

The Lords prayer
often repeated.

The said forms
are to be seen
at the end of the
Injunctions of
the Synod of
Dort.

The Lords
Prayer said be-
fore and after
meales.

* Vide Corpus
Discipl. of the
Dutch Church
of London.

39. In the Churches of *Hungaria* and *Transylvania* at Morning Service the *Lesson* (for they have but one) is taken out of the Old Testament; and at Evening Prayer out of the New. In *Hessen* they have likewise *proper Lessons* for every day. In *Poland*, *Lithuania*, *Hungaria*, *Transylvania*, and indeed in most Reformed Churches, they have *Gospels* and *Epistles* for every *Sunday* and other *Holy days*; and the Minister is to take his *Text* out of the *Gospel*. In some places, as in *Hessen*, he is to expound the whole Gospel of the day; which is the reason that he doth read it in the *Pulpit*, and not at the *Altar*, which otherwise he would surely do, as well as he doth the *Epistle*. For so is the Order and use of the Reformed Churches of that Princedom, that the Minister who readeth the *Service* goeth from the *Desk* to the *Altar* (for so they call the Communion-Table, as hath been observed before) and there standing and turning his Face to the people, that he may be better heard, he readeth the *Epistle*. The Churches of *Lithuania* and *Poland* have the three *Creeds*, that of the *Apostles*, that which beareth the name of *Athanasius*, and that of *Nice* or *Constantinople*, all which are rehearsed in their fit places.

40. The *Lords Prayer* is the conclusion of all other, and therefore is repeated many times. And so in the Reformed Churches of *France* the Minister doth say it commonly three times over before he cometh down from the *Pulpit*. They do the like in *Holland* and elsewhere. In *Holland* they have been so cautious to have it in every several Office, that they have added it at the end of the *set forms* of Prayer that are used by them upon the admission both of their Ministers and Elders. And it is worthy observation, that they, as well as the *Lutherans*, use to say it * at Meals after their Graces. And so do

do likewise the *Transylvanians* and *Hungarians*. And, good God! what a scandal would it be in all Reformed Churches, beyond the Seas, if their Ministers should quite leave out of their *Service* that most complete and most Divine form of Prayer, as most, if not all, *Directorians* have done for a long time here in *England*! And how hard is it to make those our transmarine Brethren believe that there have been any such men here amongst us, and those the very men that pretended *Conformity* with them!

41. Because I see that exception is taken here at those *Rubricks* of the Book of Common Prayer, by which the Minister is ordered to say some Prayers *standing*, that being in the judgement of some men, either superstitious or impertinent; I would have them take notice that they make the French Reformed Churches guilty of the same superstition and impertinency: The said Churches requiring that the Ministers who ought to use the Ceremony of *Imposition of Hands* upon those that are to be admitted to the Ministry among them, should pray *standing* on that occasion, the new received Minister and the whole Congregation kneeling at the same time.

The Ministers say some Prayers standing.
Et alors lui mettra les mains sur la teste; celui qui prie estant debout, & celui pour lequel il prie à genoux, &c.
D'isc p. des Egl. Ref. de France, ch 1, vrt. 8.

42. In the Churches of *Poland* and *Lithuania* the people useth to stand at the rehearsing of the *Creeds*. And heretofore the *Nobles* did draw their *swords* naked at the same time, to signify that they were ready to use them for the defence of the *Christian Faith*

The people stand at the Creeds;

43. In the said Churches of *Poland* and *Lithuania*, and likewise in them of *Transylvania* and *Hungaria*, the people useth always to say the Prayers *aloud* after the Minister, just as we do in the Church of *England*. Such was also the use of all the Churches of the *Unity* of the *Fratres Bohemi*.

The Prayers said aloud after the Minister.

44. In the aforesaid Churches they often sing their Prayers, and also the *Creeds*. That of the Apostles, and the Lords prayer, is sung likewise in the Churches of *Hessen*. And I am sure that both the *French* and *Dutch* Reformed Churches have them in meeter with musical Notes at the end of their *canantur preces & Symbolum*; Et lectiones cum sacris canticis, distributæ in diebus festis. *Polon. Consens. Sandomir An. 1570. cap. de cœna Dom. i.*

The Lords Prayer and the Creed sung.
In honesta & publica congregatione recitantur aut

The Magnificat, Benedictus, and Nunc Dimittis sung. On chantera en l'Eglise seulement les 150 Pseaumes de David; les X Commandemens; Notre Pere; les XII. Articles de nostre Foy; les Cantiques de Marie, Zacharie, & Simeon. L'ordre Ecclesiastique des Egl. R. f. du Pays Bas tant de l'une que de l'autre longue, Art. LXIX. The Nunc Dimittis sung kneeling. Psalms sung by course.

Book of *Psalms*; though the *French* do not sing them now by reason both the *Rhyme* and the *Language* are some thing course and old. But the *Dutch* sing them still, together with the *Magnificat*, the *Benedictus*, and the *Nunc Dimittis*, according as they are allowed to do by the *National Synod of Dort*. In the Church shall be sung only, saith the Synod, the 150. *Psalms* of David; The *X. Commandments*; Our Father; The *XII. Articles* of our Faith; The *Canticles* of *Mary*, *Zachariah*, and *Simeon*, &c. And it is known of all them who have frequented the *French* Reformed Churches, that they use to sing the *ten Commandments* when they have a *Communion*, and that they fall upon their *knees* when they are at the end, and sing kneeling four verses, which are in effect the same thing with that *short Prayer* we use to say at the same place, *Lord have mercy upon us, and write all these thy Laws in our hearts*; For they run thus;

O Dieu, ton parler d'efficace
 Sonne plus clair que sin alloy
 En nos cœurs imprime la grace
 De t'obeir selon ta loy.

45. They sing also the *Nunc Dimittis* kneeling upon *Communion days*, after they have received. In *Hessen* they have a very peculiar kind of alternation in singing their *Psalms*; which is thus: The *Pracenter* or *Master* of the *Musick* with his *Scholars*, who are like our *Singing-Boys* and *Choristers*, sing out the first verse with all the people; then the *Organs* play the second; and if any follow, it is with so low a voice that they can hardly be heard. The *Musicians* and people sing the third verse as the first, the *Organs* play the fourth as the second; and so all along. What would some people say if the Church of *England* should do the like? The Reformed Church of *Bremen* useth also to sing by course, and that so musically, specially on *Sundays* and great *Festivals*; that but few of the people can joyn with the *Singers*: for *Singers* they have likewise.

46. In *Hessen* when all the *Service* is done, and *Sermon* ended

ended, they sing *Anthems* in consort, not only with *Organs*, but with *loud Instruments* and *Violons* too. I received a Letter very lately of a Minister of *Cassel*, who is Chaplain in Ordinary to the *Landgrave of Hessen*, and constant Preacher at his Highnesses Court both in the *French* and *German* Languages; who writes to me, that at his Installation, there was * *ravishing Musick*, and such, saith he, that if *some* of our *English* had been present at it, (for the Gentleman was in *England* not long since, and knoweth the temper of some in the Nation) they would have taken them all to be *Papists*, though the world knows they are very sound Protestants, and one of the most eminent of those Reformed Churches of *Germany*, which are commonly called *Calvinists*, to distinguish them from those who go under the name of *Lutherans*. At *Berne* they have *Cornets* and *Saquebuts*, which play in their Churches when they sing the *Psalms*. Upon *Festival days* they have also *Trumpets* in *Hungaria* and *Transylvania*, which play at the Church-door. At *Cassel* in *Hessen* upon *Festival days* they sing the *Te Deum* in consort, as it is sung in the Church of *England*. And yet they are counted nevertheless for pure and best Reformed Protestants by all others, who are not so great lovers of *Musick*.

47. As for *Organs*, they have them in most Reformed Churches where they can be at the charges of them; in *Hessen*, as hath been said; in many Churches of *Holland*; though they do not use them every where at their *Service*, but only after *Service* is done. There are also *Organs* at *Basil*, and in other Churches of *Switzerland*; at *Heylberg*, and almost every where in the Reformed Churches of *Germany*, and in other parts where they can have them.

28. In the Churches of *Poland* and *Lithuania* they have, besides *Psalms*, above 300. *Hymns* and *spiritual Songs* for several occasions, which they sing accordingly. The *Veni Sancte Spiritus* is often sung in the said Churches. It was sung likewise in the *Bohemian* Churches at the ordination of Ministers. In the Churches of *Hessen*, and other Reformed Churches of *Germany* and *Switzerland*, they have also divers *Hymns*, most of them made by *Luther*, which they sing on several occasions.

Anthems.
Instruments of Musick used in the Church.

* Son Altesse S. m'ayant fait l'honneur de m'appeller pour estre Ministre de sa Cour, je fus, inst'a' la semaine pass'e: avec une musique ravissante laquelle si quelques uns de vos Anglois eussent entendue, ils auroyent dit que nous sommes tous Papistes ici. M. Fisher in a Letter Dec. 9. 1661.
Organs.

Hymns and spiritual Songs.

The TE DEUM.

49. The *Te Deum* is sung always by most of them on days of solemn thanksgiving. It was sung unanimously at the conclusion of that famous *Assembly* held at *Sandomiria*, An. 1570. which consisted of the *Delegates* of all the Reformed Churches of *Polonia Major & Minor*, of them of *Moravia*, and of them of the great Dukedom of *Lithuania*; where though they followed three several Confessions, viz. the *Helvetick*, the *Bohemian*, and the *Augustan*, it was agreed that they should acknowledge each other for brethren, having but the same Faith. The which that they might the better testify, they all, when they had signed the agreement, being become as it were one Church, and as if they had had but one mouth (as it is expressed in the Acts of the said Assembly) sang the *TE DEUM LAUDAMUS*, which is a Hymn of joy and thanksgiving, before they parted.

Post obsequium, hymnum exultationis & gratiarum actionis, Te

Dum Laudamus, uno ore, una Ecclesia facti omnes, cecinerunt. Vid. Act. Syn. Sandom. 1570. in Harm. Confess.

Collects for the Day.

Collects on the last words of Christ.

50. In the Common-Prayer-Book of the Churches of *Poland & Lithuania* there are *Collects for the Day and for the Hour*; Nay, and for the hours of the day of the *Passion*, for every hour, one; and one likewise upon every one of the last Speeches our Saviour uttered at his death on the Cross, called commonly *Septem verba*, the seven words. For those most pious and most devout Reformed Christians remain that whole day fasting and praying in their Churches.

Exclamatio unanimes voce totius fidelium populus, Amen, post solennes publicas preces aut denunciam benedictionem.

51. In the *Bohemian Churches* the people doth always say *Amen* at the end of the Prayers, in the same manner that we do in the Church of *England*; which custom that it is, neither new, nor superstitious, may appear, say they, out of *1 Cor. 14. 16.* Quod neque novum neque superstitiosum esse, patet ex Apostolo, *1 Cor. 14. 16.* *Comenius Annot. ad Ration. Frat. Bohem. ad pag. 48. Litt. N.*

The Litany.

52. The said Churches have the *great Litany* in form and substance the same with ours; and they usually say it and sing it in the same manner as we do, every *Friday*; and in *Lent* every *Wednesday* besides, and upon other *Fast days*. I said the *great Litany*, because the said *Polish and Lithuanian Churches*

Churches have other *lesser Litanies*, which are used upon other days and occasions. Most of their *Hymns* end with the *Gloria Patri, &c.* And it is sung sometimes alone after Sermons; and likewise the *Regi seculorum, &c.* The *Transylvanians* and *Hungarians* use it also at the end of some of their *Hymnes.*

53. The Reformed Churches of the Confession of *Augsburgh* for the most part use the Cross in *Baptism*, and in other parts of *Divine Service.* As for the other *Reformed Churches*, although they do not use the same, yet they are not enemies to that sign, and they do not repute it superstitious. Those Divines who have been Chaplains to His Majesties Embassadors in *France*, may testify that at *Paris* they have often baptized many Children of the Church of *Charenton* according to all the Rites of the Church of *England.* And the right Reverend Father in God, that eminent Sufferer and Confessor, the most learned and pious Lord Bishop of *Duresme*, Doctor *Cosin*, is a witness of the same above all exception. I have already observed, that before the *Bible* and *Psalms* Printed at *Geneva* for the use of that Church, in the embleme of *Christian Religion*, she is represented leaning upon a Cross; and that in *France* and other parts the Reformed have set up *Crosses* upon their Churches, with the intent doubtless to declare that in those places *Christ crucified* is worshipped, and that they are consecrate to the service of that good God, who died for mankind upon the *Cross.* Let any man judge by this, whether it is likely that such as do not think the Christian Religion sufficiently represented without the figure of a *Cross*, and who set up *Crosses* upon their Churches for a token that they are Christian Churches, should disallow that the sign of the *Cross* be made upon newly baptized Infants, in token that they are Christians, received into the Congregation of Christs flock, and (as it is in the Office of Baptisme) that hereafter they shall not be ashamed to confess the faith of *Christ crucified.* It is known how frequent the use of it is among them who follow the Confession of *Augsburgh*, not only in *Baptism*, but upon other occasions. Nevertheless the National Assembly of the *French* Reformed Churches hath declared,

GLORIA
PATRI.

The sign of the
Cross.

(as was observed before) that *there is no superstition in their worship*. And therefore the Reformed Ministers who live among them in *Prussia*, when they preach in their Churches to a mixt congregation, partly *Lutheran* and partly *Calvinist*, do make sometimes the sign of the Cross with their hand in the aire when they give the blessing to the people, saying, *The Lord be with you*, as well as the *Augustan* Ministers.

Ceremonies significant used in Reformed Churches.

54. But if they do not use the Crosse in Baptisme, they have in most places of *Germany*, in *Poland*, *Lithuania*, *Hungary*, *Transylvania*, and here among our Neighbours of *Holland*, and nearer yet in the Dutch Church of *London*, an other Ceremony of which the *Presbyterians* ought to have as bad an opinion as that of the Crosse, *viz.* the *trina aspersio*, that is, the sprinkling of water thrice, upon the Infants forehead, once at the name of the *Father*, a second time at the name of the *Son*, and the third at the name of the *Holy Ghost*. For their main reasons against the Crosse in Baptisme are these two, as I conceive out of their writings; first, that it is a Ceremony significant: And so is the *Trine asperstion*, having been instituted, and being at this time used in all the aforelaid Churches, to signify the three Persons of the most blessed Trinity. Secondly, they disprove the Cross in Baptisme, because they conceive (though without any ground or reason) that it is an addition unto it: And so are the two last sprinklings of water, which do twice over again that which hath already been done sufficiently the first time; if the Baptisme of this our Church and of the Reformed Churches of *France* which is done at once, be sufficient, as doubtless it is, and is so accounted all the world over. And I am confident that according to the fate of the Church of *England*, to be blamed for doing the same things for which other Churches are not so much as taken notice of, if the *trina aspersio* were used in it, or if she had retained the *trine immersion*, as at the beginning of King *Edward* the 6th. his Reign, it would be counted a great superstition, though nothing is said against other Churches for their using of the same. In the *Polish* and *Lithuanian* Churches the Ministers take the Infants in their arms when they Baptise them.

The Minister taketh in his arms the Infants when he baptiseth them.

55. I find Confirmation used in most of the Reformed Churches, in some with greater, in some with lesser solemnity; and in some with *imposition of hands*, as among the *Fratres Bohemi*, in *Hessen*, in *Poland*, in *Lithuania*, in some *without*. But however it is every where the same in substance, though it hath not every where the same denomination nor the same circumstances. Which it should have had, if *Calvins* judgement had been followed. His words are worthy to be here inserted, as they are to be read in that Master-piece of his, called the *Instruction of Christian Religion*: It was, saith he, *the custom in old time that the Children of Christian parents, when they were grown to the age of adolescence, should be presented to the Bishop, that they might perform that which was required of them who presented themselves to Baptisme when they were men of age. For such did sit among the Catechumenes, till they being rightly instructed in the mysteries of the faith, were able to utter before the Bishop and the people the Confession of their faith. Wherefore such as were baptised in their infancy, because they did not then make a confession of their faith before the Church, at the end of their infancy, or at the beginning of their adolescence, were again presented to the Bishop, and were by him examined according to the Catechisme which they had then in a certain set form. Now that this act, which otherwise was to be with good reason grave and holy, might be had in greater reverence and honour, the Ceremony of imposition of hands was used in it. And so the youth, after the approbation of his faith, was dismissed with a solemn blessing. The Ancients do often mention this custom, &c. Therefore I approve and praise such an imposition of hands, which is used simply*

Confirmation.
Ratio Disci-
plinæ frat-
Bohemæ.
Agenda Ec-
cles. Ref. in di-
tionib. Reg. Pol.

Hic mos olim
fuit ut Chri-
stianorū libe-
ri, postquam
adoleverant,
coram Episco-
po sisterentur:
ut officium
illud imple-
rent, quod ab
iis exigebatur
qui se ad Bap-
tismum adulti
offerebant. Hi
enim inter ca-
techumenos
sedebant, do-
nec ritè fidei
mysteriis in-
stituti, pote-
rant fidei con-
fessionem cor-
am Episcopo

& populo edere. Qui ergò baptismo initati erant Infantes, quia fidei confessione apud Ecclesiam tunc defuncti non erant, sub finem puritatis, aut incunte adolescentia, representabantur iterum à Parentibus, & ab Episcopo examinabantur secundùm formulam catechismi, quàm tunc habebant certam ac communem. Quò autem hæc actio, quæ alioqui gravis sanctæque meritò esse debebat, plus reverentiæ haberet ac dignitatis, Ceremonia quoque adhibebatur manuum impositionis. Ita puer ille fidei sua approbata cum solenni benedictione dimittebatur. Hujus moris sæpe mentionem faciunt veteres — Tale ergò manuum impositionem, quæ simpliciter loco benedictionis fiat laudo, & restitutam hodiè in purum usum velim, &c. *Calv. Instit. lib. 4. c. 19. Sect. 4. de confirm.* Utinam verò morem retineremus quem apud veteres fuisse admonui, &c. *Idem ibid. S. 67. 13.*

The Conformity of the Reformed Churches

as a blessing, and I would that the practice of it were at present restored to its pure use. And after he hath confuted the abuses of the Church of Rome about Confirmation, he addeth, *But would to God that the custom which I said was in use among the Ancients, were by us retained, &c.*

The Communion constantly celebrated at certain set times:

56. The holy Communion is constantly celebrated at certain set times in all Reformed Churches. And they can hardly be perswaded that not only they who reject wholly the Sacraments, or have but a very slender opinion of the use of them, but those also who profess themselves to be Orthodox in this point, have either altogether neglected this holy Ordinance for many yeares in most Parishes of these three Kingdoms, and in both Universities; that of *Oxford* having had no Communion for above twelve yeares; or only admitted some few choice persons to the same, refusing it to all others, though their outward carriage was sober, honest and religious: whereas all the Reformed world over no man that is not a notorious ill-liver, is debarred from that comfort which Christ hath left to his Church, not for those that think themselves perfect and just, but for the sick and weak, as a medicine against their diseases, as Mr. *Calvin* saith very well in the Communion-Service of the Liturgy he compiled. The Reformed Churches beyond the seas are so far from approving the debarring of any, that is not a scandalous person from the Communion under whatsoever pretense, that they use to call to account all such as neglect that holy duty.

Quicumque sacra Communionem & usu cœnæ Dominicæ sine justis causis & sententiâ ministrorum sui non requisitâ abstineat, post tertiam, aut sanè per decursum unius anni, sacrae Communionis neglectiōem, publicè in cœtu aut &c. excommunicetur. *Polon. Consens. Can. 7. Synod. General. Torun. an. 1595.*

The *Polonian* and *Lithuanian* & *Bohemian* Churches excommunicate whosoever is a whole year without receiving the Communion, unless it be by the advice of the Minister and for just causes, as may be seen in the Canons of their General Assembly held at *Thoren* in the year 1595. And *Calvin* was so far from allowing any neglect of the holy Communion, as that he is in nothing more earnest, than in making the use of it as frequent as may be with convenience. *But now*, saith he, (in one of his Epistles wherein he answereth some questions touching Rites

and

and Ceremonies I would be most for a Communion once every moneth: so that the frequent use of it do not breed neglect. For whilst the greater part abstaineth from Communion, the Church is in a manner dissipated. Nevertheless, we had rather that the Church should be invited (to the Communion) every moneth, than only four times a year, as is usual amongst us. When I first came hither, there

was no Communion but three times a year. I was for a Communion each moneth. But when I could not persuade it, I thought it better to bear with the peoples infirmity; than to dispute it with greater obstinacy. Nevertheless I caused it to be written in the publick Records, that this our custom is ill, to the end that posterity may with more ease and freedom mend the same. This is only for once every moneth, but in his Institution of Christian Religion, he would have a Communion at least once every week, for which he sheweth many very good reasons; and having said that it was the practise of the Apostolical Church, as doth appear by the Book of the Acts of the Apostles, where we read that they communed in the Doctrine and Fellowship, and in breaking of bread, and in Prayer, he addeth, that * so it ought altogether to be; no Church Assemblies without the Word, Prayer, Receiving of the Lords Supper and Almes. Confirming this his opinion, besides the practise of the Church of Corinth, by sundry Canons and Constitutions of the Church from time to time, by recommending the frequent receiving of the Communion unto all Godly people, as most conducing to the good and salvation of their souls. And speaking of the custom of receiving but once a year, which prevailed in the Christian Church for a

Jam verò singulis mensibus, etiam celebrari maximè nobis placeret: modo ne usus frequentior negligentiam pariat. Nam dum major pars a communione abstinet quoddam modo dissipatur Ecclesia. Malimus tamen singulis mensibus invitari Ecclesiam, quam quater duntaxat in singulos annos; ut apud nos fieri solet. Quum primum veni, non distribuebatur nisi ter quaterannis mihi placebant singuli menses: sed cum minimè persuaderem, satius visum est populi infirmitati ignoscere quam pertinacius contendere. Curavi tamen referri in acta publica vitiosum esse morem nostrum, ut posteris facilius esset ac liberior correctio. Calvin Epist. l. p. 452. ad quest. De quibusdam Eccles. ritibus.

Septimè & singulis ad minimum hebdomadibus. cal. Insl 4. c. 18. 43. Talem fuisse Ecclesie Apostolicæ usum, Lucas in Actis commemorat. Ib d.

* Sic agendum omnino erat, ut nullus Ecclesie conventus fieret sine verbo, orationibus, participatione

cœnæ & elemosynis: His scilicet constitutionibus volebant sancti viri retinere ac tuere frequentem communionis usum ab ipsis Apostolis traditum quem fidelibus maximè saluarem esse, vulgi autem negligentia sensim obsolescere videbant. *ibid.*

Et sane hæc
consecratio
quæ semel
quotannis
communicare
jubet; certis-
simum est Di-
aboli inven-
tum. *Ibid. n. 46*

long time; he saith, it is *most certainly an invention of the Devil*. What would he have said of those that neglected it for so many years in this Land, and were like to bring it quite out of use, through their neglect, had not Almighty God out of his infinite goodness prevented it, by restoring in his fit time, both *King and Church* unto their just Rights, and so enabling them to redress such things as were put out of order during the late troubles.

The holy Communion received kneeling.

Et procumbentibus interim in genua distribuunt. *Bohem. Confess. A. 1. 13.*

Ne in usu sit sessio ad mensam Domini, &c. hæc ceremonia tantum infidelibus Arianis cum Domino pari solio sese collocantibus propria. *Syn. General. Wlodiawiensis, 1583. Art. 6.*
Mr. Owen, in the Preface of his Book against Socinianism.

Cum itaque Sessio potissimum occasione & malo auspicio illorumque miserimè ex nobis exciderunt, & Dom. quæ nos redemit, abnegarunt, in consuetudinem irrepsit aliquot nostris Ecclesiis, rogamus & hortamus omnes istos cœtus & fratres nostros in Domino ut sessionem commutent in Ceremonias nobis in Ecclesiis Evangelicis per Europam consuetas, scilicet ut administrerur Cœna Domini partibus vel genua flectentibus (cum protestatione contra idolatriam Papistis consuetam) quem utrumque ritum, prout in quibusdam Ecclesiis hæctenus usitatus est, nobis liberum sine scandalo & vituperatione invicem relinquimus & approbamus. *Ubi supra.*

57. As for the manner of receiving the *holy Communion*, it is known that the *Bohemian Churches*, who are the first that Reformed Religion from Popery to true and primitive Christianity above two hundred years agoe, receive it *kneeling* at this day, in that poor remnant of them which God hath been pleased to preserve from utter dissipation. The Ministers *do distribute* the Sacrament, say they in the Confession of their Faith, to the people *being fallen down upon their knees*. And when the said Churches did joyn with those of *Polonia Major* and *Lithuania*, it was unanimously forbidden to receive that blessed Sacrament *sitting*, because (among other reasons) that unmannerly and irreverent gesture was peculiar to those *miscreants* the *Arrians* amongst them, who blaspheming Christ our Lord and Redeemer, and taking him for a *meer man*, did think themselves as good as he, and good enough *to sit with him* at his own Table. And they make this observation (which may be also ours in this Church, if what one sayes be true, as it is very likely, that *there is not a City, a Town, scarce a Village in England*, but hath some of those *miscreant Socinians*) that the custom of *sitting at the Lords Table* was first brought into some of their Churches by those who *most miserably falling from their Communion did renounce the Lord who redeemed them*: wherefore they *intreat and exhort most*

earnestly all their Brethren into whose Congregations it hath crept by the ill example of such Infidels, to forbear the using of the same any longer, and to change it into either of those other two ways of receiving used in the Evangelical Churches of Europe, that is, *Standing* or *Kneeling*. For they did not blame those Churches whose established custom was to receive *standing*, because that is also a respectful gesture, and used with an intent to reverence our blessed Saviour. But those that received *standing* when they were at home, made no scruple at all to receive *kneeling* when they were in those Churches which use that humble and reverent gesture at the Communion. This may appear by what is said at the end of the Acts of the General Assembly of *Cracovia*, Anno 1573. that all the Brethren of the three Confessions, viz. the *Bohemian*, *Augustan*, and *Helvetick*, Superintendents, Seniors, Ministers, &c. did receive together the holy Communion of the body and blood of the Lord with such ceremonies as are used in the Church of *Cracovia*; which being one of those of *Minor Polonia* which joyned themselves with the *Frates Bohemi*, used to receive *kneeling*, and no otherwise. For such was their agreement, to keep the uniformity in every Church of each Confession, that all the Delegates of the Churches of the other Confessions should conform to the Rites and Uses of that Church wherein they should assemble from time to time. I must not omit, that in the Churches of *Transylvania* and *Hungaria* the Minister useth to break the bread when he nameth the breaking of it in the words of the institution of the *Lords Supper*; and that he taketh the Cup likewise at the naming of it at the same time.

§8. In all Reformed Churches *Matrimony* is celebrated in the publick Congregation, and by the Minister. Those that are to be married present themselves before the Minister, who reads unto them that part of the Liturgy which is appointed for that Ceremony, and which is in substance the same with ours. In *Hessen* they marry with a *Ring*; they do the like in *Poland* and *Lithuania*, and other places. And I think all use it in *sponsalibus*. They use it, I am sure, in *France*, in *Germany*, *Switzerland*, *Hungary*, *Transylvania*.

Denique sacrā Synaxi Corpus & Sanguinem Domini simul percipientes iis ceremoniis quas Ecclesia Cracoviensis in usu habet.

Ring in Matrimony.

In

In *Poland* and *Lithuania* the new-married couple, both man and woman, speak after the Minister, and say, *I, such a one do take thee such a one for, &c.* Almost the very same words with our Liturgy. The Minister holdeth their hands joynd together, and doth declare them Husband and Wife in *the name of the Father, of the Sonne, and of the Holy Ghost*; adding these words, *Whom God hath joynd together, let no man put asunder.*

The Churching
of women.
Arenda Ec-
cles. Regni
Polon.

59. The *Churching of Women* is used in the *Hungarian, Polonian, and Lithuanian Churches.* When the Woman who hath brought forth a Child, is able to go abroad, she must go to Church, and kneeling neer the Communion-Table, there publickly give thanks for her Delivery, speaking out the Prayer with the Minister. Which reasonable and Christian-like custom I always saw very much approved of by all them that have but heard of it, though it were not used in their Churches.

The solemn bu-
rial of the dead
with Hymns,
&c.

60. In most of the Reformed Churches in *Hessen, Hungaria, Transylvania, Poland, Lithuania, &c.* they bury their dead with great solemnity. The Minister with Singing-Boys going before the Corps, sing out some proper Hymns from the House to the Grave: They continue the same singing till the party is buried, as also for a time after. In most places they have Funeral Sermons. The *Hungarians* and *Transylvanians* have commonly two or three, one in the House, one out of the House, and one at the Grave. The Protestants of the *Bohemian Churches* used to have but one, and that at the Grave. The like is done in some of the Reformed Churches of *France*, as namely, in *Constantin*, in the Church called *l'Eglise des Vêz*; where by reason of the great number of the Reformed Gentry in those parts, they have more liberty then in other places. There the Minister maketh a short funeral speech. In other places they bury their dead for the most part very late, when it is almost night, and with a very small company, so many as are permitted, and no more: Wherefore they must do what they can, and may not do what they would. And this their sad condition is the cause that they are not conformable in this and in some

other

Cantu deducunt mortuos fideles ad sepulturæ locum ibique funebri concione prorenata, &c. Ratio Discipl. Frat. Bohem.

other things to the rest of the Reformed Christians. An eminent man amongst them writeth to methus upon this very matter, by name *Monsieur Drelincourt*; I am so far from allowing the custom of the Reformed Churches of this Kingdom, where the Ministers are silent at dead mens burials, that I would think it unsufferable, were it not for the condition under which we live. And he addeth, That having perused and carefully examined all that is read and sung according to the *Common-Prayer-Book of the Church of England*, he seeth nothing at all contrary to Piety or pure Doctrine and the service of God. But this onely upon the occasion offered, for there will be a fitter place for it.

61. I had almost forgotten to speak of the *Communion of the sick*; which is used in most Reformed Churches, as in *Hungaria, Transylvania, Poland, Lithuania, Hessen, &c.* when any sick person desireth it, provided (as here with us by the *Rubrick*) that there be a sufficient number of Communicants. *Calvin* was as much as any, for giving this ghostly comfort to them that have occasion to require it. I might quote many places of his Writings to this purpose: but one will suffice for all, and that is an Epistle of his to *Gasper Olevianus* his Kinsman, being an answer upon this matter. There he saith, *That from the nature, end, and use of the Mystery, (viz. of the Lords Supper) he doth conclude rightly, that so great a benefit is not to be denied to such as have been long sick, or are in danger of death: Because it is no small confirmation of our Faith, to receive as it were from Christs own hand, a token by which we are made sure to be accounted for members of his Body, and that we are fed with his Flesh and Blood into hope of Eternal Life. So that the receiving of the Communion enabling us for the spiritual warfare,*

The Communion of the sick. Polon. Consens. Synod. General. Petricov. Concl. s. edit. Genev. Ratio Discipli. Fratr. Bohem. c. 3. n. 6.

Ex natura quidem, sine & usu mysterii probe in hi colligere videor, non esse tanto bono privandos qui vel diuturno morbo laborant, vel de

vita periclitantur. Ad fidei confirmationem valet, tesseram accipere quasi ex Christi manu, qua certiores sumus nos in ejus corpore censer, carne ejus & sanguine Paschi in spem æternæ vitæ. Itaque cœnæ perceptio nos ad obundas spirituales pugnas instruit. Jam si pius quispiam è mundo migrandum sibi videat, quia fieri non potest quin oppugnetur ac vexetur multis tentationibus, merito se arruari cupiet ad sustinendos conflictus. An eripiendum est singulare adjumentum, quo fretus ad lucam alacrius descendat, & victoriâ obtimeat? Jam prohibere quominus liceat profiteri & restatum facere peratis consensum Ecclesia, durum est ac mali exempli, sive quis in lecto diu jaceat, sive morti sit vicinus. Atqui Cœna sanctæ inter Filios Dei unitatis, &c. *Calv. Ep. l.*

if a godly man being upon departing out of this life, and desiring to arm himself against all those temptations wherewith he may be compassed and assaulted, shall he be denied this singular great help through which he will with more chearfulness encounter the enemy, and get the victory over him? Moreover saith he, The Lords Supper being a badge of that Union which is among the Sons of God, it would be very hard, and of very ill example, if one having been long sick in a Bed, or being near death should be hindered from professing and testifying his piety and agreement with the Church. But notwithstanding he was so well grounded in this, he could not prevail so much as to have it used in the Church of Geneva; where he found opposition against many other wholesome things, whereof some have been before observed, as occasion was. And though the French Reformed Churches do not use the same, because they are not permitted to exercise their Religion but in some certaine publick places appointed by their Kings authority, they are so far from condemning our Church, or any other who give that ghostly Comfort to such as desire it, that their Ministers openly declare and profess they would do the like if they were permitted. I will alledge one for all, the same that I cited even now, *Monsieur Drelincourt*, a person very well known by many very useful Books which he hath set forth, all with the approbation of his Collegues the Learned and Worthy Ministers of Charenton: If we were permitted, saith he, to preach at Paris, and there to minister the holy Communion, I am of this persuasion, that it would be a pious and charitable work to give that comfort to those poor sick persons who have kept their Bed for many years, and are not able to go as far as Charenton, which is the place of our ordinary exercises of Religion. This he saith in a Book against a Jesuite, who said, that the Reformed Churches of France did not allow the Communion of the sick.

Que s'il nous estoit permis de prescher à Paris, & d'y administrer la sainte Cene, j'estime que ce seroit une œuvre pieuse & charitable que de donner

cette consolation à de povres malades, qui de puis plusieurs années sont attaches au liect, & ne peuvent aller à Charenton, qui est le lieu de nos exercices ordinaires. *M. Drelinc. en son Eaux Passent Convaincu. An. 10.*

62. Because I see that many here among us, and some of them *Presbyterian Ministers*, make nothing of purchasing and detaining Church-lands; I think it also my duty to let them see the judgement of the Reformed Churches upon the said abuse, which by them is counted no lesse than a *Sacriledge*. In the Conclusions of the General Assembly of the *Bohemian, Polonian and Lithuanian Churches* held at *Petricov*, Anno 1578. you read these words; * *The Lords Patrons ought to restore faithfully unto God, unto the Ministers and uses of the Church, the Tithes and other goods dedicated to Churches, if they mean to have a good Conscience and fame in the house of God.* And the *Helvétique Confession*, which (as I observed before) was subscribed by most Reformed Churches, even by that of *Scotland*, speaketh thus; † *The Church of Christ hath riches bestowed upon her by the munificence of Princes and the liberality of Believers, who have given their means unto the Church. For the Church needeth to have means, and hath had means from ancient times, to sustain the necessary Charges of the Church. Now if the means of the Church through injury of the times, (mark our case) and the boldness, ignorance, and avarice of some, have been abused, let them be reduced anew by pious and wise men to a holy use. For there must be no conniving to an abuse* EXCEEDINGLY SACRILEGIOUS. To these I must adde the Reformed Churches of *France*, which declare as much as any against that sacrilegious abuse. Here followeth one of the Acts of the National Synod of *Figeac*; * *Those of the Religion who have intruded themselves into the possession of the goods which Clergymen were wont to enjoy, shall be exhorted to employ them wholly to pious uses, viz. to the maintenance of Ministers, to help towards the necessities and instruction of Scholars, as being the Semi-*

Alienation and Detention of Church-lands accounted a Sacriledge.

* *Decimas cæteraque bona Templis dicata Domini Patroni debent Deo, Ministris & usibus Ecclesiæ fideliter reddere, si conscientia & fama bonâ in domo Domini frui volunt.*

Conclus. Synod. Petricov.

† *Opes habet Ecclesia Christi ex munificentia Principum ac liberalitate fidelium, qui facultates suas Ecclesiæ donarunt. Opus enim habet Ecclesia facultatibus, & habuit ab antiquo facultates, ad res Ecclesiæ necessarias sustinendas. Si verò opes Ecclesiæ per injuriam temporum & quorundam audaciam, insitiam aut avaritiam translatae sunt in abusum, reducantur à viris piis & prudentibus ad sanctum usum. Neque enim connivendum est ad abusum* *Maximè Sacrilegum. Helvética Confes. c. 28.*

* *Ceux de la Religion qui de leur autorité jouissent des Dîmes que les Ecclesiastiques souloyent lever, seront exhortés de les employer du tout à bons usages, come à l'entre-tien du Ministère, subvention aux necessités & instruction des Ecoliers, come pepiniere de l'Eglise, & non à leur profit particulier, sur peine de estre censurés, jusques à suspension de la Cene, s'ils n'aquiescent à cest avis juste & raisonnable.* *Syn. de Fig. 1579. ar. 24.*

nary of the Church, and not to their private profit, under the penalty of being censured so far as to be debarred from the Communion, if they do not acquiesce to this just and rational advice. At another National Synod it is ordered that the very Tenants of Church-lands, because they usually have them at a low rate, shall contribute a considerable part of their profits towards the charges of the Church, unto which the Revenues of the said Lands do belong, as being naturally settled upon her. How much Calvin was against the Sacrilege that is committed by alienation and unjust detaining of Church Revenues, and how earnest he was to have them restored to their proper and lawful use, may appear by the addresses he made to the Synode at Geneva for this purpose, and by the joy he was transported with, when he learned by a Letter of Farel, that in the County of Neocum, the Church had her goods restored to their proper uses. * *It cannot be expressed, saith he, how great my joy was, to hear that it was granted by your Magistrates, that the Churches Revenues should be reduced to their true use.* Again in another place in his Book of Scandals. † *As for my part saith he, if any have plundered the Churches goods to fill up their purses, I do not excuse them. And our books are expresse witnesses, how much we abhor such Sacriledges.* And again in another Treatise, where he writes of the necessity of Reforming Religion in his time, granting that there was some abuses committed by some Protestant Princes of Germany, who diverted the Revenues of the Church to profane uses; He says frankly * *that he doth not excuse all that is done by them in that particular. But in the contrary that he professeth, it doth displease him to see in some places, that no more care is taken, that the said Revenues be put to such uses only as they are dedicated to.* Adding that all good men do groan with him, because of the same abuses. If so,

La compagnie a juge que les dits termes & autres biens Ecclesiastiques) seront exhortes selon leur devoir de contribuer notable partie de leur gain pour s'avenir aux affaires de l'Eglise, auxquels ce revenu est naturellement affecté. Synod de Vitre 1583. art. 13. des faits partic.

* Quod de bonis Ecclesie in verum usum redigendis à vestris impetratum est, dici non potest quantum lætitia me perfuderit.

Calv. Epist. l. p. 575. † Ego vero, si qui replendis suis crumenis Ecclesie bona prædanti sunt, non excuso. Et libri nostri, quantum abhorreamus ab ejusmodi Sacrilegiis, diserti sunt testæ Calv. lib. de Scandalis p. 876. * Jam quidem testatus sum, nolle me omnia quæ apud nos sunt excusare: quin potius non majorem alicubi rationem haberi, ut in eos tantum usus impendantur Ecclesie redditus, quibus sunt dedicati, mihi displicere profiteor: Mecum etiam id gemunt omnes boni. Calv. de Necessit. Reform. Eccles. p. 453.

how would it have grieved his heart to see, not only the *Souldiers* once more cast lots upon our Saviours *Garmets*, but the *Priests* likewise comply and share with them; some carrying his *Coat* (a Bishoprick) entire away *without renting*? Once more surely he would have said. *Mecum etiam id gemunt omnes boni*. All honest men with me are grieved at it.

63. By what hath been said hitherto, I hope it is clear that the Government and Rites & Ceremonies of the Reformed Church of *England* are not so unknown and unpractised in the Reformed Churches beyond the Seas as was pretended, there being indeed hardly one of her Rites and Ceremonies that is not used in some one Reformed Church or other.

64. But a main point, in which they all and every one agree at full together with her, is that of *Uniformity*. None of them doth intend to prescribe or impose any thing upon other National Churches, as shall appear in the second Section of this Treatise. For they know that it is not necessary that all National Churches should use the same Rites and Ceremonies. And though it is to be wished it might be so, for the greater unity of Christians one with another. Nevertheless, as that Universal Uniformity hath never been yet, it may be counted in a manner a thing of a moral impossibility. But that every National Church ought to have Uniformity within itself, it hath alwayes been the judgement of all sober and wise Christians, and is at this day the good example of all the Reformed Churches in the world, (as much as their condition will bear it) except the now, as to that, yet unhappy Church of *England*. Nay those very men who at this time are so much against Uniformity in this Church, because they do not see themselves in a condition to force all others to conform to them, were as much for it, not very many yeares since, as any of those with whom they are displeased for pressing the same upon them now. Witnessse the Ordinance of the Lords and Commons 3. January 1644. for establishing and observing the Directory in all exercises of the publick Worship of God in every Congregation, Church, Chappel and place of publick Worship within the Kingdom.

dom of England, &c. And the Preface of the said Directory, wherein the Authors acknowledge they have promised Uniformity in Divine Worship in their solemn League and Covenant. And I would it were out of mans memory how they dealt with them who were the then *Non-conformists*, and who would not violate a Law Established by Act of Parliament and confirmed by a long, continued and general practise, and forswear themselves, to comply with the times. Take a view of all the *Canons* and *Ecclesiastical Constitutions* and *Injunctions* of any Reformed Church, and you will find that they are to be obeyed by all and every Member of the said Church, whether Minister or others, every one according to his place and calling. If every Member of this Church would but yield the same obedience to the Rulers thereof, that is yielded to the Rulers of other National Churches by their several Members, we should see in a very short time, through the blessing of the God of Peace and Order, all things quiet and secure with great happinesse in this Nation. For indeed nothing more is by them demanded of any of those whom the *Word of God*, the *Constitutions of this Church*, and the *Lawes of the Land* have put under their subjection. And can the rebe any reason why disobedience, schisme and *Independency* should be suffered in the Church of *England* rather than in any other Reformed Church? I will instance here but in what is done in the Reformed Churches of *France* about the great point of Uniformity, because they are best known here among us. No man is to be ordained a Minister, nor admitted to any other Office in the said Churches, but he must subscribe, besides the publick Confession of their faith, the *Canons* and *Constitutions* agreed upon at *Paris*, Anno 1559. which they call their *Discipline*. Those that shall be chosen Ministers shall subscribe the Confession of Faith which is established amongst us, and the *Ecclesiastical Discipline*, as well in the particular Churches wherein they shall be chosen, as in the *Classis* whither they shall be sent. This is one of the *Injunctions* of the aforesaid *Discipline* upon which the National Synod of *Gap*

Subscription
required.

Ceux qui seront élus
signeront la
Confession de
Foy arrestée
entre nous,
& la Discipline
Ecclesiasti-

que, tant es Eglises ou ils seront élus, qu'es Colloques ou ils seront envoyes. Discipline. Eccl. des Egl. Ref. de France. Chapter 1. des Minist. Article 9.

Anno

Ann 1603. hath these words; *The 9th. Article of the first Chapter of the Discipline shall be carefully observed. And to this end there shall be in all Provincial Synods, and in all Classes and Consistories, a copy as well of the Confession of Faith as of the Discipline Ecclesiastical.* * Whosoever hath perused the Acts of the several National Assemblies held in *France* by the Protestants since the Reformation, may have observed that the Churches of the Principality of *Bearn*, King *Henry* the fourth his Native Country, could never be admitted into the said Assemblies to sit and Vote in them as Members thereof, before they subscribed the observation of their Discipline in all its particulars. Which was yielded to by them but in the year 1631. at the National Synod held at *Charenton*. And yet it is observable, that the aforesaid Churches are in a Country by themselves, which is seldom frequented by the *French*; so that the variety of their Rites and Discipline would have been less subject to offence and disputes. But being they were to constitute one National Church with them, they would have them conform, or leave them to themselves as they were before the Principality of *Bearn* was incorporated to the Kingdom of *France*. In the said Acts also, among many others to the same purpose, there is a very remarkable one to shew how zealous they are to keep Uniformity amongst themselves. For whereas there were a few Churches which did receive the holy Communion sitting, it was ordered by the National Assembly of *St. Maixant*, that the said Churches should conform to the others which use to receive it standing. Nay they presse Uniformity so far, as not to suffer the people to come at once about the Communion-Table, as many as it can hold, though they should receive standing, as it was the use of some Congregations; but will have them all to come one by one: * *To the end, saith the said Synod, that hereafter all the Churches of this Realm may conform each to other in the Administration of the Lords*

L'article 9. de la Discipline sera soigneusement observé Et à ceste fin y aura en tous les Synodes Provinciaux, Colloques et Consistoires, une copie tant de la Confession de Foy que de la Discipline Ecclesiastique.

* *Thes Abbés* are kept in the chiefest Churches of every Provincial Synod as at *Charenton*, *Roan*, *Bois d'aux*, &c. where they are to be seen.

* *Afin que* dorenavent toutes les Eglises de ce Royaume se conformerent en l'administration de la Sainte Cene, les uns sans aucune difference, &c. il est enjoind à tous Pasteurs

de garder la simplicité ordinaire, & s'abstenir de toutes façons nouvelles & particulières, comme, &c. Et aussi la coutume de faire ranger le peuple à Table s'assis ou debout, au lieu de faire passer les fidèles les uns apres les autres, &c. Et les Colloques, & Synodes auront l'oeil sur ceux qui feront autrement pour les ranger à leur devoir par censures convenables. *Synode de St. Maixant, 1609.*

Supper without any difference, &c. it is ordered that all Pastors shall stand to the common simplicity, and shall abstain from all novelties and peculiar wayes, as, &c. and shall give over also the custom to make the people beset the Table round about, either sitting or standing, whereas they are to make them come one after another, &c. And the Classes and Synods shall observe such as shall do otherwise, to order them by censuring them accordingly. Now if it happeneth that self-conceited men move any question about their set forms, rites, &c. to the breaking of Uniformity, they are proceeded against in this manner according to the Discipline of the said Churches: * If one or more should move any debate, to the breaking of the

* Si un ou plusieurs du peuple s'meuvent debar, pour rompre l'union de l'Eglise, sur quelque point de Discipline, ou sur le Formulaire du Catechisme, de l'Administration des Sacraments, ou des

Churches unity, upon any matter of Doctrine or Discipline, or upon any point of the set Form of Catechism, or Administration of Sacraments or Common-Prayer, or the Office for Marriage; and that the private admonition be not a sufficient remedy against that evil;

Prieres Publiques, & de la Benediction du Mariage; & qu'a cela les particulieres admonitions ne puissent suffisamment remedier; le Consistoire du lieu raschera promptement de resoudre & appaiser le tout sans bruit, & avec toute douceur de la Parole de Dieu. Et si les contredisans ne veulent acquiescer, le Consistoire du lieu priera le Colloque de s'assembler en temps & lieu le plus convenable, ayant préalablement fait faire ausdits contredisans promesse expresse & en regist. ée de ne rien semer de leurs opinions en sorte ou maniere quelconque, en attendant la Convention dudit Colloque; sur peine d'estre censures comme Schismatiques; sauf toutefois de conférer avec les Pasteurs & Anciens, s'ils n'ont este enseignes. Et au cas que lesdits contredisans refusent de faire lesdites promesses, ils seront censures comme Rebelles, selon la Discipline. Et le Colloque assemble procedera comme dessus. Et si le'dits contredisans, ayans esté ouïs patiemment, & refuses, demeurent satisfaits, le tout sera enregistré; Sinon le Synode Provincial sera requis de s'assembler, mesme extraordinairement si besoin est, au temps & lieu que ledit Colloque jugera le plus propre, apres la promesse telle que dessus reite. ée par lesdits contredisans. Le Synode assemble avisera préalablement avec bonne & saine deliberation & consideration, de la matiere, des lieux du temps & des personnes, s'il sera expedient que la conference avec lesdits contredisans se face en la presence du peuple a huys ouverts, & qu'on donne audience à quiconque des assistans voudra parler; sans que toute'ois la decision en appartienne à autres qu'aux convoques de la Province, & le tout suivant l'ordre porte par la Discipline. Et alors si lesdits contredisans ne se veulent ranger, ils seront les mesmes promesses que dessus, & seront renvoyes au Synode National, ou ordinaire, ou, si la necessite le requiert, extraordinairement assemble, lequel lesorra en toute sainte liberte. Et la sera faite l'enquete & finale resolution par la Parole de Dieu; à laquelle s'ils refusent d'acquiescer de point en point, & avec expres desaveu de leurs erreurs en registrees, ils seront retenus de l'Eglise. *Discipl. des Eg. R form. de France, Ch. des Consistoires, Art. 31.*

The Consistory of the place shall endeavour to appease all without noise, and with all meekness of the word of God. And if those who contradict be not willing to acquiesce, the Consistory of the place shall pray the Classis to assemble at the fittest time and place, having first required of the gainsayers an express promise, and that recorded, that they shall not in any way or manner whatsoever spread any thing of their opinion, under pain of being censured as Schismatics, save only that they may communicate with the Ministers and Elders, if they have not been instructed. And in case that the said gainsayers refuse to give the said promises, they shall be censured as Rebellious, according to the Discipline. And the Classis being assembled, shall proceed as aforesaid. And if the said gainsayers, being heard patiently, and confuted, remain satisfied, the whole business shall be recorded; otherwise the Provincial Synod shall be required to assemble in extraordinary, if need be, at the time and place that the said Classis shall think fittest, the aforesaid promise being reiterated by the said gainsayers. The Synod being assembled first of all shall advise and consider with mature deliberation about the matter, place, time and persons, whether it shall be convenient the said dispute be had with the said gainsayers before the people openly, and whether any one of them that shall be present, and that have a mind to speak, shall be heard; provided always that no body shall have power to decide but such as are called of the Province, according to the Discipline. And then if the said gainsayers will not be ruled, they shall make anew the same promises as before, and shall be referred to the National Synod ordinarily, or if the case requireth it, extraordinarily assembled, which shall give them a holy and free hearing. And there shall be the full and final resolution on: of the word of God; unto which if they refuse to acquiesce punctually, and with an express renunciation of their errors recorded, they shall be cut off from the Church. Thus the French Reformed Churches usually proceed against the disturbers of their settled Governmen and publick Worship. And so indeed ought to do all National Churches that have a mind to preserve peace and unity among themselves. But though this may seem hard to them who may be concerned in it, yet if they could consider the thing in it self, laying aside all passion and private interest, they would think it most rational and just. For

granting there must be a National Church, whose Representatives ought to have a coactive power against dissenters, (which thing none but *Independents* will deny) either the Church (I mean the whole Assembly of her Representatives) must be brought to yield to the Gain-sayers, though not persuaded by them (which no rational man will grant) or the Gain-sayers, continuing to be such, must be proceeded against according to the *French mode*: Or every body must be left free to himself to do what seemeth good before his own eyes; which is a disorder never to be suffered in *Israel* as long as there is a King in it.

65. The afore-quoted Canon of the French Reformed Churches is made properly for the ordering of Contentious Lay-men, who being supposed to want instruction, and trespass against the Established Lawes of the Church out of ignorance, ought to be taught and dealt gently with, that they may be recalled, if possible, before they be excommunicated. But as for Ministers, nay Elders also, which ought to be understanding and knowing men, when it happeneth that any of them disturbe the peace of the Church, not only about Doctrinals, but likewise about *Church-Government* & the *set forms* of Common Prayer, if they refuse to submit to what is ordered thereupon in the Classical Assembly, (which sometimes consists but of three Ministers) the *Ministers* are forthwith *silenced* without any more adoe, and the Elders suspended from the Function of their Office, by this following Constitution; *A Pastour or an Elder breaking the union of the Church, or raising debate about some point of Doctrine, or of the Discipline by them subscribed, or about the set form of Catechisme, or Administration of Sacraments, or Common Prayer, or the Office for Matrimony, refusing to submit to the determination of the Classical Assembly, shall be thenceforth suspended from his Office, to be further proceeded against at the Provinciall or Nationall Synod.*

Un Pasteur ou Ancien rom-pant l'union de l'eglise, ou esmouvant contention sur quelque point de Doctrine ou de la Discipline qui l'av-

roic souffigne, ou sur le formulaire du Catechisme, ou de l'administration des Sacraments, ou Prieres publiques. & Benediction du Mariage, ne se voulant ranger à ce que le Colloque en aura determiné sera deslors suspendu de sa charge, pour estre procedé plus outre au Synode Provinciall ou National. *Discip. des Egl. Ref. de France, Ch. des Consist. Art. 30.*

66. I must end with these following words of Mr. Calvin, not only because his Authority may be of great force upon some men, but because also that of themselves, though they had any other Author whosoever he were, they are full of good sense and are grounded upon Scripture. There was in a Church of the County of *Neocum*, a certain *Non-conformist* Minister. Calvin was desired to go in person to help them to bring the party to some reason. But his occasions not permitting him to grant them thus far their request, he writeth thus to *Farell* who was among them: * *The mean while I can give the Brethren no other advise but this, that they admonish your Colleague before the Magistrate, that he suffer himself to be ruled. If he continueth obstinately to refuse to do so, let them declare unto the party that they hold him no longer for their Brother, since he overthroweth the common Discipline by his contumacy. This hath been alwayes of force in the Church, as being ordained by the Decrees of ancient Councils, that he who will not subject himself to the Lawes of common Discipline should be deposed from his office. And there is no need here to seek for humane Authority, since the holy Ghost hath pronounced of such, that the Church hath not accustomed to be contentious. Wherefore let them put out such a fellow who despiseth the rights of common Society.* And so they use to do at *Geneva*, where the Magistrates shew great rigour against them that are disobedient to the orders of the Church; insomuch that if any man be so unwise as to despise them, he is openly punished with banishment or otherwise. † *If any one, sayes Calvin, doth obstinately slight the Authority of the Church, unlesse he leaves his contumacy, he is banished by the Senate for a year. And if any one sheweth himself unruly and stubborn, the Senate doth take the cause to himself, and punisheth the party.* And certainly, though as I said before, this may seem hard to offenders and unruly *Independent* spirits, yet thus and no otherwise ought it to be in all Kingdoms, States, Churches and Societies, that will preserve peace and unity within themselves.

Calvins judgement about Non-conformists.

* *Consilium interea fratribus non possum aliud dare, nisi ut Collegam tuum coram Magistratu ammoncant ut se patiatur in ordinem redigi. Quod si pervicaciter recusare iusserit, denunciarent sibi non esse loco fratris qui communem Disciplinam contumacia sua perturbat. Semper hoc in Ecclesia valuit quod veteribus Synodis fuit decretum, ut qui subijci communis Discipline legibus noluerit, munere abdicetur. Neque hinc querenda est hominum auctoritas, cum*

Spiritus Sanctus de talibus pronunciavit: it, Ecclesiam non habere morem contendendi. Valere ergo eum jubeant qui communis societatis jura respuit. *Cal. Farell. p. 12. Edit. Genev. fol. 1* Siquis præfractè Auctoritatem Ecclesiæ spernat, nisi ante elapsum annum à contumacia destiterit, à Senatu in exilium annum ejicitur. Siquis etiam protervius se gerat, Senatus causam suscipit & animadverit. *Calv. Epist. l. p. 311.*

S E C T. II.

That in those things, in which some Reformed Churches beyond the Seas, differ from the Reformed Church of England, they do not pretend she should rather conform to them, then they to her; and that they never desired the abolition of our Church-Government, or of our Book of Common-Prayer, but that they approve of both, and wish we may ever enjoy the benefit of both in peace and quietness.

I. **A**fter I had finished the first Section of this Treatise, there came forth in Print a thing called, *A Petition for Peace, &c.* In which I find that the Authors thereof do still continue to alledge as a main reason, to excuse their opposing *the publick worship of God*, by Law established in the Church of England, That, *the Pastors of most of the Reformed Churches abroad take the conformity with us*, in those things that they themselves dislike and scruple at, *to be a sin*: which is the same, as when they said in their Preface to the *Directory*, that the Book of *Common-Prayer* kept the said Churches from full Communion with us, and us with them. And this they affirm anew, with as much confidence, as if it were not only most true, but most evident, and so out of question, that it needeth not to be proved. For they do not so much as bring any one evidence for it, but only say, that so it is; taking it for a thing granted on all sides, and commonly known of every body. This, without all doubt, will seem very strange to many, to me it doth not: For although the said Assertion be as far from Truth, as Heaven is far from Earth; they have given it out for true so often since the first time, that now it is very likely they take it really to be true; whereas at first they either knew it to be most false, as it is; or (as I am more apt to believe) they delivered it rashly upon mis-information, or upon very light grounds. Now
this

this is the unhappinesse of all such as use themselves to speak an untruth, or venture to affirm any thing rashly; that though at first they are conscious of the Truth, and know very well how things stand, or at least have some doubts about the same, yet notwithstanding, by telling them over and over again to others whom they would deceive, at last they are also deceived themselves. And I am heartily sorry that such a misfortune should befall tender *Consciences*, who profess the love of Truth, and who therefore should be (as I wish they were) sincere lovers of it, when known to them. My work therefore in this *Section*, must be to vindicate the Reformed Churches abroad from this scandalous aspersion, and to bring our deceived Brethren out of their Error in this point, as I hope I have done in the former; by shewing that the said Churches are no *Enemies* (as I have shewed they are no *Strangers*) to our Church-Government and Publick Worship of God.

2. By the Lawes of fair disputation, they should prove what they affirm, and not I what I deny. But though the Negative be not alwayes easie to be proved, I will undertake to make this good. It is said that the Reformed Churches beyond the Seas, take those things in which they differ from the Reformed Church of *England* to be sinful, and that therefore they would have her conform to them. This I deny. And first of all I demand of them that say so, what proof they have for what they thus give out? Can they bring any Article of the *Publick Confession of Faith* of any Reformed Church, whether of the *Bohemians*, or *Poles* and *Lithuanians*: or of *Hungaria* and *Transylvania*, or of the Cities of *Bremen* and *Embsdem*. or of *Hessen*: or the *Palatinae*: or of the *Reformed Churches* that are in the Elector of *Brandenburgh* his Dominions; or in either of the *Silesia's*, or of the Cantons of *Switzerland*: or of *Holland*, *France*, *Geneva*, and the *Grisons*? Can they shew us any of their *Ecclesiastical Injunctions*, or any *Rubrik* of their Books of Common Prayer, or of any other of their *libri Symbolici*; wherein the received opinions of the severall Churches of the afore-named Countries, are contained and made publick to the world; by which it appears that they would have

No d^{ist} of
our Church-
Government or
Publick Wor-
ship of God; in
the Publick Re-
cords of any
Reformed
Church.

have us conform to them, in those things in which we differ from them, as they do themselves one from another, and that they take conformity therein with us to be a sin? If no such thing can be produced out of any publick Record whatsoever, upon what ground do they presume to say, and so to write in so many printed Books, to the great prejudice of Peace and Truth, and of their own Credit and Honesty?

The general silence of the Reformed Churches about those things in which they differ from us, is a sufficient argument that they do not condemn the said things as sinful.

3. This general silence of all the Reformed Churches abroad, is a sufficient argument to vindicate them from that scandalous aspersiō of being Enemies both of the Governments and Rites of the Reformed Church of England. For sure they are not so uncharitable, if they should see us their Brethren in a way of sin, as not to advertise us of it, and to recall and bring us back from it. And if they did so little regard the salvation of our souls as to neglect us wholly; yet knowing that many of their Members come over to us and conform with us, in several parts of this Kingdom, they ought in conscience to forewarne them of our ill wayes; if they are persuaded we have any such, and forbid them to conform and comply with our pretended sins. And where could they have given this necessary *Caveat*, and made this prohibition more fitly and more profitably, than in some of their publick Records, that none might pretend ignorance thereof? No doubt therefore, but that they approve of those things which they no way nor any where condemn, or at least that they do not take them to be sinfull, but hold them to be of themselves simply indifferent, as indeed they are (I speak of outward Rites) and good only in the good use of them; and in reference to the good end for which they are instituted, and to the honouring and obeying (as duty requireth) the lawful Authority by which they are enjoyned and imposed.

4. But although it were enough for me, simply to deny that which is thus affirmed without any the least proof; and that the silence of the Reformed Churches about the things questioned, is sufficient evidence to shew they are not by them condemned; especially having such occasions offered them to speak their mind thereon: Neverthelesse, for their
greater

greater vindication, and for the better satisfaction of us all, I will bring some positive reasons to demonstrate the same.

5. Silent as I have said they are all about these matters, but not only thus. For whensoever any of their Members come over from beyond the Seas to us, and that they are to live in such parts of this Kingdom or City, as that they cannot conveniently go to any of those Stranger Churches, whether *French, Italian, or Dutch* that are amongst us; they tell them that they may, and that they ought to come to our Churches, to be present at our Service, to say *Amen* to our Prayers, to receive the Holy Communion with us, and after our way; and to perform all Church-duties, according to our usual Rites and Ceremonies by Law Established. When they return to their several Countries and Churches, none of them is questioned for having conformed with us. Of this I could produce many hundred witnesses, but I will name only one, who is a man beyond all exception in this matter; and that is Dr. *John Colladon*, one of the Kings Physicians in Ordinary, born in the Town and bred up in the Church of *Geneva*, and known for a sound Protestant, and who had the Honour to congratulate His Majesties most happy Restauration from the City and Church of *Geneva*, and from the Protestant Cantons of *Switzerland*. Enquire of him and he will tell you, that when he came over into *England*, not knowing whether there would be a French Church in those parts of the Kingdom or City, where his occasions might oblige him to settle and abide; before he parted, being not fully informed what the judgement of the Church of *Geneva* was about the Church of *England*, he put this *Query* to the Rulers of his said Church; whether it was lawful for him to joyn with the Church of *England* in Publick Worship, and receive the holy Sacrament according to the usual Rites thereof? It was answered that he might, and that it was not to be questioned. And so he did, and so doth at this very day, and ever did upon occasions all such as have come over, unless they be infected and withdrawn from their own principles, by some of their and our contentious *Semi-Indepcr-*

These of the Reformed Churches beyond the Seas, who come over, joyn with us in our Publick Worship, by the advise of their Pastors.

Neque enim
 horum (Re-
 formatorem)
 in Britannia
 quicquam tui
 qui non I ber-
 ter intereffer
 Sarris V stris
 postquam ali-
 quem Anglici
 se monis sibi
 comparaverat
 usum, & ab
 Episcopalis
 Presbyteris,
 aut etiam ab
 Episcopis ipsis
 si res erret,
 faciam recipe-
 ret Communi-
 onem. Quod &
 mihi aliquo-
 ties non sine
 fructu contig-
 ille p officor,
 dum Londini &
 Oxonii S. Tho-
 ol: g' x dabam
 operam sam.
 Bochartus in
 Ep st ad Cl-
 riss. Morleium.

dependent Brethren here amongst us. This which I say of their joyning and conforming with us in all Church-duties, without any scruple when they are in this Kingdom; is testified many years since by an eminent Witness, *Monsieur Bochart* the famous Minister of *Caën*, in a Printed Letter of his, to that most worthy *Prelate* in all respects, the now *Lord Bishop* of *Worcester*, *Dr. Morley*; where he hath these words in the *Margent*, which I translate thus: *There never were any of our Communion in England, after they attained the understanding of the English Tongue, but did assist willingly at Gods Service in your Churches, and received the holy Communion of the Episcopal Ministers, and also of the Bishops themselves when occasion was offered. This I profess that I have done sometimes my self, not without benefit, when I studied Divinity at London and at Oxford.* And who knoweth not that the famous *Peter du Moulin* did conform in every thing to the Church of England when he was in the *Cathedral Church* of *Canterbury*, whereof he was made *Prebendary* by King *James*. I might adde *Dr. de Laune* Minister of the *Walloons Church* at *Norwich*, who speaking both languages performed often Divine Service in English Congregations, according to the *Book of Common-Prayer* of the *Church of England*. And Reverend *Mr. Calendrin* one of the Ministers of the *Dutch Church* in *London*, and many more who have done the like upon occasions. All this, I trust, is somewhat towards the proving that the *Pastors* of the *Reformed Churches* do not take the conformity with the Church of England to be a *sin*, and I hope the impartial Reader will give more credit to what the said *Pastors* say of themselves, and of the judgment and practice of their own men, and to what he seeth himself that they do, then to what some men talk of them without any ground or colour of reason.

6. But it will be said perhaps (as men are ingenious to deceive themselves) that when those of the Reformed Churches abroad joyn with us here in *England* in our publick worship of God, it is for want of other Congregations with which they might joyn. But this cannot reasonably be excepted against by the instances I now made; not against that of *Monsieur Bochart* who speaks of his joyning with us in the Service

Service of our Church, as well when he was at *London*, where there is a French Church, as when he was at *Oxford* where there is none; nor against those of the others aforesaid: the two last *Doctor de Laune*, and *Master Calandrin*, being ordinary Preachers to two several Congregations, one of *Walloon*s, the other of *Dutch*. There was likewise a *Walloon* Church at *Canterbury* for *Doctor Peter du Moulin* to joyn with. And suppose there had been only such want of other Congregations, what reason had that been for them to joyn with us in a *sinful* worship, if they had thought ours to be such? There can never be any reason to comply with sin. Besides that *Monsieur Bochart* saith, that it is an usual thing for those of the Reformed Churches, when they have attained the knowledge of the English Tongue, to come to our Churches, and that not for want of a better, or out of any constraint, but *libenter, of their own accord, and willingly*.

7. If this doth not satisfie, I adde further, that those of the Reformed Churches beyond the Seas, who understand English, do come in great numbers, and most willingly to our Ambassadors Chappels, in their own Country; they joyn with us in our *Common-Prayer*, they receive the holy Communion with us, with that *reverent gesture* which is used in our Church; and when they have occasion, they bring their *Children* to our *Baptisme*, and are Sureties for them. Of this I call to witness the right Reverend Father in God the *Lord Bishop of Duresme*, and the Learned and truly Pious *Doctor Earles* the Reverend *Dean of Westminster*, and most worthy Clerk of His Majesties Closet, and all others who have served in any of the Kings or the Lord Ambassadors Chappels in *France, Germany, Holland*, or elsewhere. And if their testimonies need to be confirmed by the deposition of other witnesses not at all to be suspected, (though there would be no need of any confirmation of what is testified by persons of such worth, had we to do but with ingenuous and well-meaning men, who were a little less in love with their own errors and prejudicate opinions;) I will here set down what *Monsieur Gaches* Minister of *Charenton*, one of the most eloquent and most zealous Preachers the *French* Reformed

Those of the Ref. Churches abroad, joyn with us in our publick worship in their very Country when there is any Congregation where it is celebrated.

Il y a long
temps que je
Pai leüe (la
Liturgie) &
que j'en ai
esté merveil-
leusement edi-
ficé: Et vostre
grand Prelat
de Duresme
vous peut tes-
moigner que
j'ai assiste
plus d'une fois
au Service
qu'il faisoit au
Palais Royal,
& en l'autre
maison qu'on
leur avoit
donné. Et il
n'y a que peu
de jours que
j'y ai encore
assisté dans la
Maison ou
Myl. de St.
Alban fait au-
jourd'hui ses
exercises. Mr.
Gaches Min. de
Chirenton.

Churches have at this day, and known to be one of the best men living, writes to me in a Letter I received from him in June last. *I read your Liturgy, saith he, a long time since, and I was wonderfully edified with it; and your great Prelate of Duresme may testifie unto you, that I assisted more then once at the Divine Service which he performed in the Palace Royal, and in the other house which was given them. And it is but few dayes since that I was again present at it in that house, where my Lord of Saint Albans hath his Chappel at this day.* If again another confirmation of this be required, I hope I have found one which will prove fully satisfactory, and that is a passage in an Epistle of *Fridericus Spanhemius*, sometimes Preacher and Divinity Reader at Geneva, prefixed to the third Part of his *Dubia Evangelica*, which he dedicates to the late Lord Primate of Ireland, to the Earle of Pembroke, to the Earl of Angus, and to the Earle of Lauderdale, now His Majesties Secretary of State for the Kingdom of Scotland. This Author is so well known for his Piety and Learning, that when I have named him I need say no more: only I would mind them for whom I write, that Dr. *Spanhemius* was Divinity Reader at Geneva, when he spake thus; * *I have given the reasons, most REVEREND PRELATE, and you most Illustrious LORDS, why I thought it fit to prefix your names to this Work, and why I was desirous publickly to testifie, how happy I think my self in the honour of your good affection. I often call to mind those truly fortunate Islands of yours, and that ancient happines, which one would think hath fled to you from all the other places of Europe. This happines is an Appen-*

* *Causas edisserui, Præsul Reverendissime, Comites Illustrissimi, cur Nomina vestra huic operi præscribenda duxerim, & cur publicè profiteri voluerim, quam prolixè mihi de affectu vestro gratuler. Sæpè ego animo repeto verè fortunatas illas Insulas vestras, & felicitatem illam prisicam quæ ex reliquo orbe Euro:æo in vestrum propè modum commigrasse videtur: vestræ illa pietatis Appendix est, quam in Britannia vestra florentem in summi & imi subsellii hominibus ante complures annos summa cum voluptate observavi. Obversatur mihi crebro grata ista Ecclesiarum vestrarum Facies, ista in Publicis Pietatis exercitiis Reverentia, ista attentio, iste vestratium in Dei cultu fervor, iste Magnatum & Privatorem zelus, ista publica simul & domestica pietas, patria genti vestræ virtus, cui geminam frustra poenè alibi quaras, vix certè reperias. Quantum hoc Dei munus sit, in quo alia omnia sita sunt, & à quo expectari debent, illi norunt, qui res suo pretio æstimare solent, & vitæ suæ rationes sæpè cum Deo subducere. Spanhem. in Epist. 3. Part. Dub. Evangel. Geneva.*

dix of that Piety of yours, which with the greatest delight I observed many years since, to flourish in England in men both of the highest and lowest degree. That beauteous Face of your Church doth often represent it self before mine eyes; likewise that Reverence in the publick Worship of God, that attention, that fervour of your countrey-men at Gods Service, that zeal as well of great Persons as private men, that publick piety in the Church, and private devotion in the Family, the proper vertue of your Nation, whose like elsewhere you'll seek almost in vain, and hardly find. How great a blessing of God this is, in which all others are contained, and from which they are all to be expected, those know, who use to value things according to their worth, and call themselves often to an account with God. There is much more in this passage than I have need of now: For whereas I bring it in here onely to shew, that those of the Reformed Churches abroad frequent our Churches, and are willing to be present at our Service, and joyn with us in the publick Worship of God, according as it is performed here in England, he speaks even with admiration of the beauteous Face of our Church, and delights himselfe in the very remembrance of the Reverence used here among us in the publick Worship of God, and doth not stick to say and publish to the whole world, even from Geneva (which the Presbyterians here would make us believe notwithstanding, to be so differently affected to them and to us, as the Kirk of Scotland was during the times of her confusions and distempers) and that * *Bona Superiorum venia*, with the good leave of the Governors thereof, that the publick Piety, that is, the publick Worship of God in the Church of England is matchless, and hath not its like in any other place whatsoever; being the peculiar advantage of this Nation, and of these fortunate Islands, as he calleth them, and as they might truly be, if they pleased, and as I hope in our good God they will be at last.

* *Ibidem*.

8. That some may be found notwithstanding this, and they Ministers perhaps as well as others in the Reformed Churches abroad, who out of a froward, peevish, and superstitious humour (as Ludovicus Capellus saith of the English Presbyterians) or because they are in love with those things to

If it happens that any member of the R. formed Churches abroad speaks against the Ref. Church of England, he is censured for it by their Synods.

which they are accustomed; or that they are mis-informed, knowing only so much of our Church, as is represented unto them by partial hands, and by such as make it their work to *disfigure* us, and to make us odious to our Brethren. That, I say, some may be found in the Reformed Churches abroad, who upon these and the like grounds, or out of some weakness of judgement and distemper of mind, do over-value their own way, even to the vilifying of all others, and think nothing so well as what they are used to, wishing thereupon, that all the world would follow it, I nothing doubt. For there is *ignorance*, *weakness*, and *humour* in other Countries, as well as in *England*. And there is never a National Church in Christendom, wherein there are not some Members that find fault with one thing or other of the Government and publick Worship thereof: whence it is, that every Church hath made Laws very strict against such contentious unquiet Spirits to suppress them, as I have shewed out of the Discipline of the *French* Reformed Churches. But as the peevishness, the fantastical opinions, and rash speeches of such men against the Government and Worship of their own Churches, cannot be imputed to the said Churches which are thereby disturbed; neither ought we in justice and reason to ascribe to any of the Reformed Churches the impertinent and foolish talking of any of their men, if peradventure some be found (which I am confident are very few) that dare speak any thing against the Church of *England*. And this ought we the less to do for that when their Synods have notice given them of such senseless brain-sick fellows, a censure is forthwith passed upon them for their scandalous rashness. Of this their wise and Christian-like proceeding in such cases, I'll bring one instance here, which I trust, will be found to the purpose, and this it is: One Mr. *Coignart* of the Town of *Roan*, first a *Physician*, next a *Lawyer*, then a *Divine*, writ a Book of Controversie against the Church of *Rome*; and because the Book had many good things in't, and that the man was not rich, he had a summe of money allowed him towards the Printing of the same, as the custom is in like cases: When the Work was out in Print, he presented his Petition

to the Synod of the Province, that he might receive the summe of money appointed for him. Whereupon complaint being made of some scandalous expressions of his Book, against the Reformation of the Church of *England*; those whose Office it was to examine Books before they were licensed for the Prefs, were called in question. One of them being present, by name *Monsieur de l'Angle*, President of the Assembly, protested that he advised *Coignart* to take out of his said Book those scandalous expressions against the Church of *England*, and that he gave him Licence to put forth his Book, but upon condition he should do so; which having failed to do, his opinion was, that *Coignart* instead of receiving the summe which formerly was promised him, should be censured by the Synod; which was done accordingly, every one of the Assembly approving and following the Overture made by the Moderator thereof. This happened in the year 1657. When the Church of *England* did lie as it were *dead* and *buried*, and in the apprehension of most men, almost out of hope of a *Resurrection*, which is worthy observation: the Synod was held at *Caën* in *Normandy*, in the house of the afore mentioned *Monsieur Bochart*. I was present at it, being sent thither from My Lord *Duc de la force*, whose Chaplain I was at that time. *Monsieur le Conteur* the now worthy Dean of the Island of *Jersey*, being then one of the Ministers of the Reformed Church of *Caën* was there likewise. We both rejoiced exceedingly to see so much right done to our Church, notwithstanding her low condition, and that so handsomely, so unanimously, in such a juncture of affaires, and with so little ado on our part, that though we were not wanting to our duty in representing the wrong done to our Mother-Church, we were conscious that the whole Assembly, one of the most considerable of all *France*, both for the number and for the worth of the Members thereof, did do nothing in that but what was according to their usuall known Principles, without any the least regard to us.

8. But this is not all, they declare themselves yet farther
in

That the Ministers of the Reformed Churches abroad blame those that refuse to conform to the Reformed Church of England when occasion is offered, and that they hold them for Schismatics, and are scandalized at them.

in behalf of the Church of *England*. For besides, that there is not one word spoken against her in any of their Publick Records; that they joyn with her in the Publick Worship she renders unto God, when they are here among us; That they frequent the Lords Ambassadors Chappels beyond the Seas; That they pass their Censures upon such of their Members as dare to let go in their Printed Books any hard expression against the Reformation of our Church, and that in the time of her lowest condition; Besides all these testifications of their good liking of our *Common-Prayer, Rites,* and other *Customs* used in Publick Worship, according to our Ecclesiastical Injunctions; They express their high dislike of such as are so peevish and weak, to say no more of them at present, as to refuse to joyn with us in Church Duties when occasion is offered, and account them for no lesse then scandalous and schismatical persons. This may be seen by the following Letter of the same Reverend Divine *Monsieur de l'Angle*, one of the Ministers of the Reformed Church of *Roan*, a person of great worth and fame and known integrity; who hath been often Delegate to the National Assemblies of the Reformed Churches of *France*, in the last of which he was one of the *Moderators*, and who hath been likewise several times their *Delegate*, to make their addresses unto the French King in their behalf. The Letter was written to me in *May* last, soon after the French Congregation (now) of the *Savoy*, had submitted to the Government of the Church of *England*, and used the Book of *Common-Prayer*, upon some rumors that were among those of the *Walloons* Church of *London*, as if the Reverend Ministers of *Roan* had been displeas'd at it.

Sir, my honoured Brother,

I Think I have told you by my former Letters that I rejoiced very much at the establishment of the *Anglico-Gallicane* Church that the King your Sovereign hath

Monsieur & tres honoie frere,

Je croy vous avoir tesmoigne par mes dernieres que je m'estois fort ressois de l'establissement que le Roy vostre maistre a fait de l'Eglise *Anglico-Gallicane*, ou il vous a
made

made, wherein his Majesty hath ordered you to be Minister. And I rejoyced specially at the scope of that settlement, viz. To make known to the whole world that Communion which is betwixt us, and that the Reformed Churches of France have not that aversion against the Discipline of the Church of England, which some men report they have. I am certain that my Collegues were of the same mind when I imparted unto them the news of your new established Church, and we are all still of the same judgment. And I marvel that any one dare tell you that I have changed my opinion, and that I do approve of what some give out concerning those of the French Church of London; (and which to say the truth, I cannot believe) that they make difficulty to entertain Communion with you when any occasion is offered. I hold them to be wiser, and better inclin'd to peace then so. They know that the Illustrious Monsieur du Moulin the Father preached before King James, and that he received the Lords Supper at the same time that

establi Pasteur & sur tout dabut qu'on s'y est proposé de faire conoistre a tout le monde la Communion qui est entre nos Eglises & de faire remarquer par la que les Eglises Françoises n'ont point l'averfion qu'on leur attribue pour la Discipline d'Angleterre. Je sai bien que c'est la mesme disposition en laquelle j'ai vû Messieurs mes Collegues quand je leur fis part de cette nouvelle. Et je sai bien qu'eux & moy y perseverons encore, Et je suis fort estonné que l'on vous die que j'aye changé d'avis ni que j'approuve ce que j'apprens de l'Eglise Françoisse de Londres & que pour vous dire vrai, je ne puis croire, qu'ils facent difficulté de communier avec vous quand l'occasion s'en presente. Je les tiens trop sages & trop amateurs de la Paix pour en estre venus la. Ils savent bien que Monsieur du Moulin l'Illustre pere a prêché devant le Roy & communiqué avec lui & ses Evêques pour marquer la conformité de nos Eglises avec les Angloises & que les differences qui se rencontrent entre nous ne sont que comme les diverses couleurs du Hoqueton bigarré de Joseph & qu'en la Doctrine nous convenons absolument. Ils savent bien aussi que feu Mr. Prim-

His.

His Majesty did receive, as also some of the Bishops, to shew the Communion which is betwixt the Church of *England* and our Churches; and that the things we differ in are but as the *many colours of Joseph's coat*, our Doctrine being altogether the same. They know also that Dr. *Primerose* their late Pastor was at the same time one of His Majesties Chaplains. But if those of that Church were now of another mind, the Reformed Churches of *France* are very far from approving of such scandalous proceedings.

rose leur Pasteur estoit en mesme temps Chappelain du Roy. Mais si ces Mrs. estoient maintenant d'un autre sentiment, les Eglises de France sont bien éloignées d'approuver une conduite si scandaleuse.

And Mr. *Primerose* Grand-child to the afore named Dr. *Primerose*, who is at present one of the Ministers of the *Walloons* Church of *London*, is a person of so much worth and honesty, that I am sure he will not deny that he hath heard *Monsieur de l'Angle* say, that if any did refuse Communion with our Congregation, which is now a Member of the Church of *England*, he holds such for no other then *Schismatics*. Before I have done I will shew that he is not alone of that opinion, but that it is the judgement of all understanding men in the Reformed Churches abroad. Now whilest it comes into my mind, for fear I might forget it, I shall hear impart to the Reader what hath passed betwixt the two French Congregations that are within the two Cities of *London* and *Westminster*; not to renew their ancient quarrels one with another, which are now composed; nor to blame either of them; but only that it may be known on what occasion and upon what ground one of them hath submitted to the Pastoral Care of the right Reverend Bishop of *London*,

and

and taken up the use of the Book of *Common-Prayer*; that being also a very considerable Argument to vindicate the Reformed Strangers from the imputation of being enemies, or any way averle to the Church of *England*; and such a one doubtless, as would have hindred all men pretending to be rational and not prejudicate, from giving out so ill reports of them, but such only as think they know better the *things of a man, then the spirit of man which is in him*; and presume to be better informed of the judgement of the Reformed Churches beyond the Seas, than those who were born and bred up in them, and have been Ministers therein.

9. About twenty years since the *Duke of Soubize*, living near the Court, and finding it troublesome, and sometimes unpossible for him, by reason of his infirmities, to go to Church as far as *Thredneedle-street*, where the *Walloons* have their Church, he had commonly a French Sermon preached before him in his own House every Sunday. Thither the French who live in those parts did usually resort, to save themselves the labour and toil of going up so great a way into the City. This they found so commodious, that after the Duke was dead, they resolved to set up a French Church about the *Strand*, and wholly to leave going to that of the City, except such men as continued to pay their usual stipend (as some there were that did) towards the maintenance of their Ministers, and others sometimes upon occasion. But this notwithstanding, those of *London* so highly resented the erecting of that new Church, that ever since they endeavoured by all means possible to pull it down. Their last assault against the same was since the most happy restauration of this Church and Kingdom. For no sooner almost was the King returned, but they made their Addresses to his Majesty, to have the French Congregation of *Westminster* (for so it was called, as being within the Liberties thereof) broken and forbidden ever to Assemble any more thenceforth; giving for reason of this their *humble Petition and earnest Desire*, That the said Congregation was not established by any lawful Authority, and that by their Priviledge, all those of the French Language, wheresoever they lived, in either of the

A whole French Reformed Congregation hath conformed to the Reformed Church of England.

The Reformed Church of England

Cities of *London* or *Westminster*, have but one only place, where they are permitted to assemble for the publick Worship of God in their own Tongue. They of *Westminster* to keep up their Congregation presented their humble suit to His Majesty, that he would be graciously pleased to consider what trouble and toil it would be for them, especially such as had great Families, and young Children, to goe every Sunday to Church at such a distance. The King, all things considered, out of his wonted goodness, found out a way in his Wisdom, to grant them both their requests; by breaking the French Congregation of *Westminster*, according to the desire of those of the *VValloons* Congregation of *London*, as being established indeed without any lawful Authority; and by setting up a new Church under the immediate Jurisdiction of the right Reverend Father in God the Bishop of *London*, wherein Divine Service should be performed in French, according to the Book of *Common-Prayer* by Law established in this Realm; His Majesty being graciously pleased to provide for the maintenance of a Minister, to be therein a constant Preacher; and leaving it to every ones Liberty to joyn with those of the old *VValloons* Congregation of *London*, or to become Members of the new *French* Church of *Westminster*, which is likewise permitted by his Majesties gracious Letter, to adde to that Minister for whom his Majesty is to provide, as many others as by them shall be thought convenient for the advancement of Gods glory and their own edification, provided the said Ministers be presented to the Bishop of *London* for the time being, to be by him Instituted. His Majesties pleasure being thus to them signified, the Ministers and Elders, and the Heads of Families of the said Congregation met to advise together what was to be done: two or three (for I think there were no more) utterly refused to submit; and indeed their carriage had been such during the troubles, that no other thing was to be expected from them. Of the others some few were of a mind that the Ministers and some of the Elders in the name of the whole Congregation should write beyond the Seas, to ask the judgement of the Divines of the Reformed Churches

Churches of *France* and *Geneva*, to know whether they might with a good conscience leave that *Liturgy* they had used hitherto, and take that of the Church of *England*, subjecting themselves to the Bishop of *Londons* Jurisdiction. But they were but few of this mind, and their number became lesse, when they had heard *Monsieur Hierosme* the eldest of their two Ministers, now my Reverend and dear Colleague, a man of an excellent judgement, who was the *Moderator* in that Assembly, and who being well acquainted with the opinion the Reformed Churches of *France* have of the Reformed Church of *England* (having been many years a Minister in one of them before his coming over) represented unto them that they should wrong both themselves and the Churches of *France*, and all other Reformed Churches beyond the Seas, as well as the Church of *England*, to ask such a question, and to doubt of such a thing. Nay, he shewed them further, that such an opportunity being offered to clear the Reformed Churches of *France* of that aspersion which was put upon them by some men, as if they condemned the Church of *England*; it would be taken very ill by all wise men among them, if they should not wipe it off, by entering themselves freely without any more ado into the Communion of the Church of *England*, by that fair door which was opened to them by the Royal hand of His Majesty. So that he, together with the other Minister and the Elders, as also the most part of the Heads of Families unanimously agreed to submit to the Church of *England*, thinking it a great happiness to become in every respect Members of so sound a Body, from which they never accounted themselves strangers, though they differed in some outward things in which the Essence of Religion doth not consist. It was also resolved at the same time, that a good number of the Elders with the Ministers, in the name of all should render their most humble thanks to the Kings most Excellent Majesty for his goodness, and declare that they most willingly submitted. The same were ordered likewise to go in the name of the rest of their brethren, to the right Reverend Father in God the Lord Bishop of *London* to acknowledge him for their

Pastor. All which was performed accordingly.

10. Now because no manner of force was laid upon any, it was left free for such as were not fully satisfied in their judgement, to advise thereupon with whom they pleased, either here or beyond the Seas; who therefore writ to the Consistory of the Reformed Church of *Paris*, and to that of *Geneva*, as also to the Ministers and Elders of *Bordeaux* in *Aquitain*. The *Quere* they put to them was this, Whether they might with a good Conscience become Members of the *French Church* newly erected by the Kings Majesty, wherein Divine Service was to be performed according to the *Liturgie* of the Church of *England*? The Consistory of *Paris* made no answer, partly for the same Reason for which Mr. *Hierosme* would not have had that *Quere* put to them, in the name of the whole Congregation, *viz.* That there is no question to be made of such a thing; all the world knowing that the French Reformed Churches ever since Reformation, have been very careful to entertain Communion and good correspondence with the Church of *England*; partly because if such a Question were to be debated and decided anew, it would have been counted a great presumption for the Ministers of one single Church, be it never so considerable, and be they never so many, or so learned, to take upon themselves a business of so high concernment. But that these men might be brought out of that uncertainty and doubt wherein they seemed to be, such of the Ministers as were acquainted with them, returned this answer for their satisfaction, That they ought not to *make any scruple to submit to the Order of our Church*. This information I have from *Monsieur Drelincourt*, one of the said Ministers; who addeth further in his Letter, that *he praiseth God*, that notwithstanding the endeavours of the *Walloons* Church of *London*, to pull down the *French Church* of *Westminster*, *She doth yet subsist by the Goodness and Liberality of the King*. *Monsieur Gaches* another of the Ministers, having received of Mr. *Hierosme* an account of what passed in this new establishment, & of the reasons for which he so freely submitted to the Church of *England* without taking any counsel of any beyond the Seas,

Seas, he doth approve of this action of his, and saith, that he is much edified thereby; *Vos sentiments de charité & de pax m'edifient beaucoup*, saith he, this charitable and pacifique mind of yours is much edifying to me. And he is so far from advising any to forbear going to this new established Church, because of the form of publick Worship which is used therein, different from that which was used in it before, that he would have them of the *Walloons* Church that keep their former way, to come sometimes and be present at our Service, and receive the Lords Supper with us, to shew that they are not contrary to our way, though they use another. *Si l'on vous voyoit vivre en une estroite intelligence, que vous assistassies quelquefois au Sermon & a la Communion de nos freres de Londres, & qu'eux a leur tour assistassent a vos Sermons & a vostre Communion, cela produiroit le plus bel effet du monde.* Wherein he giveth the same counsel which he useth himself upon occasions, as I shewed before out of another Letter. But I conceive that I cannot better let the world know how the setting up of this *French Church* after the way of the *Church of England*, was taken by all those of the Reformed Church of *Paris*, as well Ministers as others, then by inserting here the following Letter all at length in both Languages, advising all them that understand *French*, to read onely the Original, and not my poor Translation, through which, though true and faithful, it receiveth certainly great disadvantage. The Letter is from a person of the other Sex, the most Illustrious *Princess* of *TURENNE*, a person so well known for those eminent endowments of all *moral* and *intellectual* Vertues, true *godliness*, and fervent *zeal* to the Protestant Religion, wherewith God hath adorned her, that when I have named her Highness, I have said all. Onely I must adde this, that though I have had many experiences of her Highnesses Charity, during the time I had the honour to be Chaplain to her Highnesses's Father, my Lord *Duke de la Force* his Grace, yet I know that I trespasse so much against her incomparable Modesty, that I may justly feare her high displeasure for putting thus her Highness in Print. Neverthelesse I must venture it, because as she her self

acknow-

acknowledgeth, *The Publick Good must ever carry it before Private Interest.*

I Have received almost at the same time both your Letters, by which I am informed of the setting up of your new French Church, whereof I heard nothing before. I was very sorry that I could not steal a moment to congratulate you there upon Saturday last, as I did most earnestly desire to doe; And though I have scarce any time to spare this morning, I think it better to scribble in haste these few lines, than to keep any longer to my self the joy that I have for it; yet you know that it is a joy tempered with regret, and that I take enough to heart my Fathers and my Mothers interest, to be sensibly affected with the losse that their family will sustain by being deprived of a Pastor so dearly beloved, and so much honoured of them. But because the Publick interest must carry it before that which is particular, and that the interest of the house of God, must go before that of our private houses, I confesse my sorrow doth cease, when I consider

J' Ay receu Monsieur, presque *J'en mesme temps vos deux Lettres qui m'apprennent vostre nouvel establissement. Je n'en avois rien appris que ce que vous m'en avés mandé j'en tous les regrets du monde de ne pouvoir samedy dérober un moment pour vous en feliciter comme j'en avois une envie impatiente, & quoy que j'aye bien peu de temps ce matin j'ayme mieux vous en escrire avec precipitation quelques lignes barbouillées que de tarder davantage avous en tesmoigner ma joye. Vous scavez bien pourtant que c'est une joye meslée de regret, & que les Interests de mon Pere & de Mere me sont asses a coeur pour ne pouvoir sans douleur, voir perdre a leur maison un Pasteur qui y estoit si chèrement aymé & honoré. Mais parce qu'il faut que l'interest publicq l'emporte pardessus le particulier, & celui de la Maison de Dieu par dessus celuy des nostres, j'avoüe que mon deplaisir s'evanout lors que je pense a l'utilité de cet establissement, & que je considere que c'est multiplier chez vous les Eglises de nostre langue, & faire voir que si les disciplines des deux Roy-*

the advantages of this establishment, and that it is not only a multiplying of the Churches of our language amongst you; but likewise an evidence, that if the Disciplines of these two Kingdoms differ in some things, it is by reason of the difference of our conditions and not of our persuasions; and that we all agree in this, that for things external, whereof our Lord hath left the disposal to his Church, she may vary them as times and places do require, and according to the wisdom of those to whom God hath entrusted the Government thereof. And that in such things private persons have nothing to do, but to submit and subject themselves with great Docibleness and Humility to the order of their Superiours, and to such customes as are received and established, in the Orthodox Congregations of the countries where they live. I ever longed to see London, and to be an eye witness of the wonders that God hath wrought in it of late, for which we have praised his name here. But I must confess I do wish it more then

aumes ont quelques differences, elles viennent de la difference de nos conditions. & non pas de celle de nos opinions & que nous sommes tous d'accord que pour ces choses exterieures dont nostre Seigneur a laissé la disposition a Son Eglise, elle peut les varier selon l'exigence des lieux & des temps conformement a la prudence de ceux que Dieu a commis pour sa conduite, & qu'en cela les fideles particuliers n'ont qu'a se soumettre & a s'assuetir avec grande docilité & humilité aux ordres de leurs Superieures & aux custumes receues & estables dans les assemblées Orthodoxes des lieux ou ilz font leur demeure. J'avois de tout temps grande envie de voir Londres, & d'estre témoin oculaire des merveilles que Dieu y a faites depuis quelque temps & dont nous l'avons loué d'icy, mais il faut que j'avoue que j'en auray plus d'envie que jamais, apresent que je pourrois en ma langue dire Amen a vos actions de graces & aux Saintes prieres de vostre Excellente Liturgie, & respondre a vostre Litanie que je dis souvent seule dans mon cabinet, n'ayant pas la commodité de la pouvoir dire icy dans une assemblée publique. Je suis ravi que vous fassiez reimprimer ce beau

ever I did, now that I may say *Amen* in my own language, to your Thanksgivings, and to the *holy Prayers* of your excellent *Lurgy*, and answer in your congregation to your *Letany*, which I do say often by my selfe in my closet, there being here no publick congregation where I may say it. I do extremely rejoice that you take the care to have that good Book newly printed in French. I assure you that the fifty Copies you promise me will not lie long by me. There is not one left of the old Edition in our Booksellers shops, and every body seeks after them. I have promised some to several persons. I gave the last I had to *Monsieur Drelin-court*. I doubt not but he will write to you, to testifie his joy of this new French Church, and of the choice your King hath made of your person to be Minister therein. There is not one of our Ministers that I have seen since I received your Letters about it, but shewed himself very well satisfied therewith; as also the Deputy General of our Churches. And I am perswaded that all men that understand

livre, je vous assure que je ne seray pas empeschée des cinquante exemplaires que vous me promettes de me faire avoir. Car tous nos libraires d'icy en sont epuisés & tout le monde en cherche, j'en ay promis a quantité de personnes; le dernier aqui j'en ay donné c'est Monsieur Drelin-court. Je ne doute pas qu'il ne vous escrive pour vous tasmoigner la joye qu'il a de cet établissement qu'a fait vostre Roy & du choix qu'il a fait de vostre personne. Tout ce que j'ay veu de Messieurs nos Ministres depuis que j'ay recenu cette nouvelle, m'ont tesmoigne en estre tres ayses & Monsieur nostre Deputé aussi, & je crois qu'il n'y peut pas avoir de personnes tant soit peu Intelligentes sur ces matieres qui n'en louent Diell. Il est vray que je suis dans un estonnement estrange quand j'oy parler de gens dans vos provinces qui s'opposent si foriement a l'usage de la Liturgie Dieu veuille mettre parmi vous l'Esprit d'Union & de Paix; l'Esprit d'humilité & de crainte de son nom; l'Esprit de Sanctification & d'obeissance & de bon Ordre, & benir les soins que vous prendres en vostre nouvel employ.

these matters ne'r so little will praise God for it. Indeed for my part, I cannot wonder enough, & I am almost astonished, when I hear of those in your Provinces, who so much oppose the use of the Book of Common Prayer. I beseech God to send you all the spirit of Unity and Peace; the spirit of Humility, and of the Fear of his Name; the the spirit of Holiness, of Obedience, and of good Order; and to pour his blessing upon the pains you take in your new employment.

II. I believe the Reader by this time is desirous to know, how the submitting of the *French Congregation* to the Government and Publick Worship of the Church of *England*, was taken at *Geneva*. And that he will learn best from Reverend *Monsieur Chabret*, one of the eldest and gravest Ministers of that Church, who writes as followeth in a Letter to Doctor *Colladon* upon this matter; the Copy whereof I have by me, written with Doctor *Colladon* his own hand.

The Submitting
of the French
Congregation
well taken at
Geneva.

Sir,

BESIDES that which Judge *Colladon* imparted to me out of his Letters concerning the business of the *Liturgy*, I received your last a fourth night ago, by which I was informed more at large, seeing therein, the translation of your Congregation into another place; the Kings

Monsieur,

Oùire ce que Monsieur le Lieutenant *Colladon* m'avoit communiqué des siennes, touchant l'affaire de la *Liturgie*, je receu la vostre dernière il y a quinze jours qui m'en instruisit plus amplement en m'apprenant la translation de l'Assemblée en un autre lieu, les Ordres du Roy pour les Common Prayer,

M

Orders

Orders for the *Common Prayer*, and subjection to the Bishop of *London*; the establishing of a Minister, &c. whereunto the most part of your Congregation were ready to acquiesce, there being but very few that scrupled at it, desiring to be advised thereupon from other parts, and likewise from this place, as private persons.

The reasons for which we delayed a little to deliberate about it in our company, and give our answer, were chiefly to avoid the imputation of being inclined to prescribe Laws to those of other Countries; and also that we would gladly know if that *Liturgy* be the same with that of *Q. Elizabeth* her Reign, or of *K. James*, yea, or of the late King; or a new one compiled by Arch-Bishop *Laud*, of which it is reported that it hath been occasion of much clamour, and ground of fears and jealousies, through which so many were led to embroyle themselves in the late Commotions.

For if the question be only about *Common-Prayer* morning and evening, which doth not at all thwart the form of *Service* used in *France* and

Et la dependance de l'Evesque, l'establissement d'un Pasteur, &c. a quoy le plus grand nombre de vostre Assemblée estoit prest d'acquiescer & n'y en avoit que bien peu qui en fissent scrupule demandans en avoir avis d'ailleurs & mesme d'ici comme particuliers.

Les raisons qui nous ont fait un peu differer a en prendre avis en nostre compagnie & a y respondre ont esté principalement pour eviter qu'on ne nous mit sus de vouloir nous mesler de donner des reglemens a ceux de dehors & aussi que nous serions bien aises de savoir si cette Liturgie est la mesme que celle du temps de la Reine Elizabeth, ou du Roy Jaques, ou mesme du dernier Roy: Or une nouvelle dressée par l'Arch-Evesque Laud, que l'on dit avoir donné suiet a beaucoup de bruit, & au suiet de laquelle tant d'Esprits ont pris ombre & se sont laissés emporter aux remuemens passés.

Car s'il ne s'agissoit que des prieres Communes du Matin & du soir qui ne choquent point du tout la forme de Service en France & ici, y ayant unifor-

in this place, there being an uniformity of Doctrine, you know very well that those small differences were not stuck at, and that as those of our way may communicate with the Church of *England*, so the English Nobility and others of the same Nation, who have passed this way, have communicated with us in *France* and in this Church, to testify this perfect Union. Seeing that if we should stick at such things, there is no particular Church in *Switzerland* or *Germany*, nay, nor in the *Low-Countries*, which hath not its proper Ceremonies, at which no offence is taken, there being nothing in them which favours of Idolatry or Superstition. As either we see nothing resembling (*viz.* Idolatry or Superstition) in the said English Liturgie brought in at the Reformation. And since the King by the Letter, whereof a Copy hath been sent to us, enjoynes onely that the said Liturgie of *Common Prayers*, *Gospels*, *Epistles*, *Collects*, &c. be used in your Congregation, without specifying any other thing: and that which is yet most advantagious, that His Majesty is graciously

M 2

mité en la Doctrine, vous voyez bien qu'on ne s'est point abeurrié a ces petites diversités & comme ceux de nostre sentiment peuvent avoir Communion avec les Eglises Angloises, aussi les Seigneurs Anglois & autres du mesme pais qui ont passé ici ont communiqué avec nous en France & ici, en tesmoignage de cette parfaite union. Ven que s'il fallou regharder a cela, il n'y a Eglise particuliere en Suisse ou Alemagne & mesme es Pays Bas, qui n'ait ses Ceremonies particulieres lesquelles n'offensent personne, n'y ayant rien qui resente l'Idolatrie ni la superstition. De mesme que nous ne voyons rien de semblable en la dite Liturgie Angloise introduite par la Reformation. Et puisque sa Majesté par sa Lettre dont on nous a envoyée Copie, ordonne seulement qu'on observe dans vostre assemblee ladite Liturgie de prieres Communes, Evangiles, Epistles, Collectes, &c. sans specifier aucune autre chose: Et ce qui est encore de meilleur, qu'elle a la bonté de pourvoir a la subsistance d'un Pasteur & permet d'y en appeller d'autres s'il est necessaire, sous les conditions y contenues. Et que pour comble de grace, il laisse l'Eglise Wallone en l'estat ou elle est, sans aucune diminution de ses privi-

pleased

pleased to provide for the subsistence of a Minister, giving them leave to call in others to his assistance, if it be necessary, under such conditions as are therein contained: and that to expresse the height of his favour, he leaves the *Walloons* Church in her present condition, without diminishing her priviledges: such a manner of proceeding cannot but be well taken.

The same person in another Letter directed to the said Doctor *Colladon* hath these words.

I See by your last that your Congregation having begun to use the form of *Liturgie* observed in the Island of *Jersey*, the Ministers of *Paris* have by their answer approved it. We may do the like, since we do not hold the said Churches for Schismatical or Superstitious no more then all the English and Irish Churches, with whom we are perfectly united in Doctrinals, and partake with each other in the same Sacraments, when we meet together without any scruple of conscience.

12. Before I proceed, I must mind my Reader to reflect a little upon what he seeth that *Monsieur Chabret* saith of a new *Liturgie* of the Church of *England*, supposed to be compiled by the late Lord Arch-Bishop, and that so differing from

leges, cela ne peut estre que bien interpreté.

J E voi par vostre dernière sur ce que vostre assemblée a commencé à user de la Liturgie pratiquée dans l'Isle de Jersey, que Mrs. les Pasteurs de Paris ont répondu avec approbation. Nous en pouvons bien faire le semblable, puisque nous ne tenons point ces Eglises la pour Schismatiques ni Superstitieuses non plus que toutes les Eglises Anglicanes & Irlandoises avec lesquelles nous avons une parfaite Communion en Doctrine & participons reciproquement à mesmes Sacraments quand on se rencontre les uns parmi les autres sans scrupule de conscience.

the *Liturgies* of Queen *Elizabeth*, and King *James*, yea and of King *Charles* the First, that though nothing is found in any of them that favours either of Idolatry or Superstition, yet that pretended one of the late Arch-Bishop is not to be allowed of, because it is supposed to have a smack of Idolatry or Superstition, or both. All *England* will marvel to see a grave Divine make such exceptions against a thing that never was; and all judicious men observing that he speaks so upon mis-information, will easily guess from what hands he was so well informed of the Arch-Bishops doings. It is just such another tale as that of Doctor *Consin*, now the Reverend Lord Bishop of *Duresme*'s buying of a Knife of one thousand pound price to cut the Communion Bread; which was given out for true in *France*, and was maintained for such to his Lordships own face, by one who did not know the Tale had been made of him. There is a *Father of lyes* and an *Accuser of our Brethren*. And no doubt but they who accused the Reformed Churches beyond the Seas, of not binding their Ministers to the use of their *set forms* of Prayer, See the 1. Sect. N. making a *new Book* of *Common Prayer*, other then those that were used in the times of our three last Sovereigns. Thus they are told that the *Convocations* of the Church of *England* consist only of Arch-Bishops and Bishops, and that the inferiour Clergy is not admitted to sit and vote in them; whereas the Informers know very well, and the continued practise ever since Reformation sheweth, that in every Convocation there are *two Houses*, the *Upper* and the *Nether House*, and that this wholly consisteth of the inferiour Clergy, viz. the Reverend *Deans*, *Prebendaries*, *Arch-Deacons*, and *Professors* of the Clergy; and that nothing is concluded in the Upper House of Arch-Bishops and Bishops, without their advise and consent. And that it was ever so from the beginning of Reformation, unto the beginning of the overthrowing of the same by the late troubles in Church and State, doth appear by the very *Title* of the 39. Articles, and the so much spoken against, and so much resisted *Canons* of the Convocation holden *Anno 1640*. That of the Articles

False reports made abroad against the Church of England, to begot a mis-understanding betwixt her and other Reformed Churches.

running thus, *Articles agreed upon by the Arch-Bishops and Bishops of both Provinces, and the whole Clergy.* And that of the *Canons* thus; *Constitutions and Canons Ecclesiastical, treated upon by the Arch-Bishops of Canterbury and York, Presidents of the Convocations for the respective Provinces of Canterbury and York, and the rest of the Bishops and Clergie of those Provinces.* They are told likewise that every one of our *Bishops* is a *Pope*, nay, more then a *Pope* in his *Diocese*, prescribing and imposing of himself what he pleaseth to his *Clergy*; whereas every *Bishops* authority is limited by his *subscription* to the 39. *Articles*, by his *acknowledging* the *lawfulness* of the *Book of Common Prayer, &c.* by the *Constitutions and Canons Ecclesiastical*, and by the *Laws* of the land, according to the *Prescript* of which he is to rule his *Diocese*, and no otherwise; calling always to joyn with him in *Imposition of Hands*, and other matters of weighty concernment, some of the *Prebends* of his *Cathedral*, or other *grave Ministers* of the *Diocese*. I could relate here many other such false reports which are made abroad of our *Church-Government* and *Polity* to defame it and make it odious to other *Reformed Churches*; All which I know by my own experience, having had often my ears beaten with such *Tales*. Wherefore hereafter wonder not, if when you are beyond the *Seas*, you find now and then in some men of the *Reformed Religion* a *mis-understanding* of us, but inform them aright and you are agreed. The *Lord* rebuke all *slanderers*, and stop the mouths of all them who speak ill of *Sion*.

And by them of
Bordeaux.

13. Now to go on; As for those of *Bordeaux*, they did not answer at all to this *Question* in their return to our *doubting Brethren*; but supposing upon *mis-information* or *mis-apprehension*, that if they should joyn to the new established *French Church of Westminster*, the old one of *London* would be destroyed, they advised them to become members of the same to uphold it. When this answer was received by them, some there were that made a loud noise of it, as if it had been the doom not only of that particular *Congregation*, but of the whole *Church of England*, whereupon having written to one of the *Elders* of the *Reformed Church of Bordeaux*, two of
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the Ministers returned this answer in the following Letters directed to my self. The first is of *Monsieur Goyon*, one of the gravest and learnedst Divines of all the Province of *Aquitain*, and as well versed in Antiquity as possible, and one who was Delegate from the Synod of his Province to the National Assembly of the Reformed Churches of *France* held at *Charenton*, Anno 1644.

Sir, my honoured Brother,

I Was told by *Mr. de la Vie* that the Letter of our Consistory written to some private persons of the French Church of *London*, was cause of some troubles amongst them who are desirous to embrace a good agreement in the Profession of Religion. It is true that those Gentlemen having asked our judgement, whether they might with a good conscience submit to that French Congregation which was to be set up in *Westminster*, under the Government of the Bishop of *London*, and with the use of the English *Liturgys*; our company did not answer directly to the question. Not that we think the conscience wounded to live under that Government. No man can be of that judgement, unless he hath lost his understanding, or is ignorant of the rules of true Piety: But it was because they were persuaded that the setting up of that new Church would be

Monsieur & tres honoié frere,

J' Ai appris de Monsieur de la Vie que la lettre de nostre Consistoire escrue a quelques particuliers de l'Eglise Françoise de Londres, causoit du trouble parmi ceux qui ne desirent que d'entretenir une bonne union en la profession de la Religion. Il est vrai que ces Messieurs nous ayans demandé avus s'ils pouvoient se soumettre en conscience a l'Eglise Françoise qu'on vouloit establir a Westminster sous le regime de l'Evesque de Londres & la pratique de la Liturgie Anglicane, nostre compagnie ne respondit pas directement a cela. Ce n'est pas qu'elle estime que la conscience soit blessée de vivre sous ce regime; Il faudroit avoir perdu le sens ou a tout le moins ne savoir pas les regles de la pieté, pour estre touché de ce sentiment. Mais c'est qu'on creut que l'establissement de cette nouvelle Eglise ruinerait entierement l'Eglise Wallonne, qui avoit toujours subsisté jusques alors: si bien que la pluralité des voix l'emporta, que je leur respondrois
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the utter ruine of the *Wal-loons* Church, which had alwayes subsisted to this day. So that the greater number of votes carried it, that I should make them only that answer which you have seen in the Copy of our Letter. I remember that presently after that, I writ to you what my judgement was upon the matter, and how I was ashamed that I had not answered the Question punctually. But you know that in this Country we are bound to submit to the greater number of Votes. And since that our Letter is occasion of troubles among you, I promise, you shall have an authentick explanation of the same, as soon as our Consistory shall meet again. In the mean while I may assure you that there is never a one of the Pastors of this Church, nor of the whole Province, who thinketh that the conscience is wounded by living under the English *Liturgie*. Those are in a dream and dote that have such an opinion; and those Gentlemen among you do wrong us very much when they quote us to foment their Schisme, which cannot but be extremely scandalous.

seulement ce que vous avez vu dans la copie de nostre lettre. Il me souvient que je vous escrivis incontinent mon sentiment sur cela & la honte que j'avois de n'avoir pas respondu categoriquement a la question; Mais vous sçaves que nous despendons en ce pays de la pluralité des voix. Et puisque nostre lettre cause du trouble parmi vous, je vous promets de la faire authentiquement expliquer des que nostre consistoire se pourra rassembler. Je puis bien vous assurer ce pendant qu'il n'y a aucun des Pasteurs de cette Eglise ni de toute la Province qui estime que la conscience soit blessée de vivre sous la Liturgie Anglicane. Ce sont des reserves d'avoir cette opinion. Et ces Messieurs de dela nous font grand tort de nous aller pour fomentier leur Schisme qui ne peut qu'estre extremement scandeleux.

The following Letter is of *Monsieur Rondelet* a learned and eloquent Preacher, to the same Reformed Congregation of *Bordeaux*, whither he was lately called from the Town of *Barbezieux*, as the custom is in *France*, when there are any Ministers of eminent parts in small Congregations, to translate them to others greater and more considerable.

Concerning your Church, we have been told that the answer our Consistory made lately to some private persons of that congregation, who consulted it about some scruple they made of submitting to the English Liturgy, hath produced some ill effects; and that such as affect not the order of the Church of *England*, did draw the same to their advantage, as if it favoured their opinions. I know not upon what those men ground their judgment in this particular: For I do not see that they can give any sense of that Letter of our Company that is favourable unto them: And if it be read carefully, there will be found never a word in it that thwarts the English Liturgy, or that may occasion the least scruple of submitting to the same. There passed nothing, there was nothing said in our company against the honour and authority of the Discipline

A Propos de vostre Eglise, nous avons appris que la responce que nostre consistoire fit dernièrement a quelques particuliers de ce troupeau qui le consulteraient sur quelque scrupule qu'ils faisoient de se soumettre a la Liturgie d'Angleterre, avoit eu des suites facheuses; & que ceux qui n'aiment pas l'ordre Ecclesiastique d'Angleterre, entroyent avantage, comme si elle favorisoit leurs sentiments. Je ne sai surquoy c'est que ces personnes la fondent leur opinion; car je ne voy pas qu'ils puissent expliquer favorablement pour eux, la lettre de nostre compagnie, & si on la lit exactement, l'on n'y trouvera aucun terme qui choque la Liturgie Anglicane, ni qui puisse faire naistre la moindre difficulté de s'y soumettre. Il ne se passa rien & il ne fut rien dit en nostre compagnie qui blessast l'honneur & l'auctorité de la Discipline des Eglises d'Angleterre,

of the Church of *England*, or against the manner of her Government, to which we bear a singular reverence, the establishing whereof, that I may also give my own judgement thereon, I esteem very holy and most lawful; and which is more, the fittest of all, to keep men in good order and due respect, to suppress scandals, and to extirpate Heresies. Thus much Sir, my good Brother, I thought my self obliged to write to you, to make in a manner our Apology, and to clear our judgement to such as might have a mind to mis-interpret the same.

ni la forme de leur Gouvernement, qui nous est en singuliere veneration & dont j'estime, pour en donner en particulier mon avis, l'establisement tres saint & tres legitime, & qui plus est, le plus propre pour tenir les hommes dans l'ordre & dans le respect, pour reprimer les scandales & pour extirper les heresies. C'est de quoy Monsieur & frere, j'ai cru estre obligé de vous escrire, pour faire en quelque façon nostre Apologie, & pour justifier nos sentiments dans l'esprit de ceux qui les voudroyent mal expliquer.

And by them of
Caen.

13. How well the news of the setting up of this French Church according to the Liturgy of the Church of *England*, was received in other places, would be needless to report, after the judgement and testimonies of the afore named Divines of *Roan*, *Paris*, *Geneva*, and *Bordeaux*: However I cannot forbear to adde to them two more of two of the choicest men for Learning, Eloquence, and true Piety, that ever the French Reformed Churches had till this time; those are *Monsieur du Bosc* Minister of *Caën*, and *Monsieur de l'Angle*, the worthy Son of a most worthy Father, whose Colleague he is in the Reformed Church of *Roan*. They write but few Words, but those very comprehensive and to the purpose. Those of *Monsieur du Bosc* are as followeth.

YOU shall be as dear to me under the *Surplice* of *England*, as under the *Robe* of

JE vous cherirai sous le *Surplis* d'Angleterre, comme sous la *Robe* de France, France.

France; and I will embrace you with as good a heart in the Chappel of the Savoy, as I have ever done in the Temple of Bourg l'Abbé.

Et je vous embresserai d'aussi boncoeur dans la Chappelle de la Savoye, que je fis jamais dans le Temple du Bourg l'Abbé.

* The place where the Ref. Church of Caen useth to assemble, where I have preached several times.

This Gentleman is none of those that think it a sin to wear a Surplice, and to couform to the Rites and Ceremonies of the Church of England; but his words need no Comment. These that follow are Monsieur de l'Anglè's, whereby you may see whether it be true or no, that the Book of Common Prayer keepeth the Reformed Churches beyond the Seas from full Communion with us, and us from them, as is here reported by them that would have it to be so.

And by them of Roan.

I Know not who it is that hath told you I did not approve of your establishment. But whosoever he be, I assure you that he is very ill informed of my mind. I rather look upon that business, (viz. the submitting of a whole French Reformed Congregation to the Government and publick worship of the Church of England) as upon a means the Providence of God intends to make use of, to knit yet closer together that bond which ought ever to be betwixt the Church of Engl. & the Ref. Churches of France.

Je ne sai qui vous a dit que j'ai improuvé vostre établissement. Mais qui qu'il soit, je vous assure qu'il est tresmal informé de mes sentiments. Au contraire je regarde cette affaire la, comme un des moyens dont la providence de Dieu se veut servir pour estreindre de plus en plus le lien qui doit toujours estre entre l'Eglise Anglicane & les Eglises Reformées de ce Royaume.

14. Before I leave this, I must shew yet further by another evidence, that the Ministers of the Reformed Churches abroad like very well our Publick Worship. And this I prove by their joyning with us in this our Anglico-Gallicane

Several Ministers of most of the Ref. Churches conforming to the Church of England.

Church, as *Monsieur de l'Angle* calleth it very properly. For ever since we have begun to use the Book of *Common-Prayer*, though Providence hath brought over many *Ministers* from beyond the Seas, some from *Geneva*, some from *France*, some from *Germany*, some from *Poland*, some from *Lithuania*, some from *Piemont*, that is, almost from all the Reformed Churches; as also some *Students* in Divinity, some *Elders*, and other private persons of all conditions, we have seen none of them that ever made any difficulty to assist at Divine Service, and to conform. All of them that have been present upon *Communion dayes* having devoutly received the Lords Supper kneeling, and those that have preached, and among them two of *Geneva*, both of them very worthy men, by name *Monsieur Calendrin* and *Monsieur Buiffon*, have all of them acknowledged in their Prayer the Kings Majesty *Supreme Governour* in this Realm and others His Majesties Dominions, *over all Persons, and in all Causes, as well Ecclesiastical as Civil*; and prayed for the most Reverend *Arch-Bishops*, and the Right Reverend *Bishops*, as well as for inferior Ministers of the Church, just as it is in the *Bidding of Prayer*. Among them who have thus conformed to us, and preached to our Congregation, I may not omit that pious and learned man, Reverend Mr. *Herant* the eldest of the Ministers of the *Walloons* Congregation of *London*, who is known for a person that both feareth God and honoureth the King, and is behind none in true zeal for the Reformed Churches. I must set down here likewise the worthy *Italian* Minister Reverend Mr. *Bresmal* who gave us a Sermon upon *Christmasts day* last, to shew that he is no Separatist from the Church of *England*, though he followeth the same Discipline with the other strangers Churches in *London*. Mr. *Gaillard* Minister and Divinity Reader designed in the University of *Mont Alban*; and Mr. *Escosier* Delegate of the *Piemontan* Churches are likewise of them who have conformed, and preached very learnedly to our congregation. Now let the impartial Readers recollect the several Arguments I have made use of hitherto for the Negative of this Proposition, that *the Pastors of most of the Reformed Churches take the Conformity with the*

the Church of England to be a *sin*; *viz.* their silence, none of them having ever declared against her in any of their publick Records, though they have not wanted occasions to do, if it had been their judgement; their joyning with us at Gods Service here in *England* in our Churches; and abroad in the Kings and the Lord Ambassadors Chappels; their advising such of their Members as come over, to conform without scruple; their censuring those that dare to be so bold and rash, as to shew in their Writings any dislike of the English Reformation, and that, when the Church of *England* was at the lowest; the submission of a whole French Congregation, as well Ministers and Elders as others, to the Bishop of *Londons* Jurisdiction; and their taking up the use of the Book of *Common Prayer*; the approbation given thereunto by the most famous Divines both for Learning and true Piety, that are now living in *France*, and by them of *Geneva*; their censuring and counting for no other than Schismaticks, such as make any difficulty to acknowledge the Church of *England* for a true Reformed Church, and to entertain communion with her in all respects, and the late, and as yet present example of so many *French, German, Polonian, Libhuartian, Genevan, Piemontan* Ministers conforming to our publick worship: let the impartial Readers, I say, recollect all these things, and judge whether I have not made my Negative good, and shewed the Affirmitive to be most false.

15. But this is not all, there is something more to be said in behalf both of the said Churches and this our Church; for here they are joyned in the same cause, and have but one and the same enemy, *The Accuser of our Brethren*. It is known how great the persecution was against all Ministers, who adhered to the King and Church of *England* during the late troubles. Those who were more gently dealt with, were onely plundered, turned out of their Livings, or imprisoned. There were others whom it was thought fitter to cast out of the land, or who at least were compelled to withdraw of their own accord, as things stood then, and to go into a voluntary exile. *Monsieur le Comeur* now Dean of the Island of *Jersey*, of whom I have spoken already; and Doctor *Bre-*

The Reformed Churches beyond the Seas have admitted into Livings the English Ministers, that were expelled, during the late troubles.

The Reformed Church of England

vint now Prebend of *Duresme*, a person whose worth is very well known, and my self among the rest were of this number. We were all three one after another expelled out of the Island of *Jersey* our native Country. I had the honour, though unworthy of it, to go out first; and though it was well known in *France*, how zealous I was for my Mother Church, having received Episcopal Ordination at *Paris* publickly in the Chappel of that Honourable and truly Noble person, Sir *Richard Browne*, then His Majesties Resident in *France* (where all the exiled English went to Church) from the hands of the Right Reverend Father in God, *Thomas* now Lord Bishop of *Orkney*, then of *Galloway*; I had no sooner acquainted my friends with the condition I was in, but the Reformed Church of *Caën* invited me very kindly by an express sent to me to *Saint Malo's*, where I was, to come and be one of their Ministers in the absence of *Monsieur Bochart*, who was then going into *Sweden*. And not long after the *Landgrave* of *Hessen* having written to the Ministers of *Paris*, to send him a Minister to preach in French at his Highness's Court, I was by them recommended to that Prince, of whom likewise I received a very kind invitation by several Letters, which I have yet to shew. For what do I say all this? not to speak of my self, but to let the world know that a Priest, and a true Son of the Church of *England*, though expelled by the pretended Reformers, is counted a true Minister of the Gospel by the Reformed Churches abroad, and by them cherished and invited to exercise his Ministry in the midst of them, though judged unworthy thereof by those that would make poor silly people believe they are of the same judgement with the said Churches. Now the Providence of God, not permitting me to go to either of these places whither I was invited, but calling me to another, to wit, to be Chaplain to his Grace my Lord *Duke de la Force*, as I have intimated before; and *Monsieur le Couteur* being invited likewise at the same time to the Reformed Church of *Caën*, and Doctor *Brevint* soon after to another Church in *Normandy* (whence he was preferred to be Chaplain to the most Illustrious and Renowned Prince of *Turenne*) we all three met

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together at the Synod of that Province, there to have the Assemblies approbation; we exhibited to them our Letters of Ordination, and others, shewing the cause of our banishment; after which they first expressed much grief for the sad condition of our King and Church, and then desiring us only to conform to their Rites and Ceremonies, and Orders of their Church, for the time we should live amongst them, (for a *Non-conformist* Minister is a thing unknown, and never suffered in those Churches) we were instituted into our several Churches, as the custom is, by the authority of the Synod, and that with so general a consent, that one only who was a little possessed with *Cromwellisme*, having but said a word against us, was very sharply reprehended by the same Reverend *Monsieur de l'Angle*, I have already named more than once, who was one of the Moderators of that Assembly. What I have said before of Reverend Doctor *Basire* Prebend of *Duresme* and Arch-Deacon of *Northumberland*, sheweth how much he was made of by that great Prince *George Ragoeci* the second, Prince of *Transylvania*, by whom he was intrusted with the Chair in the Divinity School. Now this is certainly a strong Argument to shew what opinion the Reformed Churches abroad, have of the Reformed Church of *England*. For doubtless if they had that opinion of her, which the Authors of the pretended *Petition for Peace*, would make us believe they have, they would not so earnestly invite, and so kindly and readily admit her Ministers to exercise their Ministry among them, without any recantation and repenting of their pretended superstitious ways.

16. They that were deceived hitherto by such as give out so confidently that the Ministers of the other Reformed Churches are not less enemies to our publick Worship than themselves, do see by this time, I hope, that they have been mis-informed; and I know nothing that can be alledged by their Informers to hold them any longer in their error, but this only, that these are but the private opinions and actions of some particular men. But although to speak thus, is nothing else but to shew a spirit of contradiction, and a resoluteness never to recal what hath been once delivered, be it never so

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All the Reformed Churches hold that every National Church hath power to make Laws for Her self in outward things, and that they may vary.

far from truth; nevertheless let us beat them out of this hold also, which I shall think that I have done sufficiently, if I prove that all the aforesaid *Declarations* and *actings* both here and abroad of the Divinity-Readers, Ministers, and other private persons, and of whole Congregations of those of the Reformed Religion beyond the Seas, (by which they manifest to the World how far they are from condemning us,) are conformable to a known general Principle, which is common to all the Reformed Churches in the World, *viz. That every National Christian Church hath power to make Laws for Her self, in all such outward things as are not expressly either commanded or forbidden in the Word of God, and that they may vary according to Times, Places, Persons, and the like Circumstances,* and that without prejudice of that Unity which is to be in the Universal Church of Christ, in things essential; provided always that Uniformity be kept as much as possible in the several congregations of each National Church, and that all the Members of them humbly submit themselves to the Laws thereof. For if this be their maxime, as certainly it is, they must, if they mean to stand to it, mutually approve of the several Laws and Constitutions Ecclesiastical of each other.

Proved first by their Practise.

17. Now that this is the common Maxime of them all, appears first by their general practise. For there is not one of them who hath not used this liberty of making Laws and Constitutions for Her self, and some of them differing from the Laws of all other Churches, as is known to all them that have either been diligent searchers into things of this nature, or travelled abroad and observed the same.

Proved secondly by the express words of the several Confessions of their Faith; and first by that of the Bohemian and Moravian Churches.

18. This appears secondly, by the express words of the several Confessions of their Faith or Ecclesiastical Constitutions, and by the private Writings of men of chief note amongst them. I will not insist here either upon the Confession of *Augsburgh*, which is common to all those *Reformed Churches* which are called by the name of *Luther*, or upon any of their particular Confessions, because as I said in the first *Section*, I take it for granted, that they doe not condemne the Church of *England*, neither in Her Government nor Publick Worship, but that they approve

approve of both, using themselves the very same. Wherefore I shall begin with the Confession of the *Bohemian* and *Moravian* Churches, the most ancient of all those which more peculiarly are called *REFORMED*. They deliver their judgement thus as to this matter:

That none ought to be offended at one another, nor to contemn, and hate, and persecute each other for the difference of ceremonies, customs and rites which are found in several Christian Churches, and are not contrary or prejudicial to Piety: Neither ought they to alienate and separate themselves from the Unity of the Church, by RAISING OF SECTS, and MAKING SEDITIONS (upon the account of variety of Ceremonies) being they never were nor yet are now alike in all Churches.

But let not the meaning of this their Article be here mistaken, as is by some that known passage of * *Socrates*, which is much like to it, and hath been so much abused of late; namely, by applying to particular congregations, what is therein to be understood of the National Churches of several countries. For that the said *Bohemian* and *Moravian* Churches do not understand the preceding Article of their Confession, of particular congregations, as if they had been always, were yet, and might be different one from another in Discipline and outward Worship, appears by the same Confession, where they require and profess *subjection and obedience to the publick Order of the Church, according to the word of God and the Ancient Canons*; And they speak always of their Rites and Ceremonies, as being *uniform* in all their particular congregations, as well as *common* to their whole Church. But they are so far from condemning either the Church of *England* or any other for using those Rites and Ceremonies which they think most fit for themselves, that they declare expressly, That *although they do not keep the Rites and Customs of all other Christians; which thing, say they, cannot be; neither is it necessary, that the same Rites and Ceremonies should be kept every where in all*

Docent deinceps ne ob Ceremoniarum, Consuetudinum & Rituum discrimina, quæ in variis Ecclesiis inter Christianos videre est, nec reclamant aut officium pietati, alii in aliis offendantur, aut se vicissim, contemnant, oderint & persequantur. Nec etiam sectas aut Seditiones excitantes, se ab Ecclesiæ unitate alienent aut distrahant, cum nunquam in Ecclesiis eadem fuerint, nec nunc quoque sint. *Eccles. Bohem. & Moravic. fid. Confes. Art. 15.*

* *Eccles. Hist.*

Docent præterea in Ecclesia ordinem servari oportere, &c. idem nostri eum summo studio observant. *Ibid. Art. 8. Vide Ibid. Art. 15.*

Quaquam etiam nostri, non omnium ritus ac mores servant, quod neque fieri potest, neque ut ubi ubi in omnibus Ecclesiis iidem ritus & Ceremoniæ servantur, necessarium est. Nulli tamen bono picque ritui adversantur, nec adversari animus est. Et si huiusmodi ritus nonnulli, non perinde necessarii videantur, modo tamen nihil obsint pietati, nec quicquam fidei, quæ una & ficta & beatos reddit, detrahant, non rejiciendos putant. *Bohem. & Moravic. Confes. Art. 15.*

Vide consensum *Sandominensem.*

* Nostri eos ritus tantum & traditiones quæ sicut cultum Dei, aliaque bona inter fideles provchunt, junctique concordiam & pacem in populo conciliant & retinent, se politiam & harmoniam quandam constituunt, quoscunque tandem Authores habeant, Synodum, Pontificem, Episcopum, aut alium quemvis, servandos docent. Nulli siquidem in illorum Authoribus offendi debent, quominus si nihil habent incommodi, eas observent. *ibidem.*

Churches; Neverthelefs they are not, nor mean to be averse to any good and pious Rite. And although some Rites of this nature seem not to be so necessary, yet if they be not prejudicial to Piety, and that they take nothing from Faith which only justifieth and makes happy, they do not think that they ought to be rejected. Mistake them not again, and mistake not your selves, by saying they would judge our Rites prejudicial to Piety, &c. For besides that they receive the Communion kneeling,

as was observed before, and that they are conformable to the Church of England almost in every thing. It is known, that at the General Assembly of *Sandomir*, they joyned with the Churches of the *Augustan* Confession that are in the Kingdom of *Poland*, and agreed to conform to their Rites and Ceremonies whensoever they should have occasion to be present at the service of God in their congregations. Before I leave these Churches, I must add another passage of the Confession of their Faith, by which it will appear how much they differ from those mens judgment, or rather humour and fancy, who think it a sufficient ground for abolishing any Use or Rite of the Church, if they are not satisfied with the Authors thereof, or with such as have used the same. The passage runneth thus, * *Our menteach that only such Rites and Traditions ought to be kept as promote Faith, the Worship of God, and other good things, among the Faithful, and nourish Concord, and beget and maintain Peace, and constitute a good Order, and as it were a Harmony among the people; whosoever be the Authors of them, whether a Council, or a Pope, or a Bishop, or any other: For none ought to be offended at the Authors of them, as not to observe them, so they have nothing of inconveniency.* Happy had been all the Christian Reformed World (and I am per-

waded it would have been all Reformed, if as the said Churches were the first that Reformed themselves from Popery, the way of their Reformation had been followed by all others who Reformed after them, as it was here in England. I am confirmed in this my Opinion by as learned and as judicious a Divine as ever lived in the Out-landish Reformed Churches, and that is Hieronymus Zanchius, who having been informed of the Doctrine, Government, and Rites of the said Bohemian Churches, maketh this judgement of their Reformation and that of other Churches; * I have not only seen, faith he, in one of his Letters, their Doctrine to be agreeable to holy Scripture: but it seemed to me also, that I saw the sincere and truly Christian Piety of their Hearts. For they seem to have had this aim in the Confession of their Faith not to pull down and overthrow from the very foundation, whatsoever is found in the Roman Church (as the Socinians do) but to model their Churches according to the true Apostolical, and so saving Rule of Piety; having rejected such things as were to be rejected, mended such as needed emendation, and retained such as were to be retained; which indeed is the true and lawful way of Reforming of Churches. And would to God that we all studiously endeavoured to follow the same course, after the pattern of these our most worthy Brethren. No doubt but we should both see in our selves and see in others, more of Piety, Concord and Charity, by which God is glorified and the Kingdom of Christ promoted.

* Non soluna
ibi doctrinam
universam
consentaneam
esse cum sacris
litteris: ve-
rum etiam mi-
hi visus sum
videre sincere
Christianam
cordium ipso-
rum pietatem;
quippe qui
scopum in hac
Confessione
hunc sibi pro-
posuisse viden-
tur, non ut
quicquid est in
Ecclesia Ro-

mana, totum ipsum ab ipsis usque fundamentis sine ullo discrimine ut faciunt Sociniani pepitit subvertent atque convellant; sed ut ad veram & Apostolicam, eoque salutare pietatis normam, suas exedificent Ecclesias, rejectis rejiciendis, correctis corrigendis & retentis quæ erant retinenda, quæ tandem vera est & legitima Reformandarum Ecclesiarum ratio. Atque utinam omnes horum optimorum fratrum exemplo, in idem studium incumbemus. Plus certe Pietatis, Concordiæ, Charitatis, quibus Deus glorificatur regnumque Christi promovetur, & in nobis ipsi sentiemus, & in aliis conspiceremus. Zanch. Cratoni Cesar. Majest. Medico. Epistolar. l. 1.

19. But let us go on, and see whether other Reformed Churches have the same complaisance with them of Bohemia and Moravia, and allow each other the liberty of making and enjoying different Laws about Rites and Ceremonies, and such outward things. And sure if we find it among

And by the con-
fession of the
Helvetian, Po-
lonian, Hun-
garian, Tran-
sylvanian, and
the other Churches.

the *Switzers*, who (as some would have us believe) have not so much of that sweet, amicable, civil disposition, we may be confident to find it among all other Nations. And indeed (notwithstanding that opinion to their prejudice) the Reformed Churches of that Nation have so much of it, that almost all other Reformed Churches may seem in a manner to have borrowed from, and been taught the same by them. Their general Confession by me already often mentioned, is so express in this point, that one would think they extend that mutual toleration to each particular congregation of a National Church; but that it is known to be the confession of all the *Protestant Cantons of Switserland*, which though they are but one and the same Nation, yet are divided into several Free States and Commonwealths, not subjected to one another. So that they constitute also several Churches, as it were *National*, which have every one of them their peculiar Rites and Ceremonies, but always with Uniformity within each *Canton*. Now that this variety of Rites and Customs, that are to be seen in the Churches of the several *Cantons*, may not give occasion to any to think or say that they are divided in Religion, and that they condemn each other in those things that they do not use, They declare, that *it is to be diligently observed wherein the Truth and Unity of the Church doth chiefly consist, for fear men should rashly make and maintain Schismes in the Church: and that it doth consist not in Ceremonies and outward Rites, but rather in the Truth and Unity of the Catholick Faith; which was not given us by humane Laws, but by the Scripture of God, of which the Apostles Creed is the Summe: wherefore we read that there was among the Antients variety of different Rites, and that free, by which no man ever thought the Churches Unity to be broken.* The Confession out of which these words are extracted, may very well pass for the general confession of the Reformed Churches, having been subscri-

Observandum
præterea do-
cemus, in quo
potissimum sit
sita veritas &
unitas Eccle-
siae, ne temere
Schismata
excitemus, &
in Ecclesia fo-
veamus. Sita
est illa non in
Ceremoniis &
externis riti-
bus, sed magis in veritate & unitate fidei Catholicae Fides Catholica, non est nobis tradita humanis legibus, sed Scriptura Divina, cujus compendium est Symbolum Apostolicum. Unde legimus apud veteres rituum fuisse diversitatem variam, sed eam liberam, qua nemo unquam existimavit dissolvi unitatem Ecclesiae. *Confessio Ecclesiarum Helveticarum, Cap. 17. ad finem.*

bed, besides those of the several Cantons of Switzerland and their Confederates by the Hungarian, Transylvanian, Polonian, Lithuanian, Geneva Churches; every one of which hath an Uniformity within it self, suffering no Ministers amongst them, but such as subscribe and conform to their established Laws and Government; which thing I do expressly again observe of them all in this place, as I observed even now of the Helvetian; lest this passage be mis-interpreted, as if it were meant of every particular congregation, whereas it is to be understood onely of National Churches.

20. The Reformed Churches of Holland are not behind those of Switzerland in allowing to other Churches the power of regulating of outward Rites, so as to them seems fittest. For they declare openly, that for * things indifferent, such as are Rites, Ceremonies, and other like circumstantial to the Worship of God, the Churches of other Countries, that do differ from them in the said things, and have other customs, ought not to be condemned; Adding further, that the Articles made at their famous National Assembly of Dort, touching the lawful ordering of the Church, are not such as that, if the edification of the Church should require it, they may not be changed, enlarged, or diminished.

21. It were strange after that if the Reformed Churches of France should be less complying then those who use to learn civility and complaisance of them. Wherefore they * declare also that it is good and useful, that those who are elected Superintendents, advise among themselves, what course they must take to govern the whole body; yet without swerving from what Christ our Lord hath prescribed to us; which doth not hinder but that there may be peculiar constitutions, in every several place, as convenience shall require. And it is to be observed that in the Margin they cite for proofs of this Article, the Acts of the Apostles chap. 6. 3. & 14. 23. & 15. 5, 25, 28. and 1 Cor. 14. 40.

perintendans, aviserent entre eux quel moyen ils deuroient tenir pour le regne de tout le corps: Et toutefois qu'ils ne declinent nullement de ce qui nous en a esté ordonné par nostre Seigneur Jesus Christ, ce qui n'empesche point qu'il n'y ait quelques Ordonnances particulieres en chacun lieu, selon que la commodité le requerra. Confes de Foy les Egl's Ref. de France, Art. 32.

And by the confession of the Belgick Churches.

* Es choses indifferentes ne sera loisible de condamner les Eglises des autres Provinces qui useront d'autres coutumes que les nostres. l'Ordre Eccles. des Egl. Ref. du Pays.

bas Art 8, 86.

And by the confession of Earth of the French Ref. Churches, and by that of Gen. vi.

* Nous croyons qu'il est bon & utile que ceux qui sont esleus pour estre Su-

The Reformed Church of England

and 1 *Pet.* 5. 1, 2. for *Ordination of Presbyters*, (who were then made by the Apostles) and of *Deacons*, as likewise for the *holding of Ecclesiastical Councils or Synods*; the keeping up of *Decency and Order* in publick Assemblies, and taking the *Inspection*, that is, the *Episcopacy* of others, as *Saint Paul* and *Saint Peter* did. All which I trust, may be as properly applied that I say not far more both to the Government and publick Worship of the Church of *England* (where there are Bishops and divers useful and decent Rites and Ceremonies) as to their own Churches or any other Reformed Church whatsoever. Observe also by the Texts of Scripture by them thus quoted for Confirmation of this point of their belief, what those things are which they conceive, ought to be left to the disposal of the Governors of the Church, *viz. Government it self, Ordination, of Presbyters and Deacons; the holding of Ecclesiastical Conventions; Decency and Order in publick Assemblies, and the like; provided there be no swerving from what Christ our Lord hath prescribed unto us.* What I have quoted here out of the Confession of the *French Reformed Churches*, must be looked upon as the judgement of the Church of *Geneva*, which hath no other peculiar Confession of Faith then that very same.

22. But I should do both the Publick and the *Bohemian* and *Polonian* Churches of the *Augustan* Confession much wrong, if I should not produce here an Article which they made for Confirmation of that famous *Agreement* made at *Sandemir*, Anno 1570. betwixt them and the *Lithuanians* and *Polonians* who follow the *Helvetian Confession*. For whereas the said *Agreement* was made among them all in the month of *April*; because many of those Churches that have subscribed the *Bohemian Confession* are seated in the same parts of *Poland*, which are inhabited by them who are Reformed according to the *Confession of Augsburg*, and so are intermixt the one with the other, having their several Congregations in the same Towns, fearing lest this neighbourhood might be an occasion of some divisions by the uncharitable and rash censuring of each other, as it commonly cometh to pass; they met again by their *Delegates* the next *May* following

in the Town of *Posna*, and made yet a more particular agreement, for the better keeping of the former among themselves, as being most concerned in it. By the seventh Article of which last Agreement of *Posna* it is ordered, *That the Ministers of each side should teach their Hearers, exhort and enjoyne them by their Pastoral Authority, that they should not dare to condemn or carp at, whether by word of mouth or by writing, the Churches of the other confession, in any point of Doctrine or Ceremonies; but that they should both judge and speak well of them.*

23. Now in this as in all good and reasonable things that are conducive to Peace and Unity among Christians, the Reformed Church of *England* is behind none of them all. She rather goes beyond them, expressing her self more fully than any on these matters. And her modesty and discretion are such, that although she holdeth *Subordination* of Ministers in the Christian Church to be of Apostolical, nay of Divine Institution, having, as she conceiveth, for grounds of this her Judgement, besides Scripture, the *practise* of the holy *Apostles* in their time, of the *universal Church* ever since, until this later Age; and which is more, of *Christ himself*, who ordained the *Apostles*, and the *Seventy Disciples* in an Imparity as two distinct Orders of Ministers in his Church; yet notwithstanding she doth but simply assert the lawfulness of her own Government, without meddling with the Government of other Churches which do not meddle with hers, leaving them to fall or stand to their own Master, to whom they ought to give an account of their actions, and not to her. For this is all that she saith on this matter in the Articles of her Faith, that *The Book of Consecration of Arch-Bishops and Bishops, and ordering of Priests and Deacons set forth in the time of Edward the sixth, and confirmed at the same time by the Authority of Parliament, doth contain all things necessary to such consecration and ordering; and hath not any thing, that of it self is superstitious and ungodly: So that all such as are consecrated or ordered according to the same Rites, are held by her to be rightly, orderly, and lawfully consecrated and ordered.* True it is that she disavoweth expressly the pretended power of the Bishop and Church.

The Reformed Church of England is of the same judgment.

Article 36.

Church of *Rome* over all other Bishops and Churches ; but it is because the said Bishop and Church by an usurp'd power pretend to Lord it over her and her Bishops, and the rest of the *World* ; else she would have taken no more notice of him than of the Patriarch of *Constantinople*, or of that of *Moscow*. Touching *Rites and Ceremonies* she declareth plainly likewise, that, *it is not necessary that Traditions and Ceremonies be in all places one or utterly like ; because, at all times they have been divers, and may be changed according to the diversity of Countries, times and mens manners, so that nothing be ordained against Gods Word, &c.* and that every particular or National Church hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by mens authority, so that all things be done to edifying. So again in that most excellent Preface of her Liturgy, which can never be read and considered enough, she professeth, that, *she doth not condemn any other Nation, that have not the same Rites, nor prescribe any thing but to her own people ; judging it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition.* Now that none may think what I reported here of the Church of *Englands* ascribing power to every National Church, to ordain Rites and Ceremonies, to be said out of my purpose ; it is to be observed, that in this very point she hath the approbation of all other Reformed Churches ; so that it is the same, as if they had said it *in terminis*. That it is so is manifest, not only by the inserting the 34. as well as the other Articles of her Faith, in the collection of their several Confessions, as part of that Agreement which is betwixt them ; but chiefly by the express quoting of the same Article, in the *Harmony* of the said Confessions, which is immediately after the Apostles Creed. Article the eighth in the last Edition at *Geneva, Anno 1654.*

Article 34.

Of Ceremonies,
why some be abolished,
and some retained.

24. To quote here the Writings of private men, after the publick Records of whole Churches, will seem to some both unfit and useles ; but because I am in hope it may both delight and profit some others, I shall not think to trespass much

much if in this place, I bring in a few passages out of the Authors of greatest note, in the Outlandish Reformed Churches, to be as it were so many Commentaries for the better understanding of what hath been produced out of the several Confessions of their Faith. I will begin with *Calvin*, who is very full and express to this purpose; Because he was thought by some to be so precise in his way, that he would not suffer others to depart from it in the least thing and follow their own, though in things of their nature indifferent; to clear himself from that aspersion, by which he was represented for peevish as to take away all Liberty in outward things. He * saith, That he would have

it known of all pious persons that should read his Treatise *Of the right way of Reforming Churches*, se de ceremoniis non litigare, *that he doth not quarrel about Ceremonies, quæ decoro tantum & ordini serviant, that are such only as serve for Decency and Order; vel etiam symbola sunt & incitamenta ejus, quam Deo deferimus, reverentiæ; or yet such as are badges and tokens, and helps of that reverence which we pay to God.* And that he disputes only, *of those works which some men did falsely pretend to be of themselves pleasing to God, and meritorious, and to make part of his service.* Now why he would have every Church use her liberty, in such outward things that are of themselves indifferent, he renders this reason in his *Institution*, to wit, *That God hath not been pleased to prescribe every particular thing that we ought to follow, as to external Discipline and Ceremonies; because he did foresee that those things depended on the conditions of times; and judged that the same form would not agree with all ages; wherefore we ought to consult*

* Verum nequis calumniatur, nos in rebus extrinsecis esse morosos, qui ad id præcise tollamus omnem libertatem; hic testatum velim piis lectoribus, me non de ceremoniis litigare quæ decoro tantum, &c. *Calvin. de vera Eccles. Riform. Ratione Opuscul. 753.*

Nobis enim de operibus disputatio est, quæ per se Deo placere fingunt, &c. *Ibid.*

Quia autem in externa Disciplina & Ceremoniis non voluit sigillatim præscribere

re quid sequi debeamus (quod istud pendere à temporum conditione prævideret neque judicaret unam sæculis omnibus formam convenire) confugere hinc oportet ad generales quas dedit regulas, ut ad eas exigantur quæcunque ad ordinem & decorum præcipi necessitas Ecclesiæ postulabit. Postremò quia idè nihil expressum tradidit, quia nec ad salutem hæc necessaria sunt, & pro moribus unius cujusque gentis ac sæculi variè acomodari debent ad Ecclesiæ ædificationem, prout Ecclesiæ utilitas requirit, tam usitatas mutare & abrogare, quam novas instituire convenit. Fatet equidem non tementè, &c. *Calv. Instit. l. 4. c. 10. n. 30.*

the general Rules which he gave us, whereby to examine, and to fit and settle those things that appertain to Order and Decency, according as the exigencies of the Church require. Adding further, That God hath not expressly prescribed such things; because they are not necessary to Salvation, but must be diversely accommodated to the manners of each Nation and Age for the edification of the Church, which may change or abrogate the received customs, or institute new ones, as she shall see it behoveful. Though he adviseth, non temere, nec subinde, nec levibus de causis ad novationem esse decurrendum, That no Innovation be made either rashly, or often, or for light causes. In another place he is yet more express, wherefore I will translate it word for word, and set it down here as he hath written it. It is in that confession of Faith which was presented at Frankefort, Anno 1562. to the Emperor and other Princes of Germany there assembled, in the name of the Reformed Churches of France, and which was penn'd by Calvin, and is to be found in his Opuscula. After he hath spoken of the usurped power of the Pope and

Interea tamen
Ecclesiæ au-
toritatem,
vel Pastorum
& Superinten-
dentium, qui-
bus Ecclesiæ
regendæ Pro-
vincia manda-
ta est, subla-
tam nolimus
Fatemur ergo
Episcopos five
Pastores reve-
renter esse au-
diendos, qua-
tenus pro suæ
Functionis ra-

Church of Rome; In the mean while, saith he, our intention is not to take away the Authority of the Church, or of the Pastors and Superintendents to whom belonged the Office of Governing the Church: Wherefore we confess that Bishops or Pastors ought reverently to be listned unto, as far as they teach the Word of God according as it belongeth to their Function. We confess further, that all and every Church have this Right to make Laws and Statutes for themselves, for the establishing of a common Polity among themselves, since all things ought to be done rightly and orderly in the house of God; and that obedience ought to be given to such Statutes, provided that they do not bind the Consciences, and that they be void of Superstition. Such as refuse so to do, are esteemed among us self-conceited, stubborn, and obstinate. Nay he sayes in the same Confession, that the said Churches, and he with them,

ratione verbum Dei docent. Fatemur præterea tum omnes tum etiam singulas Ecclesias hoc jus habere, ut leges & Statuta sibi condant ad Politi-
am communem inter suos constituendam, cum omnia in Domo Dei rite & ordine fieri oporteat. Ejusmodi porro Statutis obedientiam deserendam esse, modo ne conscientias astringant; neque superstitioni illis adhibeatur. Qui hoc detrectant, cerebrosi & perversi apud nos habentur. Calvin. in Confess. Fidei nom. Eccl. Gallic. oblata cæsari, &c. in Opuscula.

hold for Schismaticks those that bring in troubles and confusions to the dissipation of the Church, which cannot stand but when governed by her Pastors, since the will of God is such, and that he commandeth every one as well the greatest as meanest, that they submit and conform themselves with sincere humility to the Order (viz. of the Church) whereof he is the Author.

25. In the afore-quoted places I see Calvin may either not be understood at all by some, or misunderstood by them that are not pleas'd to see themselves condemned by this Authors words and authority. The words I suspect subject to an ill apprehension and interpretation contrary to Calvins meaning, are those where he saith, that the Laws and Statutes which every Church hath right to make for her self, *must not bind the Consciences*; and when he saith, *that God is the Author of that Order* in the Church, to which all and every one ought to submit and conform themselves with sincere humility. The first may be mistaken thus, That Calvin would not have such Laws and Statutes to be imposed, and the observation of them to be pressed by the Rulers of the Church, but that he would have them left free for every one to keep, or not to keep them as they list. The last may have this mis-interpretation, That Calvin doth hold such only for Schismaticks, as do not submit and conform to that which is immediately revealed and ordered of God in the express words of the holy Scripture. Wherefore to clear his meaning in these two particulars, it is to be observed, that according to the common Doctrine of all the Reformed Churches of what confession soever, God only hath power to bind immediately the consciences of men by his Commandments, as having the sole immediate jurisdiction over it; so that mens consciences are then said to be bound by humane Laws and Constitutions in the sense Mr. Calvin blames, when they are thrust upon men as if they were Divine, and did bind their consciences immediately to the observation of them, not because they are commanded as good and profitable by

Illos pro Schismaticis habemus qui turbas & confusiones invehunt ad dissipandam Ecclesiam, quæ non aliter stare potest, quam ubi regitur à suis Pastoribus, quando ita est voluntas Domini, atque extat ipsius mandatum ad singulos tam summos quam infimos ut sese cum sincera d missione ordinationi, cujus auctor est, submittant atque conforment. Calvin. *Ibid.*

See the Bishop of Lincoln, Dr. Sanderfon's first Sermon Ad Clerum. Sect. 20.

lawful Superiors, who are thereto authoris'd by God himself; but as if they were *immediate parts of Gods Worship*, or of *absolute necessity unto Salvation*, which was the Tyranny and Usurpation of the *Pharisees* in the time of Christs conversation on earth; and is at this day, and hath been long since, that of the Church of *Rome*, over mens consciences: equal-ling, if not preferring her own Constitutions above the Law of God. This is the binding of conscience which *Calvin*, and and with him all other Protestant Writers both at home and abroad, will by no means allow to the Laws and Statutes of any Church. But they do not intend thereby to have it left to every private mans choice to observe, or neglect the constitutions of the Church whereof he is a Member. For on the contrary both * he and they all hold it to be the duty of every good Christian, to observe the established Laws and Customs of the Church, and that it is sinful for any that professeth Religion, to trespass against the same. So the famous *Andrew Rivet* Divinity Reader in *Holland* saith, † *That when the use of things indifferent is limited by any politic Law or Ecclesiastical constitution, the liberty of conscience is not taken away by that limitation; And that although God alone doth bind the consciences, the Church for the common good, and for Orders sake may either command or forbid that a thing of its nature indifferent be done or omitted, and that without assuming to her self any power over consciences: which only Case excepted, no man may resist such constitutions without sin, but rather whilest he pretends conscience, doth bring his own conscience in danger through his rebellion.* So *Fredericus Sparkemius* likewise Divinity Reader first at *Geneva*

* Jam ve. d.
Christiani populi officium est, quæ secundum hunc canonem fuerint instituta, libera quidem conscientia, nullaque superstitione, pia tam: n & facili ad obsequendum propensione servare, non contemptim habere, non supina negligentia prætere:

tantum ab ut per factum & contumaciam violare spertere debeat. *Calv. Institut. l. 4. c. 10. n. 31.* † Quomodo etiam libertatem conscientiarum non impediri agnoscimus, quia non ipsa, sed tantum opus externum ligatur, cum rerum mediarum usus coercetur per legem aliquam Politicam, vel constitutionem Ecclesiasticam: Deus enim, proprie conscientiam ligat. Sed rariem Magistratus aliquando Republicæ bono aliquid per se ad id quod potest jubere ut fiat, vel prohibere ne fiat; Et Ecclesia propter *iusa & ius* aliquid in simili materia constituere, ita ut tamen in conscientias nullum sibi sumat imperium: quo casu excepto nemo rebellionis studio citra peccatum talibus constitutionibus resisteret aut jure refragaretur; qui potius dum conscientiam suam tueri veller, eam in periculum adduceret, utpote quæ ob rebellionem damnum pateretur. *Andr. Riv. Theol. de Christian. Libert.*

and afterwards at Leyden in Hollana ; * Neither doth Christian liberty hinder, saith he, but that the use of things of a middle nature may be restrained and limited by Laws as well Ecclesiastical as Civil, which the children of God know that they ought to obey, when they are commanded by those who have Authority ; provided it be without superstition, and the adjunct opinion of Holiness, and peculiar Worship, or of Merit and perpetual and absolute necessity, and the like. For so their consciences are not bound, but only their loco-motive faculty is restrained, &c.

I might quote many more to the same purpose, who maintain both that the constitutions of every Church ought to be obeyed by all the members thereof, and that they do not bind *per se* by themselves, and immediately the consciences of men, which is the property and privilege only of the Laws of God ; but I forbear, because I would not exccure too far, and because what I have produced out of these Authors is sufficient to shew in what sense it is commonly affirmed, that Ecclesiastical Injunctions do not bind the conscience, though every man is bound in conscience to obey them, and cannot deny submission to the same without sin. Only to make it manifest, that such is the judgement of Calvin, and that I ascribe here nothing unto him but what is agreeable with his own meaning ; I think it will not be amiss to hear him speak his mind thereupon himself. And this he doth at large in the same place of his *Institution* I last quoted in the Margin, where, after he hath said, that Christians ought to observe, *libera quidem conscientia nullaque superstitione*, with a free conscience and without superstition, such outward things as are ordained according to the general rules of Scripture for Decency and good Order, he answers a *Quære* that may be raised upon the premisses, *viz.* *What liberty of conscience there can be in such a necessity of obeying, and that with so much caution ? That liberty of conscience, saith he, will appear if we consider that those Laws to the observation*

* Nec libertas Christiana obstat, quominus rerum mediarum usus coerceri possit, ut circumscribi legibus partim Ecclesiasticis, partim politicis ; quibus parendum novit filii Dei quando imperantur ab iis qui auctoritatem habent, modo id fiat sine superstitione, sine sanctitatis, & cultui peculiaris, sine meriti & necessitatis absolutæ & perpetuæ, & aliis id genus appendicibus. Sic enim non conscientia illorum ligantur, sed loco-motiva tantum cohibetur, &c. Fred. Spanhem. *Thef. de Christian. Lib.*

Ino vero præ-
clare constabit
tibi reputabi-
mus, non fixas
esse & perpe-
tuas sanctiones
quibus astringi
sunt, sed ex-
terna humane
infirmitatis
rudimenta :
quibus tamen
si non indige-
mus omnes,
tamen omnes
utimur : quia
alii aliis ad
servandam in-
ter nos Charit-
tatem mutuo
sumus obnoxii.
Hoc in exem-
plis superius
positis recog-
noscere licet.
Quid ? an in

mulieris carbaso sita religio est ? ut nudo capite egredi sit nefas ? An sanctum de ejus
Silentio decretum quod violari sine summo scelere non possit ? An aliquid in genuflexi-
one in humando cadavere mysterium quod præteriri sine piaculo non possit ? Minime :
Nam si tali festinatione opus sit mulieri in juvando proximo quæ velare caput non si-
nat, nihil delinquit si aperto capite accurrat. Et est ubi loqui non minus opportunum
sit quam alibi tacere. Stantem quoque orare qui morbo impeditur curvare genua non quit,
nil vetat. Denique satius est mature humare mortuum, quam ubi linteum deest, ubi non
adsunt qui deducant, expectare dum inhumatus putrescat. Sed est nihil ominis in istis
rebus quod agendum aut cavendum mos regionis, instituta, ipsa denique humanitas &
modestæ regula dicitur : ubi si imprudentia & oblivione quid erratum fuerit, nullum
admissum crimen est : sin contemptu, improbanda est contumacia. Similiter dies ipsi
qui sint, & horæ, locorum structura, qui quo die canantur Psalmi, nihil interest.
Verum & certos dies & statim esse horas convenit, & locum recipiendis omnibus ido-
neum, siqua servanda pacis ratio habetur. Nam quantarum rixarum semen futura
sit earum rerum confusio, si prout cuique libitum sit, mutare liceat quæ ad communem
statum pertinent ? Quando numque futurum est ut omnibus idem placeat, si res
velut in medio positæ, singulorum arbitrio relicte fuerint. Quod si quis obstre-
par ac plus superere hinc velit quam oportet, viderit ipse qua morositate suam
ratione Domino approbet. Nobis tamen istud Pauli satisfacere debet, nos con-
tendendi morem non habere, neque Ecclesias Dei. *Calvin. Institut. Lib. 4. Cap.*

any thing be done amifs, imprudently, or through forgetfulnefs, you have committed no crime: but if you have done fo by contempt, it is a contumacy not to be approved of. It matters not likewise what days, what hours, what ftructure of places, be design'd for Gods worfhip, or what Pfalms be fung upon fuch a day: yet it is meet that there be certain fet days and hours, and a place fit to hold all the Congregation, if any care be had of the prefervation of peace. For of how great jarres and wrangling will that confufion be the feed, if it be lawful for every one to change as he pleafeth thofe things which pertain to all in common? Since it will never come to pafs that the fame thing fhould pleafe all men, if all things be left at random for every one to do what he lifteth. If any doth here gainsay and feem to himfelf to be wifer then he fhould, let him take heed how he will juftifie his peevifhnefs before the Lord. As for us, this faying of Saint Paul, ought to be fatisfactory, that we have not the cuftom of being contentious, neither the Churches of God. Where it is plain, that he doth not leave it to every ones liberty to obferve or reject the publick Orders of the Church, but will have them obeyed as long as they ftand in force, though with a free confcience, that is, without fuperftition, and without the opinion of an abfolute and perpetual neceffity of their obfervation, as if they constituted any effential part of Gods Worfhip, whereas they are but circumftances of, and helps to it. This he faith yet more fully and perfpicuoufly in another place, where he taketh away all pretence of doubting of his meaning in this point, and giveth fo feafonable a leffon to many amongst us, that I will not fave my felf the labour to tranflate it exactly; Now whereas ignorant men for the moft part, when they hear that it is not without impiety that mens confciences are bound, and God worfhipped in vain by humane Traditions, do blot out at one dafh all Laws which conftitute the Order of the Church; it is meet alfo to encounter here with their error. Here a man may be very eafily deceived, becaufe at firft fight it doth not appear what difference there is betwixt thefe things, viz. Humane Traditions, & Ecclefiaftical Conftitutions for Order and Decency's fake. But I will fet forth in brief the whole matter fo clearly, that their refemblance fhall not be able to deceive any man. Let us before all hold this, that if in every Society of men, we fee a

certain

Quando vero imperiti plerique, dum humanis traditionibus impie ligari hominum conscientias & frustra Deum coli audiunt, eadem licita leges omnes inducunt quibus Ecclesie ordo constituitur; illo vero quoque errori commotum hic occurrendum est. Falli sane perquam est lubricum: quia non prima statim facie appareat quantum inter illas & has interstit. Sed ego ita dilucidem totam paucis explicandam, necui imponat similitudo.

Hoc primum habeamus, si

in omni hominum societate necessarium esse politicam aliquam videmus, quæ ad alendam communem pacem & retinendam concordiam valeat: si in rebus agendis vigere semper aliquem ritum, quem non respici publicæ honestatis interest, atque adeo humanitatis ipsius: id in Ecclesiis præsertim observandum esse, quæ cum bene composita rerum omnium constitutione optime sustententur, tum verò sine concordia nullæ sunt profus. Quomobrem si Ecclesie incolumitati bene prospectum volumus, diligentem omnino curandum est, quod Paulus jubet, ut decenter omnia & secundum ordinem fiant. Et cum in hominum moribus tanta insit diversitas, tanta in animis varietas, tanta in judiciis ingeniosque pugna; neque Politia ulla satis firma est, nisi certis legibus constituta: nec sine stata quadam forma servari ritus quisquam potest: Huc ergo quæ conducunt leges, tantum abest ut dampnemus, ut his ablati, dissolvi suis nervis Ecclesias, totasque deformari ac dissipari contedamus. Neque enim haberi potest quod Paulus exigit, ut decenter omnia & ordine fiant, nisi additis observationibus, tanquam vinculis quibusdam, ordo ipse & decorum consistat. Id tantum semper in istis observationibus excipiendum, ne aut ad salutem credatur necessarium, atque ita conscientias religione obstringant, aut ad Dei cultum conferantur, atque ita in illis reponatur pietas. Calv. Inst. l. 4. c. 10. n. 27.

addeth

certain Policy to be necessary, for the nourishing of publick Peace, and for the maintaining of Concord; if we see that there is alwayes some Rite in force in all things that ought to be done; which Rite that it be not rejected, publick Decency, nay Humanity it self is concerned: Surely the same is chiefly to be observed in Churches, which as they are best preserved and upheld by a well-ordered constitution of all things, so they vanish wholly and come to nought without Concord. Wherefore if we desire rightly to procure the safety of the Church, we must with all diligence take care that, as Saint Paul biddeth, all things be done decently and in good order. But whereas there is such diversity in the manners of men, such variety of minds, such contrariety of judgements and dispositions, and no Policy can stand firmly enough, unless it be constituted by certain Laws; and it is impossible that any Rite be observed without some set Form; we are so far from condemning the Laws that are made for this purpose, that we maintain, that if they be taken away, the Churches have their Bonds and Nerves loosened and broken, and are wholly deformed and brought to ruine and dissipation. For neither can that be effected which Saint Paul requireth, that all things be done decently and orderly, unless there be some Ordinances to be observed, by means whereof, as by so many Bonds, Decency and Order it self are constituted and made to stand. Now this only is alwayes to be excepted in such like Observations; that they be not thought necessary unto Salvation, and so bind the consciences by Religion, nor be intended and brought in as the worship of God, so that Piety be ascribed to them. Which Cautions, and those he

addeth in another * place, where he saith, they must not * *darken* but *set forth* Christ; they *must be few in number, of facile observation*, and such as *commend themselves by the clearness of their signification*:) are the very same the Reformers of our Church † declare they have used in putting away and abolishing some of the accustomed Ceremonies, and in retaining some others, *which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified.* Where by the way observe that *Calvin* is not against *significant Ceremonies*. But to put an end to this perhaps too long and tedious, though I hope, not altogether unprofitable nor impertinent excursion; *Calvin* holds that God himself is the Author not only of such Ordinances and Constitutions as are expressly set down in holy Scripture, but likewise of them that are grounded thereupon, and may be reduced to the general Rules God hath been pleased to set forth for his Church to govern her self by, in matters of this nature. So that he maintains *kneeling at Prayers* for example, to be both of *Divine* and *Humane* institution. * *It is commanded of God*, saith he, *in as much as it is part of that Decency whereof the Apostle recommends the care and observation unto us. It is a humane Institution. in as much as it specially determines that which was rather generally intimated, then clearly set forth.*

Calv. inst. l. 4. c. 10. n. 14. † *In the Preface of Ceremonies, why some be abolished and some retained.* * *Exemplum sit in geniculatione quæ sit dum solennes habentur præcæationes. Queritur sit ne humana traditio quam repudiare vel negligere cuius liceat. Dico sic esse humanam ut simul sit Divina. Dei est quatenus pars est Decoris illius cuius cura & observatio nobis per Apostolum commendatur: Hominum autem quatenus speciali et designat quod in genere fuerat indicatum magis quam expositum.* *Calv. inst. l. 4. c. 10. n. 30.*

26. *Beza* sheweth himself altogether of the same mind with *Calvin* in this point, as may be seen in his Epistle to *Andreas Duditus* the *Polonian* Bishop, where acknowledging that as for Rites and other things pertaining to Decency and *quæ ultra agnoscimus* (uno quoq; videlicet quod suis gregibus proprie expediat confidente) *minimè dixeris, opinor, Ecclesias dissociari in Doctrinæ summâ consentientes.* *Beza* *Andree Duditio.*

Ergone nihil Ceremoniarum rudioibus dabitur ad iuvandum eorum imperitiam? Id ego non dico. Omnino enim utile illis sentio hoc genus administriculi. Tantum hic contendendo ut is modus adhibeatur, qui Christum illustret, non obscuret. Proinde ut retineatur illam in numero paucitatem in observatione facilitatem, in significatione dignitatem, quæ etiam claritate constat, retinere necesse est.

* Res aliqui per se mediæ mutant quodam modo naturam quam aliquo legitimo mandato vel præcipiuntur vel prohibentur; quia neque contra justum præceptum omitti possunt si præcipiantur; neque contra interdictum fieri si prohibeantur sicut ex lege ceremoniali apparet.

Et si jugum legis ceremonialis sustulit Christiana libertas, &c. iterum mediæ usus legitime coercetur tum in genere, tum in specie. In genere per legem charitatis,

good Order in the Church, there is a variety of them in the severall Reformed Churches throughout the World, for which they ought not to separate, as long as they agree in Doctrinals; he renders this reason of the said diversity, that the Rulers of every National Church do consider what is most expedient for the peoples edification, and so order it to be observed. And in another * place he ascribeth power to the Church to restrain and regulate those things which are in themselves of a middle nature, that is good or bad in the good or ill use of them. And what he saith to this purpose in general, seems to me to have so much of truth and reason, that (though he starts sometimes from himself in the particular application of the same, as I shall have occasion to observe hereafter) I think it will be of some good use, and very proper to be set down at length. For he doth not only ascribe that regulating power to the Church, and say in what it consisteth, but sheweth likewise what obligation is put thereby upon the consciences of private persons to obey the Church in such things. *Those things*, sayes he, *which otherwise are of a middle nature, do change it in a manner, when they are either commanded or prohibited by a lawful command; because that neither can they be omitted contrary to a just command, if enjoyned; nor done contrary to the prohibition, if forbidden; as it appears by the Ceremonial Law.* And having put off the objection, that the Ceremonial Law is abolished, he adds that notwithstanding, the use of things indifferent is lawfully restrained both generally and specially. *Generally, by the Law of Charity, &c. Specially, by a Civil or Ecclesiastical constitution.* For although God alone doth properly bind the consciences; yet in as much as the Magistrate, who is the Minister of God, judgeth that it is for the publick good that those things which otherwise of themselves are lawful, be not done, or the Church for Orders-sake or Decency,

&c. In specie, ex constitutione vel Politica vel Ecclesiastica. Et si enim conscientias propriè solus Deus ligat, tamen quatenus vel Magistratus, qui Minister Dei est, judicat interesse Reip. ut quippiam aliqui per se licitum non fiat: vel Ecclesia Ordinis & Decori adeoque ædificationis rationem habens, leges aliquas de rebus mediis ritè condite juxmodi leges piis omnino sunt observandæ, & eatenus conscientias ligant, ut nemo sciens & prudens rebellandi animo, possit absq; peccato vel facere quæ ita prohibentur, vel omittere quæ sic præcipiuntur. *Bi. 1. Epist. 2. ad Peregrinar. in Anglia Ecclesiar. fratres.*

and so for edification, doth rightly make Laws concerning things indifferent; such Laws ought wholly to be observed by the Godly, and they do bind the consciences thus far, that no man knowingly and wittingly with an intencion of being rebellious, may without sin either do that which is so prohibited, or leave undone those things that are so commanded. And let it be observed, that though this be counted one of *Beza's* Letters, because it was penned by him, yet it is written in the name of the whole Church of Geneva, in *commun Fratrum ex Urbe & Agro Collectorum cœm*; in the general Assembly of all the Ministers both of the Town and adjacent Country. The afore-cited passages set forth sufficiently the mind of the Reformed Churches when they leave to each other the liberty of making Canons and Constitutions Ecclesiastical for the outward Worship of God, as seemeth best to them. Wherefore I will forbear to bring here any more such long passages; and I will content my self to refer the Reader to the other Authors. He may consult therefore if he be not yet satisfied, * *Zanchius* in his *Theses de Traditionibus Ecclesiasticis*, where that learned man saith, *It is necessary that there be different constitutions for things of this nature, according to the diversity of Places, Times, and Nations.* † *Paræus*, who maintaineth that the Church may and ought to institute some Ceremonies, potest & debet Ecclesia quasdam Ceremonias instituire; quia sine determinatione circumstantiarum non potest observari genus, hoc est moralis cultus Dei; because without the determination of circumstances, the genus, that is, the moral worship of God cannot be observed. * *Alstedius*, that saith, *It is very necessary that the Church should use the Authority she hath to make Laws for regulating Ceremonies.* *Spanhemius* in the above-cited *Theses* of Christian Liberty, *Thes.* 23. who maintaineth that the Church hath power to make Laws; and distinguishes very properly betwixt Ecclesiastical Traditions Dogmatical and Ceremonial, allowing the Church a Legislative power

* Pro diversitate locorum, temporum, populorum, variæ etiam de his rebus constitutiones faciunt, necesse est. *Zanch.* de lege Dei, p. 202.
 † *Paræus* Expl. catech. p. 3. q. 103. Expl. 4. Præcept.
 * *Authoritas* Ecclesiæ Nomothetica est, quo illa potest certas leges

power in the last kind, but denying utterly that she hath any in the first. And all other Authors of the Reformed Religion that write of this Subject.

The conclusion
of the Premise.

27. Out of the premisses I conceive this conclusion may be drawn in without any the least violence, *That the Reformed Churches beyond the Seas, setting up each of them what Government, and establishing what Rules and Ceremonies they please among themselves; and declaring that every National Church may lawfully do the like; no doubt allow the Church of England to use the same liberty which they take to themselves.* For what reason can be imagined why the Rulers of the Church, and Magistrates of the City of Geneva and her little Territory; or those of the Canton of Zurich, or Shafhausen in Swizerland, or of any other Church or Country; should have power to make Laws uniform for all the several Congregations within their respective Districts and Liberties; and that the Governors of the Church of England, and the Supreme Magistrate of this Kingdom, should be denied the same? Can any one shew me upon what ground those Churches, which use to excommunicate all such of their Members as do dispute their Authority in making Laws and Constitutions for their Government, and for the outward worship of God, or do not submit and conform to them when they are made; may be said with any probability to condemn the Church of England, for asserting as much power to her self, and no more, and for exercising the same? And shall we have so little value of the judgement of the Reformed Churches, as to think they will give more Authority to Thirty Ministers (for they are no more in number for the most in the National Synods of France) or Forty, for they do not exceed that number in them of Holland, as appears by the names of the Delegates to the Synod of Dort; or to about Five and Twenty, (for they are hardly so many at Geneva;) or to Fifteen or Sixteen and less, as in some Cantons of the Switzers; then they will think fit to be allowed to a Council, consisting (as our Convocations do) of above Six score Reverend, Grave, and Learned Divines, chosen out of many Thousands; whereof Six and Twenty are Arch-Bishops and Bishops; a greater number Deans and Prebends, and Arch-

Deacons.

Deacons. Surely we should wrong them very much if we should entertain such an opinion of them.

28. Although what hath been said hitherto is sufficient to shew what opinion the Reformed Churches beyond the Seas have generally of this our Reformed Churches of *England*: yet because some Churches there are, as I have observed in the first Section, wherein the Ministers are equal in power one to another, without *Subordination*: I conceive it may be expected in this place I should bring some evidences to let such of this Nation, as are not well acquainted with their judgement in point of Church-Government, know what they think of our *Episcopacy*; whereby it will appear whether they ever desired the abolition thereof, as hath been here reported by those who would have it so. The Reformed Churches abroad that want *Subordination* of Ministers are three only, and no more, *viz.* those of *Holland*, *France* and *Geneva*. For as for those few poor persecuted Churches of *Piemont*, I reckon them among the *French*, they having most of their Ministers from *France*, and some of them meeting in the Synods of that Kingdom, which are held in the neighbouring Provinces. Let us therefore speak of those three several National Churches one after another.

Those few Reformed Churches that want Subordination of Ministers, approve the Episcopacy of the Church of England.

29. As for them of *Holland*, I need not bring any other Arguments to shew their good liking of the *Episcopacy* of the Church of *England*, but only these: *First*, their Addresses to our learned King *James* of glorious memory; to have some of the Governours of our Church sent over to them to assist at their National Assembly at *Dort*, *Anno* 1618, 1619. and to advise with them, together with the *Divines* of other Reformed Churches, sent thither by their respective Princes and Magistrates. *Secondly*, The honour done by them to *George* Lord Bishop of *Landaf*, who had always the precedence of all the foraign *Divines* in the said Assembly, whereof he had been made President, but that he was not properly a Member of, but only an Assistant to the same: and whom the President *Bogermannus* in all his compellations of him honoured with the Titles of most *Reverend Prelate*, and *Right Reverend Lord. Bishop*, which he would not have done, if the

The Reformed Churches of Holland do not condemn Episcopacy.

Church:

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See this related
by Bishop Hall
(who assisted at
the said Assembly
of Dort) in
his Episcopacy
by Divine
Right.

Church whereof he was a Member, and for that time, and in that occasion the *Mouth*, and in a manner the *Primate*, had condemned the Office and Dignity of a Bishop; specially the said Church being there and then all present by her representatives. *Thirdly*, That word spoken by the same President before the whole Assembly to the said Bishop, after the Bishop had represented how fit a remedy *Episcopacy* is for the suppression of Schisme and Heresie; *Domine non sumus adeo felices*. My Lord we are not so happy as to enjoy the benefit of having *Bishops*. I may add for a *Fourth* Argument of the reverence of the Reformed Churches of *Holland* have for the Bishops of the Church of *England*, the care they had presently after the Printing of the Acts of the Synod of *Dort*, to send a Copy of them, not only to King *James*, and Prince *Charles*, but likewise to the *Arch-Bishop* of *Canterbury* his Grace, that then was, by *Festus Hommius* Divinity Reader in one of their Universities, and one of the Secretaries of the said Synod. This that I say may be seen written with *Festus Hommius* his own hand upon that Copy of the Compilation he hath made of the Acts of the General Assembly of the *Belgick* Churches, which was by him presented to the Library of the *Dutch* Church of *London*.

Not the Reformed
Churches
of France.

30. As for the *French Reformed Churches* enough hath been said already to convince the World, that they are no enemies to *Episcopacy*, and those who have lived amongst them, know that they are so far from condemning that Church-Government as evil and unlawful, that they rather wish they were in a condition to enjoy the benefit thereof, most of them not sticking to say plainly, as was before observed, That if all the Kingdom of *France* should embrace the Reformed Doctrine, they must of necessity have Bishops, and they would most freely submit to them. Wherefore I do think it not improbably said by some (and amongst them by that learned and most worthy adopted Son of the Church of *England*, Doctor *Peter du Moulin* Prebend of Christs Church, *Canterbury*, and one of His Majesties Chaplains, in that Ingenious and Loyal Book of his which he set forth in *French* soon after the Martyrdom of the late King, for
the

the defence of the Right both of King and Church) that God having permitted the Work of Reformation to be carried on only by the inferiour Clergy of that Kingdom, they thought it meet to keep themselves within the bounds of the Order of Priesthood; that if ever it were God Almighty's will that the Bishops themselves should reform and embrace the true Doctrine, there might be no contestation with them for Jurisdiction and Preeminence, but all manner of readiness on the Reformed Ministers part, to submit to the Bishops, and acknowledge them for their lawful Superiours and Prelates. For certainly it is an injury done to the Reformers of these Churches to think that they have Reformed both Church-Government, and every circumstance of outward Worship, in the same manner we see them established and used among them by choice, and because they judged them after mature deliberation to be simply the best, and of an absolute necessity. As for me I nothing doubt, but those things were so ordered by them, according to the exigency of the times, because their condition did not permit them to do otherwise. I will instance only in two particulars, among many others, which might be brought to prove the same. The Church of England and others have preserved Churches in their Reformation, and have been careful to keep them *cleanly*, and to have them decently *adorned*, for the more edifying performance of Gods solemn Service. Their *Clergy-men* likewise have always used *decent apparel* different from that of *Lay-men*. Neither of which things was to be expected in the Reformation of the *French Churches*. For alas, how could those poor Christians that embraced the Reformed Doctrine at first, have had stately and decently adorned Buildings for Gods Worship, that durst not assemble publickly in any place, for fear of hanging and burning: but met sometimes in Cellars, sometimes in Barns, sometimes in the open Fields? Or how could their Ministers have used decent Vestments, and apparel differing from that of other men, who for their life durst not have appeared for what they were? And therefore were forced to wear coloured, and Tradesmens, and sometimes Souldiers clothes, to preserve themselves under that disguise.

The

The Reformed Church of England

The same judgement is to be made of other things of the like nature. And that it was the hardness and calamity of the times that constrained them so to do, and that they were not led thereto by their own choice, appears by their erecting of fair Churches as soon as they had that Liberty in every place according to their ability, as may be seen at *Charenton, Roan, Caen, Saumur, Mont Alban*, and elsewhere; and by the exhortations of their National Synods, renewed in that which was held last at *Loudun*, to set apart every where (where conveniently they may) some publick place fit for Gods service. The like appears also by their Ministers now leaving their ordinary apparel when they perform Church-duties; and by their constant using of Gowns and Cassocks (as hath been observed before) where they may freely appear for what they are. Now that this may not seem an excursion from that subject I have in hand, I say, the same judgement must be made touching the equality of Ministers they introduced & maintained within themselves til this day. They could do no otherwise; though the Reason hinted at by *Dr. Du Moulin*, had not diverted them from attempting it. For who seeth not that the Popish Bishops would never have suffered any Minister to take their Titles, for example, those of *Paris, Roan, Lyons, Orleans, Bordeaux*, and the like. But that they did not introduce their equality out of an opinion of the unlawfulness of *Episcopacy*, is most clearly made evident by their readiness to submit to those Bishops, who acknowledging their former errors, should profess the truth of the Gospel. Of this there is a famous example which happened a little after the *Colloquie* or *Conference* of *Poissi, Joannes, Antonius*, of the Illustrious Family of the *Coracioli*, Son of the most renowned Prince of *Melfi*, and a man of good learning, being Bishop of *Troyes* in the Province of *Champagne*, was convinced of the truth of the Doctrine professed in the Reformed Churches. But being desirous that his conversion might profit the people of his Diocese that were committed to his charge; which he thought would hardly be, unless such as had already embraced the Reformed Religion, did submit to his Government, and acknowledge him for their

See the Acts of
the National
Assembly of the
French R for-
m'd Churches,
held at Lou-
dun, Anno
1658 & 1659.

their Bishop and Pastor; he made his address unto them for that purpose, and was by them acknowledged, they willingly submitting to his Government. Which submission of theirs was generally approved by all their Brethren, and likewise by *Peter Martyr*, who passing by that Town as he was returning from *Poussi* into *Switzerland*, and being acquainted with the whole business, gave his approbation unto the same; hoping that such an example might contribute much to the advancement of the Protestant Religion, as he intimates to *Beza* in one of his Epistles, where he imparteth the news of the Bishops conversion, and the Reformed Churches submission to his Pastoral care and authority. And no doubt but it had proved very advantagious to promote the work of Reformation in that Kingdom, but that the Popish Bishops could not endure to see a person of the same Character and Dignity with them, keep his place and office, and exercise the Functions thereof in the Reformed Churches of *France* with their consent. Wherefore fearing the consequences of such an example, they applied themselves to the King against the Bishop of *Troyes*, and at last prevailed; so that he was turned out of his place by the Kings Authority. This we see in *Thuanus* his History, where he is a little mistaken, in that he saith that the Bishop was *Ordained anew* by those of the Reformed Religion of *Troyes*; whereas he was only *agnitus & receptus ut verus Episcopus*, acknowledged and received as their true Bishop, as *Martyr's* Letter hath it. By this it is easie to judge who are the opposers of *Protestant Bishops* in *France*; not the *Protestants* who submit to them, and acknowledge them for true Bishops, when they have the happiness to see any amongst them; but the *Papists*, who by no means will suffer any such Officer to be seen in the French Reformed Churches; *Exemplum veriti*, sayes *Thuanus*, fearing lest such good examples should prejudice their own Church and Religion. And that I may not be thought to draw this conclusion out of this instance of my own head alone; let an eminent man of the same Churches have a hearing in this place, and you shall see that he doth make the very same use thereof. It is that most eloquent and famous

Ab omnibus unanimitè ut verus Episcopus agnitus est & receptus. Quare ipsius auctoritas multum Ecclesiæ Dei commodat; Deus laudetur qui ad hunc modum filii sui regnum gubernat & dirigit. *Petrus Martyr. Theod. Beza.*

In concionibus quibus eorum (Reformatorum) doctrinam sequebatur, habendis assiduus, donec Præsules exemplum veriti, apud Regem pervicerunt, ut dignitate moveretur. *Thuanus. Tom. 2. ad An. 1561.*

The Reformed Church of England

Preacher of the Reformed Church of *Caen*, of whom I have already spoken, *Mr. du Bose* in a Letter of his to *Dr. Brevint*, written *June 14. An. 1660.* whereof I have the original, where he writes as followeth; the *French* is his, word for word; the Translation is *Doctor Peter du Moulin* Prebend of *Canterbury's*, who made it long since, intending to publish it with divers others written of late to the same purpose.

Nous reconnoissons que cet Ordre (l'Episcopat) a d'insignes avantages, & je ne pense pas qu'aucun de mes freres me desavouë quand je dirai que l'Episcopat bien réglé ades utilites importantes & tres considerables qui ne se trouvent point dans la Discipline Presbyterienne. Si nous avons suivi cette derniere dans nos Eglises, ce n'est pas que nous ayons aversion contre l'autre; ce n'est pas que nous estimions l'Episcopat contraire a la nature de l'Evangele, que nous le croyons moins propre au bien de l'Eglise, moins digne de la condition de vrais troupeaux du Seigneur. Mais c'est que la necessité nous y a obligés, parce que la Reformation ayant commencé dans ce Royaume par le peuple & par de simples Ecclesiastiques, les places des Evesques demeurèrent remplies par ceux d'une Religion contraire; Et par ce moyen nous fumes contrains d'avoir

WE acknowledge that this Order hath signal advantages; And I think not that any of my brethren will contradict me, if I say that well-ordered Episcopacy hath most important and considerable utilities which cannot be found in the Presbyterian Discipline. If we have followed the last in our Churches, it is not for any aversion that we have against the former: It is not because we hold Episcopacy to be contrary to the nature of the Gospel, or because we think it less convenient for the good of the Church, or less worthy of the condition of the true flocks of the Lord; but it is because necessity hath obliged us to it; because Reformation having been begun in this Kingdom by the people and by inferiour Church-men, the places of Bishops remain'd filled with men of a contrary Religion, so that we were constrained to content our selves with Ministers and Elders as well.

well as we could, for fear of setting Bishop against Bishop in the same Town, which would have caused furious troubles and implacable wars, and put a great stop to the progress of the Gospel. If Bishops had embraced the Reformation at the first, I make no doubt but that their order had been maintained in the Ecclesiastical Polity. And I find a convincing proof of that in an Epistle of *Martyr*; it is the 57. inscribed to *Theodoros Beza*, where he speaks to him of the Bishop of *Troyes* in *Champagne*, where God had gathered a great and numerous Church. He saith that the Prelate of that Town having acknowledged the Truth, begun to preach it publickly, and (being a man of great parts) advanced the Kingdom of Christ mightily; but that a great scruple being come into his mind about his calling, he assembled the Elders of the Reformed Church, to know of them whether they would acknowledge him for their Bishop, and he desired them maturely to deliberate of it among themselves. Which when they had done with all the prudence and wisdom requisite, they declared unto him unanimously,

des Pasteurs & des Anciens, depeur d'opposer dans une mesme ville Eveque a Eveque, ce qui auroit cause des troubles furieux & des guerres implacables, & auroit apporte un notable retardement au progres de l'Evangile. Si les Eveques avoyent d'abord embrassé la Reformation, je ne doute point que leur Ordre n'eust esté maintenu dans la Police Ecclesiastique, & j'en trouve une preuve convainquante dans une Epistre de Martyr; C'est la cinquante septiesme qui s'adresse a Theodore de Beze. Il lui parle de l'Evesque de Troye en Champagne, ou Dieu avoit recueilli une belle & nombreuse Eglise. Il dit que le Prelat de cette ville ayant connu la verité, se mit a la prescher publicquement, & comme c'estoit un excellent homme, qu'il avançoit puissamment le Regne de Christ. Mais que lui estant venu en l'Esprit un grand scrupule sur sa vocation, il assemble les Anciens de l'Eglise Reformée pour savoir d'eux s'ils le vouloyent reconnoistre pour leur Eveque & les pria d'en deliberer meurement; ce qu'ayans fait avec toute la prudence & la sagesse requise,

requis, ils lui declarerent unanimement qu'ils le reconnoissoient & qu'ils le recevoient pour leur vrai & legitime Evesque. Qui doute que si les autres Prelats du Royaume avoyent suivi son exemple, & avoyent comme lui donné gloire a Dieu, ils ne fussent demeurés dans leur station & que leur dignité ne leur eust esté conservée. Car Martyr dans cette Epistre approuve & l'action de l'Evesque & la resolution des Anciens, & il en escrit a Beze comme d'une chose dont il loüe le Seigneur, & dont il savoit bien que ce grand Serviteur de Dieu se resjouiroit avec lui. Il ne faut donc pas tirer consequence de nos Eglises de France a celles d'Angleterre. Car en celles ci la Reformation ayant commencé par les Prelats il faudroit trouver estrange si l'Episcopat n'y avoit pas esté conservé; Et s'il s'y rencontre aujourd'hui d'assés rigides partisans de l'egalité Presbyterienne pour vouloir choquer cet ordre ancien & le renverser de fond en comble aux despens de l'Estat & de l'Eglise, il ne peuvent manquer d'en estre tresfort blasmes.

that they acknowledged and received him for their true and lawful Bishop. Can any doubt but that if the other Bishops of the Kingdom had followed his example, and given glory to God as he did, they had continued in their station, and preserved their dignity? For Martyr in that Epistle approveth both the Bishops action and the resolution of the Elders. He writes of this to Beza, as of a thing for which he praifeth God, and for which he knew that Beza, that great Servant of God, would rejoyce with him. Wherefore the practise of the Churches of France ought to be no president for the Church of England. For in the Church of England Reformation having been begun by the Bishops, there would be reason to think it strange, if Episcopacy had not been preserved therein. And if there be any in England at this time that be so rigidly partial for Presbyterian parity, as to justle against that ancient order of Episcopacy, and seek to root it quite out to the prejudice both of Church & State, they cannot but be very much blamed for it.

31. But in this there is more then I have need of; for, whereas I am to prove only that the Reformed Churches of *France*, though they have a Form of Government different from that of the Church of *England*, yet do not condemn the same as evil and unlawful; here you hear them alledging *necessity*, and saying they have been forced to that under which they live; and proving they would most willingly exchange the same with *Episcopacy*, if they could but have Protestant Bishops. *Monsieur Gaches* one of the Ministers of *Charenton*, in one of his Letters to the same Doctor *Brevint*, doth say enough for my purpose, when he writes thus:

THe name of BISHOP cannot be strange to any man that is acquainted with Scripture, since it is found in Scripture. The Office which that name doth intimate is lawful, since it was acknowledged from the beginning of the Christian Church. Yea, I am of this opinion, that though Bishops had very much exceeded the Authority which they had in the two first Ages, and were not so religious as *S. Cyprian*, who would do nothing without his Presbytery; yet that difference in Government ought not to cause a division in the Church. The best men in our Churches have honoured the Prelates of England. And he that was sent to the Synod of *Dort*, was respected according to his place. The name of Schisme may do more harm to the Church in one year, then all the excesses of Episcopal Authority can do in an age.

And again in another Letter to the same person:

Would to God we had no other differences with the Bishops of *France*, but their Dignity: How chearfully should I submit my self to them? Although you know that their yoke is heavy, far heavier than that of the Bishops of *England*. How comes it to passe then, that those of your Presbyterians that are great, understanding and wise men, have such an aversion against moderate Episcopacy? And why do they refuse to have Communion with *Ignatius*, *Polycarpus*, *Cyprian*, *Chrystom*, and all that holy company of the purest Antiquity? I am of that opinion, that if all
Ministers

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Ministers could be wise at all times, and keep themselves in good order, they would have no need of Overseers; as there would have been no need of Kings and Judges, if men had kept their primitive innocency. But sin hath brought in the necessity of Government, and the failings of Ministers make the Order of Bishops necessary.

32. Here followeth the testimony upon this matter of another Minister of great worth and fame in the Reformed Churches of *France*, who amongst other good parts, is known to be very well versed in the Oriental Tongues, and a great lover of Antiquity; It is *Monsieur le Moine*, one of the ordinary Preachers to the Reformed Congregation of *Roan*. He gives his judgement touching *Episcopacy* and *Presbytery* in a Letter he writ to Doctor *Brevint* above a year ago, whereof I have the Original. It is very long, but it seems to me so well Penn'd, that I think I should do both him and my Readers a great injury, if I should not set down here in both Languages, as much of it as fits my present design. It was written presently after His Majesties most happy return into his Kingdoms.

Monf. & tres honoré frere,

Vous avez en bien de la joye de voir l'entrée du Roy dans Londres. Je pense que vous cryez bien haut Io triumphe! Et je ne pense pas que de vostre vie vous ayez veu de plus belle journée. Assuremem que vous n'avez plus d'enuie de voir un triomphe des Romains; Et que si comme ce Pere de l'Eglise vous avez en quelque tentation pour cela vous en estes bien revenu, & ne faites plus comme luy que des voeux

Sir my much honoured Brother,

How great was your joy to see the Kings entry into London! And how lowd did you shout Io triumphe! I cannot believe that in all your life you have seen a more glorious day. Sure you desire no more to see one of the Roman Triumphs. Or if ever you were tempted with that desire, as that Father of the Church was once, you are now weaned from it, and only wish as he did, to hear the Apostle Saint Paul. Truly could

could that great man who was once from the Earth rapt into the third Heaven come down again at present upon earth, to tell us how the Church of God ought to be ordered, and how the differences about Church-Government might be happily composed; it would be a happy advantage for the Anglican Church in her present condition.

Truly I believe not that it is possible to keep either peace or order in your Church, without preserving the Episcopal Dignity. And I confesse that I conceive not by what spirit they are led that oppose that Government, and cry it down with such violence. For I defie any man whosoever he be to shew me if he can an other Order more suitable with reason, yea, or better agreeing with holy Scripture, and of which God hath made more use for the establishment of his Truth, and the amplification of his Kingdom.

I say it is suitable with reason; for who can deny that

pour entendre l'Apôst. S. Paul. En effect ce seroit un grand bonheur si l'Eglise d'Angleterre e l'estat ou elle est a ce heure jouissoit de cet avantage; Et si ce grand homme qui fut autre fois de la Terre ravi dans le troisieme ciel redescendoit presentement sur la Terre, & nous venoit faire entendre de quelle façon l'Eglise de Dieu est obligée de se conduire & comment les differents sur le gouvernement de l'Eglise peuvent estre terminez par un bon accommodement.

Veritablement je ne croy pas qu'il soit possible de garder la paix ou l'ordre en vostre Eglise sans préserver la dignité Episcopale. Et je confesse que je ne comprends point de quel esprit peuvent estre meus ceux qui s'opposent a ce gouvernement, & qui le decrient d'une si cruelle maniere. Car je defie qui que ce soit de m'en faire paroistre un plus convenable a la raison, plus convenable mesme a l'Escriture sainte, & dont Dieu se soit servi plus utilement pour l'establissement de sa verité & pour l'amplification de son Regne.

Je dis conforme a la raison; car qui peut nier qu'il ne soit

soit raisonnable qu'il y ait en toutes sortes de choses quelque ordre & quelque superiorité, & que l'égalité est la mere de la confusion? De cela nous n'avons que trop d'expériences. C'est pour cela que sous le Vieil Testament Dieu voulut que son peuple fust conduit par des Sacrificateurs qui estoient au dessus des Levites, & par des Archisacrificateurs, & des Souverains Sacrificateurs. Ce qu'il n'auroit pas fait assurément s'il avoit creu qu'une entiere egalité eust esté le gouvernement le plus raisonnable du Monde. Et puis n'est il pas vray que l'Eglise du temps des Apostres a tousjours esté conduite par un gouvernement bien éloigné de l'égalité des Presbyteriens? Certes il y avoit bien des Eglises ou il y avoit des Pasteurs établis, & ce pendant ces Pasteurs la ne laissoient pas de ceder aux Apostres, & de les considerer tousjours comme un estage au dessus d'eux. Ce qui fait voir que l'ordre & la superiorité n'est pas une chose incompatible avec le gouvernement de l'Eglise. Mais non seulement la dignité d'Apostre donnoit de l'autorité, mais je ne doute point non plus que ceux qui avoy-

reason requires that in all sorts of things there be some order and superiority; and that equality very often is the mother of Confusion? Of that we have but too many experiences. For that reason under the Old Testament God would have his people to be ruled by Priests who were above the Levites, and by Chief Priests, and High Priests. Which certainly he would not have done, had he judged a down-right equality the most reasonable Government of the World. And as for the Church in the Apostles time, was it not alwayes conducted by a Government far different from the equality of the Presbyterians? Indeed Pastours were established in severall Churches, yet those Pastors yielded obedience unto the Apostles, looking upon them still as placed in a higher degree. Which sheweth that Subordination and Superiority are not incompatible with the Government of the Church. Neither did that Dignity of Apostle onely give Authority. But also I make no doubt but that they that had received their calling immediately from the Apostles had

Superiority

Superiority above those that had not the same advantage.

For example, I make no doubt but that *Tuus* and *Timothy* who had that advantage, were more honoured for it of the people, yea, and were made more venerable thereby to their fellow-labourers. For as the immediate calling of the Evangelists and Apostles by our Lord Jesus Christ did raise them above others; So likewise the calling conferred by the hands of the Holy Apostles made them upon whom they conferred it more considerable in the Church of God; This imposition of hands being far more honourable then that which was conferred by meer and common Pastours, and ordinarily more accompanied with the effusion of the Holy Ghost. Which also was one of the things that gave Primacy in the Primitive Church. For it is certaine that in that Church God made a plentiful distribution of his Spirit, yea, that he spake very lowd by the miracles of his servants to draw many per-

ent recçu leur vocation immédiatement des Apostres, n'eussent quelque superiorité par dessus ceux qui ne possedoyent pas le mesme avantage.

Et je ne doute point pour exemple, que Tite & que Timothy qui avoient cet avantage la n'en fussent plus considerez du peuple, & que cela ne les rendist mesme venerables a leurs compagnons de service. Car comme la vocation immediate des Evangelistes & des Apostres par Nostre Seigneur Jesus Christ les elevoit au dessus des autres; Ainsi la vocation conferée par les mains des saints Apostres rendoit ceux a qui ils la conferoient plus estimez dans l'Eglise de Dieu, cette imposition des mains estant bien plus honorable que celle qui se faisoit par de simples Pasteurs, & ordinairement plus accompagnée de l'effusion du S. Esprit. Et c'est encore une des choses qui donnoit de la primauté dans l'Eglise primitive. Car il est constant que Dieu y distribuoit de son Esprit en abondance, & que mesme il parloit bien haut par les miracles de ses serviteurs pour en attirer plusieurs a sa sainte connoissance. Or qui doute

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que ceux qui possédoient une plus grande mesure de l'Esprit de Nostre Seigneur, & qui éclatoient par plus de miracles, ne fussent au dessus des autres, & que les Eglises ne les choisissent pour les conduire, & pour leur deferer, comme Dieu les avoit choisis pour en faire les principaux objets de ses liberalitez & les principaux instrumens pour l'establissement de sa gloire.

Et cela dura, Monsieur, l'espace de tout le premier siecle, pendant quasi tout lequel temps vescu encore l'Apostre S. Jean, qui assurément donnoit ordre a toutes les Eglises d'Asie. Ce qui fait voir que dans le premier siecle il y a toujours eu quelque ordre dans l'Eglise, & que dans ce temps de son innocence elle s'est toujours conduite par un gouvernement equivalent a l'Episcopal. Depuis qu'elle n'a plus eu d'Apostres ni de personnes qui eussent receu leur establissement de ces saints personages; & que le don de prophécie & de miracles fut un peu diminué, l'Eglise songeant a sa conduite & se servant de son election pour mettre quelques uns en la place

sons to his holy knowledge. Now who can doubt but that such as possess a great measure of the Spirit of the Lord, and shined with more miracles were above others? And that the Churches would chuse them to be their leaders, and yield honour unto them, as to those whom God had chosen for the chief objects of his liberalities, and his chief instruments for the establishment of his glory.

And this, Sir, lasted all the time of the first age, during almost all which time the Apostle Saint John was still alive, who certainly did moderate all the Churches of Asia. Which sheweth that in the first age there was always some Subordination in the Church, and that in the time of her innocency she was always conducted by a government equivalent to the Episcopal. And after she had no more Apostles nor persons that had received their establishment from those holy persons, and that the gift of prophecy and miracles was a little abated, the Church looking to her own conduct, and making use of her own election to fill the vacant places of those whom Providence

dence had immediately raised in the midst of Gods Churches, did presently chuse Bishops: And seeing that God did then hardly put any inequality between her Pastours, by the difference of his miraculous gifts, she resolved to put some difference between them by the plurality of her Votes; God having not taken from her the liberty of so doing, but rather given her reason, by examples, to hope that it would be an useful practise, and not displeasing unto him. In effect in the second age the Church chose Bishops for her selfe, and beginning just at the time when the Providence of God left her to her own conduct, and when she found her selfe in case to go alone, she chose Superiours, and such as might be above the ordinary degree of Pastours, as God himselfe in the first age had instituted such an order, and would have his Church ruled in that golden time by an Hierarchical Government. Neither did God shew that he disapproved that his Church should so do, and conform her selfe to the patterne which God shewed her upon *Zion*, whence

de ceux que la Providence avoit clevez immediatement au milieu de ses Eglises, choisit aussi tost des Evescques; Et voyant que Dieu ne mettoit quasi plus d'inegalité entre ses Pasteurs par la difference de ses dons miraculeux, se resolut d'y en mettre par la pluralité de ses suffrages, Dieu ne luy ayant pas osté la liberté d'en user de ceste maniere; Au contraire luy ayant bien fait esperer par exemples que ce seroit une chose utile & qu'il ne le desaprouveroit pas. En effect des le second siecle l'Eglise se pourvint d'Evescques, & commençant justement au temps que la Providence l'abandonnoit a sa propre conduite, & qu'elle se trouvoit en estat de pouvoir marcher toute seule, elle eleut des Superieurs & des personnes qui fussent au dessus de l'ordinaire des Pasteurs, comme Dieu dans le premier siecle en avoit luy mesme establi, & avoit voulu que son Eglise fust conduite en ce temps la par un gouvernement Hierarchique. Et Dieu n'a pas temoigné desaprouver que son Eglise en usast de ceste maniere & se conformast au patron que Dieu luy monstra sur Sion

d'on est venue la Doctrine. Au contraire il a benit ce dessein & l'a fait reüssir d'une maniere la plus miraculeuse du monde. Car jamais personne ne fit plus de miracles & ne terrassa plus de monstres que firent autrefois les Evesques & les Prelats de l'Antiquité. Si Dieu donc les a tous benits, estce pas un horrible emportement que d'entreprendre de les maudire? Si l'Eglise ancienne en a fait toute sa gloire, a-t'on raison de les considerer comme la honte & l'opprobre d'Israel? Si ce gouvernement a fait triompher la gloire de Jesus Christ, est on supportable de soutenir que c'est la colonne & le fondement de mensonge, & la base sur laquelle seule se repose la tyrannie de l'Antechrist? En verité c'est estre bien temeraire que d'en user de ceste façon, & je ne croy pas qu'il y ait d'ingratitude qui approche de celle la. Car c'est bien mal reconnoistre l'obligation que nous avons a tant d'illustres Evesques lesquels avec tant d'illustres exemples de constance & de fidelité au service de Dieu, nous ont transferé sa verité toute repurgée des erreurs dont une infinité d'Heretiques avoyent taché de

the Doctrin is derived to. Rather he hath blessed that design and made it prosper in the most miraculous manner of the World. For never did any work more miracles, or cast down more Monsters then the ancient Bishops and Prelates. If then God hath so blessed them, are not those men besides themselves in an horrible manner that undertake to curse them? If the ancient Church did set them forth as her glory, have they any reason to consider them as the shame and dishonour of Israel? If that Government hath made the glory of Christ to triumph, is it sufferable that any should maintain them to be the pillar and ground of untruth, and the Basis upon which alone the tyranny of Antichrist is settled? Certainly to make such an assertion is a very rash part; and in my opinion it goes beyond all examples of ingratitude, so to reward the obligation we have to so many Bishops of great note, who with so many Illustrious Examples of constancy and fidelity in Gods Service, have delivered down his Truth unto us, repurged from those errors wherewith a swarm of Hereticks had labour-

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red to poison it. But if ever any in this particular made their ungratefulness notorious, certainly they are the English opposers of Episcopacy, who will not consider that they owe their Reformation to the care and zeale of their Bishops who did so wonderfully well repurge the Church of *England* a hundred years ago, and so happily set up the holy Truth againe in its genuine lustre. But this is not all they owe unto them: they owe them also their whole Christianity. For whether it was brought over into *England* by *Joseph of Arimathea*, or by *Simon Canneus*, or by *Saint Paul*, or by *Saint Peter*, or by *Luke Disciple of Philip*, or by *Phaganus* and *Perusianus* in the time of King *Lucius*, it is constant, that it was done by the Ministry of Bishops; and that they are indebted to their Charity, Zeal, and Abilities for the holy knowledge they now enjoy. Why then should any be passionate against that Government? And what want of Braines is it to believe that they can advantage themselves by shaking off a Government which hath continued in their Church for so many ages? Can any man

l'empoisonner. Mais s'il y en a quelques uns qui en cette occasion signalent leur ingratitude, assurément que ce sont les Anglois qui ne considerent pas qu'ils doivent leur reformation au soin & au zele de leurs Evesques qui repurgerent il y a cent ans si admirablement bien l'Eglise d'Angleterre, & qui reestablirent si heureusement la verité dans son lustre. Mais ils ne leur sont pas seulement redevables de cela; ils leur doivent aussi le Christianisme tout entier. Car soit qu'il se soit porté en Angleterre par Joseph d'Arimathee, ou par Simon Canneus, ou par S. Paul, ou par S. Pierre, ou par Luc Disciple de Philippe ou par Phaganus & Perusianus du temps du Roy Lucius, il est constant que ce fut par le Ministère des Evesques, & que c'est a leur charité, a leur zele, & a leur suffisance qu'ils sont redevables de la connoissance qu'ils possèdent presentement. Et comment donc s'emporter contre ce gouvernement? Et quelle folie de croire qu'ils pourront utilement secouer un gouvernement qui l'espace de tant de siecles a obtenu au milieu

milieu de leur Eglise ? Faut il pas estre bien brouillon pour se resoudre a ces extremuez, & n'avoir guere d'experience & ne scavoir pas que les changemens sont de dangereuse consequence ?

Mais Monsieur, outre que cela ne peut tomber dans le sens d'un homme raisonnable qu'un grand Royaume puisse s'accoustumer a ne voir plus ses Evescques qu'il a verez, depuis 1400. ans ; Que faire de tous ces biens Ecclesiastiques ? A quel usage les appliquer ? Comment dechirer & demembrer tant de choses que la pieté a conjointes ? Et ne seroit-ce pas encore une question qui pourroit encore retroubler le pays, scavoir si ces biens destinez seulement pour des oeuvres pies pourroient legitimement estre possedes par des seculiers ? Au moins je scay bien qu'aujourd'hui c'est une chose qui trouble grandement la ville d'Utrecht & qui pourroit bien y faire naistre d'estranges revolutions. Et n'est-il pas donc bien plus raisonnable de laisser les choses comme elles sont & de n'empescher pas que des personnes de merue possèdent des avantages sans lesquels bien souvent leur merue

resolve upon such extremities but a lover of confusion, and a man that hath little experience, and one that knows not that changes are of dangerous consequence ?

But, Sir, (to omit that it cannot enter into a rational mans imagination, that a great Kingdome should come by custom to be content to see its Bishops no more, having honoured and reverenced them for the space of 1400. years ;) what shall be done with all the Church Revenues ? To what use shall they be applied ? Must so many things which Devotion hath brought together be torne in pieces and dismembred ? And might not this question trouble the Kingdom once more, whether those Lands and Revenues which were appointed onely for pious uses, may lawfully be posselt by secular persons ? So much I know, that it is a point which greatly troubleth the City of Utrecht, and may there bring forth strange revolutions. Is it not then more reasonable to leave things as they are, and not to hinder deserving persons from possessing those advantages without which their merit

merit would seldom rise high enough, nor would they find themselves in condition to exercise all the vertues which the Apostle requireth in a Bishop? Besides, Sir, ought we not to learne wisdom by our experience? I pray what good have these troublers of *Israel*, that are so contrary to Bishops, done for well nigh these twenty yeares that they have ruled? How far have they advanced their Work? Hath the Church enjoyed more rest by their *Anarchy*? Nay, on the contrary, have not all things grown still worse and worse? Have not Heresies grown bold, and lift up their head? And did ever Satan work more mischief then he did since the time that these men became masters? This indeed in point of Conscience ought to make them tremble with horror, and after such a visible curse upon all their enterprises they should now at once give them over. They ought to give glory unto God, and acknowledge that certainly their work is not the worke of God, and that it is a farre wiser course for them to let those Rule whose Government is famous by a thousand blessings where-

ne s'élèveroit pas bien haut, & ne se trouveroient pas en estat d'exercer toutes les vertus que l'Apostre requiert en un Evesque? Qui plus est, Monsieur, doit on pas estre sage pas ses propres experiences? Qu'ont gagné je vous prie ces broüillons la qui en veulent tant aux Evesques depuis bien tost vingt ans qu'ils obtiennent? Ont ils avancé tant soit peu? Et l'Eglise s'est elle veüe plus en repos par leur Anarchie? Au contraire, toutes choses ont elles pas empiré? Les Heresies se sont elles pas enhardies de marcher la teste levée? Et jamais Satan a t'il plus fait de ravages qu'il en a fait depuis que ces gens se sont rendus maistres? En conscience cela les devoit faire trembler d'horreur, & apres une malediction si visible sur toutes leurs entreprises ils ne devoient pas les poursuivre plus avant; Ils devoient donner gloire a Dieu & reconnoitre qu'assurement leur ouvrage n'est point l'oeuvre de Dieu, & qu'il est bien plus a propos de laisser faire ceux dont le Gouvernement est fameux par mille benedictions dont Dieu La sou-
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vent couronné.

Mais, Monsieur, il faut que je vous adjouste cette consideration que je ne croy pas qu'il y ait de Nation au Monde qui ait plus besoin d'Evesques que la Nation Angloise. Car elle a quelque chose de fier & quelque chose de superstitieux. Et l'un & l'autre est capable de luy faire beaucoup entreprendre, & de la jeter dans d'estranges extremities, si elle n'est reprimée par quelque puissance un peu Despotique. Et comme il n'y a point de Nation moins propre a se laisser gouverner par une administration populaire, parce que tous les Anglois ont trop de courage, sont trop inquiets & jaloux, & pensent estre tous nez pour regner : toutes choses qui comme vous sçavez ont besoin de l'extreme puissance afin d'estre retenues. De mesme dans l'Eglise un gouvernement ordinaire ne pourroit pas la contenir: Elle s'emporteroit au dela des bornes si l'authorité Episcopale qui est la plus souveraine que l'Eglise peut recognoistre, n'estoit establie pour y donner ordre, & pour pourvoir a ses dereglements. En effect

with God hath often crowned it.

But, Sir, I must here adde this consideration, that I believe not that any Nation in the World hath more need of Bishops then the English. For they have a natural fierceness, and withall a natural inclination to superstition. Both which are apt to set them upon great enterprises, and to cast them upon strange extremities, unless they be repressed by some power somewhat despoticall. And as there is no Nation less fit to be governed by a popular administration, because all the English have too much courage for that, are too unquiet and jealous, and all think themselves born to Reigne; all which things, as you know, have need of an extreme power to be kept in. So likewise in the Church an ordinary Government could not keep it in order, but it would go beyond all bounds, were not Episcopal Authority (which is the most Sovereign that the Church can submit to) established to take care of it and to prevent disorders. In effect, Sir, there is no other power but the Episcopal can remedy an infinity of evils, that

Monsieur il n'y a qu'elle qui puisse remedier a une infinité de mal aux qui peuvent naistre dans l'Eglise. Car, je vous prie, ne nous flattons point, en France ou nous avons le gouvernement Presbyterien sommes nous pas sujets a bien des divisions que l'égalité des Pasteurs n'est pas capable de terminer? Et qu'un Synode composé d'égans, & d'Anciens, & de Diacres qui bien souvent ne s'y connoissent pas ne peuvent pas arrester, parce que les Auteurs du mal se croient aussi grands Seigneurs que ceux qui eclatent le plus, & meprisent une bonne partie de ceux qu'on employe ordinairement pour y apporter du remede? Qui ne sçait que dans les pais bas toutes les Academies ont quelques choses a demester ensemble que l'autorité des Evêques auroit deja bien terminés, & qui eclatteroient encore bien d'avantage si l'autorité seculiere n'empeschoit le mal de gagner plus avant. Nos Adversaires en cela sont ils pas extrêmement heureux? Car sans leur gouvernement Episcopal ils seroyent dechirez en mille factions & ce grand corps de l'Eglise Romaine se trouveroit bien tost demembré. Mais

that may arise in the Church. For I beseech you let us not flatter our selves, in France where we have a Presbyterian Government, are we not subject unto many divisions, which the equality of Pastors is not able to compose? And which a Synod consisting of equal persons, and of Elders and Deacons) who many times have little skill in Ecclesiastical Government) is not able to stop, because the Authors of the evil hold themselves to be of equal power with those that are of prime note, and despise most of them that are ordinarily employed to heale those distempers? Who knows not that in the Low Countries all the Universties have some differences which the authority of Bishops might have ended long ago, and which would break out with more violence, did not the secular Authority keep the evil from growing further? Are not our Adversaries very happy in that point? For were it not for their Episcopal Government they would be torn into a thousand Factions; and that great body of the Roman Church would in a short time be dismembred. But having Superiours, who watch over

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a whole

a whole Diocese, or over a whole Province, the evil is speedily prevented, and the Factious are constrained to yield. They have always some deference and some respect for the Superiours, and the Union being howsoever always preserved, the evil is not so scandalous and of such dangerous consequence. It is that which upholds the Lutheran Churches. For in Denmark, Norway, Sweden, and Germany they are very quiet under the Episcopal Discipline, and seldom are they seen to slander and tear one another. Whereas other Governments have much adoe to avoid that. Why then should we be so unreasonable as to refuse to make profit of that, and apply to our selves that which we see practised with such advantagious success in the eyes of all the World?

I must not forget to say, that it is meerly out of want of Prudence and Charity if any seek the ruine of Bishops with a violent zeale. For who knows not that this is one of the things which makes the Romanist most averse from the Communion of our

ayant des Superieurs qui veillent sur tout un Diocese, ou sur toute une Province, on previent promptement le mal & les mutins sont obligez de ceder; Ils ont toujours quelque deference & quelque respect pour les Superieurs, & l'union quoy qu'il arrive estant toujours conservee, le mal n'est pas si scandaloux ni de si dangereuse consequence. C'est ce qui entretient aussi les Egliglse Lutheriennes. Car en Danemark, en Norvege, en Suede, en Allemagne elles sont extremement tranquilles sous la discipline Episcopale, & l'on ne les voit gueres se decrier & se decիրer les unes les autres. Au lieu que les autres Gouvernemens ont bien de la peine a s'en garantir. Et pourquoy donc estre si deraisonnable de ne vouloir pas profiter de cela? Et s'appliquer ce que nous voyons succeder si avantagement au milieu de tout le Monde?

Je ne scaurois oublier icy qu'il faudroit manquer bien de Prudence & de Charité pour presser avec emportement la ruine des Eveques. Car qui ne scait que c'est une des choses du Monde qui debauché le plus ceux de Rome de nos Eglises que la nudité de nostre
gouver-

gouvernement & que quand ils voyent que nous n'avons aucune conformité avec tout l'Eglise Ancienne touchant la Discipline Ecclesiastique, ils ne peuvent se persuader que nous soyons dans le bon chemin ; Puis qu'il leur semble en apparence tellement c'oigné de celuy de l'Eglise Primitive.

Pour moy je louë Dieu de nostre Reformation en France. Mais je ne crain point de dire que si nous avions conservé des Evêques & autant de Ceremonies qu'il en faut pour attacher le peuple & n'estre pas superstitieux, on auroit assurément vu la Reformation gagner beaucoup plus loin & venir a bout de la resistance d'une infinité de personnes que l'irregularité de nostre Gouvernement & la simplicité de nostre service effarouche de nostre Communion.

Mais quand nous n'avions pas dessein d'attirer Messieurs de Rome, que diront ceux de la Confession d'Ausbourg que nous rattachons par toutes sortes de bonner voyes d'engager dans nostre parti. Ceux qui travaillent a cette rennion n'auroyent ils pas sujet de desperer du succès de leur enterprise, si

Churches, even the nakedness of our Government ? And that when they see that we have no conformity with the whole ancient Church in Ecclesiastical Discipline, they cannot perswade themselves that we are in the right way, our way appearing to them so remote from that of the Primitive Church ?

For my part, I praise God for our Reformation in France. But I fear not to say, that if we had kept Bishops, and as many Ceremonies as would serve to fix the attention of the people without superstition, we should have seen for certaine, farre greater progresses of Reformation, and the resistance of a great many persons overcome who are frighted from our Communion by the irregularity of our Government, and the bareness of our Service.

But though our end were not to win the Romanists, what will those of the Confession of *Auspurg* say, whom we endeavour by all good wayes to engage in our party ? Would not Reconcilers have great reason to dispair of the success of their enterprise, if when we present unto them the hand of fellowship, we draw it

back presently, and go farre from them by the ruine of the Episcopal Government? Truly that onely Circumstance ought to appeale your English dissenters, and bring them, if they have any Charity, to consent to the re-establishment of that Government, though there were something in it which they could not altogether approve of. But I am a little afraid that such is their disposition, that they take little care for ought we see of others, and are ready to say to God, *Hast thou made us our Brethrens Keepers*, that we should engage our selves so farre for them, and trouble our selves so much about them? But their inclination will not hinder so many godly Englishmens practise to the contrary. And I trust that the King whom God hath so miraculously preserved and settled again upon his Throne, will be sure to re-establish the Authority of the *Anglican Church*, and after he hath restored unto the Church her former Dignity, use his power for a perfect re-union of all the Reformed Churches. Which that he may effect, His Majesty must preserve his Bishops. And though he had

lorsque nous leur tendons la main d'association nous la retirons aussi tost & nous éloignons d'eux par la ruine du gouvernement Episcopal. Sans mentir cette seule circonstance devroit bien appaiser vos Anglois, & s'ils avoyent un peu de charité, les porter a consentir de bonne grace que ce Gouvernement se reestablist quoy qu'il y eust quelque chose qu'ils ne pussent pas tout affait approuver. Mais j'apprehende un peu leur humeur. Ils ne se soucient apparemment guere des autres, & ils diroient fort librement, Nous as tu baillé nos freres en garde? pour nous engager tant pour eux & pour nous en donner tant d'inquietude? Ils n'empescheront pourtant pas tant de gens de bien d'Angleterre d'en user d'une autre maniere. Et j'espere bien que le Roy si miraculeusement conservé & reestabli sur son throne ne manquera pas de reestabli l'Autorité de l'Eglise Anglicane & apres l'avoir remise dans sa premiere splendeur, d'employer son Autorité pour une parfaite reunion de toutes les Eglises Reformées. Mais pour y pouvoir parvenir il faut qu'il conserve ses Evesques. Et quand il n'en auroit pas en

son

<p><i>son Royaume se propre sages- se lui suggereroit qu'il seroit necessaire d'y en establir.</i></p>	<p>none in his Kingdom, his own Wisdom would suggest unto him, that it were necessary to set up some.</p>
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You see that the best Son of the Church of *England* could not speak better in behalf of *Episcopacy*. And let it not be objected that it is but one single Ministers private judgment; for though perhaps they do not all express themselves thus far because they have not all applied themselves so thoroughly to the consideration of Church-Government, as this learned and ingenious man hath; yet they all agree with him in this, that *Episcopacy* is lawful, and the fittest of all Governments for the Church of *England*. And they all complain of those that give out, that they oppose and blame it as evil, taking that report for a great injury done to them. This you may see in the following Epistle written about the same time with the former. It was Penn'd in Latine; the Translation is Doctor *Peter du Monlin's* Prebend of *Camberbury*. It is directed likewise to Doctor *Brevint* who hath put the Original into my hands. There is but the later part of it which makes properly for my purpose. But because the Author thereof, Reverend *Monsieur de l'Angle*, of whom I have spoken already so often, hath such fine and Christian-like expressions about his Majesties most happy Restauration, and that I am afraid that too many amongst us do not set their hearts to consider that wonderful Work of God as they ought; I think it very proper to be here set down from the beginning.

Sir.

“ IT is with great reason indeed that all pious persons as
 “ I adore the good hand of God in the Restauration of your
 “ King unto the Throne of his Ancestors, of which he was
 “ deprived by an abominable Rabble of Traytors; and that
 “ he hath done that great work alone without any second
 “ cause intervening. We stand all amazed at this so gracious
 “ and so unexpected a turn of all things to the best in *England*,
 which

*A notable Letter
of Monsieur de
l'Angle.*

The Reformed Church of England

“ which represents in some sort the face of that famous Tem-
 “ ple of Solomon, that was in a manner brought forth by it
 “ self, and for the cementing of whose stones there was no
 “ use of the Hammer, nor no noise heard. *This is the day*
 “ *which the Lord hath made. I will praise the Lord as long as I*
 “ *live, because he that is mighty hath done for us great things. He*
 “ *hath put down the mighty from their seat, and his servant*
 “ *whom he had brought low, he hath lift up on high, and hath*
 “ *made it manifest unto all, that there is a God in Heaven*
 “ *that judgeth the transactions and the doings of men, who*
 “ *disposeth of them according to his pleasure, and when they*
 “ *grow licentious, and break out of the path of righteousness*
 “ *and humanity, he keeps them within the channel of re-*
 “ *verence and duty. But especially he taketh in hand the*
 “ *cause of his Anointed, when it seemed unto all to be most*
 “ *abandoned, and so desperate, that it seemed incapable*
 “ *of any remedy, unless it were ministred by God himself;*
 “ *adorning the Royal Head of your King with so many*
 “ *Rayes of Grace, and giving him such an amiable Authori-*
 “ *ty, that the alienation of his subjects from him, which hi-*
 “ *therto hath raised so many storms, is now turned into love.*
 “ *From that horrible ruine which had miserably defaced him,*
 “ *he now riseth glorious and lovely; and that Furnace of*
 “ *afflictions into which God whose wayes are unsearchable,*
 “ *had cast him, makes him appear a Son of God, and an An-*
 “ *gel of Light. The affections of his people have not past in*
 “ *deed, but have equalled the swiftnes of our Prayers, and*
 “ *the torrent of blessings wherewith God overfloweth his*
 “ *Royal Throne is risen far above his very hopes. Come*
 “ *then, Dear Sir, let us say of his most excellent Majesty*
 “ *that which the Psalmist saith of his King, His glory is great*
 “ *in thy salvation, O Lord, Honour and Majesty hast thou laid*
 “ *upon him. We trust that his piety and gratefulnes towards*
 “ *God will enable us to apply to him likewise the words*
 “ *that follow a little after, For the King trusteth in the Lord,*
 “ *and through the mercy of the most High he shall not be mo-*
 “ *ved.*

“ Now, Sir, I make no question but that your King to set-
 “ tle

" the affairs of his Church and Kingdom, will take a clean
 " contrary course to that of the Tyrant who hath for so many
 " years usurped and defiled his Throne; For the Prudence
 " of *Cromwell* which was all earthly and devilish, took care
 " of nothing else but his profit, and the setting of his in-
 " lent Fortune, without any regard of the Kingdom of Christ
 " trodden under in *England*. Neither did he ever repress the
 " impiety of ungracious men, who had as many Gods as
 " Houses; which indeed was a great shame to our Religion,
 " But the Kings most Excellent Majesty following the exam-
 " ple of *Solomon*, and embracing holy Counsels, will begin
 " at Gods house before he think of his own, and will seek
 " before all things the Kingdom of God, and the righteous-
 " nels thereof. My heart did leap for joy when I was told
 " that your Liturgy and ancient Discipline should be resto-
 " red again, and that already it did appear like a joyful mor-
 " ning at the rising of the King your Sun, promising a faire
 " and bright day. I cannot but have good hope of that Dis-
 " cipline, by the use whereof the Church of *England* was en-
 " riched with so many blessings for so many years. And I
 " cannot tell what those *Haters of the peace of the Church* mean
 " that prattle up and down, and talk as if the *French Churches*
 " were great adversaries to the Episcopal Order; and as if
 " we held it quite contrary unto *Christs Kingdom*, and affirmed
 " it to be a foul Relick of Antichristianisme. God forbid,
 " Sir, that we should have such a perverse and rash opinion.
 " I am sure that neither *Monsieur Daille*, nor *Monsieur*
 " *Amirant*, nor *Monsieur Bochart*, nor any of my Collegues
 " of *Rouen* ever approved of it; I that am the least of my
 " Brethren am as far from it as any. Truly an Episcopacy
 " distracted and carried about within and without the Walls
 " of our *Jerusalem* to several abuses; An *Episcopacy* altogether
 " independent and lawless, making of a mans will his Law,
 " doing all the functions of such an important Ministry
 " with its particular and dispotical pleasure, is an unlucky
 " and horrible thing in the House of God, drawing near to
 " Antichristianity if it be not rather a part of it. But an
 " Episcopacy well tempered and well poised, an Episcopacy
 framed.

“ framed after the model which was exercised with so much
 “ success by those *Prelates* of the Apostolick Churches which
 “ Christ calls *Angels*, such as *Clemens*, *Polycarpus*, *Iraneus*,
 “ *Cyprianus*, *Athanasius*, *Chrysostom*, and *Austin*, and many o-
 “ thers of the like kind, who have been in the Church the
 “ sweet favour of Christ: it is a most sacred and most ancient
 “ Order, and if the Apostles themselves were not the Au-
 “ thors of it, certainly it was instituted by Apostolick men,
 “ who might say of their Ordinances of this nature, the same
 “ that the Apostle said sometimes after he had gravely resol-
 “ ved some questions, about which he had no express com-
 “ mand from God, *I think also that I have the spirit of God.*

The following Extract out of a Letter which *Monsieur*
Gayon one of the Ministers of the Reformed Church of *Bor-*
deaux, directed to my self not long after my coming over
 into *England* the last year, may very well be produced in
 this place to prove the same thing with the former, *viz.*
 That the Ministers of the Reformed Churches of *France* are
 no enemies to *Episcopacy*. And that the Presbyterians may
 not think themselves wronged in the discription by me made
 of them, unto which his Letter doth relate, I do here protest
 that what I said of them came only to this; 1. That they
 had no *set Forms*, nor indeed would admit of any, whether
 for *Common Prayer*, or for *Administration of Sacraments*, *Ma-*
trimony, &c. 2. That for a long time many of them had left
 off using that very *Form* our Lord hath taught us. 3. That
 most of them had likewise wholly neglected the use of the
Lords Supper for many years. 4. That there was a great ir-
 reverence at *Prayer* in their Congregations, very few kneeling,
 and many not so much as pulling off their *Hats*; but either not
uncovering their Heads at all, or only a little their *Pole*, as if
 they were playing at *Boe peep*, or laying their *Hat* on one
Ear like *Fools* and *Fanfaroons*, as I have observed already. Of
 this irreverente I am an eye-witness my self, as also of their
omitting the Lords Prayer in their publick exercises. But I need
 no proofs for those things that are known to all the three
 Kingdoms as these are, and likewise their neglect of the *Lords*
Supper.

suffer. And as for the rejecting of all *set Forms* of Prayer, and for the Administration of Sacraments, &c. I have these grounds; First, their abolishing the Book of *Common Prayer*, which they had engaged themselves to observe; and next their setting up no other in the place, but only a *Directory*, See the Directory. whence the very *Creeeds*, as well that of the *Apostles* as those of *Nice* and of *Athanasius*, were expunged, and the Lords Prayer only *recommended*, but not *commanded* to be said. For if they had been displeas'd only with some things in the *Liturgy* of the Church of *England*, why did they abolish it wholly? Or if indeed that *Liturgy* was by them disliked, and not all *Liturgies* whatsoever; why did they not take instead thereof one of them that are used in other Reformed Churches, according to the pattern of which they engaged to reform this Church in their *Solemn League and Covenant*. They might have taken the *Liturgy* of the *Belgick Churches*, or of the *Palatinate*, or that of the *Reformed Churches of France*, and of *Geneva*, which was made by *Calvin*: Or if they were not well pleas'd with any of them all, why did they not make a new one, which had been as easily done as their *Directory*? I might adde for confirmation of the opinion I have of them touching *set Forms*, their *new Directory*, for so I call that which they lately published under the name of a *Liturgy*; There being only this difference betwixt the first *Directory* and this last, that in the first the things to be pray'd for were set down *obliquely*, whereas in the last the Prayers are *direct*. But however it is still but a *Directory*, since it is left to the Ministers liberty to pray *thus* or to *that effect* as he listeth; that is to say, not to pray thus at all. And therein doth lie the *fallacy*, which is easily discovered by any man of understanding. Wherefore I think I do them no wrong, when giving a *Character* of them, I say among other things, that they are enemies of all manner of *set Forms* to be alwayes used. But this only upon the occasion offer'd; it is time to produce the above-mentioned Extract of Reverend *Monsieur Gayon's* Letter.

I Have received your Letter with an extreame satisfaction, having been informed thereby both of your owne condition and of that of the Church of *England*. I must confesse that we have been strangely deceived in this Countrey by what hath been related unto us touching the English Presbyterians. I did alwayes imagine that they were a sort of people that followed the same order that we have here in our Churches of *France*. But it seems they are very far from it. The description which you make of them, shewes that they are a strange Sect which is not to be tolerated. And I conceive that the best remedy for such a disorder and confusion, will be to reduce them all under the Episcopal Government: For I hold it impossible that the Church of *England* can ever be quiet and flourish otherwise. The Convocation comes in a very fit time for this purpose. I nothing doubt but that Assembly will take order about the same, which will be a great satisfaction unto me. For otherwise you will be continually in trouble and the

J' Ai receu avec une extreme satisfaction la lettre qu'il vous a plu me faire l'honneur de m' escrire, tant parce que j'ai appris par elle vostre estat que pour la connoissance que vous me donnez par vostre relation de celui de l'Eglise d'Angleterre. Il faut avoier que l'on nous a bien trompez en ce pays lorsqu'on nous a parle des Presbyteriens Anglois. Je n'estois toujours imagine que c'estoit un ordre de gens qui se conduisoit comme nos Eglises en France. Ce pendant ce n'est rien moins que cela. La description que vous m'en faites, fait voir que ce ne sont que des Sectes estranges & qui ne peuvent point estre tolerées. Et j'estime que le meilleur remede que l'on puisse apporter a cette confusion & a ce desordre, c'est de reduire le tout sous le Regime de l'Episcopat, ne jugeant pas que l'Eglise d'Angleterre puisse jamais fleurir autrement ni estre en repos. Le Synode National vient bien a propos pour cela, lequel y pourvoiera sans doute; de quoy je serai ravi attendu qu'autrement l'on seratoujours en peine. & les adversaires en prendront de l'avantage

*l'avantage soit pour descrire
nostre Religion, soit pour for-
mer des desseins contre l'E-
stat. Je prie le Seigneur qu'il
conduise cette sainte Assem-
blée, & qu'il benisse ses reso-
lutions a l'avancement de son
Regne.*

Adversaries wil take advantage
thereby, either to blemish and
slander our Religion, or to con-
trive and foment Plots against
the State. I beseech the Lord
that he would be pleased to rule
& govern that holy Assembly,
and pour his blessings upon
their resolutions, to the ad-
vancement of his Kingdom.

33. There is extant in Print a Letter of Mr. *Drelincourt*, one of the Ministers of *Paris*, of whom I have had occasion to speak already more then once, where he sayes plainly, not only that it is reasonable *England* should have *Episcopacy*, but that if the whole Kingdom of *France* should embrace the *Reformed Doctrine*, there must of necessity be a *Subordination* in the Ministry of the Church. The Letter was directed to Dr. *Brevint*, and since hath been Printed at *Geneva*. There you may find these words in French, which are translated as followeth.

Comme l'Alemagne &
la Suisse ont leurs In-
specteurs, & leurs Surin-
tendans, & que le Dane-
mark & la Suede ont leurs
Evesques, je ne voy pas pour-
quoy l'on se doive offenser que
l'Angleterre ait aussi ses E-
vesques. Que si cela n'a point
de lieu dans les Eglises Re-
formées de ce Royaume, c'est
que nostre estat & nostre con-
dition ne le peut souffrir, &
qu'il ne se peu rien concevoir
de mieux que l'egalité qui est
entre les Pasteurs. Mais si

AS Germany and Switzer-
land have their Inspectors
and Superintendents, and Den-
mark and Sweden their Bi-
shops, I see no reason why
any one should be offended
if *England* hath likewise her
Bishops. If there be no Bi-
shops in the Reformed Chur-
ches of *France*, it is because
our condition cannot bear it,
and that nothing can be ima-
gined better and fitter as
things stand at present a-
mong us, then the equality
of Ministers. But if God
U 2 who

who is Almighty, and who hath in his hands the hearts of Kings and Nations, should graciously incline our Monarch and all his Subjects, or most of them, to embrace the Reformed Religion, it would be to my judgement, altogether impossible to maintain an equality amongst such a multitude of Ministers; and it would be necessary to set up some above the others, and to give them the preeminence, that they might be the Overseers of their carriage, subjecting all to Provinciaall and Nationall Synods. In this Kingdom, and all others where we see no Bishops, but such as depend on the Pope, and are zealous promoters of his Doctrine, the very name of Bishop is odious. But it ought not to be so in England, where there have been Bishops so Christian, so Orthodox, and so Zealous; and who have contributed so much to the Reformation of the Church, that some of them have sealed the pure Truth of the Gospel even with their own blood, and have shewed in the midst of the fire an Angelical and Divine flame, by which they were carried up into Heaven.

Dieu qui peut toutes choses & qui tient en sa main les coeurs des Roys & des peuples, faisoit la grace a nostre Monarque & a tous ses Sujets, ou a la plus part, d'embrasser la Reformation Evangelique, il seroit a mon avis, impossible de conserver l'egalité entre un si grand nombre de Pasteurs; & il seroit necessaire d'n establir qui eussent quelque preeminence sur les autres, & qui veillassent sur leur conduite, en assuetissant les uns & les autres aux Synodes Provinciaux & Nationaux. En ce Royaume en tous les autres Estats ou l'on ne voit point d'Evesque qui ne depende du Pape & qui ne se rende ardent defendeur de la doctrine de Rome, le nom d'Evesque est odieux: Mais il n'en doit pas estre de mesme en Angleterre, ou l'on a vû des Evesques si Chrestiens, si Orthodoxes & si zeles & qui ont tant contribué a la Reformation de l'Eglise, jusques la que quelques uns d'entr'eux, ont seellé la pure verité de l'Evangile, de leur propre sang, & ont fait paroistre au milieu des feux une flamme Angelique & Divine qui les enlevoit au ciel.

34. I might produce here to the same purpose many other testimonies of the Reformed Divines, out of several private Letters by them written of late, and directed to my self and to others. But I forbear for fear of wearying my Reader with them. Wherefore I will adde only these two of two persons of great Fame amongst them, Dr. *Peter du Moulin*, and *Moses Amyraldus*, the one late Divinity Reader in the Univerſity of *Sedan*, the other now flourishing in that of *Sammer*, where I do gratefully acknowledge that I have been a Student under him for the space of two whole years. *Monsieur Amyrant* in his Treatise of the Protestants withdrawing from the Church of *Rome*, and the good correspondency which he conceives ought to be amongst them all, notwithstanding some things in which they differ; when he comes to the difference of Church-Government *There are some other Churches*, saith he, *in which the Pastors have not only a different Power, but also differ in the very Order it self, as they who enjoy Bishops. For it is certain that many ages since they have vindicated to themselves, not only to have some authority, but also to constitute an Order by themselves, and thereby to have their preeminence, and so to enjoy a peculiar Dignity according to their Order. Wherefore since Christ and his Apostles have expressly ordained this clearly, That all particular Churches be governed by their Pastors, and moderated by some form of Government, which is the dictate of necessity it self; And that the nature of the thing it self doth not determine which chiefly must be the form of Government; neither have Christ and his Apostles constituted that so clearly; The first ground of Concord that seemeth necessary to be laid, is this, That the Pastors of the Reformed Churches henceforth continue the same that they have been formerly, and that the Reformed Churches do not take upon them to shake and overthrow the State of each other. Where*

ordinem singulari quadam dignitate decorarentur. Quando igitur Christus quidem & Apostoli hoc discrete constituerunt, debere particulares Ecclesias omnes gubernari a Pastoribus, & aliqua regiminis forma temperari, quod ipsa rei necessitas flagitat; quæ vero regiminis ista forma potissimum esse debeat, utrum alii aliis auctoritate precellant, nec ne, neque rei natura designavit, neque à Christo aut Apostolis æquè descriptè constitutum est; id primo in pacificatione statuum esse videtur, ut quo jure hæcenus fuerunt Ecclesiarum Evangelicarum Pastores, eodem modo esse pergant, neque alia aliarum statum convellere nitantur. *Amyrald. de Seces. ab Eccles. Rom. & Pace inter Evangelicos, &c. p. 29.*

Sunt Ecclesie nonnullæ in quibus Pastores non solum diversam potestatem obtinent, sed etiam ordine ipso differunt, ut quæ Episcopis utuntur. Illi enim cetero jam à multis retro sæculis hoc sibi vindicarunt, ut non aliqua auctoritate duntaxat, verum etiam ordine antecederent, & secundum

it is manifest that he is no enemy to *Episcopacy*; since he would have it retained in those Reformed Churches where it is, and where it hath the greatest authority, and is the most highly dignified. And though to his judgement he do not find so clearly set down in Scripture by Christ and his Apostles *what* must be the *form* of Church-Government, as that there must be a *Government* in the Church; yet he dares not say, but that *Hierarchical Subordination* as well as any other may pretend to that advantage: wherefore he is so far from condemning it as evil and unlawful, as that he would not have by any means those Churches that enjoy it, to be troubled upon that account. As for the famous *Peter du Moulin*, he hath declared himselfe an approver and a lover of *Episcopal Government* in sundry places of his Writings. His Letters to the learned Bishop of *Winchester* have been made publick a long time since, where he calleth the Bishop, *Right Reverend Father, most worthy Prelate, and Lord Bishop*; and acknowledgeth the lawfulness and antiquity of that Sacred Order. But I conceive that I can quote nothing more authentical out of his Writings upon this matter, then his Disputations had publickly in the University of *Sedan* in the Divinity School; where he hath this *Thesis, Episcopos Anglia post conversionem ad fidem & ejuratum Papsimum, asserimus fuisse fideles Dei servos; nec debuisse deserere munus vel titulum Episcopi.* We maintain that the Bishops of England after their conversion to the true Faith, and the abjuration of Popery, were faithful servants of God; and that they were not bound to quit their office or title of Bishop. Truly it cannot but do every honest heart good, to see the lawfulness and just authority of the Bishops of the Church of *England* asserted in the publick Disputations of those very Churches which have no Bishops, and which some among us have the confidence to accuse of being enemies to *Episcopacy*: and it should shame the faces and stop the mouths of all such as have given such false reports of them. I am confident that it would not have a little surpris'd a *Presbyterian Novice*, that had gone over into *France* with his principles, and his prejudicate opinion of the averfeness of the Reformed Churches against Bishops, to have heard a man of such

Reverendissimo Patri, Præ-
tuli dignissimo, Domino
Episcopo *Wintoniensi*. Petrus
Moulinus in Epistolis, Londoni editis, An.
1629.
Petrus *Moulinus* de re
Ecclēsiæ parte secunda,
Thes. 33. Edit. Genev.

such worth and fame maintain publickly the lawfulness of the Bishops of the Church of *England*, against all opposers. Sure he would have thought himself in a dream, and he would have hastened from *Sedan* to *Geneva*, in hope to find there some better friends to his *Covenant*. And there let us follow him, to see how that Church is enclined for, or against Bishops.

35. *Geneva* is thought commonly by many here amongst us to be the *Mother* and chief Patroness of *Presbytery*. She is also looked upon as one which hath given a most evil and scandalous pattern of *Rebellion* against both her *Temporal* and *Spiritual* Lord and Governour: Which things, if they were true, would not be any lawful excuse for any in these three Kingdoms, who of late have been guilty of such doings as the *Genevans* are charged with; there being no reason why they should be thought so infallible, as to be an example for all other Reformed Churches and Countries to imitate: neither doth it appear that the *Genevans* themselves ever pretended any such thing. For my part I must confess, that for a long time I entertained the same opinion of them with others, before I enquired exactly into the truth of those reports, taking them only upon trust, as 'tis usual with most men in things of that nature when they are countenanced by publick fame. But I must acknowledge likewise that at present I am of another mind, and that after I had made as diligent a search as I could into these things, I was not convinced that the *Ref. Church & City of Geneva* were guilty of them. As for her being the *Mother of Presbyterian party*, I may very well say the same thing which that Right Reverend and most worthy Prelate, the late Bishop of *Norwich* saith against the common report that Fathers fit upon *Calvin*, That he cannot find the *Father of Presbytery*: Neither am I able in good truth to tell who is the *Mother* of it. *Presbytery* is a *foundling*, that Providence and the juncture of Affairs have brought to the doors of all those Churches wherein it hath been fostered, and is yet maintained at this day. Learned and judicious Mr. *Hooker* is of this mind about *Geneva*, That, the *Bishop and Clergy* being departed thence, so have chosen in his room any other.

Neither doth the Church of Geneva condemn Episcopacy.

Presbytery a Foundling.

Bishop Hall in his Episcopacy by Divine Right.

In his Preface.

The Reformed Church of England

other Bishop, had been a thing altogether impossible. However, it doth not at all appear that *Farellus*, *Fruementius* and *Vivet*, who are the true Reformers of the *Geneva Church*, introduced Equality in the Ministry out of any dislike of *Hierarcical Subordination*. The truth is, that both at *Geneva* and other places, where the Magistrates and Bishops together did not Reform, but onely private persons and the inferiour Clergy, they were wholly bent to the bringing in of true Doctrine, and little thought of Church-Government. So that when they had perfected that part of Reformation which they chiefly intended as their main work, the Priests and Preachers that had been employed in it, finding themselves equal one to the other, they continued as they were. And thus, I conceive, came *Presbytery* into the World, both at *Geneva* and other places, to wit, either by *meer chance*, or out of *necessity*; not by *choice*, nor by a *rebellious opposition* to *Episcopacy*; whereof there never were any Christians guilty, that I know, besides our *Scotch* and *English* Presbyterians. True it is, that since where the Presbyterian Discipline was established, many able men that lived under it, have brought what they could in behalf thereof. But their Reasons were but *Argumenta ex post facto*, Reasons shewing, as they conceived, the *lawfulness* and *conveniency* of what was done amongst them; not Arguments produced to demonstrate that there was any *necessity* of so doing in other Churches and Countries. The which may be said of the *Reformed Genevans* as well as of any others, as I shall undoubtedly make it appear out of the Writings of their chiefest Authors; when I have here reported what they say to vindicate themselves from the imputation of having forced their Bishop out of their City and Church, whereof it is said that he was the Temporal Lord as well as the Spiritual Governour.

Miram veter-
statem habet.
Munst l. 2. Cos-
mogr. ad Carol.
5.
Vide *Cæsars*
Comm nt.

36. *Geneva* is a most ancient City: For to say nothing of *K. Lemanus*, who is said by some to be the founder thereof; it is out of question that it was a considerable Town in *Cæsar's* time, who when he marched against the *Helvetians* made great use of it to oppose their enterprize against the *Santones*, whose Country they intended to invade. Since which time they

they say that they were ever a free and noble City governed by their own Magistrates, chosen by the people, under the protection of the Roman Emperours, who from time to time have set upon them severall marks of very signal favours, as is to be seen in their publick Records. The Emperour *Aurelian* anno 264. after he had repaired this Town and raised it anew from the Ashes, into which she had been reduced by fire, endowed her with notable privileges, & called her by his name. Whence it is, that at this day she is named in some Books *Aurelia Allobrogum*. And from that time she took the title of *Civitas & Colonia Equestris*, as sundry Inscriptions and Monuments do testifie; by which word *Equestris*, some are of opinion that nothing else is intimated but that it was a noble City, though others think that she was so called, because it was the chief quarter of the Roman Horsemen in those parts of the *Gaules*. It was also often called *Colonia Allobrogum*, because of the Roman *Colony* that was there settled for the securing of the Roman Interest in those parts. For proof that *Geneva* was ever *Libera, Equestris & Imperialis Civitas*, a Free, Noble, and Imperial City; (as they maintained to the Delegates of the Duke of *Savoy*, in a Conference they had with them soon after the peace of *Vervins*, about the Dukes pretensions to the Sovereignty of that Town) they produce several evidences; as First, that from time out of memory they have had the Imperial Eagle engraven in sundry parts of the City, and that at this day there is yet one to be seen over the great Door of *Saint Peters Church*; Secondly, that they are obliged to make solemn Prayers for the well-fare of the Empire and Emperor (as an homage unto them) three dayes together, every time the Emperor goeth thither in person, as they actually did Anno 1319. for *Henry* designed Emperor; Anno 1415. for *Sigismond*, and Anno 1442. for *Frederick* the third, who passed that way. And lastly, that the Emperor, have always acknowledged them for an *Imperial Town*, and have styled them so in their Imperial Letters to them and other publick Instruments concerning their Interest: Insomuch that *Charles* the fifth at the birth of *Philip* his Son, who succeeded him in the Kingdom of *Spaine*, did

Vide apud
Gruterum Lip-
sium & alios in
Inscriptionibus.

Vide apud
Thuanum Hist.
Tom. 5. l. 125.
ad An. 1600.

Le Citad. de
Genev. p. 50.

Le Citad. de
Genev. p. 293.

Ibidem p. 294

write to them to impart those good tidings, as well as to all other Imperial Towns, as being equally concerned therein. The superscription of the Imperial Letters was thus; *Honorabilibus nostris & Sacri Imperii fidelibus, dilectis Nobilibus Syndicis & Consiliariis Civitatis nostrae Imperialis Gebennensis*. This was dated *May 20. Anno 1527*. And so in another Letter of the same Emperour written in *French* from *Strasburgh*, *Anno 1530*. The Superscription runneth thus, *A nos chers & bienaimés les Syndiques, Conseil & Communauté de nostre Cité Imperiale de Geneve*. To our dear and well-beloved the Syndicks, Council and commonalty of our *IMPERIAL Cuy of Geneva*. So that although their Bishop was styled Prince of *Geneva*, and enjoyed many great priviledges, which partly the Emperours, partly the *Genevans* bestowed upon him yet their Sovereign Lord he was not. A Prince of the Empire he was, as are most, if not all the Bishops of *Germany*, who are entituled Princes of the Towns where they have their Episcopal Sees, though they are not Sovereign Lords thereof. For it is well known, that though the Archbishop of *Collen* be a Prince and an Elector of the Empire, yet the Town it self is *free and Imperial*, and governed by her own Magistrates. So is *Strasburgh*, so is *Basil*, and so are many others. And this will seem strange to none, except such as are altogether unacquainted with the State of *Germany*, where the Sovereignty of Towns and Countries is so divided, that in the same Town, nay sometime in the same Street, you shall have several Lords; as in others several Lords enjoy several parts of the Regalities, some having power to put to death, and uot to coyn money; others to coyn mony, and not to put to death, &c. But though the Bishop of *Geneva* was not Sovereign over the *Genevans*, yet a Sovereignty he had, but it was over the *County of Genevois*, called in Latine, *Genevesium*, the Counts thereof doing homage unto him for it, whoever they were; yea the very *Dukes of Savoy* themselves, when they enjoyed the said County, as they did sometimes. He had likewise a great interest & great power within the Town

8 de apud Thuanum Tom. 5. ubi supra.
 1^o Election & 1^o stablissement des Evêques se faisoit par le peuple en Conseil general, chacun y donnant sa voix d'approbation ou rejection. *Citad. de Genev. p. 52.*

it self, whence it is doubtless that he was chosen, not only by the *Chapter*, but also by the *Suffrages* of the Commonalty; and that before he entred the Town, he was sworn without the Gates by the *Syndicks* (who are the chief Magistrates) to maintain the Liberty and Priviledges of the City. And otherwhiles there passed sealed instruments between them for that purpose, written by two publick Notaries. Now these *priviledges* and *immunities* were such, that no Subjects ever enjoyed the like; and indeed they cannot be said Subjects properly who enjoy such priviledges: (a) For they did chuse their own Magistrates, and amongst them four Chief, called *Les Seigneurs Syndiques*, the Lords Syndicks, to whom the people gave all manner of power. (b) These Syndicks were called the *Bishops Assessores*, as being coual in power with him. (c) The guard of the Town belonged to the *Syndicks*, and not to the *Bishop*. (d) The *Bishop* could exercise no manner of Jurisdiction or authority, nor any other in his name, from Sun-setting till Sun-rising, the Citizens having then all manner of power, *merum & mixtum Imperium*, by the Confession of *Ademarus* a famous Bishop of *Geneva*, Anno 1357. who made a collection of the Rites, Priviledges and Immunities both of the Bishops, and Church, and City, and People of *Geneva*. (e) The Syndicks, Citizens, and Commonalty of *Geneva* had power to make Confederacies with forraign Princes and States, and did often use this power, the Bishop seeing, knowing and not oppo-

entre les mains de deux Syndiques. *Ibid.* p. 54. (a) Que les Citoyers, Bourgeois, & jures de la dite Cité puissent un chacun en constituer, creer, faire ordonner quatre Syndiques de la dite Cité, ausquels ils puissent conceder & donner toute & pleine puissance. *La copie des Coustumes, Ordonnances, Franchises, & Libertes de la Noble & insigne Cité de Geneve.* A Geneve 1507. (b) Iceux Syndiques par les anciens actes sont appellez Assessors des Evesques. *Citad. de Genev. p. 55.* (c) Urbis custodia jus erat consulare, non Episcopale. *Genev. Restitut. p. 20.* (d) Que nous ni autres en nostre nom ne doivent exercer aucune jurisdiction a celles heures (sc. depuis le soleil couché jusques au soleil levé) sinon lesdits citoyens lesquels ayent & ausquels appartient toute jurisdiction mere, & mixte Empire. *Le Citadin de Geneve. p. 55.* (e) Les Syndiques, Citoyens & Communauté de *Geneve* de temps en temps ont contracté des alliances avec des Princes estrangers & Republicques au veu & seu de leurs Evesques; sans prendre neant moins d'iceux aucun aveu, permission in consentement; *Le Citad. de Geneve, p. 61.*

Les Evesques a leur entrée juroyent & promettoient par Serment solennel de fidélité, entre les mains des Syndiques & par fois entre les mains de deux Notaires de garder & proteger les anciennes libertés & franchises de la Cité. *Citadin de Geneve, Ibid.* Pierre de la Baulme succedant en l'Evesché a Jean de Savoy 1513. avant que mettre le pied dans les Fauxbourgs presta serment au pont d'Arve

ving such transactions, though they were sometimes against his will and interest; so that they made them without asking his counsel, and without making any mention of him, unless it were to secure themselves against him, in case he were not well pleased with these Leagues and Treaties. Of this they produce many instances, some of them very ancient, and some very late. (f) In the year 1285. a Confederacy was made betwixt *Amedeus* the fourth Count of *Savoy* of one part, and the Commonalty of the Town of *Geneva* on the other.

(f) *Ibid.* & p. 61.

(g) En l'an. 1526. le 12. Mars avant qu'il y eust aucun trouble pour le fair de la Religion dans *Geneve*; les Syndiques & Citoyens au veu & feu de l'Evêque *Pierre de la Baulme*, & sans neantmoins en prendre de lui aucun avis ou conseil contracterent, ou plus tost renouvelerent & jurerent solennellement alliance & Combourgeoisie avec les deux puissantes villes & cantons de *Berne* & *Friburg*. *Ibid.* p. 63.

(g) In the year 1526. they made a Treaty of *Combourgeoisie*. as they called it, with the two *Free States* of *Berne* and *Friburg*, that is, such a Confederacy as by means thereof they all became Citizens of each others State, the *Genevans* granting that priviledge to the others, and the others giving the same to them; and if any of the said Cities were assaulted, the others were bound to joyn with them in their defence.

(h) And in the years 1530. and 1531. at *Saint Julien* and *Payerne*, the *Genevans* treated twice with the Duke of *Savoy* by the intervention of their said *Combourgeois*, or fellow Citizens of *Berne* and *Friburg*. (i) But that which sheweth most evidently, that notwithstanding the interest and power the Bishops had in the City of *Geneva*, they were not sovereign Lords over it, is this, that some of the said Bishops have earnestly sued to become Citizens of the same, that they might upon that account enjoy the benefit of their Confederacies with other States, whereof they could not be partakers otherwise, when the said Confederacies were made without them, as they were often. Of this there is a notable example in *Peter de la Baulme* their last Bishop, who being desirous to become a Citizen of *Berne* and *Friburg*, the better to oppose the Duke of *Savoy*, went in person to the General Council of the Town, where all the Citizens were called together for affairs of publick concernment, and there petitioned them that he might be admitted a Citizen; *A prie*

(i) Mais quoy voules vous un plus signalé tesmoignage de cette non absolve puissance des Evêques dans *Geneve*, que ce qu'aucuns d'eux ont instamment recherché puis obrenula Bourgeoisie de la ville; Bourgeoisie qui ne sedonnoit & conferoit que par les Syndiques & Conseil nommes par nom & surnom au commencement des actes de Bourgeoisie. *Etat, de Genev.* p. 63. & 64.

les assistans qu'ils le voulussent en Bourgeois recevoir; engaging upon his Faith, and promising by Oath duly taken by the lifting up of his right hand, and laying the same to his breast, according to the custom of Prelates, justly and faithfully to maintain, keep, and observe all that which is required in a Citizen; *Promettant par sa foy & son serment par l'elevation de sa main dextre & apposition d'i celle a son peete, comme est la maniere des Prelats deüement fait, justement & loyalement se entretenir, maintenir garder & observer tout ce que en bourgeoisie est besoin.* Which things being heard by the Noble and Magnificent Lords Syndicks of the City, as likewise by the little, middle, and great Council General, they of their own accord received, accepted and retained the most Illustrious and Reverend Lord Peter de la Baulme for Fellow Citizen; who promised to procure with all his might the good, honour, and welfare of the said City, hinder all dammages that might befall the same; reveal all that he should know to be treated of against the said City, without ever giving his consent to the same; and to maintain the uses, customs, liberties and franchises of the said City; and ever to be true and faithful in all things to the said City, &c. *Lesquelles choses estans par lesdurs Nobles & Magnifiques Seigneurs Syndiques de la dite Cité, ensemble le petit, le moyen & le grand general Conseil ouïyes, ont spontanément recen, accepté & retenu ledit Illustrissime & tres Reverend Seigneur, Pierre de la Baulme pour Combourgeois; & lequel a promis procurer de tout son pouvoir le bien, honneur, utilité & profit de ladite Cité, eviter le dommage d'i celle, reveler tout ce qu'il appercevra estre contra ladite Cité, traité, sans jamais y consentir, & icelle Cité, us & coutumes, libertes & franchises mainenir, & estre perpetuellement a ladite Cité feable en tout & par tout, &c.* They are the very words of the instrument that was made for this transaction which happened July 15. Anno 1527. But the Bishops, as I said before, having great power and means, both within and without the Town, there were often hot disputes betwixt them and the Syndicks for the liberty of the City and People thereof, which Liberty they ever en-

Le Citad. de Genev. p. 65.

nibus) & illud sibi salvum semper vellent, quod Reip. hujus peculium, imo animam Geneva nostra semper existimavit. Genev. Resunt. p. 19.

Quamvis tenaces libertatis avix animas strenue obluarentur, (nempe Episcoporum molitionibus)

deavoured

endeavoured to keep as their most precious Jewel against all enemies whosoever, but chiefly against the Duke of *Savoy*, the Bishop of *Geneva* and the Count of *Genevois*, who styling himself now and then Count of *Geneva*, would sometimes pretend to the Sovereignty of the City as well as the other two. The last dispute which they had about their Liberty and Priviledges, and which did put an end to the quarrel, begun soon after the admission of *Peter de la Baulme* their Bishop, into the number of the Citizens and Free Burgers of the Town. Infomuch that in the year 1528. he left the City and made war against it, and did not return till the year

Episcopus 15.
Julii (Anni
1533.) ultio
& ultimum
urbe excedit;
plebis coitionem
in speciem
veritus; reverâ
molitionum
contra
Remp. in ita-
rum conscientia
pressus. *Genev.
Restitut.*
p. 62.

Son titre estoit
devoilé a Mr. de
Savoye, avec lequel
il avoit traité
pour l'investir
de ses droits;
& lui livrer sa
Principauté,

modeste Declaration pour les Eglises Reformées. p. 135. * *Geneve* avoit esté sans Evêques plus de deux ans avant qu'elle eust pensé seulement a rien alterer en l'exercice de la Religion Romaine. *Ibid.* p. 236. Senatus consultum conditum, quo veteri Religioni cautum, & Doctrinae Lutheranae professione & patrocinio omnibus interdictum. *Genev. Restitut.* p. 37. Illis (*Reformatis*) Senatus auctoritate repressis, Como (*concionatore Evangelico*) urbe ejecto. Frumentio periculo & ignominia subducto. *Ibid.* p. 64. Solenni Vicarii Episcopalis edicto, Kalendis Januarii Anni sequentis 1534. promulgato, quo interdictae coitiones Evangelicae, & verbi Divini, sine Episcopali indultu, praedicatione. Biblia quin etiam sacra sive Vernacula, sive Germanica, flammis & interneccioni devota; *Ibid.* 64.

of their Prelate, made a Decree for the preservation of the old Religion, as they called it, and prohibited to profess and countenance the Lutheran Doctrine. And when the Bishop had withdrawn himself the last time, many that professed the Reformed Religion were ejected out of the Town, and among them two Preachers, *Fruentius* and another. And all manner of preaching without the Bishops licence forbidden at the beginning of the year 1534. and the Bibles whether in French or Dutch condemned to be burned. So that the Rebellion against the temporal Lord of *Geneva*, if there was any in them who opposed the Bishop, was wholly from the Papists; and they who have been truly guilty of that horrible sinne in the highest degree here amongst us, cannot excuse themselves upon the pretended pattern of the Rebellion of the Reformed City of *Geneva*. Nay, it is worthy observation to clear wholly the Reformed Church and City of *Geneva* from the crime of Rebellion, that in the year 1540. when the *Genevans* had all embraced the Reformed Religion, and that the controverisie betwixt them and all such as pretended the Sovereign Power over their Town, was very well known, the Emperor *Charles* the fifth in a Letter written from the *Hague* in *Holland* exhorteth them, *Uti pristinam jurisdictionem & libertates a decessoribus suis Geneva tanquam Civitati Imperiali concessas tuerentur*; that they should maintain their ancient Jurisdiction and the Immunities by his Predecessors granted to *Geneva* as an *Imperial City*. And after he hath said that he cannot be perswaded, *Eos eo delapsuros, ut in prejudicium suum & sacri Romani Imperii, cuiquam alteri fidelitatem prestare velint*, that they will forget themselves so much as to swear Allegiance to any other, to the prejudice of his Majesty, and of the sacred Roman Empire; he requireth and commandeth them upon pain of his high displeasure, that they altogether abstain from taking such an Oath; but rather that they will continue to be faithful and obedient as their duty requireth, unto His Majesty and the sacred Empire; *Vos serio requiremes, & sub pœna gravissima indignationis nostræ mandantes ut à prestando dicto juramento fidelitatis omnino abstineatis, neque in diversam sententiam ulla modo eatis aut vos adduci*

Vide apud
Thunium Tom.
5. l. 125 p. 936.
Edit. Genev.

Vide le Citad.
de Gen ve.
p. 195.

adduci sinatis, quin potius in nostra ac sacri Imperii fide & obedientia debita perseveretis. And all that without so much as mentioning any right of the Bishops, which surely he would not have omitted to do, had the Bishop been their immediate Lord and Sovereign; which the Emperor well knew that he was not, his Sovereignty extending it selfe not to the Town of *Geneva*; but, as hath been observed before, only to the County of *Genevois*, where he makes his residence at this day in the Town of *Anci*, enjoying so much of his Rights, Revenues and Priviledges as the Duke of *Savoy* is pleased to give him leave.

39. Neither can it be said that the Reformed Church and City of *Geneva* rebelled against the Bishop as their Pastor and Spiritual Governor. For he was fled away from his flock, as I have observed already, two years before Reformation, which was but in the year 1535. And two years after, *viz.* Anno 1537. the Duke of *Savoy* after a very long war, seeing that he could not prevaile against the City, sent an Embassador to the *Genevans*, promising them great matters if they would forsake the Reformed Religion, restore the Images, turn out the Ministers, and receive againe their Bishop; to whom they returned this answer, That for their Bishop he should be welcome, so that he would remember his name and place, and do the work of a Bishop according to the word of God; but as for the rest, they were to obey God rather then men, and that as long as *Geneva* should remember that she was free and consecrated to God alone, it must not be expected that they would set up again any thing tending to superstition. Now if these things be so, I may say most confidently, that when *Geneva* Reformed Religion, she did not think it a part of Reformation to abolish Episcopacy, and that if it had pleased God that the then Bishop of that Church and City had embraced the Reformed Doctrine, there had been preserved a succession of Bishops, as here in *England* and other Reformed Kingdoms. So that the fault was not in the *Genevans*, but in their Bishop. Nevertheless I confess that were it not for Mr. *Hooker*, who sayes it was impossible to set up another Bishop in his room, I could hardly be reconciled

Responsum,
Senatui, popu-
loque Gene-
vensi ratum
esse, Deo poti-
us obediendum
quàm homini-
bus, Episcopo
reditu liberum
tore, modo
dò, sui nomi-
nis memor, E-
piscopam se-
cundum Dei
verbum agere
velit. Super-
stitionis vero
instrumenta
nec restitui
posse, nec de-
bere, quamdiu
Geneva se li-
beram & Deo
soli sacram
meminerit *Ge-
neva* Restituta.
p. 86.

conciled to them for omitting of so necessary a duty. But is enough for my purpose, to shew that they were well intended, and that if their Bishop had professed the Reformed Religion, they would not have dealt with him as our Protestant Bishops have been dealt withall among us in *England* and *Scotland*, by the pretenders to conformity of opinions with *Geneva*, though they are very far from it, and they do the *Genevans* much wrong in saying they are of the same mind with them as to these matters.

40. But, it will be said, perhaps, that *Geneva* hath been since of another persuasion, after *Calvin* and *Beza* were among them, and taught them otherwise then they were by their first Reformers. For it is to be observed, that neither *Calvin* nor *Beza* were at *Geneva* during all this time. Wherefore let us enquire into the truth of this, and let us see first whether *Calvin*, whom I will produce here speaking, as well for the Reformed Church of *Geneva*, as for his own self, will be found as right for *Episcopacy* as I promised he would, when I passed my word for him as to this point.

41. Here again I must confess that for a time hearing some men among us speak of *Calvin*, as if he were entirely theirs and as if he consented altogether with them about Church-Government; I was in the same error with those that take him to be the great *Champion* of Presbyterian parity against Hierarchical *Subordination*. But having perused most of his Works, specially it where those is most likely that he should treat of this point, I have been otherwise persuaded, not finding any where the least word against the Office of a Bishop. And for all that I have either read of, or in him, or seen produced out of his Writings, I am of this mind, that *Episcopacy* was the Government that he approved most, and that he took it to be, as it is undoubtedly, of Apostolical Institution; though his opinion was, That the Church according to her exigencies, in relation to places, times, and other circumstances, may dispence with it. This passage of his in that Epistle he writ to Cardinal *Sadolet*, I conceive to be to that purpose. *We deny not that we want a Discipline, such as the Ancient Church had. But can they in justice accuse us to have overthrown the Discipline of*

Calvin no enemy to Episcopacy.

Disciplinam qualem habuit vetus Ecclesia nobis de esse neque nos diffitemur sed cujus erit æquitas, nes eveisæ Disciplinæ ab iis æccufari qui & eam soli penicem sustulerunt, & cum postliminio reducere conaremur, nobis hætenus obstiterunt, neque vero in Doctrina dubitamus ad veterem Ecclesiam provocare. *Calvinus in Epistol. ad Cardin. Sadoletum.*

the Church, who are the only men that have altogether abolished it, and who when we endeavoured to restore the same, have hitherto opposed that work? But as for Doctrine we are willing to be tried by the ancient Church. In these words he grants that the Presbyterian Discipline is new, which the lovers of it amongst us deny. And that whereas he and his Collegues were willing to restore the same Discipline that was in use in the Pri-

mitive Church (which can be no other then the *Episcopal*, if the *Presbyterian* be not it) the Church of *Rome* by her oppositions and persecutions put an obstacle to that good work. *Calvin* writes another Epistle which is to be found in the volume of his *Opuscula*, to an old Friend of his who was become a *Bishop* in the Church of *Rome*. In which Epistle, though it is very prolix, he doth not speak one word against the Office of a *Bishop*, but only against the sundry abuses thereof in the *Romish* Church. Nay he is so far from blaming it, that it appears, he did rather hold it not only lawful, but (as I said even now) of Apostolical and Divine Institution.

Veteri amico nunc Præsuli.

Episcopus ipse à Deo profectus est Episcopi munus Dei auctoritate constitutum est & legitimum definitum.

Episcopus creatus es? Instat tibi mox sua exhortatione *Apostolus Paulus*, prospiciendum esse tibi, &c. *col. 4.* Postquam Episcopi & nomen & locum teneas, Fidem Ecclesie diligasti. Quidvis potius esse te quam Episcopum respondes, in quo ne obscurissimam quidem lineam extare conspicer que verum Episcopum aliqua saltem ex parte figuret. At non propterea debere desinis, quod es Deo teste & hominibus, seu potius Deo & hominibus, sacramento pollicitus.

He telleth him in one place, That *Episcopacy* it self proceeded from God, that it was constituted by the authority of God, and ordered by Gods Laws. Art thou, saith he, created a *Bishop*? The *Apostle Paul* is presently upon thee with his exhortation; Take heed to thy self and to thy Ministry which thou hast received in the Lord, that thou fulfil it. And again, since thou holdest both the name and the place of a *Bishop*, thou hast engaged thy faith to the Church. If thou askest me what opinion I have of thee and of thy place and Order? I will answer, that I take thee for any thing rather then for a *Bishop*. seeing upon thee not one of those colours which set forth at least in some part a true *Bishop*. But nevertheless, saith he, thou art not free from that promise which thou hast made before God and

men, or rather to God and men, upon thy Oath. He tells him again in another place, that as *Paul* did think himself a debtor to all those to whom he was sent an Apostle, he doth not see but that he was as much engaged unto them whose Bishop he was. And so all along. And after he hath represented unto him the Office of a Bishop, he concludes with these words, *Wherefore thou oughtest either to do that which thou seest to be the duty of a Bishop, or thou must quit the place of a Bishop.* Certainly if *Calvin* had been an enemy to *Episcopacy*, and that he had held it for an Office not to be suffered in the Church of Christ; the only good and Christian-like advice he would have given to his ancient Friend, should have been this, to leave forthwith his *Bishoprick*, and give over his *Episcopal power*, as unlawful and not compatible with true *Piety*. In his *Institution of Christian Religion* likewise, where according to his design, he was to speak against *Episcopacy*, if he had thought it unlawful, he hath not one word, out of which one may guess that he did so much as dislike it. And were it not very strange that *Calvin* writing against all the corruptions and abuses that he saw, and conceived to be crept into the Christian Church, should not so much as touch that of *Episcopacy*, if he had been of the same opinion with *Smectymnus*, and other *Presbyterians* who declared, that they may not lawfully any longer be subject unto Bishops, nor obey their injunctions. In his *Epistle* to the King of Poland, he not obscurely approves of all the degrees of the *Hierarchy* of the ancient Church, even to *Patriarchs*; and he giveth the King to understand, that he would be well satisfied, if his Majesty should establish the same *Hierarchical Subordination* in his Dominions. The ancient Church, saith he, did institute *Patriarchs*, and attributed also certain *Primacies* to each Province, to the end that Bishops might better preserve union among themselves by this bond of concord; as if now there were an Arch-Bishop over the

Tu cur aliquid minus tuis debas, quibus Episcopus es præfectus? Omnino sanè aut tibi, quod ab Episcopo requiritur, præstandum est, aut sedes Episcopi defendenda.

attribuit primatus, ut hoc concordie vinculo melius inter se devincti manerent Episcopi. Quemadmodum si hodie Illustrissimo Polonia Regno unus præfisset Archiepiscopus, non qui dominaretur in reliquis, vel jus ab illis creptum arrogaret; sed qui ordinis causa in Synodis primum teneret locum, & sanctam inter collegas suos & fratres unitatem foret, Essent deinde vel Provinciales vel Urbani Episcopi, &c. *Calvin. Sereniss. Regi Polon;* p. 190.

Vetus Ecclesia Patriarchas instituit, & singulis etiam Provinciis quosdam

whole *Illustrious Kingdom* of Poland, not to Lord it over the other Bishops, or to take away their right from them, and assume it to himself, but who for orders sake, should hold the first place in Synods, and maintain an holy unity between his Colleagues and Brethren, And besides, if there were Bishops over the Provinces or Towns, &c. In one of his *Epistles* where he satisfieth them who propounded this question, what is to be done with a Bishop that shall joyn himself to the Reformed Churches; *Si Episcopus vel curatus ad Ecclesiam se adjunxerit*; his answer is not that he must give over his Authority and Episcopal Jurisdiction, and become as one of the meanest Priests and Persons of his Dio-

Istiusmodi Episcopi (qui ad Ecclesiam se adjunxerit) partes eiunt, dare operam quantum in se erit ut omnes Ecclesiarum quæ ad ipsius Episcopatum pertinent, ab omnibus erroribus & idolorum cultibus repurgentur, dum ipse exemplo præibit omnibus Curatis suæ Diocesis atque ipsos inducet ad admittendam reformationem ad quam Dei verbo invitamur, & quæ tum statui, tum usui primitivæ Ecclesiæ omnino respondeat. Calvin. *Epist. l. p. 466. Si Episcopus vel Curatus ad Ecclesiam se adjunxerit.*

* *Omnia tentarunt Colonienfes Canonici cum tota Clericorum sæce, ut Archiepiscopum dejicerent suo loco.* Calv. *Epist. l. p. 517.*

† *Johannes Calvinus Illustri & Reverendo Domino Jacobo Ithavio Episcopo Uadistaviensi. Epistol. l. p. 187.*

cese; But that such a Bishops part is to do his utmost, that all the Parishes that belong to his Bishoprick, be purged from all manner of errors and idolatrous worship, shewing himself a pattern to all the Curates of his Diocese, and inducing them to admit that Reformation to which we are invued by the word of God; and which altogether correspondeth to the state and practice of the Primitive Church. That is, he must continue still to be a Bishop as formerly. In another of his * *Epistles* he speaks of the Prebends and Clergy of *Collen*, as blaming them for their endeavouring to put their Archbishop out of his place, who had declared for Reformation. And writing to † *Johannes Ithavius* a Polonian Bishop, whom he calleth *Illustrious and Reverend Lord Bishop*, he doth not advise him to leave his Episcopacy, but to consider what place he holdeth, and what burden is imposed upon him. *Cogita quem locum occupes, & quod onus tibi sit impositum.*

Now I hope it will not be expected that Calvin who would have Bishops and Archbishops in Poland, in Germany and other Countries wheresoever any shall profess true Christianity, should be so unjust to those of the Church of England, as to wish them cut off root and branch, (as the saying was of some men not long since) to requite their pains and sufferings for

for the work of Reformation amongst us. *Calvin* was a man of a better nature, and of a more Christian disposition, and he hath more kindness and respect for our Prelates, than to use them so hardly. There is extant in the collection of his Epistles a very long one directed to the Duke of *Somerset*, Lord Protector of *England*, in King *Edward* the sixth his minority. The Protector had consulted him about Reformation of Religion in this Church of ours. Had *Calvin* been an enemy to Episcopal Government; had his intention been to propagate the *Geneva Discipline* in other Churches and Countries; had he been a zealot of Presbyterian parity; had he but judged it more conducible to true Piety and good Order in the Church; the occasion offered it self very fair for him to speak his mind, and to do the Church of Christ service. And we all know what a Scotch or English *Covenant* would have done, having such an opportunity of propagating the *Solemn League*. But it seems that *Calvin* had never taken the *Covenant*. For though he speaks very freely his mind according to his custom, on every thing that he is not satisfied with; he hath not one word against *Bishops*: But supposing that they ought to continue and to keep their place and degree (as well as other inferiour Ministers) in this Church, when thoroughly reformed; he saith only * *That they must all of them*

be sworn, the Bishops themselves as well as the Rectors of every Parish, to deliver no other Doctrine in their Sermons, but such as is contained in the Articles of Religion; and that none whether Bishops or Curates must be admitted to the Functions of their Ecclesiastical Office but such as take that Oath. † And as for a certain sort of unruly men, (whom he doth not name, but only describes as *seditions and heady, who did rise against the King and the established Orders of the Kingdom, endeavouring to bring a confusion into all things under the pretense of the Gospel;* and

Et inquit ab omnibus recepta quam inter Prædicandum sequantur omnes; ad quam etiam observandam omnes Episcopi & parochi jurejurando adstringantur, ut nemo ad manus Ecclesiasticum admittatur, nisi spondeat, &c. *Calv. in Epist. ad Angliæ Protectorem.* † Audio esse duo seditiosorum genera, quæ adversus Regem & regni Sacrum caput extulerunt. Alii enim, cerebrosi quidam videlicet, sub Evangelii nomine ἀταξίαν, passim investam vellent. Alii vero in superstitionibus Antichristi ita obduraverunt, ut earum revulsionem ferre non possint. Ac merentur quidem tum hi tum illi gladio ultore coerceri. *Calv. ibid.*

Expedit quidem prospicere defectibus in gentibus quæ sibi nimium licere volunt, &c. Ratio autem expedita ad eam rem una est, si exierit nempe forma quædam doctrinæ

which

which are easily known who they were by this description) he saith, *It is fit they should be kept under obedience with the revenging sword, as well as the Papists, who were their Confederates in sedition.* Calvin's Epistles to Arch-Bishop Cranmer, and other Bishops of the Church of England are known, where he gives them their ordinary Titles. He calleth the Arch-Bishop, *Reverend Lord, most Illustrious Prelate, and a person by him to be revered.* And he speaks to his Grace as to a person whom God hath set in an high place, so that it is required that he should take a greater care of the Church then others; *Tibi presertim ornatissime Presul, quo altiore in specula sedes, in hanc curam ut facis, incumbere necesse est.* He telleth him in another place, that though all such as are to govern the Church, ought to endeavour speedily to settle Ecclesiastical Affairs, yet he must remember that his part is to be the chiefest; *Oportet ut tamen precipua sint tua partes,* because he was the *Primate.* You see, saith he, *what your place requireth of you,* or rather what God doth justly require of you, by reason of the Office he hath put upon you. *Vides quid locus iste postulet, vel magis quid pro munere quod tibi injunxit ratione abs te suo jure exigat Deus, Summa est in te Autoritas,* you have the greatest Authority. If this be not a full acknowledgement of Episcopal preeminence, I know not what it is. But this one passage of his in the *Treatise of the necessity of Church-Reformation,* is more then sufficient to convince the world that he was no enemy to *Episcopacy,* against all those who either think or would have him to be so. *Talem nobis Hierarchiam si exhibeant, in qua sic emineant Episcopi, ut Christo subesse non recusent; ut ab illo tanquam unico capite pendeant, & ad ipsum referantur; In qua sic inter se fraternam societatem colant, ut non alio modo quam ejus veritate sint colligati: tum vero nullo Anathemate dignos fatear, si qui erunt qui non eam vereantur, summaque obedientia observent.* If they will give us, saith he, such an Hierarchy in which the Bishops have such a preeminence, as that they do not refuse to be subject unto Christ, and depend on him, and be referred unto him, as their only head: In which they entertain such a brotherly fellowship, as that the bond of their Union be the Truth of Christ;

Then

Reverende
Domine Cla-
rissime Præ-
sul & mihi
reverende.

Calv. Epist.

l. p. 134.

Calv. Archie-
pif. Cant. Epist.

l. p. 135.

Calv. l. de Ne-
cessit. Reform.
Eccles.

“ Then surely, if any be found who do not reverence that Hierarchy, and subject themselves unto the same with the lowest obedience, I will confess that there is no *Anathema*, whereof they are not worthy. Now judge impartially, and say whether *Calvin* be a *Presbyterian*; and whether the Reformed Church of *Geneva* that speaks by his mouth, is an enemy to the Reformed Bishops, such as are the Bishops of *England*.

42. But because I do not bring in *Calvin* only for himself, and upon his own account, but chiefly to witness what is the mind of the Reformed Church of *Geneva* about *Episcopacy*, it is fit we should hear some other members of that Church, that in the mouths of two or three this truth may be confirmed that she is no enemy to the *Hierarchical Subordination* of the Church of *England*. Let *Beza* be heard, a man of as great ability and fame as ever *Geneva* had, *Calvin* only excepted; who notwithstanding his Writings against *Hadrianus Saravia* about *Episcopacy*, accounts it no less then *madness* to reject all the Order of Bishops, and God forbid, saith he, that any man, who is not distracted, should be of that mind. Nay, he did not believe that there were any such men to be found; which shews what opinion he would have had of them, who of late years set up in Churches in stead of the *Ten Commandements*, publick Tables, upon which was written a *Covenant* for abolishing all the *Hierarchy* of the Church of *England*; with Texts of Scripture and remarkable passages and examples of Gods judgements against *Covenant-breakers*: as if a conjuration against the Ministers of Christ were the *Covenant of God*, which the godly are bound to keep and maintain upon pain of the eternal damnation of their souls. In the same *Treasure* he hath these words. *If the Church of England after her restoration, doth maintain it self, and is up-*

Beza no enemy to the Bishops of the Church of England.

Si quis sunt (quod sanè mihi non facile persuaseris) qui omnem Episcoporum ordinem rejiciant, abste ut quisquam sanæ mentis furoribus illorum assentiat. Theod. Beza ad tractat. de Ministr. Ev. gradibus ab Hadr. Saravia Belgæ, editam.

Quod si runc Anglicanæ Ecclesiæ in-structuræ suorum Episcopo-

rum & Archiepiscoporum auctoritate sussultæ perstant: quemadmodum hoc illi nostræ memoria contigit, ut ejus ordinis he mines non tantum insignes Dei Martyres, sed etiam præstantissimos Pastores ac Doctores habuerit, siuatur sanè ista singulari Dei benedictio, quæ utinam sit illi perpetua. Ibid. c. 18.

held by the authority of her Bishops and Arch-Bishops; as we remember that she hath had not only signal Martyrs of God, but likewise most excellent Pastors and Doctors amongst the persons of that Order, let her enjoy by all means, that singular benefit of God, and God grant that it be perpetual unto her. This was written by him after the death of Queen Mary. And in a Letter to Arch-Bishop Whigift, as it is related in his *Graces Life* written by Sir George Paul, Comptroller of his Household, Printed by Thomas Snodham, London, Anno 1612. he speaks thus. In my writings touching the Church Government I ever impugn'd the Romish Hierarchy, but never intended to touch or impugn the Ecclesiastical Polity of the Church of England, nor to exact of you to frame your selves, or your Church to the pattern of our Presbyterian Discipline. As long as the substance of Doctrine is uniform in the Church of Christ, we may lawfully vary in other matters, as the circumstance of time, place and persons requireth, and as prescription of Antiquity may warrant. And to that end I wish and hope that the sacred and holy Colledge of your Bishops will for ever continue and maintain such their Right and Title in the Church-Government with all equity and christian moderation. This he writ from Geneva, March 8. Anno 1591.

A Caution for the reading of the Writings of the Divines of the Reformed Churches beyond the Seas.

43. By the way I will give this Caution upon these words of Beza, to all them of this Church and Nation of what persuasion soever they be; that when they read any Book of Controversie written by the forraign Divines of the Reformed Churches against the Church of Rome, they do not suffer themselves to be deceived by the fallacy, *Ad dicto secundum quid, ad dictum simpliciter*, by which an Author is thought simply and absolutely to approve or condemn, what he doth condemn or approve but in part, and only in relation to some abuse or other thing. For example, you will find in the Writings of some of them many things against *Holy-days*; unless you take heed of the fallacy, if you are an obedient son of the Church of England, you will be scandalized; and if you are one of the new Reformation, you will catch at that, as if they did altogether reject *Holy-days* as simply evil and unlawful in themselves; whereas they mean to impugn only the abuses of them, viz. the praying to *Saints*, the opinion of
meriting

meriting by keeping of their *Holy days*, &c. So of *Episcopacy*, the point I treat of now, you will see most of them inveigh against Prelates; and here again you will be affected according to the pre-occupation of your mind. But observe what *Bezā* saith of himself, that he *impugneth only the Romish Hierarchy*, but never intendeth to touch or impugn the Ecclesiastical *Polity of the Church of England*; and take it as if said by all others: or if you find any thing by them written, that may be thought to thwart our Church-Government, which you will never, or very seldom find, be sure it is either upon mis-information, or only out of some particular *Caprice*, in both which they deserve to be very much blamed, as indeed they are by all other moderate understanding men amongst them. But to proceed in the hearing of the Witnesses, who depose for *Geneva* in behalf of our Prelates; *Jacobus Lectius* may very well be produced here. It is true that he was no *Divine*, but he was a *Magistrate of the City*, a *Grave Senator*, a *Doctor of the Laws*, and *Publick Reader* in the *University*. If you please you may look upon him as a *Lay-Elder*. However a *Geneva* man he is, and writing at *Geneva* a Book dedicated to the *Syndicks and Senate*, after he hath spoken of the abuses of *Popish Prelacy*; but, saith he, we maintain that those are true and lawful *Bishops*, whom *Saint Paul* describes in his *Epistles to Timothy and Titus*; and we do not deny but that there were such formerly in that great Kingdom of Great Britain, and that at this very day there are such *Bishops* there, and that such are chosen there from time to time. Behold a *Senator of Geneva* that acknowledges the *Bishops of England* for true and lawful *Bishops*, *Scripture Bishops*, such as are described by *Saint Paul* in his *Epistles to Timothy and Titus*; so far is he from *Unbishopsing Timothy* himself, as one of the same profession with him would have done lately. And it must not be objected that it is but *Jacobus Lectius* his private judgement. For do but hear what he saith further himselfe, in the same Book, *Neither was there any of our Divines*, I think, who ever denied it to be a most ancient custome in the Church from the very times of the *Apostles*, (to wit, that one should have the chief care of the Church, sitting, as it were, at

Jacobus Lectius acknowledgeth the *Bishops of England* to be *Scripture Bishops*.

Nota 2. advers. Codic. Fabricianum.

Afferimus pro veris legitimisq; Episcopis habendos illos demum quos Paulus in Epistolis ad Tim. & Tit. de pingit. Cujusmodi olim in magno illo regno Britanniam extitisse, atque etiamnum superesse subindeque eligi Episcopos non difficemur.

Nec vero negavit Theologor. nostrorum quisquam, puto, antiquissimum istum & à temporibus usque Apostolicis in Ecclesia fuisse morem (nempe ut esset unus aliquis qui præcipua Ecclesiæ cura fungeretur, & quasi clavum teneat sacræ navis) & de finibus *negocias* regundis ex divini re. bi norma sic egerunt, ut Orthodoxorum Episcoporum ordinem aspernari, *ἀναστας* instar esse professi sint publicis Scriptis: quos etiam honore omni & studio coluit; in his *Calvinus, Bucerus, Beza, Sadeel*, alique. *Ibid. l. 2, affirm. 11. p. 114.*

Fridericus Spanhemius for the Bishops of the Church of England.

Reverendissimo, Amplissimoque Præsuli, Jacobo Usserio Archiepiscopo Armachano, totius Hiberniæ Primati.

Sacrum sanè munus illud, ad quod Te Divina bonitas evexit. *Spanh m in Epist. dedicat. 3.*

Pa. t. Dubior. Evang. Proxi nostri erga Ecclesias omnes Britannicas affectus, quarum Præsules Amplissimos, &c. Suspiciamus & amplexamur, & pro Regnorum vestrorum, & omnium qui in iis vive in Ecclesia, sive in Republica ad clavum sedent, incolumitate, prosperitateque divinam bonitatem precibus assiduis fatigamus, &c. quo Deo sua semper apud vos constet Gloria, Serenissimo Regi vestro suum jus, Ecclesiarum vestrarum Præsulibus sua Authoritas. Ibidem.

the Helm of the sacred Ship.) And they did so treat of the limitation of that preeminence according to the word of God, that they have professed by their publick writings, that it was mad-like to think meanly of the Order of Orthodox Bishops, to whom therefore our men, and amongst them Calvin, Bucer, Beza, Sadeel, and others, have deferred all manner of honour and affection. Three witnesses are sufficient to prove any thing, but we have yet more to produce, and those very eminent, of these later times, to shew that Geneva hath changed neither her mind nor her language in behalf of the Protestant Prelacy of Great Britain. I mentioned at the beginning of this Secti-

on, an Epistle of Fridericus Spanhemius Preacher and Divinity Reader at Geneva, inscribed to Doctor Usher, the late Lord Primate of Ireland, to the Earl of Pembroke that now is, to the Earl of Angus, Son of the Marques of Douglas, and to the Earle of Louderdale, at present His Majesties Secretary of State for the Kingdom of Scotland. Spanhemius gives Doctor Usher the titles of Most Reverend, and Right honourable Prelate, Arch-Bishop of Armagh, and Primate of all Ireland. He puts my Lord Arch-Bishop his Grace before all those Noble and great men, according to the place our Kings have been pleased to give to those chief Fathers of the Church. He sayes, It is God who hath preferred him to that sacred Office which he enjoyeth: he speaks of the great affection the Genevans bear to all the British Churches, the great Prelates whereof they reverence and love. He adds, that they alwayes pray to God for the prosperity of these Kingdoms, and of all them that sit at the Helm, as well in the Church as in the Commonwealth, that God may ever have his due Glory, the King his Right, the Prelates of our Churches their Authority, &c. This was written in the year

1638. in the month of *October*, and publickly Printed at *Geneva*. And this one testimony alone would be evidence enough to convince the world that the Reformed Church of *Geneva* is no enemy to the Bishops of the Church of *England*.

44. But yet I must add one more of another eminent Divine of that Church, where he was likewise both *Preacher* and *Divinity Reader*, and Collegue to *Spanhemius* before *Spanhemius* went into *Holland*; I mean that pious and learned man, the famous *John Diodati*. He was known indeed for a great lover of our Church; but that must not be objected to annul or diminish the weight of his testimony. For in that very objection, there is as much as I intend & need to prove, to wit, that the Ministers of *Geneva* are no enemies to our Bishops. The testimony that I mean to produce, is to be found in that excellent Letter by him Penn'd in answer to that of the Assembly of Divines at *Westminster*, which Letter, it is reported, that the late King of ever blessed memory, approved so well of, that he commanded it to be translated out of *Latine* into *English* and printed. A *Latine Copy* of the same hath been given me by the worthy Son of that great man *Dr. Diodati*, a learned and skilful *Physician* in the City of *London*, and who, though an *Elder* of the *Italian Church*, hath succeeded to the love his Father bore to our Church. In the said Letter, after he hath spoken of the miseries of the *Bohemian Churches*, of them of *Germany*, of them of other Countries, and of the then bleeding wounds of the *Irish* Protestants; you will find these words, *Hoc unum nempe ad cumulum tantarum calamitatum deerat, ut florentissima Anglia ocellus ille Ecclesiarum, peculium Christi singulare, per fugium afflictorum, imbellium armamentarium, inopum promptuarium, spes melioris vexillum, tam inopinato casu, nullo hoste, vel ab exteris impressione suis ipsius manibus conficeretur, & pedibus protereretur; Et illa splendida Domini caula non à feris discerperentur, neque à pradonibus diriperentur, sed ipsis ovibus invicem asperatis & efferatis devastarentur, exemplo planè diro & inter Ecclesias Reformatas mandato, nempe Dei timore, & fide compari mansueta, & hostium communium metu constricta, charitatem mutuan sanctè, & coluerant, & exercuerant, & inter se quæta & concordæ à luporum rabie sese morum simplicitate,*

Dr. John Diodati blameth them that rise up against the Pastors of the Church.

John. Diodat. in Epist. ad Theol. Westmonast.

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vita innocētia, religionis sanctimonia, & fidei robore tuebantur. Horrore toti concutimur ad versam hanc pulcherrimam Ecclesia inter vos faciem dum concursus bellicos & ferales populi cum Rege suo, fratrum cum fratribus, Parentum cum filiis, ovium cum aliis ovibus, imò & cum pastoribus audimus referri. “ This one
 “ thing it seems was wanting to make up the measure of such
 “ great Calamities, that the most flourishing Kingdom of
 “ England, that fair eye of the Reformed Churches, which
 “ was as the proper inheritance of Christ, the Refuge of the
 “ Afflicted, the Armory of the Weak, the Store-house of
 “ the Needy, and as a Standard of better hopes, should be
 “ destroyed and trodden under by so unexpected a misfor-
 “ tune, and that without any enemy or violence from stran-
 “ gers, but with its own hands; and that those beautiful
 “ sheep-folds of the Lord should be not torne and plundered
 “ by the wild Beasts and Thieves, but quite destroyed by the
 “ Sheep themselves now grown cruel and savage, being a
 “ most damnable and unheard-of example in the Reformed
 “ Churches; which being made gentle by the fear of God,
 “ and the same Faith, and keeping together for fear of their
 “ common enemies, had inviolably preserved and exercised
 “ a mutual love towards one another; and being quiet and at
 “ peace within, did defend themselves from the rage
 “ of Wolves by the simplicity of their manners, the inno-
 “ cency of their Life, holiness of their Religion, and strength
 “ of their Faith. But now we are astonished at this change of
 “ the most *beauteous Face* of your Church, when we hear the
 “ reports of the war-like and mortal encounters of Subjects
 “ with their King, of Brethren with their Brethren, of Fa-
 “ thers with their Children, of Sheep with other Sheep,
 “ nay, of Sheep with their *Pastors*. We see here this great
 and pious man astonished to see the sudden change of the
 beauteous face of our Church, whereof one of the fairest li-
 neaments is doubtless the *Subordination* of her Clergy; and
 he found it *horrible* when it was related that the *Sheep* did *rebel*
 against their *Pastors*, by which *Pastors* he meant the Right
 Reverend Bishops, for they were they against whom there
 was then a horrible Rebellion in this Church, as is known to
 all.

I have

45. I have one thing further to adde of the Church of Geneva, Geneva did to shew that notwithstanding she differs in Government acknowledge from the Church of England, yet she is no enemy to our Episcopacy, that the late Re- and that she did not approve of the Presbyterian Parli- bish had neither ment and Assembly of Divines sitting at Westminster, their Parliamentary ejection of the Bishops out of the Church, and their abolishing new Synodical the 39. Articles, and framing another Confession of Faith Authority. to be obtruded upon this Church. And I make it appear thus: It is known to the Learned, that there was made long since a Collection of the severall Confessions of Faith, received in all the Reformed Churches of Europe, under the title of *Corpus & Syntagma Confessionū Fidei quæ in diversis Regnis & Nationibus Ecclesiarum nomine fuerunt authenticè editæ: in celeberrimis conventibus exhibita, publicaque auctoritate comprobata.* This Book being grown scarce, was Reprinted at Geneva, Anno 1654. In the first Edition were inserted the 39. Articles of the Church of England, as having publick Authority. In this later Edition, there were some factious men, who moved upon the Presbyterian account to have the 39. Articles left out, and the new Confession of Westminster put in stead thereof; which if it had been effected, I confess the Presbyterians might truly say that Geneva had declared for them against the Church of England. But the motion having been wholly rejected, and the 39. Articles (whereof the thirty sixth contains our Hierarchical Subordination) Reprinted in their same place as formerly, together with Bishop Jewels Apology for the Church of England, without so much as mentioning the new Confession of Faith of the Assemblers at Westminster; I maintain that Geneva hath by this very act sufficiently declared to the World, that she disowned the Presbyterians both as to their opinions against Episcopacy, and their pretended Parliamentary or Synodical Authority; For had they been of the same mind with them about Church-Government, as the Presbyterians thought it necessary to abolish that ancient Confession of our first Reformers, so the Genevans would have expunged it out of their Book. And if they had been of opinion that the two Houses of Parliament, and the Divines assembled at Westminster had had sufficient authority to make a new Confession.

profession of Faith in the name of the Church of *England*, they were obliged to insert that of the Presbyterians, into that general Collection by the very Title thereof, in which it is said, *That there are contained the Confessions which have been authentically published in the name of the Reformed Churches, and approved by publick Authority.* Now what can be objected against this Declaration of the Church of *Geneva's* approving the Church of *England*, and her dislike of the disturbers thereof, I protest I see not, unless it were these two things, 1. That they Reprinted the Collection of Confessions as it was in the first Edition: But it is otherwise; For they have added to it the Confession of *Cyrillus* Patriarch of *Constantinople*; as likewise that of the Reformed Churches of *Poland* and *Lithuania*, made by the general Assembly of *Thoren*, Anno 1645. and some others. 2. That it was out of policy, to which there needs no other answer but only this, that the said Collection of Confessions was set forth Anno 1654. in a time when the Usurpers of the Kings Authority were thought to be in a condition to say, *We shall not be moved, we shall see no sorrow*; and likewise the wounds of the Church of *England*, in the apprehension of most men (and it may be of the *Genevans* themselves) past all hopes of Cure. And yet in that very juncture, *Geneva* did us that right; which is a thing very worthy observation, to convince the *Presbyterians* of their mistake, when they take it for granted, that they had the Approbation of the Reformed Churches abroad, and specially of that of *Geneva*, in their doings here amongst us.

46. Before I leave the Church of *Geneva*, I must make one observation more. It was and is yet the custom to have the holy name of *Jesus*, according as it is abridged by the Grecians in three Letters *I H S*, embrodered upon the Velvet cloath which uses to cover the Pulpit in our Churches. This innocent and harmless custom hath been railed against by some, as being superstitious and Jesuitical, because, forsooth, the Jesuites use the same. I do not intend to put my selfe to the trouble of proving that there is in that neither Superstition nor Jesuitisme; for it cannot be thought so, but only by weak

The name of
Jesus abridged
thus I H S, and
thus inserted in
the Picture of
the Sun, used
by the Church
of Geneva for
her Seal.

weak and silly men, to say no worse of them. I mean only to inform them who are of that mind, that this very name of *Jesus* so abridged, is the *Seal* of the Reformed Church of *Geneva*. That City, as I observed before, is very ancient: In the time of Paganism it was consecrated to *Apollo*, and therefore had the Picture of the *Sun* (by which *Apollo* was represented) in great veneration. But since she was enlightned by the *Sun of Righteousness*, and converted to the Faith of Christ, the name of *Jesus* was by them inserted into the picture of the *Sun*. And ever since Reformation they have used it for the Badge of their Church, with this inscription about it, *Jesus Sol & scutum meum*, and under it, *Ecclesia Genevensis sigillum*; as may be seen in all the Attestations of the Ministers of *Geneva*; or if you please, you may see the same handsomely cut in the great *Atlas* of *Mercator*, in the description of the Town and Signory of *Geneva*. So that if we are *Jesuites* for using thus the name of our Redeemer, the *Genevans* are of the same Society with us.

Non frustra Sacratissimum Servatoris nostri nomen *JESU*, paganismo profligato, & gentilitatis tenebris pulsus, soli illi inferum, qui Reipubl. hujus suus, beneficus & salutaris Sol suo tempore esse debebat. *Genev. Restitut. p. 29.*

47. But it is a long time since I have observed that it is the fate of the Church of *England* to be branded with the name of *Superstitious*, and blamed by ignorant men for those very things for which other Reformed Churches are praised, or at least, not blamed; as this using of the name of *Jesus* for one; the setting up of *Crosses* upon Churches; the reading the Office for the *Communion* not in the *Pulpit*, but at the *Communion Table*, according as it is enjoyed and used in *Holland*, and in most other Countries; and the like. See the Quotation in the Margin for what I say of the custom of the Reformed Churches of *Holland*, to read the Office for the *Communion* at the *Communion Table*, after the Minister hath done his work in the *Pulpit*. For though this is not the proper place for this Observation (which should have been made in the first Section;) yet I thought it better to insert it here, then to omit it quite; wherefore I hope my

The Church of England blamed for usi g the same Ceremonies th a o- ther Reformed Churches use without any of- fence.

The Office for the Communion read at th Communion Table, in Holland, Helvetia, &c. La predicacion & priere ordinaire estans achevees en la chaire;

le Formulaire de la cene & la priere servante a icelle sera leue a la Table. l'Ordre Ecclesiastique des Egl. Ref. du Pays bas sans de l'une que de l'autre langue. Articl. 62.

Reader will give me leave to inform him further, that
Joan. Oecolampad. in Epist. ad Eras. Roter. Eccles. Scaphus. que habetur inter Enst. vior. Dicit. de re Eu- christicâ & A. baptisticâ. Oecolampadius tells us that the like is done at *Basil. Pro festu legimus omnia usque ad verba cœna, quæ ante altarium vel mensam recitamus; mox facta oratione & (invocatione sequitur Communion.* “We read all in the Pulpit (saith he) till we come to the Office for the Communion, which is said before the Altar or Table: Then presently after the Prayer and the summoning of the people, followeth the Communion. The like is done in most of the other Reformed Churches, and is condemned no where, no not by those that do not use it, if there be any more that do it not, then the Reformed Churches of *France*, where the whole Office for the Communion is read from the Pulpit, by reason of the great numbers of their Congregations, which are such, that the Minister would not be heard by the fourth part of the people from the Communion Table. By the way observe out of *Oecolampadius* his words now quoted, the proof of what I have said in my first Section, pag. 30. n. 31. that in the Reformed Churches of *Germany* they use to call the Communion Table by the name *Altar*.

48. But I remember I promised *Calvin* would give satisfaction for the Word which *Smectymnus* supposeth he hath spoken against the *Liturgy* of the Church of *England*, and which he conceives to be a great disparagement to it. The words are these, *In Anglicana Liturgia, qualem describitis, multas video fuisse tolerabiles ineptias, for which Smectymnus* hugs and blesthes himself so much; though he saith but little upon them, because he thinks they speak enough of themselves, so that it is sufficient to have but pointed at them. The business is thus; During the reign of *Queen Mary Anno 1555.* many English Protestants to avoid the persecutions that then were used in this Realm against all sorts of men of their Religion, fled to *Frankefort* in *Germany*. When they were there arrived, considering that their exile might be long, and that for want of the language of the Country, they could after the manner of the place, but with little satisfaction perform Church-duties, and that they were enough in number to make up a handsome Congregation; they

they all agreed in the design of assembling together, and having *Prayers* and *Sermons* in the English tongue. But they being of two different opinions about the Ceremonies and Liturgy to be used in their Congregation, some being of the mind to use the same that had been brought into the Church of *England* with the Reformation, and no other; and some being otherwise minded, as having a touch of *Presbyterianisme* (I say a touch only, for certain it is that they were not enemies to all *set Forms*, as appears by their making one, and their using of the same) *Calvin* being then in very high esteem with both parties, as indeed with most Protestants all *Europe* over, the rigid *Lutherans* only excepted; these *Presbyterianising* Brethren acquainted him with the debate they had with those who thought it their duty to own their Mother Church, and not to be ashamed of her in what part soever of the world they were dispersed, when they might do it conveniently. And in their Letter to him chiefly described the Ceremonies and Liturgie of our Church, and that doubtless with such colours and lineaments as they thought would prevail best with *Calvin* to disapprove and decry both, and applaud them in their dissenting. What doth *Calvin* say to them in his answer to their Letter? *Hoc vero me graviter exerceat, & valde absurdum est, inter fratres ob eandem fidem à patria exules ac profugos dissidium oriri, & quidem hac de causa, que vel sola debuerat in hac vestra dispersione, quasi sacrum vinculum, vos simul devinctos tenere.* "I am grievously vexed, and
 " it is very absurd, that there should arise any dissention amongst brethren that are banished and driven from their
 " Country for the same Faith; and that this dissention should
 " arise from that very cause, which alone, as a sacred bond,
 " should have held you bound up together in this your dispersion. *Nunc vero de precandi forma & Ceremoniis quasi in otio & delitiis litem à quibusdam moveri, idque obstare quominus in unum Ecclesie corpus, isthic coalescatis, nimis meo judicio intempestivum est.* " But now that some should make a debate about
 " the form of Prayer and Ceremonies, as if you were at ease,
 " and had nothing to do but to take your pleasures; and that
 " this debate should hinder you from becoming one Congre-

Calv. Epist.
 l. p. 213.

gation and one body in the place where you are, is a thing to my apprehension, too much out of season. And after he hath said, *In rebus medijs, quales sum externi ritus, facilem se ac flexibilem prabere*; "That in things of a middle nature, such as are outward Ceremonies, he useth to shew himself tractable and complying; coming to the main point concerning the Book of *Common Prayer*, (against which some opposed themselves, and raised needless quarrels about it, as intolerable) though they had represented it to him, as we have reason to believe, with all possible disadvantage, yet in his answer he doth not say that he found in it either impiety or superstition, or any thing that may not be borne withall: But only, *In Anglicana Liturgia*, saith he, *qualem describitis, multas video fuisse tolerabiles ineptias*: "In the English Liturgy, as it is by you described, I see there were many unfit things, but yet such as may well be tolerated. *This, Smectymnuus* saith, *he thinks is no great applause to the Liturgy*: and I think as much with him. But if he thinks, as his *Trope* doth intimate, that it is a great blemish put upon it, and that *Calvin* would have had these three Kingdoms imbrue themselves in a bloody, civil, unnatural Warre, whatsoever were the event of it, as to the very life and substance of Religion and godliness, rather than to bear with those *improprieties* which he thought to be in the English Liturgy, according to the portraicture that was sent him from the partial hand of an ill-intending Artificer, he is very much mistaken, and I am not at all of his mind. And why should I, since *Calvin* himself decides the Controversie, and declares for me against *Smectymnuus*, when he adds the Epithete of *tolerabiles* to the word *ineptia*? But this is not yet all I have to say upon this Text. I must let neither *Calvin* nor *Smectymnuus* go away so; if I should, some would think that they are yet greater Friends than indeed they are. Observe therefore, *First*, that *Calvin* doth not say there are any *impieties*, *superstitions*, or *idolatries* in the Liturgy of the Church of England, but only *ineptia*, not *fooleries*, as the same * *Smectymnuus* is pleased to render it, but *things unfit*, and not so well becoming as others might seem to be; for such is the proper

signifi-

ubi supra.

* In the *Vindication to the Answer*. p. 14. *Ineptus nomen habere videtur, quod non sit apud Cicero l. 2. de Oratore.*

cation of the word *Ineptia*, both according to its derivation, and to its use in *Calvin's* own writings; unless *Smectymnus* will have *Calvin* call himself a fool, and say that he *plays the fool*, when he calls himself *Ineptum*, and when he says, *Se ineptire*, as he doth often; which would not bescem very well *Calvin's* gravity. Observe, *Secondly*, that *Calvin* doth not say that *there are*, *Esse*, but *Fuisse*, that *there were*, such *usurp* and *improper things*; referring to what they had described to him out of the English Liturgy, which in alllikelihood they then set forth out of the *First* of King *Edward the Sixth*, according to the Translation of *Alexander Alesius the Scot*, there being then no other in Latine. I know that the *History of the troubles of Frankeford* will here be objected against this conjecture of mine, and that it will be said, that it is plain the Description of the Liturgy therein related is of the *Second Book* of King *Edward*, and not of the *First*. But I answer, *First*, that the Author of the History is not to be too much credited, not onely because he is a *Party* in the business, and sheweth passion all along; but also because, as I shall observe it anon, he makes no * *Conscience* of expunging the most material words of *Calvin's* Answer. *Secondly*, I say, that in the very description of the Liturgy, which this Author gives out for that which was sent to *Calvin* by *Knox* and *Whittingham*, there are several things related, as they were in the *First Book*, according to *Alesius* his Translation; for example, the *versicles* in the singular number, *Lord open thou my Lips, and my mouth shall shew forth thy praise. O God be ready to be my help, &c.* *Thirdly*, it appears, by *Calvin's* Letter to Doctor *Cox*, that *Knox* and *Whittingham* in their description of our Ceremonies, sent to *Calvin*, had mentioned some which were not used after the *Second Book* of King *Edward* was set out, as namely, *Lights*, whereof there is no mention at all made in the Description related for that of *Knox* and *Whittingham* by the Author of the History: So that both *Knox* and the Writer of his troubles are guilty of false reports; *Knox* against the Ceremonies of our Church, and the Historiographer in relation to the description of *Knox*, though with an intent to dissemble *Knox's* fault; For he saith in another

Dabunt veni-
am lectores si
offendiculis ire
oviam volens,
paulum in-
eptiam. coly.
l. de Scandalis.

* Vide infra
Observ. 4.

Vide Calvin.
Epist. l. p. 213.
Col. 2.

Pag. 46.

In the V. ndi-
on to the An-
swer. p. 12.

place, what he can to cover it, by making the World believe, that when *Calvin* speaks as if he had been informed by *Knox*, that in the *English Book Lights were prescribed*, there is a Figure in his words, whereas it is plain, that there is no likeness of any such thing. Now if *Knox* and *Whittingham* did describe the First Book of King *Edward*, what's that to our present *Liturgy*? Nay what's that to it if he did describe the Second? For, besides the false description, there is such a difference betwixt them, if *Smectymnus* be to be credited, *That the Act of Parliament by which that of the Fifth of King Edward was established, doth not bind to the use of this.* I know that the difference is not such, and that his inference is not good, but I speak *ad hominem*. I know likewise that *Smectymnus* holds the alterations made in the *Liturgy*, under the reign of Queen *Elizabeth*, specially the taking out of the *Letany* this one Suffrage, *From the Bishop of Rome, and all his detestable enormities, good Lord del ver us,* (which was in the First and Second Book of King *Edward*) not for *Inepria tolerabilis*, but for a great and intolerable trespass; and I nothing doubt but that they all take it for granted, that if *Calvin* had seen such a thing done in his time, he would have esteemed of it no otherwise. It matters not much what had been *Calvin's* judgement about this particular: For, though he was a great and learned man, yet an Apostle he was not. But nevertheless I am glad that I may upon this occasion clear the then *Rulers* of our Church, from having had an intention to gratifie the Church of *Rome* any further then in Christian Charity and Prudence they were to do, when they took that Suffrage out of the *Letany*; to the end doubtless that such as were yet addicted to Popery, and bore still some respect to the See of *Rome*, should not be thereby hindred from coming to Church, and from joyning with us in our Prayers to God. And all rational not prejudicate *Protestants*, I conceive, will think them sufficiently vindicated from that imputation, when they are informed that the *Liturgy* used in the *French Reformed Churches* and at *Geneva*, was made as inoffensive as possible for the same reasons. In so much that *Monsieur Amyrant* proposes it for an example of great wisdom and moderation to be imitated by others.

others. For, saith he, *their Forms of Prayers are so far from meddling with any Controversie, that the Papists themselves make no difficulty to use them. And that which would hardly deserve belief, if it were not seen publickly, they have inserted them into those Books into which they have collected divers forms of Prayer for the people in the vulgar Language.* And I have observed already more then once, that *Calvin* is the Author of that Liturgy, wherein there are many Prayers which fit the Papists so well, that they use them without any scruple. So that the *Liturgy of Geneva*, and of the *French Ref. Churches*, and *Calvin* himself are whipped through the side of our Book of Common Prayer, when the taking the afore-mentioned Suffrage of the *Lectany* out of it, is so much urged as an argument of a sinful compliance with the Church of *Rome*; and when *Smectymunus* asketh, *what credit it is to our Church to have such a form of publick Worshipp, as Papists may without offence joyn with us.* Observe, *Thirdly*, that whatsoever were the *Ineptia* represented to *Calvin* by *Knox*, *Whitingham*, and their adherents, in the English *Liturgy*, he found them tolerable, as hath been said; so that it is no more then he would have said of the *Helvetian*, nay, of his own *Genevan* Churches, using *Wafers* at the Communion, in his time, as it is known they did. For his judgement being against the use of that kind of Bread for the Sacrament, he esteemed it *Ineptia*, a foolery, if *Smectymunus* must be the Translator, or rather a thing unfit, to use the same; but withall a tolerable one: for though he did not approve of it, yet he never troubled nor divided the Church to remove away the use of *Wafers*, but always conformed to the publick order of the Church, because *In rebus medijs facilem se & flexibilem praebebat*, he shewed himself tractable and complying in things indifferent. And it is to be noted, that he did behave himself alike in other things, which he esteemed but tolerable in the *Genevan* Discipline: so far was he from judging it perfect, and from intending it should

Atque hic commemorare libet ad exemplum, quanta sapientia, quantoque temperamento compositae fuerint earum precationum formulae publicae, quibus Ecclesiae Gallicanae & Genevensis utuntur. Amyrald. de Secess. ab Eccles. Rom. p. 225.

Absunt enim usque adeo longe ab omni controversiarum tractatione, ut Pontifici si ipsi eas usurpare non vereantur. Et quod vix credibile esset nisi publice viseretur, eas inseruerunt in eos libros, in quos congefserunt varias precationum formulas, quae vernaculâ linguâ populo traderentur. *Ibid.*

In the Vindication to the Answer. p. 35.

Ex quo ad hanc Ecclesiam reuersum, Disciplinae forma si non perfecta, & qualis optanda foret, saltem tolerabilis viguit. *Calv. Epist. l. p. 165.*

be set up all the Christian world over. Observe, *Fourthly*, that *Calvin* had not seen our *Liturgy*, and that he delivers his judgement about the things contained in it, but upon the information he had received from the enemies thereof: wherefore he doth not say (as it is falsely reported in the *History of the troubles of Frankfort*) that he seeth in the English *Liturgy*, simply and peremptorily, many things unfit or improper, but in the *Engl. Liturgy, qualem describitis, according to the description you make of it*. Now what was that portraiture or description which they were pleased to make of it, we may easily guess by them we have seen made of late years by some of *Knox* his own Country-men, the true off-spring of those *Franco-fordian* Brethren, but that, as I observed, they are gone a great way beyond them. And truly if they represented the English *Liturgy* of those times, as *Mr. Bayly* doth that of *Scotland*, and by the same means, that of *England*, *Calvin* must be thought very moderate, that he hath said no more. So I conceive that by this time the enemies of our *Book of Common Prayer* see that *Calvin* saith but little, or rather nothing, against the same; and yet that little or nothing only upon mis-information. And thus much *Calvin* would say to excuse himself, if he were now alive, and protest withall that he never intended to pass any publick censure upon the *Book*, which he had never seen, but only to answer to what was represented in a private Letter, and yet that he would never have done it neither if he had thought such ill use would have been made of it, as the *Smeetymnians* and their fore-fathers have been pleased to do since his time. And if those who would seem to yield much to *Calvins* Authority, would but have the same moderation as to those things which are not altogether fitted to their gust, which *Calvin* shewed about the use of *Wafers* at, and the rare receiving of, the Communion; nothing more would be demanded of them, till they were of a better judgement. For he conformed notwithstanding his dislike of both those things, and I conceive it is not to be doubted, but he would have conformed likewise to such Ceremonies of our *Liturgy*, as he judged tolerable, though he had esteemed them not altogether so fit to be used. So let the *Smeetymnians*

do,

These words, qualem describitis, are expunged out of Calvin's Letter in the History of the troubles of Frankfort, by which it may be seen what credit ought to be given to that discourse.

do, and we are agreed, and wil live altogether in peace & unity.

49. But if they think the word *Ineptia* to be such a foul disgrace to our Liturgy, because *supposed*, not *proved* to be said by *Calvin* of some things therein contained; I must shew them, that that very thing whereof they make almost all their Liturgy, is branded with the very same Epithet, not upon a hear-say, or a *qualem describitis*, nor by a single person, as *Calvin* was, but by a far greater Authority, and upon a certain knowledge of the matter. It is a custom generally used in most, if not in all Parish Churches of this Kingdom, as well among *Presbyterians* as others, that the Clerk alone reads aloud every verse one after another, of the *Psalms* that is sung before and after Sermon, and that all the people sing it after him. The same was attempted and begun in some few of the Reformed Congregations of *France* before the year 1579. But a National Synod being met at *Figeac* in the same year, it was declared by the whole Assembly to be foolish, if *Ineptia* be fooleries. The words of the Canon run thus; *The Congregations which, when they sing Psalms in their meetings, cause the verses to be said aloud before they are sung, shall be warned to give over such their attempt, Comme estant inepte, saith the French, that is; as being unfit and improper; and a Censure shall be passed upon those Congregations which use that custom.* Now must therefore this custom be laid aside? And must all those who are of the same judgement disturb the peace both of Church and Kingdom, and make a War, unless they have their will, and be yielded to in this particular? No man, I hope, will be so much besides himself, as to think so. For, what confusions would there be in all the Churches of the World, if all such things as seem to some to be but *Ineptia*, should by them be required to be omitted, and wholly laid aside by them that make another judgement of them? If so, the Ministers of *France* must leave wearing their *Hats* in the *Pulpit* when they Preach; Those of *Basil* must wear no longer their *long Caps* (which are just of the figure of a Sugar-loaf) when they go in the streets, but must wear *Hats* like other men; Those of *Holland* must not baptise Children sprinkling them *three times*, but only once;

The way of singing Psalms, used by the Presbyterians judged Inept by a National Synod of the R for. Church of France.

The Reformed Church of England

In *Hessen* they must leave their way of singing by *course*, the Singers one verse, and the Organs and People another; The Church of *Geneva* must take another Badge than that of the name of *IHS*, for her Seal and Arms; The Ministers of *Charenton* must wear *Gowns* of another fashion, that which they use now seeming to many, and to some of themselves, very unfit for a *Pulpit*; And *Calvin* himselfe, if he were alive, must leave his also, and his *Cap* besides, to please his and their pretended friends here among us, and other persons of better humour, and more compleasant, to whom all those things may seem *Ineptia*, unfit and little becoming. And if *Ineptia* in *Calvin's* Letter be *fooleries*, most men must be *fools* each to other in some things.

what opinion
the Reformed
and Papiſts a-
broad, have of
the Liturgy of
the Church of
England.

50. *Calvin*, as appears by his *qualem describitis*, and by his *audio isthic recitari, &c.* in his Epistle to the Duke of *Somerset*, never saw the *Liturgy* of the Church of *England*, and so speaks of it, as I have shewed, but upon trust and mis-information: so that little regard is to be had to whatsoever he may say for, or against the same. And indeed 'tis great pity the Book is so little known abroad; for the more it is known, the better it is liked. The late Edition I made of it in *French* by His Majesties express command, having made it something more common then formerly, it was generally so well received, that a new Edition of it was soon after undertaken at the charges of the Book-sellers of the Reformed Church of *Paris*. But the *Papists* having notice given them thereof, they stopped the work, seized upon the whole Impression, as much as was done of it, and fined the Book-seller. By which it is plain who are the Friends or Foes of our Book of *Common Prayer* beyond the Seas. For let foolish or malicious cunning people say what they please of the pretended compliance of our Church with the Church of *Rome*, there is no Reformed Church in the World, which the *Pope*, and with him all the wise *Papish Politicians*, fear and hate so much as the Reformed Church of *England*, because (amongst other advantages) of her *Government* by *Bishops*, and the form of her *Liturgy*. For, as for the last, whereof I am to speak more specially in this place, what reason can there be imagined, why the Magistrate of *Paris* should rather stop the printing, and

and prohibit the publishing of the *English Liturgy*, then of that of *Geneva*, (which is daily printed and sold there publicly, as well as in other parts of *France*;) but that they are afraid that it would be better liked by most Christians that have either judgement, learning, or true piety, and are void of superstition, pcevishness, extravagant zeal, and prophane-ness, be they of what *perswasion* soever? They are possibly afraid, lest those of the Reformed Religion should like it so well, that they would be desirous to use it publicly in their Churches; and that if such a thing should happen, the number of *Protestants* would shortly encrease. But whatever be the reason of it, our *Liturgy* hath no other enemies abroad, where it is well known, but only *Papists*. And as for *Protestants*, as many as have seen it, do either value it very much, or at least esteem it such, that they would be willing to embrace the use thereof, where it is established, judging it a madness both in the Ministers and in the people to refuse to follow the ordet of Prayer therein prescribed. The Reader may remember what judgement that most Illustrious and accomplished person the noble Princess of *Turenne* makes of it, in that Letter of her Highness, which I have inserted in the foregoing Pages; where she calls it *an excellent Book*, and says, *That every body is desirous to have it*, and that *she useth it for a help to her private devotions*, there being no Congregation in *France* wherein it is used publicly. Wherefore I will insist no longer upon it in this place, referring the Reader to the Letter it selfe. But I must produce that of another eminent Person of the same Sex, and of such worth, as well for sound judgement and true godliness, as for all other excellent endowments becoming her Sex and Quality, that wheresoever she is known, her *Vote* in any thing she speaks of, will alwayes be of the same weight with them of the greatest and most admired men. This excellent person is the *Duchess of la Force*, the Princess of *Turennes* own Mother, who in a Letter to her Daughter, whom I would call *Incomparable*, if she had not such a Mother, writes thus, after she had seen and perused carefully our Book of *Common Prayer*; *Je lis la Liturgie Angloise avec grand plaisir & beaucoup d'edifica-*

V. de Sect. 1.
p 78.

cation; *Et je donneroys de mon sang pour la faire recevoir en Guienne, m'assurant qu'elle y donneroit grande instruction. Les temps sont en la main de Dieu, pour nous donner en ceux qu'il a Ordonnes, l'abondance de sa grace & de sa sainte connoissance.* That is, "I read the English Liturgy with great satisfaction and much edification; and I would give of my hearts Blood, to have it received in *Aquitain*, being sure that it would give great instruction to the people of this Country. The times and seasons are in the hand of God, for him to give us, in those which he hath appointed, the abundance of his grace & holy knowledge. *Aquitain* is the Country where the *Duchy of la Force* is seated, from whence she writ, where most of the common people are of the Reformed Religion. So her *Grace* conceives, and that with great reason, that the *Liturgy* of the Church of *England* being so full of instruction for the meanest capacities, would prove very useful amongst them, and so it would undoubtedly. We have seen heretofore that Reverend *Monsieur Chabret* writing from *Geneva*, and speaking not onely as from himself, but reporting the opinion that Church hath of the Book of *Common Prayer* of the Church of *England* saith, "(a) That they see nothing in it resembling either Idolatry or Superstition. And Reverend *Monsieur de l'Angle*, (b) That his heart did leap for joy when he was told our *Liturgy* and ancient *Discipline* should be restored. And the famous *Monsieur Bochart* of *Caën*, (c) That there never were any of the Reformed men of *France*, after they attained the understanding of the *English* Tongue, but did assist willingly at Gods service, in our Churches, and received the holy Communion of the *Episcopal Ministers* or the *Bishops* themselves, they being not so superstitiously timorous, as to be afraid of a *Surplice*, or of *Lawn* sleeves. And those other worthy Ministers of *Paris*, *Roan*, *Caën*, *Bordeaux*, saying, *Monsieur Gaches* (d) That he read our *Liturgy* a long time since, and that he was wonderfully edified with it, and that he was often present at it in the *Kings* and the *Lord Embassadors Chappel*, when it was said there. *Monsieur de l'Angle* the Son, (e) That he approved very well that it should be used in the *French Congregation* of the *Savoy*, to shew that the *French Reformed Churches* are desirous to keep Communion with

(a) *Vide supra*
p. 81.

(b) *Vid. p. 143.*

(c) *Vid. p. 64.*

(d) *Vid. p. 66.*

(e) *Vid. p. 91.*

the Church of England. And Monsieur du Bose, (f) That he likes as well a Minister performing Divine Service after the way of the Church of England, as after the way of the French Reformed Churches. And Monsieur Gayon, (g) That there is not one Minister in all the Province of Aquitaine that thinketh the Conscience wounded by using the English Liturgy, and that those are in a Dream and dote that have such an opinion. We have seen likewise Spanbernius the then Geneva Professor in his Epistle to the Right Honourable the Earl of Lauderdale, (h) highly extolling and admiring the publick Worshipp of God and publick Piety of the Church of England, whereof the like is not easily to be found elsewhere. But to these I must adde some others, and those men of great note and worth, as well as those aforementioned. When I had made the new Edition of our Liturgy in French, I sent several Copies of it to them, with whom I was acquainted in France during my exile, and with it likewise some Copies of a Sermon which I delivered before the French Congregation of the Savoy (the first time the English Liturgy was there used) and afterwards set forth in Print to instruct them about the forms of Prayers and Ceremonies prescribed therein. Amongst them, (for it would be too tedious to produce them all) were the most learned and famous Monsieur Daille, and his Son (who is also his Collegue in the Reformed Church of Paris, *Et soboles tanto non inficianda parenti.*) Monsieur Gaches, Monsieur de l'Angle, Monsieur Bochart of Caen, Monsieur Bochart of Alauçon (who is famous for his great knowledge in Antiquity, and his learned Writings against the abuse of Relicks, the Invocation of the departed Saints, the pretended Sacrifice of the Mass, and other Errors and Superstitions of the Church of Rome.) Monsieur Vanquelin, one of the Ministers of Deep, a learned man, & one whom the enemies of the Church of England courted much during the late troubles, Monsieur du Bose, Monsieur de la Fresnaye, one of the Ministers of the Reformed Church of St. Lo in Normandy, known for a very wise judicious man, Monsieur Morin another Minister of Normandy, most learned in all the Oriental Tongues. All these have written Letters to me in approbation of the Book of Common Prayer, and the De-

(f) Vid. p. 90.

(g) Vid. p. 88.

(h) Vid. p. 66.

fence I made thereof in my *Sermon*. I refer the Reader to the English translation of the said *Sermon*, where he shall finde the Extracts of the Letters of the two *Dailés*, the Father and the Son, of *Monsieur de l'Angle*, of *Monsieur Gaches*, of *Monsieur Bochart* of *Caen*, and of some others: only of *Monsieur Dailé* the Son, this I think proper to be said here, that in a Letter to me written *May 16. Anno 1661.* before he had perused our *Liturgy* all over, he hath these words; *Je suppose qu'il n'y a rien dans la Liturgie Angloise qui choque les fondemens de la verité; Je dis que je le suppose, par ce que je n'ai jamais leü ce livre tout entier pour en pouvoir parler affirmativement. Ainsi je ne suis nullement de l'avis de ceux qui en ont fait une pomme de discorde & qui ont fait la guerre pour s'empescher de le recevoir; au contraire je tiens que l'Uniformité a cet esgard la entre les Eglises d'un mesme Royaume, peut contribuer a une plus grande edification; Et si vos Presbyteriens ne sont pas dans un sentiment aussi moderé que celui là, vous avez raison de dire qu'ils ne nous ressemblent pas.* "I suppose that in the *Liturgy* of the "Church of *England*, there is nothing found against the "grounds of *Truth*. I say, I suppose it, because I never read "the whole *Book* all over, to be able to speak of it affirma- "tively. So I am not at all of their mind who have made it "an *Apple* of dissention, and who have made a *War* to keep "themselves from submitting to it. On the contrary, I hold "that *Uniformity* in this particular, in the *Congregations* "of the same *Kingdom*, may contribute to a greater edifi- "cation; and if your *Presbyterians* be not of the same mo- "derate judgement, you have good reason to say, they do "not resemble us. This he said before he was well acquaint- "ed with the whole *Book*, but after he had considered all the "Contents thereof, *Je n'y trouve point de venim*: saith he, in an- "other Letter, *Je n'y voi rien de mauvois ni de dangereux dans leur usage; mais au contraire je tiens qu'elles peuvent aider a l'edification des Eglises ches qui elles sont passées en consume.* That is to say, "I see no venom therein, I see nothing ill or dangerous "in the use of them; but rather on the contrary, I hold that "they may help forward the edification of those Churches, "where they are by custom established. *Monsieur Bochart*

of Alançon hath these words, *J'ai leu vostre Sermon avec grande satisfaction & approbation. Je suis de vostre avis, que ceux qui renoncent a vostre communion pour vos ceremonies, sont des Schismatiques; Je trouve vostre Liturgie tres belle & tres bien faite* I have
 “ read your Sermon with great satisfaction and approbation. I
 “ am of your mind, that those who refuse to communicate
 “ with you, because of your Ceremonies, are *Schismatics*.
 “ I find your Liturgy very good and very well ordered.
Monsieur Morin writes thus, *J'ai esté ravi de voir que les ceremonies de vostre Eglise ne soit pas contraires aux maximes des nôtres; Et si vous avez touché les principales, comme je me le persuade fortement, ce seroit estre scrupuleux au dernier point que de s'en scandaliser.* “ I was ravished to see that the Ceremonies
 “ of your Church are not contrary to the principles of ours;
 “ and if you have touched the chiefest, as I am strongly per-
 “ swaded you have; it would be an extreme peevishness to
 “ be scandalized at them. This he saith of the *Surplice*, *Sign*
 of the *Cross* in Baptisme, *kneeling* at the Communion, and of
 all the Contents of the Book of *Common Prayer*, which I set
 forth and defend in that Sermon to which his words relate.
 These are the words of *Monsieur Vauqueline's* Letter, *Je souhaierois quant a moy, puisque la Religion demeure en son entier, & que la Liturgie telle que je l'ai veüe dans cet exemplaire qu'il vous a plu de m'envoyer, est éloignée de toute Idolatrie & qu'elle ne contient aucune superstition formelle, Messieurs les Presbyteriens ne se monstrassent pas si animés, mais moderassent cette grande chaleur, &c.* “ As for me, since so it is, that Religion re-
 “ maineth in its integrity; and the Book of Common-
 “ Prayer, as I have seen in that Copy which you were plea-
 “ sed to send me, is very far from any Idolatry, and that there
 “ is not in it any formall Superstition, I could wish that the
 “ Presbyterians would not shew so much animosity, but
 “ would moderate that great heat. *Monsieur de la Fresnaye*
 expresses himself in a word, saying, *Le Surplis ne causera ja-
 mais de Schisme entre nous;* “ The *Surplice* shall never cause
 “ any Schisme between you and us; meaning by the *Surplice*,
 the publick Worship and Ceremonies of the Church of Eng-
 land. *Monsieur Martel* Master of the Chaire in the Univer-
 sity

sity of *Montalban*, in that Letter which I quoted in the first Section, delivers his judgement thus of our Book of Common Prayer, *Legi Liturgiam que Anglicanae Ecclesiae fuerat in usu communi; quaedam ibi praeem concorditer esse corrigenda; plura sunt que maxime laudem.* “I have read the Liturgy which was commonly used in the Church of England, wherein I would think some amendments should be made peaceably, and by common consent; but the most part of it I commend very much. *Monsieur Drelincourt* in a Paper directed to Doctor *Brevint*, wherein he hath some Observations upon the Liturgy of the Church of England, saith, *Qu’estant Reformée, ce sera avec la benediction du ciel un clair flambeau qui non seulement esclaire nos trois Royaumes, mais qui respandra sa lumiere celeste par toute la Chrestienté.* “That being amended, it will be by Gods blessing, a bright light, which will enlighten with its heavenly beams, not only our three Kingdoms, but all the Christian World. And though he points at some things in the said Paper, which he only propounds and offers to be considered, whether it will be thought fit by the Divines appointed by his Majesty, that they should be amended; yet after some Papers past between him and me, wherein I gave him an account of most of those passages that he had observed, he seems satisfied in all, one only excepted, in the form of *Baptisme*, about the Questions made, not to the *Infants*, as he supposed, but to the *God-fathers*. And I doubt not but that he would have been satisfied therein as well as in the rest, had I represented to him what I might have said as to that particular; but the truth is, that I forgot it, and since I had other things to do. His first Papers, and those since passed betwixt us, would be too long to be inserted here. But in short, those things wherein he conceived some amendments might be made, not out of any necessity, but for the satisfaction of weak Consciences, were only about the reading of some of the *Apocrypha*, not of all; about some of the *Holy dayes* observed in our Church, not of all neither; and yet he saith withal, *Tout ce qui se dit ces jours la selon vostre Liturgie est fort devout & fort Chrestien.* “That all that which is said upon those dayes according to our Book

“of Common Prayer, is very devout and Christian-like. He would have had likewise some amendment in the form of *Marriage*, but he doth not say what; yet saith nothing against the *Ring*: So about *Confirmation*. But in all these particulars, and some few others, his Letters to me, wherein he replies nothing to what I had said for his satisfaction, shew that he was satisfied. And it is very observable that he hath not one word against the *Surplice*, the *Cross* in Baptisme, *kneeling* at the Communion, or other things which are most disliked by some among us. Nay, about the Office for the Communion and celebration thereof, he hath expressions which shew that he is very much taken with it. *En la celebration de la cene du Seigneur, je trouve quantité d'excellentes choses, & qui sont de grande edification, & particulièrement les paroles que le Pasteur prononce en distribuant le pain & le vin, me semblent fort significatives & fort touchantes. Je trouve aussi fort grave la maniere de reciter les commandemens de Dieu, comme cela se fait d'abord.* “In the celebration of the Lords Supper, I finde
 “many excellent things, and of great edification; and specially the words which the Pastor pronounceth in the delivering of the Bread and Wine, seem to me very significant
 “and moving. I find likewise much gravity in the manner of
 “rehearsing the *Ten Commandments* at the beginning. So about the *Burial of the Dead*, he sayes, that he is very much satisfied and edified therewith, *J'en suis tres satisfait & tres edifié*; and he bewailes the sad condition of the Reformed Churches of *France*, which are not afforded the liberty to bury their dead with like decency, so becoming Christians that live and die in hope of a glorious Resurrection. Of the *Letany* he hath this, which I forgot to put in its right place. *Je sai que graces a Dieu, vos Litanies n'ont rien de commun avec celles de Rome, & au contraire qu'elles sont fort pieuses & fort Chrestiennes.*
 “I know that, thanks be to God, your *Letany* hath nothing
 “common with that of the Church of *Rome*, and that on the
 “contrary, it is very pious and Christian-like. •

*Vid. Sect. 1.
 p. 49.*

§ 1. I will end this matter with the testimony of *Ludovicus Capellus* the Divinity-Reader of *Saumur*, of whom I spake in the first Section, where I quoted him to prove that all the

Refor-

Ludovicus Capellus de Liturgia à pars 3 inter Theses Salm.

Th. f. 1.

Reformed Churches of Europe have and use set Forms of Prayer in their publick Worship. In the body of Divinity which was set forth by him and his two Collegues, *Moses Amyraldus* and *Josue Placaus*, and is commonly known by the name of *Theses Salmurienses*, he hath a Treatise wherein he sheweth the lawfulness, the use and necessity of a set Form of Liturgy against the new invention of a Directory, which the Presbyterians endeavoured to introduce into the Church of England. In that Book are handled most of the Controversies of Religion, and having proved in the two first Parts of his Treatise concernig the Liturgy, that it is to be used in the vulgar Language of every Country, that all the people may understand it; he saith, *Unum superest examinandum, num illius certam & præscriptam formulam esse oporteat, qua certis & conceptis verbis fieri debeat; an vero Pastoris arbitrio & libera voluntati permitti eam oporteat, ut quibus illi visum fuerit verbis & formula utatur.* “ There remains one question, whether there must be a certain set Form of Liturgy, which ought to consist of certain conceived words; or whether it must be left to the liberty and free will of the Pastor, to use what words or form he pleaseth. *Idque propter novum quoddam hominum genus, nuper exortum, qui nullam certam & præscriptam illius in publicis Ecclesie conventibus, adeoqur nec privatarum & domesticarum in singulis familiis precum formulam esse volunt, sed omnia arbitrio tum Pastoris, tum Patris-familias in domesticis pietatis exercitiis permitti debere censent.* “ And that because of a certain new generation of men lately risen, which will have no certain and prescribed form of Liturgy, neither for the publick Assemblies of the Church, nor for the private devotions of every Family; but maintain that all that ought to be left to the pleasure both of the Minister, and of the head of the Family. So that were it not for these new up-starts never herd of before in the Reformed Churches, there had been no need he should have put himselfe to that trouble of debating that question. And it is worthy observation, that you shall never see it so much as mentioned in the Writings of foraign Protestant Divines before the unhappy divisions of our Church. But these new Reformers

having

having made it necessary, he useth this method; first he sheweth what hath been the practise of the Church; and next what reasons she hath had for it, and hath yet at this day to continue the same. What he saith both of the *Jewish* and primitive *Christian* Church I need not report, my scope being only to shew what is the practise and judgement of the Reformed Christians of this later age. Now of these he saith, as I have observed before upon another occasion, not only that *Passim varia à variis Reformationis Authoribus condita & praescripta sunt Sacra Liturgia formulae*; "Every where were framed and prescribed several *set Forms* of holy *Liturgies* by the several Authors of the Reformation that then was; and that *Iis hætenus Reformati quique in sua gente & districtu feliciter & cum fructu usi sunt*, "The Reformed Churches have used those *set Forms* hitherto with happiness and profit, each of them in their several Nations and Districts; *Donec tandem nuperrime exorti sunt in Anglia Morosi, Scrupulosi, & Delicatuli nimium, (ne Superstitiosos planè dicat) homines, quibus Ecclesia sua hætenus usurpata Liturgia visa est non improbanda solum, verum etiam planè abroganda & penitus abolenda & obliteranda, in cujus locum Directorium suum, quod vocant substituerunt*: "Till at last of very late there did arise in *England* a froward, scrupulous, and over-nice (that I say not altogether superstitious) generation of men, unto whom it hath seemed good not only to blame, but to cashier and abolish wholly the *Liturgy* used hitherto in their Church, instead whereof they have brought in their *Directory*, as they call it; judging them who have blamed, opposed and abolished our Book of *Common Prayer*, to be froward, peevish and superstitious. But he saith further, that those many causes which they pretended for the abolishing of that holy *Liturgy* were *levissima nulliusque penè momenti*, very light and almost of no moment at all. (And so were likewise to his judgement the causes of abolishing our *Hierarchical Government*, for so he sayes plainly in the same place; the which I observe the rather (though out of my present pur-

Thes. 6.

Quibus Ecclesie suæ hætenus usurpata Liturgia visa est multis, sed levissimis, nulliusque penè momenti, de

causis, non improbanda solum, verum etiam planè abroganda & penitus abolenda & obliteranda. *Ibid.*

pose, because it is a Retraction of what he had written three years before upon mis-information.) He acknowledgeth also that our Liturgy, *Repurgata ab omni superstitione & idololatria papistica*, purged of all Popish Superstition and Idolatry; And that, *Ea omnia sublata sunt quæ nimium onerosa & operosa erant, vel parum aut nihil omnino ad edificationem Ecclesie faciebant*: All such things as were over-burthensome, or which did contribute but little or nothing towards the edification of the Church have been put out of it, as well as out of the Liturgies of the Reformed Churches of *Germany, France, Scotland, and the Low-Countries*, and so was made simple and pure. *Varia à variis Reformationis Authoribus condita & prescripta sunt S. Liturgiæ formulae simplices & puræ, in Germania, Gallia, Anglia, Scotia, Belgio*, putting no difference between the Liturgy of the Church of *England* and those of other Churches, for the simplicity and purity thereof; but accounting *England* as happy for the enjoying of her Liturgy as those other Countries for enjoying each of their own. For, he saith of all the Reformed Churches generally, *Liturgiis hætenus feliciter usæ sunt quæque in sua gente & districtu, donec exorti sunt in Anglia*; They have all been happy in the use of their Liturgies, each of them in their own Country, till there did arise of very late years in *England* a froward, peevish, scrupulous, superstitious generation of men, that is to say, the *Presbyterians* and other *Directorians*, who interrupted that happiness by the abolishing both of *Episcopacy* and the *Book of Common Prayer*, and setting up their *Directory* in lieu thereof. In the rest of his Treatise he confutes the *Directory*, and all that which the *Directorians* have brought either for it, or against the use of a set Form of Liturgy, all which I omit as not belonging properly to this place. Only this I think my self bound to observe here, that whereas there are some Liturgies wherein some Offices and set Forms be wanting, as in that of the Reformed Churches of *France*, *Ludovicus Capellus*, that none should think he approves set Forms only for those things for which the Church wherein he lived had and used them, declareth himself thus upon this subject; *Præterea sunt & alii nonnulli ritus qui pro varietate locorum,*

Ibid.

Ibid. Thef. 22.

locorum, personarum & temporum, multis in Ecclesiis usurpantur, in quibus necessaria pariter sunt certa quadam & prescripta formula; ut cum exempli gratia pro rperera mox post puerperium Deo se in Ecclesia sistant, ut illa de gratia ab Deo accepta gratias agant: quum fidelium corpora humo mandantur vel eorum liberi adulti priusque ad S. Cœnam admittantur, catechisantur, examinantur, & in professione fidei Christiana certo ritu confirmantur, ac precibus Divina gratia commendantur. In his aliisque ejusmodi, si qui sunt, qui utiliter usurpari possint, longè convenientior est certâ quadam verborum formula ad edificatiorem compositionem, quam istâ Pastoris velignari, vel audacis & temerarii, arbitrio permittere: More-

“over, saith he, there are some other Rites which according
 “to the variety of places, persons, and times are used in ma-
 “ny Churches, in which likewise it is necessary that there be
 “some certain set and prescribed forms. As for example,
 “when the Women that are brought to bed, a while after
 “their lying in, do present themselves before the Lord, to
 “him give thanks for the favour received from his hands;
 “when the bodies of Christians are buried, or their Children
 “after they are grown in years, are Catechised, Examined
 “and Confirmed by a certain Rite in the profession of the
 “Christian Faith, and commended to God by Prayer, be-
 “fore they are admitted to the holy Communion. In these
 “and the like customs, if there be any that may be profitably
 “used, it is far more convenient to use a certain set Form
 “framed for edification, than to leave it to the liberty of
 “an ignorant, or bold, or rash Minister. In another place
 he sheweth the lawfulness and the necessity at sometimes of
 using certain Printed Homilies allowed by publick Authority; and produceth the example of the Church of England, saying, *Id factum esse olim in Anglia, quum Reformatio illic est primum introducta; una enim cum Liturgia S. formula, confectum esse Homiliarum crassum volumen, quæ singulis Dominicis & diebus Festis populo prælegebantur ab illis Pastoribus qui de suo proprias habere non poterant:* “That it was done so of old in Eng-
 “land at the beginning of Reformation; a great thick vo-
 “lume of Homilies, having been framed together with the
 “set Form of the holy Liturgy, to be read before the people

Ibid. Th. f. 10.

“ upon Sundays and Holy-dayes, by those of the Ministry
 “ who were not able to preach Sermons of their own making.
 And again in another place, he maintaineth that it is lawful
 to read the *Apocrypha* in the Church; *Ad scripta seu libros*
Apocryphos quod spectat, neque etiam simpliciter & in se illicitum
est eos vel publicè vel privatim legi, modo legantur non ut Divina,
sed ut humana scripta, ex quorum lectione utilitas aliqua potest ad
Ecclesiam redire. Et sic quidem olim fuerunt in primitiva Ecclesia
lecti libri, non ad divinam astruendam illi auctoritatem, aut fidei
dogmata comprobanda, decidendasque de fide controversias, sed ad
mores informandos, & utilia vita precepta inde haurienda: Con-
 “ cerning the *Apocrypha*, it is not simply and in it self un-
 “ lawful that they should be read either publickly or in pri-
 “ vate, so they be read not as *holy Scripture*, but as *humane*
 “ *Writings*, the reading whereof may be profitable to the
 “ Church. And so were those Books read of old in the pri-
 “ mitive Church, not to ascribe any Divine Authority
 “ unto them; or to prove thereby any Doctrine, or decide
 “ any Controversie of Faith; but for the instruction of man-
 “ ners, and for the Precepts useful to good living, which
 “ may be drawn out of them, just as it is in the 39. *Articles*.
 All this is in approbation and commendation, namely, of our
 Book of Common Prayer, and things therein contained.
 But I cannot forbear digressing a little from my subject, to let
 my reader understand what was *Capellus* his judgment of those
 that have been the opposers of *set forms* here amongst us; *Certe*
nihil aliud videtur homines illos incitasse, ut sic studiose omnes S. Li-
turgie formulas precisas damnarent, quam tum novandi & cor-
rumpendi amor & studium, ut sub specioso libertatis orandi &
prophetandi velq; atque obtentu omne genus Secte in Ecclesiam in-
roducantur; tum vana & falsa atque prejudicata opinio nos in id
tempus jam devenisse, quo non secum atque Apostolorum tempore,
Spiritus prophetie, precum, supplicationum, miraculose in hodiernam
Ecclesiam effundendus sit, juxta Joëlis & Zachariæ prophetiam,
Joel 11. 28. Zach. 12. 10. qui est Phanaticorum omnium com-
munis & pestilentiissimus de Paraclete à Christo mitendo error, &c.
 “ Truly nothing else it seems hath incited those men to re-
 “ ject so passionately all kind of *set forms* of Prayer, but part-
 ly,

Ibid. Thef. 38.

Ibid. Thef. 28.

ly the love of noveltyes, and the intention to corrupt; that
 under the specious pretext of praying and prophecying
 they might introduce all manner of Sects into the Church;
 and partly their vain and false and prejudicate conceit, that
 we are now come to the time in which as in that of the
 Apostles, the Spirit of prophecy, of prayer and supplica-
 tions is to be poured upon the present Church, according
 to that of *Joel* 11. 28. and *Zach.* 12. 10. which is the
 common and most pestilent error of all the Phanaticks
 touching the Paraclet, &c. And drawing up all his disserta-
 tion into five heads or conclusions, the last of them is
 thus, *Earum precum formularum) usus jure damnari aut impro-*
bari non potest, nec debet, cum semper & ubique utilis & conven-
ientissimus esse possit, & in unversa Ecclesia Christiana, totoque
terrarum orbe, jam à plusquam 1300. annis perpetuo obtinuerit,
etiamnumq; hodie ubiq; obtineat, nisi apud novitios istos Independen-
tes: “The use of *set forms* of Prayer cannot, nor ought to
 be condemned or blamed; since it may be alwayes and
 every where profitable and most convenient; and that *set*
forms have been and are yet used in the Univerfal Christian
 Church above 1300. years all the world over, except a-
 mongst these new fangled *Independents*: So he calleth all
 them that reject the use of *set forms* of Prayer. And going
 on, *Ut planè vacors & prodigiosa sit hominum istorum sive morositas*
& scrupulositas, aut superstitio, sive potius procax & perucax obsti-
dena, qui quod in se est longè innocētissimum, cujus usus est utilis-
simus & praxis convenientissima, quod tamdiu in Ecclesia univ ersali
obtinuit, quod à nulla hactenus Ecclesia improbatum unquam fuit,
quod omnes Ecclesia Dei ubique cum fructu longè maximo usur-
pant, ex mera cerebrositare, vel pessimo effranis licentie & intole-
rante atractione in Ecclesiam introducenda studio, superstitiose dam-
nant, & Idolo quarto Decalogi præcepto vetito, comparant, & ab
omnibus refugi ineptissimè volunt. “So that the untowardness,
 peevishness and superstition, or rather the prating and ob-
 stinate wilfulness of those men is quite senseless, mad and
 monstrous, who out of meer fancy or a desire of lawless
 libertinage, or out of a design to introduce a confusion in-
 to the Church, do superstitiously condemn and compare to

Ibid. Thes. 49.

Ibid. Thes. 50.

“ an Idol, forbidden by the Law of God in the fourth Com-
 “ mandment, that thing which in it self is most innocent,
 “ the use whereof is most profitable, and practice most con-
 “ venient, which hath been so long in the universal Church,
 “ which was never yet condemned by any Church, and which
 “ all the Churches of God do enjoy with the greatest benefit
 “ that can be; and yet these men most foolishly would have
 “ every body abhor and forbear the use of it. Lastly, know-
 ing that in this, as in other distempers of mind, there are di-
 vers degrees, some being less, some more besides themselves,
 he adds, *Atque inter eos maximè detestandi sunt, qui tum Oratio-
 nem Dominicam vel omnino non, vel non nisi solam, & ab omnibus
 aliis tum publicis tum privatis precibus sejuncta, recitari & ad Deum
 fundi volunt; tum nefas esse censent cuiuslibet pio & fidei interesse tum
 publicis in Ecclesia cœtu, tum privatis domi in singulis familiis, pie-
 tatis exercitiis, in quibus est aliquis precum certâ verborum formu-
 la conceptarum usus, justamque esse ea propter ab illo abstinendi & se-
 cedendi causam censent ac desinunt, ne scilicet eorum peccato, qui for-
 mulis istis utuntur communicent, eoque sese contaminent atque polluant,
 homines haud illis ab similes de quibus Propheta Esaias, Cap. 65. 5.
 Qui aliis dicunt, mane isthic, ne ad me accedas, tibi enim
 comparatus sanctus sum. Hi sunt (inquit Dominus) quasi fu-
 mus in naribus meis; hoc est vehementem iram meam in se ex-
 citant. Faxit Deus ut ad sanio rem mentem redeant. Amen.* That
 is, “ And amongst the rest those are most to be detested who
 “ will not allow the Lords Prayer to be said at all, or will
 “ have it said alone by it self, and not with any other Pray-
 “ ers, whether publick or private; and who think it to be a
 “ great sin for any godly man to be present either in the
 “ Church at Common Prayer, or in any Family at private
 “ devotions and exercise of Piety, when any *set form* is there
 “ used: and hold it a just cause of separation from the Church,
 “ lest they should be partakers of the sins of those who use
 “ *set forms*, and defile themselves therewith; such men being
 “ not unlike unto them, of whom the Prophet *Isaiab* Chap.
 “ 65. vers. 5. *Which say, stand by thy self; come not near to me,
 “ for I am holier then thou; these are a smoak in my nose, saith
 “ the Lord, that is, They kindle my wrath against them.*

The

“ The Lord grant that they may come again to a better mind. Amen. And so say I, *Amen, Amen*, the Lord grant it. I must not forget to let the world know, that this Disputation for *set forms* in general, and namely, for those of our *Book of Common Prayer* against the *Directory*, was had in the publick Schools of *Saumur* and put forth in Print in the year 1650. when the opposers of *set forms* were at the highest in these Kingdoms, and that it was commonly believed that the Liturgy of the Church of *England* should never be used any more. For certainly it is very observable, that at such a time, and in such a juncture of affairs our *Book of Common Prayer* was publickly asserted in a famous University of the Reformed Churches of *France*, by one of their most eminent and learnedst Divines and Professors; who doubtless would never then have attempted such a thing, if he had not had a very high esteem of that *Sacred Liturgy*, as he calleth it, and if he had not known that it was generally approved in the Church wherein he lived, and the *Directory* disliked of all men of understanding that were well acquainted with both those Books, and throughly knew what they were.

§ 2. By what hath been said hitherto, I am confident that the impartial Readers are convinced of the Truth of the Title I give to this second Section of my present Treatise, viz. *That the Reformed Church of England is not condemned by other Reformed Churches*, in those few things in which some of them differ from her, and she from some of them. Nay, I may truly say that I have done more than by that Title was by me promised, having shewed not only that the other Reformed Churches do not condemn the Church of *England* in those things which are not in use among them; but further, that they approve of them, and wish they had the happiness to enjoy the same. And here let me have leave to put the case that, as it was wished by some, our Brethren of the Reformed Churches beyond the Seas were called to advise with the Divines of our Church, and to lend their helping hand to put an end to our unhappy differences. I know that it is not necessary, and that thanks be to God, we do not want learned and moderate wise men, and in all manner most capable

What would be in all likelihood the judgement of a Council of the Delegates of all other Reformed Churches, if called to decide the present Controversies of the Church of England.

The Reformed Church of England

to help forward that so much desired settlement of our Church: But I say, put case some Divines were called from other Reformed Churches to joyn with them in that good work; put case that those Worthies, whom God was pleased to make use of in and since the first time of Reformation, to set forth the true Doctrine of the Gospel, and to maintain the same in several parts of the Christian world, were now all alive. Thereupon put case that the said Churches should be desired by the Kings most Excellent Majestie to send over their Delegates; put case that the United Provinces send *Bogermannus* the *Prases* of the Synod of *Dort*, the learned *Ludovicus de Dieu*, *Andreas Rivetus* and *Fridericus Spanhemius*, both which died Ministers in the *Belgick* Churches, and Divinity Readers in their Universities; Put case the Reformed Churches of *Francee* send their beloved *Peter du Moulin*, *Monsieur de l'Angle* the Father, *Monsieur Drelincourt*, *Monsieur Gayon*, *Monsieur Daille*, *Monsieur Amyrant*, *Monsieur Capel*, *Monsieur Bochart* of *Caën*, *Monsieur Bochart* of *Alençon*, *Monsieur Vanquelin*, *Monsieur Martel*, *Monsieur Gaches*, *Monsieur du Bosc*, *Monsieur de l'Angle* the Son, *Monsieur le Moine*, *Monsieur Morin*, *Monsieur Daille* the Son, *Monsieur Rondeler*, all great and famous men, most of which have been often Delegates to their National Assemblies; Put case *Geneva* sends *Calvin*, *Beza*, *Sadeel*, *Danaus*, *Diodati*, *Monsieur Chabret*; The *Palatinate* the Reverend and most Learned *Hieronymus Zanchius* sometimes Professor at *Hidelberg*. *Hessen*, Mr. *Fisher* Chaplain in ordinary to the *Landgrave*; The other Reformed Churches of *Germany*, *Martin Bucer*, who was so highly esteemed of them; The *Switzers*, *Oecolampadius*, *Balinger*, *Peter Martyr*, who was Divinity Reader at *Zurich*, whence he was called to the *Colloquie* or Conference of *Poissi* and *Gualterus*; The *Fratres Bohemi*, *Joannes Amos Commenius*; The *Lithuanian* and *Polonian* Churches, *Iohannes de Kraino Krainski*, who is now the Delegate of *Lithuania* to the Kings Majesty in behalf of the Reformed Churches of that Country; The *Hungarians* and *Transylvanians*, Doctor *Isaac Basire* (who not long since was by them intrusted with the Divinity Chair;) and that with this strict injunction, to speak nothing

in their name, but what is extant in their publick Records, that no exceptions may be taken against him for his being a Member of the Church of *England*. And that the *Presbyterians* may have all manner of satisfaction, put case the King desires the said Churches to send likewise *Lay Elders*, among their other Delegates; and that *Geneva* sends *Jacobus Lectius*, and the famous *Casaubon* whom she reckons amongst her Worthies; *Holland* the great *Salmasius*; and *France* the honest and learned Doctor *Parau*, now one of the *Elders* of the Reformed Church of *Roan*. Put case the Church of *England* for peace sake condescends so much, as to refer to all those grave and learned men, the judgement of those Controversies she is troubled with at present by some of her own Children, though there is all the reason of the world she alone should be their Judge; or at least that she should be joyned in Commission with the forraign Divines, as the *Belgick* Church was at *Dort* in the business of the *Remonstrants*. Put case all this be done in the manner aforesaid, and that all those Delegates having that power given them, with an unanimous consent, do chuse Mr. *Calvin* for their *Præses*. And because I have reckoned those who follow the Confession of *Augsburg* among the Reformed Churches, as I think I was to do with good reason; Put case they send also some Delegates of their own to this *Council*. But that there should be no exception taken against this by the *Presbyterians*, who it seems by what *Smectymnus* sayes of the *Lutherans*, have but a very mean opinion of their Reformation, and will hardly allow them the title of *Reformed*, (though, as I said before, Mr. *Dureau* hath endeavoured sundry times to perswade them otherwise) let them send but as few Delegates as possible, and these known for very pious and moderate wise men. A couple is the least they can send, and I conceive that on all sides none will be thought fitter and most acceptable than *Philip Melancthon*, and *George Prince of Anhalt*, who was a learned and pious Divine, and a great lover of the peace of the Church.

53. The *Council* thus assembled, let the questions that have been in debate amongst us for above these twenty years

* *Ecclesiam & Scholam Genevensim habuisse Calvinos, Bezas, &c., Lectios & Casaubonos. Gen. rescript. p. 94.*

In the Vindication of the Answer. p. 24.

last past, be propounded unto the Fathers thereof. Those Questions I conceive may be reduced to these four; 1. Whether *Episcopacy* be a lawful Government in the Christian Church. 2. Whether *set Forms* of Prayer may lawfully be used and imposed. 3. Whether every *National Church* hath power to make *Laws* and *Injunctions* for regulating the outward things and circumstances belonging to the worship of God, and whether all private persons are bound in conscience to obey such *Laws* and *Injunctions*. 4. Whether there must be *Uniformity* in all the particular Congregations of every *National Church*. Besides these general Questions, we may ask their judgement about divers uses and customs most peculiar to this Church, which are most excepted against by some of our Brethren; as the *Surplice*, the sign of the *Cross* upon the Childrens foreheads after they are baptised, *kneeling* at the receiving of the Communion, the *reading* of the *Apocrypha*, the *keeping* of *Holy-dayes*, *bowing* at the naming the name of *Jesus*, the *Lenten Fast* before *Easter*, and other *set Fastes*, *loud* and *instrumental* musick in the Church, &c.

54. Now let the Reverend *Joannes Amos Commenius*, who is the only Bishop alive of the *Bohemian Churches*, (the first that Reformed Religion in these later times) and who, according to the Tradition of his Church, is thought to have Apostolical Succession, have that honour done to him which was yielded to the Bishop of *Landaff* in the Synod of *Dort*, where he had always the first place in speaking as well as in other things; and you'll hear him speak thus: *Imo tot etiam sapientum virorum extant Ordinis elogia, ut mirum sit tam paucos mortalium quid resistit, & quam salutare, quod Ordo dicitur, attendere necdum intelligere. Quin & divinarum querelarum plena est Scepitura, omnes homines ab æterni ordinis legibus aberrare, ac in confusiones infinitas adeo prolabi, ut perversa nequeant corrigi, ut defectuum non sit numerus, Eccl. 1. 14, 15. O quam vere dixit, qui dixit, ordo rerum anima est. Ut enim corpus vivum per animam vivit, movetur, sentit, actionesque suas edit, animâ sublatâ corrumpit & fit cadaver: Ita quicquid usquam rerum bene constitutarum viget, ordinis beneficio viget, &c.*

In Annotatis
ad Rationem
Ordin. & Disci-
pl. Frat. Bo-
hem. p. 75.

Et hac quidem sic de Ordine generatim. De Ordine Ecclesia in specie aliquid apponendum est, quam a Deo & sanctis viris usque commendatus sit, quanta ejus agnita & celebrata utilitas. Videte *Ibid.* p. 76. Originem Hom. 2. super. 2. cap. numer. Chrysof. Hom. 37. ad Corinth. 1. Et quid plures allegare opus? Nemo antiquorum est qui non Ordinis laudes celebret: resque ipsa loquitur, Ecclesiam quamque particularum quanto plus intra se Ordinis habet, tanto magis esse indissipabilem, etiamsi cetera satis vacillent; quemadmodum in Ecclesia Græca & Romana videre est. Ut mirum sit quosdam nostro ævo ob Ordinis illius abusum, in ipsius Ordinis odium prolabi, ipsaque Ordinis vincula sublata velle, ac in Ecclesis suis tentare. Non meliore profecto ratione, atque si quis fulcra & columnas amplæ domus auferre velit ideo, ut ne sibi præ aliis trahibus, aut parietum partibus, plus aliquid tribuant. Aut ideo vellet corpus humanum non tot dissimillime formæ & muniorum habere membra, ut ne se alia adversus alia efferendi occasionem habeant. An verò hoc secundum Deum sapere est? Ideone corpus Ecclesia lumbrici alicujus corpori, ex merè similaribus constanti partibus, simile esse mavolemus quam corpori humano, distinctissimis undique membris decorato? Quis ita desipiat? Nam quia Deus non tantum in opere Creationis ad numeros, mensuras, ponderaque disposuit omnia: sed etiam de Arcâ diluvii, Noë construenda, Arcâ fœderis (cum Alteri, Candelabro, ceteraque Tabernaculi sacra suppellectile) Mosis condenda, & glorioso Templo Solomoni exedificando, Ezechielii autem delineando, mandata dans, omnia numeris, mensuris, ponderibusque implevit: tandem **DEUS ORDINIS** dici honori sibi ducit, (1 Cor. 14. 33.) Quid quæso ex omnibus his, nisi omnia quæ Dei sunt (est autem Ecclesia imprimis) Ordinis esse debere plena, concludemus? Ipsam veterem Ecclesiam, populum Israël intueamur. Cur hunc Deus in XII. Tribus divisum, militarique ordine Ægypto exire voluit? Exod. 13. vers. 18. Cur, quo ordine Castra circumcirca Tabernaculum locanda, rursusque movenda aut ponenda essent, præcisè terminavit? Cur populum in Decurias, Centurias, Millenarioseque divisit; Et singulis suos Decuriones, Centuriones, Chiliarchas, Duces, præfici mandavit? Cur Ecclesiasticis Ministeriis Tribum unam separans, eos in Levitarum summique Pontificis gradus, distinxit? Ipsos rursus Levitas per tri-

num ordinem, Sacerdotes vero (per *Davidem*) in certas tribus dividens? Cur & divini cultûs administrandi ritus omnes, ad minimas usque minutias, præscripsit? *Cur, inquam, nisi quia Deus Ordinis, latentia ubique Ordinis mysteria, attentioni nostræ sic ubique commendata voluit. Novam Ecclesiam quod concernit, annon ipse Dei filius in terra nobiscum versans, Ecclesiamque fundans, Ordinem simul fundavit? Dum de toto fidelium populo LXX. Discipulos, & ex his rursus XII. Apostolos, elegit: inter hos duodecim tres iterum solos ad secretiora adhibens, qui postea totius ædificiî, Ecclesiæ, columnæ (καὶ ἐξουίῃ) dicti fuerunt (Gal. 2. 9.) Annon hos solos, à se vocatos & ita præparatos, ad ministerium confirmavit? (Luk. 22. 30. Job. 20. 21.) aliis non vocatis, sed se ultro ingerentibus, non admissis, (Mat. 8. 19, 20.) Annon Paulus totam Christi Ecclesiam, ex Apostolis, Prophetis, Evangelistis, Pastoribusque & Doctoribus, ac Fidelium populo coagmentatum, esse dicit corpus unum, compactum & connexum per omnem juncturam administrationi, ex vi intus agente pro mensura unius cujusque membri, &c. (Ephes. 4. 11, 16.) Hinc idem Apostolus ordinem tam crebro Ecclesiis commendat, adversusque irrepentes ἀταξίας adeo Zelat. Ut cum ad Coloss. scribit, ego corpore absens, spiritu presens, gaudeo videns Ordinem vestrum, & soliditatem fidei vestræ in Christo (Col. 2. 5.) Ad Thessal. autem, Denunciamus vobis in nomine Domini nostri Jesu Christi, ut vos subducatis ab omni fratre inordinatè ambulante, &c. (2 Thes. 3. 6.) Ex quibus omnibus patet, quisquis Ordinem ulla in re (maximè autem in re maxima, Regno Dei, quod Ecclesia est) laudat, commendat, suadet, eum non aliud, quam quod Deus, omnesque sancti ac sapientes viri faciunt, facere. Et vicissim quisquis ulla in re (maximè autem in maximâ, Regno Dei, quod Ecclesia est) Ordinem turbatum aut dissuasum it, eum rem Deo & omnibus sanctis contrariam agere; eoque aut impietatem aut stultitiam admittere, gravem Deo redditurus rationem. — Verum est Ecclesiam appellari GREGEM, Ministros Ecclesiæ PASTORES: non tamen vago sensu, ut quæ pecus præcedat aut sequatur nihil intersit, promiscua quæ sint omnia. Sed tantum ut pii Deo suo se curæ esse, deq; pascuis,*

vitæ prospici sibi, & salutis Duces atque custodes divinitus dari, sciant & gaudeant. Ordinis alioquin in Ecclesia, majorem quam in Grege rationem esse habendam, inde constat *voluit Deus, quod eandem Ecclesiam suam, Populum suum, Dominum suam, Civitatem suam, Regnumque suum, & castrorum suorum aciem ordinatam appellatam voluit. In his autem omnibus politica Societas est, personarum gradibus distincta. Hinc Gregorius Nazianzenus; Ordo in Ecclesiis constituit, ut alii oves sint, alii Pastores, alii præsent, alii subsint; alius velut caput sit, alius pes, alius manus, alius oculus, alius aliud quoddam corporis membrum, ad totius Ecclesiæ communitatem, vel utilitatem, superius vel inferius. Hunc Ordinem revereamur ò fratres, hunc tueamur & conservemus! &c.*

Observanda hic insuper sunt duo; 1. Omnem Ordinem esse à Deo tametsi Ordinis determinatio non semper immediatè à Deo, sed à prudentiâ humanâ. 2. Etiam illa quæ humanæ sunt institutionis obligare conscientias; si divinæ institutioni non repugnant, sed illi subordinantur. Primi veritas patescit exemplis divina approbationis, in rebus tum politicis tum Ecclesiasticis. Ut quòd consilium à Jethrone Mofi datum, de subordinandis sibi iudicibus, ratum habuit Deus. Et quòd toties populi Israelitici, Judicem sibi (propter aliquod heroicum factum) eligenti, assensu & benedictione sua firmavit. Et quòd cum David Levitas & Sacerdotes in classes certas (melioris ordinis causa) distribuisset, non aliter id atque si à Deo ipso profectum esset acceptum, constanterque (utroque durante Templo) observatum fuit. Et quicquid præterea è Scripturis adduci posset; possent autem innumera. Quòd autem hæc conscientias obligent, unicum Petri Apostoli effatum abundè ostendit, dicens. Subjecti estote omni HUMANÆ ORDINATIONI PROPTER DOMINUM, sive Regi, ut supereminenti, sive Præfidibus, &c. (1 Pet. 2. 13.) Consonat Paulus, Magistratibus Politicis (etiam fidelibus) subjici oportere fideles docens, non solùm propter iram, sed etiam propter conscientiam, (Rom. 13. 5.) Quæ duorum Apostolorum auctoritas temeritati humane (ut ne cuiquam Deum & conscientiam reverenti, quidquam ratione rectâ semel constitutum turbare libeat) obices ponit. De Ministeriis apud Fratres gradibus, Lasitius c. 3. docet, quòd non sine

sine exemplo Christi, Apostolorum, Primitivæque Ecclesiæ, adhibeantur. Quibus addi potest quod supra posui. *Pulcrumq; illud Gregorii Nazianzeni, ex Oratione funebri Basilii Magni; quem dilaudans, quod per Ecclesiasticos gradus legitime semper ascenderit, hæc addidit, Nauticam legem laudo, quæ Gubernatori futuro primum remos tradit, deinde ad pro-
 ram eum collocat, demùmq; post diurnam remigationem, ac ventorum observationem, ad gubernacula constituit. Eadem rei militaris est ratio: Miles primum, deinde Centurio, tandem Imperator. Quod autem iidem Gradus non per saltum conferantur, sed ordine, ad naturæ leges fit, quas & in artificiosis observamus libenter, præcipitia & confusionem vitaturi. De quo ita Chrysothomus Homil. 5. ad Coloss. In scalis primus gradus transmittit ad secundum, secundus ad tertium: neque à primo venire licet ad quartum, sicuti fieri non potest ut ad secundum veniatur ante primum: alter ad alterum via est, &c.
 Nempè senex non sit, qui non ante vir; neque vir, priusquam juvenis fuit, neq; puer, qui non prius infans. Gradata enim Deus esse voluit omnia: ubiq; gradatim ire est, sapienter ire. Qui ergo graduum diversitatem à Ministerio sublatam volunt, non intelligere videntur quid agant: quia Ministrorum Paritas nec ad Ecclesiæ decus facit, nec ad stabilimentum. Non ad decus; quia varietas ubiq; delectat, idemitas ubiq; satiætat, tandemq; fastidii, mater est: Non ad stabilimentum, quia res quæq; tum demum firma est, cum partibus minoribus ad majores sese referentibus, majoribusq; ad totum, per propria undiq; vincula sibimet cohererent omnia. Ideò Deus inter cæli varietatem posuit: ut alius decor sit Solis, alius Lunæ, alius Stellarum; quin & Stella Stellæ præstat decore. (1 Cor. 15. 41.) *Eccur igitur spirituale Cælum, Ecclesiam, ab hac idea vellemus abire? In Ædificio verò num omnia lignamenta trabes? aut columna? aut culmina? Num in corpore nostro omnia membra unum membrum? Tolle differentiam capitis à corpore, oculorum ab auribus, lingue à corde, manuum à pedibus, quid erit? Nonne monstrum? Quam pulcrum est non sapere supra Deum? — Episcoporum nomen ex Apostolicis scriptis notissimum est; vis autem ejus ex ipso Græco Ser-
 mone, Speculatorem, seu Inspectorem notans rectè, si veritas non desit, studium sc. Fidem, Vitam, Mores, commissorum sibi fide-
 liter**

liter speculari, inspectare, attendere. Hinc Episcopum Hieronymus supraattendentem vertit ad Euiagrium. Inutilis igitur est quorundam superstitio, Episcopale nomen propter abusum in Papa:u abominantius. Nam & nomen Ecclesiæ, Evangelii, Ministerii, Clavium, Sacramenti, & quid non? abusu ibi profanatum est. Si propterea omnia ex antiquitate rejicimus, ne nomina quidem retinentes, quid tandem remanebit? Nomenclatura sacra impositionis divinæ, suppellex sacra Domus Dei est: non abjicienda si polluta, sed emundanda, *Jes. 52. 11. & 66. 20.* Annon vasa sacra Templi Dei. Balsasar turpissimè profanaverat? (*Dan. 5. 3, 4, 23.*) num tamen propterea in Templum Dei recipi, usibusq; pristinis restitui, indigna habita? (*Eldr. 1. 7, 8.*) Eterni usus regulam nobis nobis aterna Dei sapientia Christus tradidit, Res origine bonas, abusu tantum malas, non abjiciendi sed ad principia revocandi, (*Matth. 19. 8.*) Ideo Fratres à Sacerdotum appellatione, quatenus ea vox sacris d'catam personam, d'notat non Sacrificum. Fateor equidem ubi Reformatis inter Papistas (quibus Episcopalis dignitas opes, honores, mundanamque pompam sonat) vivendum est, potius nomine illo Græco abstineri, Latinumque illius loco, aut vernaculum adhiberi; modo res ipsa interim (vigilantia super gregem Domini) tanto diligentius urgeatur. At ubi extra periculorum septa sumus, cur Ecclesiam Ornamentis firmamentisque suis exuamus. Siquis dicat; Apostolis idem est Episcopus qui Ecclesiæ Pastor; Respondeo esto. Si quisque Pastor Episcopus Ecclesiæ suæ, hoc est Inspector ac Superintendens gregis sui: an ideò ipse Inspectore quoque suo non egebit? Vidit Apostolica Ecclesia egere omnino: id:oque ut plurimum Ecclesiarum Inspectores, suam rursus Inspectorem (κατ' ἐξουίαν Episcopum dictum) haberent instituit. Cur pia hac antiquitatis prudentia contemnitur? An Grex Pastorum non etiam Grex est! Grex autem sine pastore quid est? Omnia videns oculus noster, seipsum non videt; sed videtur ab alio oculo. Ergo & Ecclesiæ Inspector alios inspectans seipsū non videre potest: alio igitur Inspectore, qui illi hoc idem quod ille aliis præstat præstet, ne aspernetur. — Quæ vero Apostolicis Ecclesiis necessitas fuit plurimum Ecclesiarum Pastoribus Inspectorem præficiendi, Episcopum; eadem fuit (post Ecclesias multiplicatas) pluribus Episcopis præficiendi Inspectorem, Archiepiscopum; metus

Vide Ordin.
Disciplin. Frat.
Robem Sect de
Ordine Mini-
strorum & ibi
annotata à
Comuenio. p. 15.

Comnuencia
Anot. f. 90.

nempè

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nempe Schismatis, & Ecclesias in unitate continendi desiderium.

“ Truly the commendations given to Order by wise men, are
 “ so many, that it is a wonder that so few are found who
 “ will do but so much as to mind, so far are they from un-
 “ derstanding what that thing is, and how wholesome, which
 “ is called Order ; nay, the holy Scriptures are full of com-
 “ plaints, that *all men do go astray, and wander from the Laws of*
 “ *that Order which is eternal* ; and that they run themselves in-
 “ to such confusion, *that those things which are crooked cannot be*
 “ *made strait, and that such as be wanting cannot be numbred.*
 “ (Eccles. i. 14, 15.) O how truly hath he said, who said, that
 “ *Order is the Soul of things.* For as a body that is alive, liveth,
 “ moveth, hath sense, and performeth all its actions by
 “ means of the Soul ; so that when the Soul is gone, it fal-
 “ leth and becometh a carrion, *whatsoever is of any esteem and*
 “ *power in things well constituted, it is by the only means of Order,*
 “ &c. — And so much of Order generally. Something I
 “ must adde particularly about Order Ecclesiastical, to shew
 “ you how much it hath been alwayes commended both of
 “ God himself and of all godly men, and how much the be-
 “ nefit thereof hath been acknowledged and cryed up. See
 “ *Origen. Hom. 2. upon Num. Ch. 2. Chrysost. Hom. 37. up-*
 “ *on 1 Cor.* And what need is there of quoting any more ?
 “ There is none of the Ancients but doth set forth the praises
 “ of Order : And the thing speaks of it self, that every par-
 “ ticular Church by so much more she enjoyeth of good Or-
 “ der, by so much farther is she from being dissipated,
 “ although in the rest she be something tottering ; as may be
 “ seen in the Greek and Roman Churches. So that it is a
 “ wonder that some are found in our time, who because of
 “ some abuse that hath been made of Order, have fallen into
 “ the hatred of Order it self, and would have the bonds of
 “ Order taken away, which they endeavour to do in their
 “ Churches. But really they have no more reason for at-
 “ tempting that, than if one should be of a mind to take a-
 “ way all the props and pillars of a great house, lest those
 “ props and pillars should have too high an esteem of them-
 “ selves, to the undervaluing of the beams & the other pieces

of timber, or parts of the walls. Or if one should dislike that
 there be so many members of several most different forms
 and functions, and should desire it were otherwise, lest they
 might have thereupon occasion of rising one above the o-
 ther. Now judge if this be a wisdom approved of God? And
 must we wish therefore that the body of the Church be
 rather like unto that of a worm, which consists of parts
 altogether sensible; than unto the body of a man, which
 is beautified with members of most distinct shapes? who
 can be so much besides himselfe? For because that God
 hath not only disposed all things according to their num-
 bers, measures and weights in the work of Creation; But
 likewise hath filled all things therewith, when he gave
 order to *Noah* to build the Arch of the Flood; unto *Moses*
 to build the Ark of the Covenant, together with the Al-
 tar, Candlestick, &c. And unto *Salomon* for the building
 up of the glorious Temple; and to *Ezekiel* the Prophet for
 the delineation thereof; at last he was pleased to be called
 the GOD of ORDER, as by an honourable name,
 (1 Cor. 14. 33.) Now I pray what conclusion shall we
 draw out of all this, but that all such things as belong un-
 to God, and so the Church above all other, since it is Gods
 in a most special manner, must be wholly replenished with
 Order within themselves? Let us consider the ancient
 Church it self, the people of *Israel*; Why was God pleased
 to divide it into twelve Tribes, and to have him march out of
 Egypt in a military order, (Exod. 13. 18.) Why did he pre-
 scribe so precisely in what order they were to encamp about the
 Tabernacle, and then to march, and again to pitch their Tents?
 Why did he command the people to be divided into bands of ten,
 into hundreds, and thousands, and that they should have over
 them each their respective Officers, Decurions, Centurions and
 Chiliarcks to be their Leaders and Governors? Why when he put
 a part one Tribe for the performance of Offices Ecclesiastical, did
 he divide them into the degrees of High Priests and Levites? And
 again the same Levites into three Orders, and the Priests by *Da-*
vids means, into certain Tribes? Why did he prescribe all and
 every the Rites of Divine worship to the least of them? Why all

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“ this, I say, but because the God of Order, was pleased to
 “ recommend unto our consideration the mysteries of Order
 “ that are hidden every where? Concerning the new Church,
 “ did not the Son of God conversing with us upon Earth,
 “ when he laid the foundation of the Church, lay the found-
 “ dation of Order therein at the same time? when of the
 “ whole multitude of the faithful he chose Seventy Disciples,
 “ and again out of them Twelve Apostles; of which twelve
 “ he admitted but three only to his most secret affairs, who
 “ afterwards were called by way of excellency, the *Pillars*, *Gal.*
 “ 2.9. Now when he had thus called and prepared them, did
 “ not he confirm them alone, and none other for the Mini-
 “ stery? (*Luk.* 22. 30. *Joh.* 20. 21.) without calling the o-
 “ thers, nay, rejecting them, when they would have intru-
 “ ded themselves, *Math.* 8. 19, 20. Doth not *Paul* say,
 “ that the whole Church of Christ consisting of Apostles,
 “ Prophets, Evangelists, Pastors and Doctors, and the mul-
 “ titude of the Faithful, is one *body fitly joyned together and*
 “ *compact* by that which every joyned supplyeth, according to the
 “ effectual working in the measure of every part, &c. *Eph.* 4. 11.
 “ & 16. Hence it is, that the same Apostle doth so often
 “ give commendations of Order unto the Churches, and is so
 “ zealous against the confusions that were creeping in. As
 “ when he writeth to the *Colossians*, *Though I be absent in the*
 “ *Flesh, yet I am present in the Spirit, joying and beholding your*
 “ *Order, and the stedfastness of your Faith in Christ*, c. 2. 5.
 “ And to the *Thessalonians*, *We command you, brethren, in the*
 “ *name of our Lord Jesus Christ, that ye withdraw your selves*
 “ *from every brother that walketh disorderly, &c.* 2 *The.* 3. 6.
 “ Out of which it is manifest, that *whosoever doth praise and*
 “ *commend Order, and perswade unto it in any thing,* (and specially
 “ in the greatest, *viz.* the Kingdom of God which is the
 “ Church) *that man doth nothing else, but what God himself and*
 “ *all godly men do.* And likewise, *whosoever doth go about to*
 “ *disturb good Order, or to dissuade from it in any thing* (and
 “ specially in the greatest, *viz.* the Kingdom of God, which is
 “ the Church) *doth do a thing contrary to God and all godly men:*
 “ and by so doing commits an act of impiety or folly; for
 which

“ which he shall be called to an exact account before God.—
 “ It is true the Church is called a *Flock*, and the Ministers of
 “ the Church *Pastors*; but not to import that it is a disor-
 “ derly one that goes so at random, and in such a general
 “ confusion, that it matters not what sheep is to go first or
 “ last. It is called a *Flock*, to the end that the godly may
 “ know that God hath a care of them, that he provides pa-
 “ sture for them, and that he doth send them Leaders and Kee-
 “ pers to lead them into Salvation, and that they may joyce
 “ thereby. For that there must be a greater consideration of
 “ Order in the Church than in a Flock, God hath made it
 “ manifest in that he was pleased that the same Church of his
 “ should be called also, his *People*, his *House*, his *City*, his
 “ *Kingdom*, and his *Army marching in batel*. Now in all
 “ these there is a civil society, which hath several degrees
 “ whereby it is distinguished. Whence Gregory Nazianze-
 “ nus, Order doth enjoyn and effect in the Churches, that some be
 “ *Sheep, and some Pastors*; that some preside, and some be subject;
 “ that one is as it were the head, another the foot, another the hand,
 “ another the eye, another some other member of the body, either
 “ superior or inferior, for the comeliness and advantage of the
 “ Church. Let us reverence this Order, brethren, let us keep and
 “ maintain it. Moreover there are here two things to be no-
 “ ted; First, That all Order is from God, although every deter-
 “ mination of Order be not alwayes immediately from God, but from
 “ humane prudence. Secondly, That even those things which are
 “ of humane institution do bind the conscience, if they be not contra-
 “ ry but subordinate to Divine institution. The truth of the
 “ first proposition doth appear by the examples of Gods ap-
 “ probation in things Civil and Ecclesiastical: As that the
 “ advice given by *Jethro* unto *Moses*, to establish Judges under
 “ him, had Gods confirmation: and that God did approve
 “ and confirm those elections which the people of *Israel* made
 “ of some to be Judges over them, after some heroical act
 “ of theirs: and that when *David* had distributed the Levites
 “ and Priests into certain ranks for orders-sake, it was re-
 “ ceived no otherwise, than if God himselfe had been the
 “ Author thereof, and was constantly observed as long as

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“ either Temple stood; and what ever else of like nature
 “ may be brought out of Scripture: and such are without
 “ number. Now that such things do bind the conscience,
 “ this one Text of the Apostle *Peter* doth abundantly testific,
 “ *Submit your selves to every Ordinance of man for the Lords sake,*
 “ *whether it be to the King as Supreme, or to Governours, &c.*
 “ *1 Pet. 2. 13.* *Paul* hath the like; saying, that the *Faithful*
 “ *ought to be subject to the civil Magistrate (though they were Hea-*
 “ *thens) not only for wrath, but for conscience sake, Rom. 13. 5.*
 “ Which Authority of two Apostles is a sufficient barre a-
 “ gainst the rashness of men, to hinder all those that fear
 “ God and tender the peace of their conscience, from ma-
 “ king any disturbance in those things which are once right-
 “ ly established.— Concerning the several degrees of the Mi-
 “ nistry among the *Frares Bohemi, Lascians* teacheth, *c. 3.*
 “ that it is not without the example of Christ, of the Apo-
 “ stles, and the Primitive Church, that such distinct degrees
 “ are maintained in the Church. To which may be added
 “ what I said before, and that fine passage of *Gregory Nazianzen,*
 “ in the Funeral Sermon of *Basil the Great,* whom
 “ having commended for that he had alwayes been regularly
 “ advanced through the several degrees of the Church, he
 “ addes these words, I commend the Law of Seamen, by
 “ which he that intends to become a Pilot, must first be-
 “ take himself to rowing, next he must sit at the fore part of
 “ the ship, and after he hath rowed and observed the winds
 “ a long time, he is at last ordered to sit at the Helm. The
 “ same order is observed in military offices. First, a Souldier
 “ afterwards a Captain, and at last a General. Now that
 “ these degrees are given by order one after another, not
 “ all at once, is according to the Laws of Nature, which we
 “ are willing to keep also in those things which are wrought
 “ by Art, that we may avoid rashness and confusion. Con-
 “ cerning this thus speaks *S. Chrysostom, Homil. 5. ad Coloss.*
 “ *In a pair of Stairs the first step makes way to the second, the se-*
 “ *cond to the third; neither is there any way to go from the first to*
 “ *the fourth, no more then it is possible to go to the second before you*
 “ *have passed the first. The one is the way to the other, &c.* As a
 man

“ man is not old before he hath passed the middle age ; nei-
 “ ther is he of the middle age but after he hath passed his
 “ youth, and before he comes to that, he must first be a
 “ child : for God was pleased, all things should go by de-
 “ grees. It is wisdom to go by degrees in every thing.
 “ Wherefore those that would take away Degrees out of the Church,
 “ seem not to understand what they do, the equality of Ministers
 “ being conducive neither to the glory nor to the stability of the
 “ Church. Not to the glory thereof, because variety is every where
 “ delightome, whereas *Identity* will breed *Satiety* of every
 “ thing, and *satiety* disdain and loathing. Nor to the stability
 “ of the same, because every thing is then firm, when the
 “ lesser parts being referred to the greater, and the greater
 “ to the whole, they all hold and stick together by their pro-
 “ per bonds. Hence it is that God hath put variety among
 “ the stars, So that there is one glory of the Sun, another of the
 “ Moon, and another glory of the Stars : nay, one Star differeth
 “ from another star in glory, 1 Cor. 15. 41. Whence should it be
 “ therefore that we would have the spiritual Heaven, that is,
 “ the Church, to differ from that *Idea*. And also in a build-
 “ ding are all the pieces of Timber, Beams, or Pillars, or the
 “ Top-piece ? Are all the Members of our Body one and the
 “ same member ? Take away the difference of the Head from
 “ the Body, of the Eyes from the Ears, of the Tongue from
 “ the Heart, of the Hands from the Feet, what will it be ?
 “ surely a Monster. O what a fine thing it is, not to be wiser
 “ then God ? — The name of *BISHOPS* is very well
 “ known out of the Writings of the Apostles, and the im-
 “ portance thereof, out of the Greek language it self, signi-
 “ fying one who hath the over-sight or inspection of others, an
 “ *INSPECTOR* ; And it is well enough translated, if
 “ the truth be not wanting : that is, if those that are called
 “ to that Office do faithfully consider, oversee and attend,
 “ the care, faith, life, manner of such as are committed to
 “ their charge. Hence it is that *Hierosme* translates the word
 “ *Episcopus*, *Supraattendens*, ad *Evagr*. Therefore it is a need-
 “ less superstition in those that abhor the very name of *Bi-*
 “ *shop*, because it is abused in the *Papacy* : For the names of
 Church,

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“ Church, Gospel, Ministry, Keyes, Sacrament, and what not ?
 “ is there abused and prophaned. Now if that be a reason
 “ for the rejecting of all the things used by Antiquity, with-
 “ out retaining the very names, what will be left at last ?
 “ *The sacred names that have been imposed of God, are as it were*
 “ *the sacred furniture of Gods house ; which must not be cast*
 “ *away if polluted, but made clean, Esa. 52. 11. & 66. 20.*
 “ Had not *Belsazzar* basely profaned the sacred vessels of
 “ Gods Temple, *Dan. 5. 4, 23.* And were they there-
 “ fore judged unfit to be received anew into the
 “ house of God, and restored to their former uses ?
 “ *Esdras 1. 7. 8.* Christ who is the everlasting wise-
 “ dom of God, hath given us a Rule of everlasting use,
 “ *viz. That the things which were good at first, and are evil only*
 “ *by abuse, must not be cast away, but brought again to their first*
 “ *original, Matth. 19. 8.* I confesse that where those of the Re-
 “ formed Religion are forced to live among Papists, with
 “ whom the Episcopal dignity signifies nothing but wealth, honours
 “ and worldly pomp, they abstain from the Greek word, and
 “ use rather the Latine, or some other of their own Lan-
 “ guage instead thereof ; *pressing in the mean while so much more*
 “ *the thing it self, that is, a watchful over-sight of Gods flock.* But
 “ where we are out of danger, why should we offer to be-
 “ reave the Church of her Ornaments and Pillars ? If any
 “ one sayes, that with the Apostles a *Bishop* and a *Pastor* of a
 “ Church is the same ; I answer, be it so : Let every Pastor be
 “ the Bishop of his Church, that is, the *Inspector* and *Superin-*
 “ *tendent* of his particular Congregation ; doth he therefore
 “ stand in no need of an *Inspector* over himself ? The Apосто-
 “ lick Church thought that he altogether needed one ; where-
 “ fore she ordered that the *Inspectors* of many severall Congre-
 “ gations should have an *Inspector* over them all, who was
 “ by way of excellency called *BISHOP*. *Why is this godly*
 “ *wisdom of Antiquity despised ? Is not a flock of Pastors also a*
 “ *true flock ? And what is a flock without a Shepherd ?* Our Eye
 “ that seeth all things, doth not see it self ; but it is seen by
 “ another Eye. Therefore he that is the *Inspector* of a particu-
 “ lar Congregation having the over-sight of others, cannot see

“ see and watch over himself; and so let him not despise an-
 “ other Inspector over him, who doth the like to him that
 “ he doth to others.— Again the same necessity for which
 “ the Apostolical Churches did set a Bishop over the Pastors
 “ of many Churches to be their Inspector, I say, the same
 “ necessity there was likewise after the multiplying of
 “ Churches, to set an Arch-Bishop over many Bishops to be
 “ their Overseer; to wit, the fear of Schism, and the desire
 “ of keeping the Churches in unity.

55. He who I conceive may be suffered to speak next, is one
 very well known in *England*, and *England* likewise was very
 well known to him; one whom (a) *Calvin* judged capable of
 doing great service to this Church, & whom therefore he wil
 gladly hear upon the question propounded: and that is *Martin*
Bucer the *German*, a person of much learning, of exemplary
 piety, and of great wisdom and moderation: (b) *Discipline*
clericalis, inquit, pars est subjectio peculiaris, qua clerici gra-
 dus & Ministerii interioris se subijciunt illis, qui sunt in ordi-
 ne & Ministerio superiore. Hanc *Discipline* partem docuit
 Dominus nos & exemplo suo, qui Discipulos futuros Doctores
 electorum Dei, per univrsam Orbem, peculiari ad hoc munus
Magisterio, & quadam domestica *Disciplina* instituit; quem
 imitant *Apostoli*, suos quoque Discipulos unusquisque habuit,
 quos ad sacrum *Ministerium* rite obeundum formaret. Omnis
 enim difficultior vita functio, peculiarem quoque ac perpetuam re-
 quirunt doctrinam, institutionem ac custodiam: ut videre est in *Phi-*
losophiae studiis & institutione militari. Quod perpendens *Licurgus*
Rempublicam Lacedamoniorum sic instituit (ut *Xenophon* testatur)
 Ne nullus in *Republica* ordo sine suo proprio esset *Magisterio*. Item
 & *Plato* in legibus & *Republica* requirit, ne quid omnino sit in ci-
 vibus *aggregator* (incustoditum.) Hinc & Dominus noster, cum
 vult suos sic committi invicem & coherere, ut membra in corpore
 commissa sunt atque coherent: subijciit sane unumquemque suorum
 alius, à quibus tanquam a membris amplioris ac latius patens vir-
 tutis & efficacia custodiantur, moveatur & regatur. Idem precipit
Spiritus Sanctus, subijcimini invicem in timore Domini,
Ephes. 5. *Ista* itaque considerantes *Sancti olim Patres* eum in clero
 ordinem, descripserunt, ut ceteri omnes Clerici à *Presbyterio* singu-

Bucer.

(a) De Pucerri
 obitu nihil at-
 tigeam, ne
 vulnus meum
 scinderem.
 Dum enim
 mecum reputo
 quantum in
 unius morte,
 juncturam te-
 cerit Dei Ec-
 clesia: fieri
 non potest,
 quin novo
 subinde moe-
 rore excucier.
 Angliæ mul-
 tum profuisset.
Calv. Farello.
Epist. l. p. 5 27.
 (b) *Bucerus* de
Discipl. Cler.
 in tractatu de
 vi & usu S.
Ministerii.

lari cura custodirentur & gubernarentur. Inter Presbyteros vero Episcopus ut Consul inter Senatores Reipublicæ, ita hic primam, cum totius Ecclesiæ, tum singulariter ordinis Clericalis universi curam gereret, atque custodiam. Episcopos vero ordinaverunt in singulis frequentioribus Ecclesiis. Atque cuique talium Ecclesiarum viciniores, quæ in minoribus essent oppidulis vel pagis, Ecclesias commendaverunt, eoque voluerunt Presbyteros atque Curatores istarum, quos vocaverunt Chorepiscopos, quosque viciniore sibi Episcopo & Presbyterio auscultare. Quos Episcopi illi primores subinde cum omni suo Clero convocabant, & in scientia atque diligentia muneris sui instaurabant— Voluerunt præterea Synodis & convocandis & moderandis præesse Metropolitæ, Episcopos cujusque Metropolis, ac proinde his Metropolitanis Episcopis injunxerunt curam quandam & sollicitudinem omnium Ecclesiarum per suam provinciam; ut si quid minus rectè, vel à Ministris Ecclesiarum vel à plebibus institutum, factumve intellexissent, monerent de eo in tempore: sique id suis admonitionibus non possent emendare, ut ad corrigendum illud Episcoporum convocarent Synodum. Nam nihil iudicii illis concessum erat, quod sua propria auctoritate exercerent in Ecclesiis, quæ ipsæ suos haberent Episcopos. Omne enim & in plebem quamlibet & clerum, iudicium erat penes suum cujusque Ecclesiæ Episcopum & Presbyterium, Episcopos autem iudicabat Synodus. Eoque cum Ecclesiis essent ordinandi Episcopi, constitutum erat, ut ad eandem Ecclesiam convenirent Metropolitanus cum cunctis, (si id fieri Ecclesiarum commodo posset) sui cum aliquibus, non minus tamen duobus aut tribus Provincia sue Episcopis, qui electionem Episcopi (si faciendâ adhuc esset) gubernarent, factumque examinarent, & in electum inquirerent quam severissimè, & tum demum ad Episcopalem functionem initiarent. Porrò ubi orbis Ecclesiis repletus fuit, ac ipsi quoque Metropolitanus sua singulari curâ opus haberent; nec enim promt coeperant esse plurimi, ita omnes pro suo loco satis vel sapiebant vel vigilabant (pauci enim semper, & in omnibus hominum ordinibus præstantes.) Episcopis quibusdam primarum Ecclesiarum aliquot provinciarum cura demandata est, ut Romano, Constantinopolitano, Antiochono, Alexandrino, deinde Cæsariensi Capadocia, & aliis quibusdam, promt fidelium Christi Ecclesiis multiplicatis necessitas videbatur requirere.— Tandem Romanus sub Phoca obtinuit titulum Universalis Episcopi, quo

sensim

senſim abuti magis, magisque hujus ſedis Epifcopi cœperunt, donec data occasione, primum, diſiſione Imperii ſub Carolo Magno, poſtea diſſidiis Principum & Nationum, quibus fregerunt potentiam Imperatorum occidentis, atque Regum aliorum, ſe in illam, in qua nunc ſe jaçant, Antichriſtianam potentiam extulerunt: oppreſſa primum Epifcoporum, deinde omnium etiam Regum & Imperatorum poteſtate. Sic itaque evertit Satan omnem ſalutarem ordinis Clericalis obedientiam & Gubernationem.— At quia omnino neceſſe eſt, ut ſinguli Clerici ſuos habeant proprios Cuſtodes & Curatores; inſtauranda eſt, ut Epifcoporum, ita & Archidiaconorum, aliorumque omnium, quibuſcumque cenſeantur nominibus, quibus portio aliqua commiſſa eſt Cuſtodiendi gubernandique cleri, auctoritas, poteſtas, ſed & vigilanſia & animadverſio, nequis omnino ſit in hoc ordine deſerens. “ A part of clerical Diſcipline is the ſpeci-
 “ all Subjection of Clergy-men, by which thoſe that are of an
 “ inferiour degree and Miniſtry, do ſubmit themſelves to them
 “ who are of an higher Order and place. This part of Diſci-
 “ pline our Lord hath taught us, and that by his own example;
 “ who intending to make his Diſciples the Doctours of the
 “ Elect of God throughout all the world, gave them a pecu-
 “ liar power for the execution of that Office, having firſt fit-
 “ ted them for it, as it were, by a domeſtical Diſcipline. The
 “ Apoſtles likewiſe, in imitation of their Maſter, had each of
 “ them their own Diſciples which they did teach and pre-
 “ pare for the right performing of the ſacred Miniſtry. For
 “ every profeſſion or peculiar manner of living with more
 “ ſtrictneſs than others, doth require likewiſe a peculiar
 “ Doctrinè, Inſtitution and Over-ſight, as may be ſeen in
 “ the very ſtudy of Philoſophy and Military Diſcipline:
 “ which *Licurgus* conſidering, he ſo ordered the Common-
 “ wealth of *Sparta*, as *Xenophon* witneſſeth, that there was
 “ no rank or order in it, but had its proper and peculiar Ma-
 “ giſtracy. *Plato* likewiſe requireth in his Book *De legibus*
 “ & *Republicâ*, that by no means Citizens be ſuffered with-
 “ out ſome power over them to keep them in order. Hence
 “ it is alſo that our Lord requiring his Diſciples to joyn to-
 “ gether, and adhere each to other, in the ſame manner that
 “ the members of the Body are joyned and knit together, doth

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“ subject every one of his to some other, to be by them kept,
 “ moved, and governed as by members of ampler and greater
 “ power and efficacy. The Holy Ghost giveth the same rule,
 “ *Submit your selves one to another in the fear of God, Eph. 5.*
 “ Wherefore the holy Fathers taking all these things into
 “ consideration, did institute of old such an Order among
 “ the Clergy, that by means thereof all other Clerks were
 “ to be under the special tuition and government of the Pres-
 “ bytery. And among the Priests, as the Consul among
 “ the Senators of the Commonwealth, so the Bishop had the
 “ chiefest care of, and power over, not only that whole
 “ Church, but more specially all the Clergy of what order or
 “ degree soever: And Bishops they set up in all those Churches
 “ that were numerous. And they committed to the charge
 “ of every one of such Churches the neighbour Congregati-
 “ ons that were in lesse Towns and Villages, ordering the
 “ Priests and Curates thereof, whom they called *(horepiscopi,*
 “ to obey all and every of them, the Bishop and Presbytery,
 “ that were nearest unto them. And those chiefest Bishops
 “ did use to call them together from time to time, with their
 “ whole Clergy, giving them instruction, and exhorting
 “ them to be careful in performing the duty of their place and
 “ calling.—Moreover they ordered that *Metropolitans* (these
 “ were the Bishops of the chief City in every Province)
 “ should call Synods and be the Presidents of them, wherefore
 “ they committed to these *Metropolitan* Bishops in a man-
 “ ner the charge of all the Churches of their Provinces; to
 “ the end that if they knew any thing to be done or order-
 “ ed amiss, either by the Ministers of the Churches, or the
 “ people, they might admonish them thereof in due time:
 “ and if they could not prevail to have those things mended
 “ by their admonitions, that then they should call a Synod
 “ of Bishops to see them corrected. For they had no authori-
 “ ty to exercise any jurisdiction of themselves in those
 “ Churches which had their own Bishops. For the Bishop and
 “ Presbytery of every Church had all manner of jurisdiction
 “ over the people and Clergy; and as for the Bishops them-
 “ selves they were judged by the Synod. Wherefore when
 any

“any were to be ordained Bishops of Churches, it was ap-
 “pointed that the Metropolitan, together with all the Bi-
 “shops of his Province, (if that could be done with the con-
 “veniency of the Churches) or with some of them, at least
 “two or three, should resort to the Church where the new
 “Bishop was to be ordained; there to order and direct the
 “election of the Bishop, (if it were yet to be done) or to
 “confirm the same, if it were made before; and to enquire
 “with all possible exactness into the life and doctrine of the
 “Bishop Elect; and then, lastly, after all that to consecrate him
 “to the office of a Bishop. — Further, when the world was
 “filled with Christian Churches, and even the Metropolitans
 “themselves stood in need that some should take the charge
 “of them; for when they became many in number, they
 “had not all of them that wisdom and vigilance which
 “belonged to their place (there being alwayes but few that
 “are choice and excellent in every Order of men.) The
 “charge of a certain number of Provinces was committed
 “to some Bishops, *viz.* to those of the chiefest Churches, as
 “to the Bishop of *Rome*, and to those of *Constantinople*, *Anti-*
 “*tyoch*, *Alexandria*, and after to the Bishop of *Neocæsarea*,
 “and some others, as the exigencies of the Churches did
 “seem to require it, according as they did grow in number
 “and were multiplied. — At last the Bishop of *Rome* obtai-
 “ned the title of *Universal Bishop* under the Empire of *Pho-*
 “*cas*, which title the Bishops of that See did by little and
 “little begin to abuse daily more and more, till finding an
 “opportunity (first by the division of the Empire under
 “*Charlemaine*, and afterwards by the dissentions of Princes
 “and Nations, through which they broke the power of the
 “Emperors of the West and other Kings) they raised them-
 “selves to that height of Antichristian power, wherein they
 “so much pride themselves at this day; having depressed
 “the lawful power first of other Bishops, and afterwards of
 “all Kings and Emperors themselves. Thus therefore was
 “it that the Devil overthrew all wholesome Subjection and
 “Government in the Clergy. — But being it is altogether
 “necessary that every one of the Clergy, have their Keepers

“ and Governors ; the Authority, power, and also the vigi-
 “ lancy and discipline, not only of *Bishops*, but likewise of
 “ *Arch-deacons*, and also of all others by what name soever
 “ they be called, who have any part in the over-sight and
 “ government of the Clergy, is to be restored ; that so there
 “ may be none whatsoever in that Order without some Supe-
 “ rior to have an eye over him, & to keep him in obedience.

*Bucerus l. 1. de
 Regno Christi.
 c. 10.*

26. Thus much *Bucer* of Church-Government. Do but
 give him audience, and you will hear him speak as much
 to the purpose in all the rest, and he will hardly leave un-
 touched any of the questions in debate *Nunc videamus*, inquit,
quomodo sit restituenda in Ecclesis & Disciplina ceremoniarum.
Sunt verò hæc necessaria & omnium Christianorum communes cere-
monia : Sanctificatio locorum, in quibus Christi religiones publicè
administrantur : Sanctificatio temporum, quibus populus in Domi-
no coeat, religionibusque vacet : certa administratio verbi, Sacra-
mentorum, disciplina modificatio ; sacra oblationes & horum distri-
butio in pauperes. Primum enim certa oportet habere Christianos
loci ; sacris cœtibus & traditis à Christo Domino Religionibus de-
putata, quæ nullis aliis usibus, nisi summa cogat necessitas, debent
patere. — Altera communis Christianorum ceremonia est, ut sicuti
certa loca, ita etiam definita tempora sacris Christi Religionibus
sanctificent. Est quidem Dominus celebrandus à nobis & invocan-
dus omni tempore, sicut etiam in omni loco Dominationis ejus : sed
quoniam hoc, fidelium coactò cœtu, & majore subinde religione fa-
ciendum est, visum est Domino, ut ad hanc rem haberent fideles
ejus quadam singulariter consecrata, sicut loca, ita & tempora.
— Atque utinam populus adduci possit, ut cum Dominicis diebus
vel ea tantum festa Christo & propria saluti non profliganda, sed in-
stauranda, verè sanctificaret, quibus celebratur Domini Incarnatio,
Natalis, Circumcisio, Epiphania, Supplicium, Resurrectio, Ascen-
sus in cœlum, & Spiritus Sancti missio. Item quibus visitatio Ma-
ria Matris Domini, Natalis Johannis, & divi Petri atque Pauli,
Martyrum, Angelorumque peragitur memoria. --- Tertia com-
munis Christianorum Ceremonia est, Sacrarum Sanctis Christi cœ-
tibus actonum, ut administrationis verbi, Sacramentorum, & dis-
cipline Christi, precum & Psalmorum, ejusmodi ratio & modera-
tio, ut ille cuique populo religiosè, decenter & ordine, ad veramque
fidei.

Ibid. cap. 11.

Censura M.
Buceri de ad-
monitione in
sine libri ad-
ÿta qua ra-
tio redditur
cur ex ceremo-
niis, &c cap. 16
Bucerus de Reg-
no Christi. cap.
13.

fidei adificationem exhibeant, & administrantur. Quæ in re Ecclesis Christi sua est permittenda libertas, quò unaquæque eum præfinit modum & rationem sacrarum lectionum, interpretationum Scripturarum, Catechismi, administrationis Sacramentorum, Precum & Psalmorum: Item publicæ peccantium reprehensionis, ad agenda pœnitentiæ ligationis, atque eorum qui agendo pœnitentiæ Ecclesis satisfecerunt, reconciliationis, quam possit quelibet Ecclesia confidere suis populis maximè eò conducturum, ut ex his actionibus ad veram vramq; pœnitentiæ commoveantur, & in fide Christi confirmantur, atque provebantur. Quæ tamen in eadem gente vel regno Ecclesiæ sunt, cum ibi hominum ingenia non tantoperè variant, non pulcrum modo, verum ad augendam sacrarum Christi existimationem, plerisque admodum commodum est, ut quantam possint, in his rebus observent Conformitatem.

"That
 "is, Now let us see how the Discipline of Ceremonies must
 "be restored to the Churches. These are necessary Ceremo-
 "nies to all Christians: the *hallowing* of *Places* for the publick
 "administration of Christian duties: the *hallowing* of *Times*
 "for the people to come together in the Lord for the perfor-
 "ming of holy Duties; and a certain *set way* of administring
 "the word and Sacraments; an Order of Discipline; holy
 "offerings and distribution thereof unto the poor. For, first
 "of all, it is requisite for Christians to have certain places set
 "apart for holy Assemblies, and for the performing of such
 "holy duties as have been enjoyned by Christ our Lord;
 "which places ought not to be put to any other uses, unless
 "it be upon the greatest and most urgent necessity. — An-
 "other Ceremony common to all Christians, is the *Consecra-*
 "*tion* as of *certain places*, so of *certain times* for Divine Service,
 "It's true that God is to be celebrated and called upon by us,
 "as at all times, so in every place of his Dominion: but be-
 "cause that duty of ours ought to be performed in the Con-
 "gregation of the faithful, and sometimes with greater so-
 "lemnity, it hath seemed good to the Lord that his faithful
 "people should have as certain places, so certain set times
 "set apart and consecrated in a special manner for that pur-
 "pose. — And would to God that the people could but be
 "brought to the true hallowing to Christ our Lord, and to

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“ the furthering, not destroying of their own salvation, of so
 “ much as those holy dayes, besides the Lords day, in
 “ which the *Incarnation* of our Lord, his *Nativity*, *Circumcisi-*
 “ *on*, *Epiphany*, *Passion*, *Resurrection*, and *Ascension* into Hea-
 “ ven, and the sending of the Holy Ghost, are celebrated :
 “ And those likewise in which the *Annuntiation* of *Mary*
 “ the Mother of our Lord ; the *Nativity* of *John* the *Baptist* ;
 “ and in which *Peter* and *Paul*, and the *Martyrs* and *Angels*
 “ are commemorated. —The third Ceremony common to
 “ all Christians is that which compriseth generally all holy
 “ actions of the publick Assemblies of Christians ; that is,
 “ such a manner and order for the administration of the
 “ Word, Sacraments, Discipline of Christ, Prayers, and
 “ Psalms, as that they be set forth and ministred to every
 “ people *Religiously*, *Decently*, and in good *Order*, and to true
 “ edification. In which thing every Church is to be left to
 “ her own liberty, to *PRESCRIBE* the manner and way
 “ of holy Lessons, expounding of Scriptures, Catechisme,
 “ administration of Sacraments, Prayers and Psalms : Also
 “ of publick reprehension of sinners, of binding them to do
 “ penance, and for the Reconciliation of such as by their do-
 “ ing penance shall be found to have satisfied the Church.
 “ All which must be done in such a way as every Church may
 “ trust to be most likely to move & lead her people by means
 “ of those actions unto a true and lively penitence, and con-
 “ firm and advance them in the Faith of Christ. In the mean
 “ while those Churches that are of the same Nation or King-
 “ dom, since there is not such diversity of inclinations a-
 “ mongst them, it is not only comely, but also to most of
 “ them very conducible for the breeding a greater and more
 “ reverent esteem of the publick Worship of Christians, to
 “ have as much *Conformity* as possible in those things.

M. r. i. n. u. s. B. a. c. e. r. u. s. i. n. c. o. n. s. u. e. r. i. s. u. e. r. l. i. b. r. o. s. a. c. r. o. r. u. m. & c. i. n. p. r. a. f. a. t.

57. Now to other particulars he goeth on thus, and first of the Book of Common Prayer in general. *Equidem cum primū in hoc Regnum (Anglia) venissem, que publicè dogmata quinque Ritus in Ecclesia essent recepti: videremque eò, num meum possem Ministerium his solido consensu adjungere, librum istum Sacrorum per interpretem, quantum potui, cognovi diligenter. Quo factò egi gratias*

nas Deo; qui dedisset eas has ceremonias eo puritatis reformare. Nec enim quæquæ in illis deprehendi, quod non sit ex verbo Dei desumptum, aut saltem ei non adderetur, commodè accipiunt.

— In Descriptione Communionis & quotidianarum precum nihil *Ibid. cap. 1.*

video in libro esse descriptum quod non sit ex Dei licetis desumptum, si non ad verbum ut Psalmi & Lectiones, tamen sensu ut sunt Collectæ. Modus quoque harum lectionum ac precum, & tempora sunt admodum congruenter & cum verbo Dei, & observatione præscarum Ecclesiarum constituta. Religione igitur summa retinenda erit & vindicanda hæc Ceremonia.

— Signum hoc (crucis) (non, *Ibid. cap. 12.*
tam quod est usus in Ecclesia antiquissimi, quam quod est admodum *de signo crucis.*

simplex & præsentis admonitionis crucis Christi) adhiberi nec indecens nec iniurie existimo, si adhibeatur, modo purè intellectum, & religiose excipiat, nulla nec superstitione adjuncta, nec elementi servitute, aut vulgari consuetudine.

— In constitutione de Baptismate ægris infantibus privatim conferendo, sunt omnia sanctè pro-

posita, utnam ita serventur; & maxime illud, ne baptismi infantium differatur. Nam eò pascit Diabolo ostium introducendi contemptum Ecclesie, ac ita totius redemptionis & communionis Christi;

quod per Sectam Anabaptistarum nimis optatè obtinuit opinionem apud quamplurimos.

— Ritus, ut Annulum, & si quod aliud signum desponsationis sponsus velit dare sponsæ, sive auram,

sive argentum: ut ista sponsus prius ponat in librum sacrorum, & inde Minister sponso illa reddat, quo ipse ea sponsæ tradat, præ-

scriptis in libro verbis; Et hic (inquam) admodum commodus ritus esse videtur, si modo quid ista omnia significant, populo subinde explicetur.

Ut, quod annulus & cetera dona, quibus sponsus spon-

sum ornare vult prius in librum sacrorum deponuntur, & à Ministro sponso rursus traduntur tribuenda sponsæ, significare; oportere nos nostra omnia, priusquam illis utamur, offerre Deo, cuius sunt,

& consecrare, & illa tanquam ex ipsius manu accipere ad illius gloriam usurpanda. Ita annuli insertionem in proximum minimo digi-

tum manus sinistra; in quo digito aunt nervum quemdam procedentem de corde finiri: ceterisque nervis ejus digni implicari, significare, cor sponsæ debere semper sponso esse devinctum vinculo amoris perpetuo, ut annuli nullus finis est.

Ac his omnibus idè illa verba adjungi; In nomine Patris, & Filii, & Spiritus Sancti, ut cogitent, nihil inter ipsos vel ratum fore, vel revera bonum & salutare, nisi

ex singulari favore & benignitate Dei. Est & illud admodum pie ordinatum, ut novi conjuges una quoque de mensa Domini communicent. Nam non nisi in Christo Domino debebant Christiani inter se Matrimonio jungi. — De communione Domini exhibenda aegrotis, & quæ hic præcipiuntur, sunt divinis Scripturis satis consentanea. Communionem enim sumere Domini, & de mensa ejus, ad consolandum perturbatas conscientias non parum valet; Si ea ut Dominus instituit, sumatur. Optarim ut communicare mensa Domini omnes velint omni die Dominico. — Signum Impositionis manuum, etiam Episcopi soli præbebant, & non absque ratione. Sive enim sit fœdus Domini baptizatis confirmandum: sive reconciliandi ii, qui gravius peccaverunt: sive Ecclesiarum ministri ordinandi: hæc omnia ministeria maximè decent eos, quibus summa Ecclesiarum cura demandata est. — Ad quæstiones propositas (de re vestiaria) pro meo officio. Ea sic habent. An sine offensa Dei liceat Ministris Ecclesiæ Anglicanæ illis uti vestibus, quibus hodie utuntur, atque à Magistratu præscriptæ sunt? Item, An is, qui affirmarit nefas esse, aut recusaverit his vestibus uti, peccet in Deum, quia immundum esse dicit, quod Deus sanctificavit: Et in Magistratus, quod violet ordinem politicum? De priorè quæstione est hæc, quam me credo ex divinis didicisse literis, mea sententia. Primum, nolo de ullis Ecclesiarum Anglicanarum Ministris mea responsa intelligi: nisi qui veri, fideique sunt omnium mysteriorum Dei dispensatores: totumque Evangelium Christi, cunctaque ejus & Doctrinam & Disciplinam, populis suis summa fide tradere, & eorum instillare, infigereque animis student. Qui jam Ecclesiarum Anglicanarum Ministri hujusmodi sunt, eos sectio posse vestibus illis, quorum hodie usus est, uti cum gratia Dei. Hoc verò tum demum censeo facturos, si cum clarissime & Christi Servatoris predicatione, & Antichristi totius tum Romani, tum cujuscunque detestatione atque detestatione, populum probè doceant: se his vestibus utendo, nihil omnino velle constabilire impiorum commentorum, quæ Antichristi Romani obtruserunt populis: nec quod Sacerdotes cæteris Christianis per se sint Santiores, & ad placandum Deum efficaciores; nec, quod Christum in sacra communione patrisistant, ut nunc loquuntur, ejusque meritum suo opere & arbitratu cuiquam applicent, supra quam quisquam, propria fide, ex verbis & Sacramenti Dei percipit:

Ibid. c. 22.
De communione
Dom. exhiben-
di ægrotis.
Bucerii Ex-
plicatio de vi
& usu S. Mi-
nistrii in Scii-
ptis Anglica-
nis. p. 570.
Bucerius de re
vestiaria in Sa-
cris, ad præ-
scriptas aliquot
quæstiones à
R. D. Tho.
A. ch. Cantu-
ar. Bucero pro-
positas.
I Cor. 4.
Act. 20.

Nec quod Aethionica sint nobis revocanda. Sed præstare tantum eo obedienciam Regiæ Majestati & iis penes quos Dominus vult esse de externis Ecclesiarum ritibus (consentienter tamen verbo Dei) statuere: ac defugere offendiculum turbati ordinis, consensusque publici: tum testari piis hominibus omnem Dei creaturam bonam esse, etiam Significando: posseque proinde omnes Christo verè credentes, piè us rebus uti, quibus quantumvis abusi alii sint impiè. Sed nec Regiam Majestatem nec Magnum Regni concilium, puto quicquam Superstitionis harum usu vestium velle retinere, aut fovere: sed cum ejusmodi vestium usus ante Papam Romanum Antichristum, fuerit piè à sanctissimis patribus usurpatus, possitque hodiè ad aliquam sacri Ministerii, totiusque Christianismi, erga juniores ac rudiores homines deservire commendationem, si earum significatio pia instituat, atque probè etiam doceatur, noluisse remotione harum vestium dare occasionem infirmioribus fide hominibus, verum Christi Ministerium fastidiendi, aut contemnendi: vel etiam suspicionem illis ingerere de se, quasi irreligiosa quadam levitate gauderent cuncta usurpata antea in religionibus, etiam quorum possit bonus usus esse, invertere, & abolere. Populum igitur debere ex harum vestium conspectu de nulla alia re cogitare, quam de cælesti puritate atque candore, omniumque virtutum ornatu, qui per sacrum Ecclesie Ministerium credentium omnibus commendatur, atque etiam exhibetur: ut enim candorem & ornatum orent, cum sibi ipsis tum Ministris ipsorum, & ad comparandum eum, omni studio enitentur: quo omnes eniteant tandem vestibus justitiæ & salutis. Oportere Ministros tamen aliquibus vestibus uti, & que non tantum eorum tegant atque foveant corpora, sed etiam aliquid Significant, & alicujus admoneant. Cum itaque visum nunc sit Regiæ Majestati, atque primo Regni concilio, ut harum adhuc usus vestium hætenus retineatur, debere ipsos ad Gloriam Dei, & honorem Regiæ Majestatis, impium Papistarum abusum, & in his bonis per se Dei creaturis, pio usu commutare, atque re ipsa declarare, sanctis & piis hominibus omnia sancta esse & pura vereque sanctificari per verbum & orationem: nec ullos vel demones, vel homines, posse ullam Dei creaturam sic contaminare, ut eam pii homines non valeant piè & ad gloriam Dei usurpare, etiam usu significationis, non tantum fruitione effectuum naturalium. Debent enim omnes creatura, præter exhibitionem divinæ benignitatis,

per effecta naturalia, nos etiam ipsius creatoris sui & nostri nostraeque in eum gratitudinis multis modis admonere. Ad quas etiam admonitiones possunt ac debent publice adhiberi. Scripturae, ex quibus me credo hanc sententiam didicisse, sunt ferè jam indicatae, haec scilicet. quae docent omnem Dei Creaturam bonis esse, etiam significando & admonendo: nec posse in ulla Dei creatura ullum habere piis hominibus ab usum impiorum: Christum Dominum suis liberum harum rerum reliquisse usum: quos assumpsit Dominus, eos suscipiendos esse, & non ad dijudicationem cogitationum: ita tamen nos usum semper ejusmodi rerum debere temperare, ut ad decorem aliquem, ordinem & fidei adificationem faciant, Rom. 14. 1 Cor. 8. 9, 10. 1 Tim. 4. Item quem describunt exempla Apostolorum, qui tam diu Ceremoniis Mosaicis, nec impiè usi sunt. De altera Quaestione, mea est sententia hausta, ut credo ex Divinis literis, Eos qui dicunt, vestibus de quibus agitur quovis modo uti, etiam eo, quem descripsi, nefas esse, ad minimum errare; & hoc eo, quod negant sanctificationis esse sancta omnia. Idem affirmo de iis, qui ex eadem causa vestibus illis nolunt uti; cum publico Regni Decreto, & Ecclesiarum consensu, usus earum, & non supersticiosus nec levis, sit praescriptus. Possit enim usus harum vestium ea superstitione, aut in gratiam Romani aut alicujus alterius Antichristi, sicut nunc in Germania fit, obtrudi, ut piis Christi Ministris admitti ille piè nequeat. Fateor etiam, eos Magistratibus piis suum honorem imminuere, qui eorum negant in his rebus iudicio esse deferendum. — Porro dicere, has vestes, per Antichristi ab usum sic esse contaminatas, ut nulli Ecclesiae quantumvis aliqua Christum suum, & rerum omnium libertatem nosset & coleret, sint permitteandae, religio sanè mihi est, nec ullam video scripturam, qua possim istam bonae Dei creaturae condemnationem tueri. — Rursum aliquem Aaronicum esse, vel Antichristianum, in nullis haeret Dei creaturis, in nulla veste, in nulla figura, in nullo colore, aut ullo Dei opere: sed in anima & professione bonis Dei creaturis, ad impias significationes abutentium. Quae Scriptura docet, diabolo, vel malis hominibus eam esse factam potestatem, ut abusu suo nullam queant Dei creaturam & bonam etiam significando & admonendo per se malam facere & impiam? Quo circa nihil potest verè dici, esse sacerdotii Aaronici, quatenus abolitum illud est (nec enim sanctum Ecclesiae Ministerium quod

Bucerus de re
vestiaria ad
Dom. Joan.
Hopperum.

Ibid.

quod & preceptis de sacerdotio Aaronico docetur abolitum, adhuc illud est) nisi quod ea superstitione suscipitur, tamquam sit etiam revelato Christo ad salutem necessarium, aut per se utile, aut quo occasio detur aliqua sibi hanc superstitionem sumendi, vel retinendi, vel concordiam fratrum turbandi. Ita nec Antichristianus ritus dici potest, nisi quo aliqua Antichristi exhibeatur confessio, & communicatio, vel tali professioni, & communicationi deserviat. Jam autem quis neget Dominum multis electorum suorum, ut cunctis ex rebus significationes & admonitiones præter usus naturales, sibi tantum sumant, & Dei beneficiorum, & suorum officiorum, nec ullius rei male; sicque detestentur ex animo, omnia quæ à Christo sunt aliena, ut nulla omnino eis dari possit occasio ulla ex re, in quantocunque abusu illa fuerit aliis, ullius superstitionis, aut cum tenebris communicationis, aut perturbationis fraternæ benevolentis? Si jam tales veri Christiani, quorum facile multi passim extarent, si cum purâ Christi Doctrina, vigeret etiam tota ejus communicatio & disciplina, in suis Ecclesiis judicarent facturum aliquid ad sancti Ministerii commendationem apud simplices homines & pueros, Ministros singulari aliqua veste uti in ministrando, & ea etiam, quæ Papiæ sunt abusi, cur non deberem hujusmodi Christianos suo relinquere judicio? Equidem nullam video Scripturam docere. Cur deberem autem, non dubito clarè doceri, Rom. 14. 1 Cor. 8. & 9. tum multis aliis in locis, quibuscunque, sc. de libertate, & bono usu creaturarum, non ciborum tantum verum omnium rerum docemur. Constat etiam Dominum nostrum Jesum Christum substantiam tantum Ministerii, cum verbi, tum Sacramentorum, suis verbis nobis præscripsisse, & cætera omnia quæ ad decentem & utilem administrationem mysteriorum ejus pertinent, ordinanda permisisse Ecclesiæ. Unde sacram cœnam nos non vesperi, nec in domo privata, nec discumbendo, nec cum viris tantum celebramus. Quis jam impietatis damnaret Ecclesiam, si quo puro & sancto suorum consensu, eum morem haberet, ut singuli etiam ad cœnam sacram, sicut olim recens baptizati faciebant, veste albâ uterentur! Nonnulli adnumerant his rebus, liberæ ordinationi Ecclesiarum relicta, etiam cœnam Domini, in anno semel tantum ter aut quater, vel pluries celebrare, & cœnæ adstare, nec Sacramenta participare. Sed constat verè Papiæ esse utrumque. Apostolos enim, & Apostolicas Ecclesias constat ex Domini instituto, singulis diebus dominicis, &

quoties frequentiores fratrum cœtus habuerunt, & sacram cœnam celebrasse, & præsentem omnes ea participasse, &c. Ista itaque duo, Domini cœnam tam rarò celebrare, & ea tam paucos communicare, per se Papistica judico: pugnant enim cum verbo Dei. Illa autem de loco, de tempore, de habitu corporis, ad sacram cœnam vel celebrandam, vel sumendam, de admittendis & mulierculis ad sacra cœna communionem. de modo precum atque hymnorum ad Deum, ita etiam de vestitu, & aliis rebus, ad externum decorum pertinentibus, non dubito Dominum Ecclesiæ suæ liberam fecisse potestatem, statuendi de his rebus, & ordinandi, quæ judicaverit qualibet Ecclesiæ apud suum populum maximè collatura ad sustinendam, & augendam reverentiam erga omnia Domini sacra. Si itaque aliqua Ecclesiæ ex hac libertate Christi, & ad hunc finem edificanda plebis Christi, Ministros suos vellent in sacris Ministeriis aliquibus singularibus vestibus uti, remota omni superstitione, omni levitate, omnique etiam inter fratres dissentione, id est, abusu. Tales cerè Ecclesiæ non video quis possit jure ob hanc rem condemnare ullius peccati, nedum communionis cum Antichristo. Eam enim libertatem, si quis contendat nulli Ecclesiæ Christi esse permittendam, oportebit sanè fateri, unum ex his, aut nihil omnino circa cœnam Domini ordinandum Ecclesiis esse concessum, de quo non habeant expressum Christi mandatum: quo pacto condemnabuntur cunctæ Ecclesiæ impia audacia. Nam omnes & tempus, & locum, & habitum corporum, in sacra cœna celebratione observant, admittuntque ad sacra cœna communionem mulieres: de quibus omnibus rebus, non solum nullum habent Domini mandatum, sed etiam contrarium exemplum: Dominus enim suam cœnam celebravit vesperi, non mane; in domo privata, non publicâ; discumbens cum suis, & sumpta cœna Paschali, non stans; & hanc solam sui communionem exhibens: Denique exclusis mulieribus, quas habuit tamen inter Discipulas suas sanctissimas. Aut fieri non posse, ut sint Ecclesiæ, quas Dominus eo usque omni liberet superstitione, & abusu bonarum creaturarum suarum, ut puris per veram fidem in nomen ejus, sint omnes Dei bonæ creaturæ, & usû significationis puræ; quod qui dicat, is cerè negabit eo ipso Christum Dominum esse omnibus hominibus eum, quem se promisit futurum omnibus liberatorem ab omni immunditia. Aut posse impios abusu suo bonas Dei creaturas per se ita vitare, ut nemini

pio ad pium usum queant deservire, quod aperte adversatur testimonio Spiritus Sancti, Rom. 14. 1 Cor. 8. & 9. 1 Tim. 4. Aut certè non licere Christianis res quaslibet disponere, & ad admonendum creatoris sui, & nostri, ejusque in nos beneficiorum, atque nostrorum, erga eum officiorum; id quod pugnat cum eo quod Spiritus Sanctus passim docet, de agnoscendo & colendo Deo, in omnibus operibus suis, & faciendo omnia in nomine Domini nostri Jesu Christi, ad gloriam Patris. Hac omnia absurda piis animis defugienda sunt, nec mali illud metuendum est, quod objici solet: Si tanta Ecclesiis libertas conceditur, ut res quaslibet adhibeant etiam ad pias significationes, & admonitiones: fore, qui cunctos vel Aaronis, vel Antichristi Romani, vel Gentilium ritus in nostra sacra inferant. Nam Ecclesiæ quas ego descripsi, quibusque eam de qua ago, libertatem existimo negari non posse; ita quicquid vel rituum, vel vestium in usum suum desumant, temperabunt, ut serviant Evangelio Domini nostri Jesu Christi illustrando, non obscurando, uti apud verè Christianos omnium externorum rituum à Domino non præceptorum expressis mandatis. Proximus finis (rituum) est, commendatio, & exornatio ministerii Evangelici, per quod cuncta profligatur superstitio, omnesque rerum quarumlibet abusus. Velimus, nolimus, fateri nos oportet, discrimina cultuum in gerentibus munera civilia, apud homines rectè institutos, causam dare singularis erga Magistratus reverentiæ? Quid jam obstet, quo minus idem fiat, in Ministerio Religionis? venit quidem a Spiritu Sancto necessario omnis pius animi motus, & verbo Dei sustentari eum necesse est; Attamen huic spiritui, & huic verbo Dei apud pios nihil creaturarum (adversatur) & eo minus si res publico instituto ad piam aliquam deputetur significationem, atque admonitionem. Omnia namque opera sua Deus bonis in bonis, & hunc multiplicem usum suis hominibus condidit, conservat, atque si in ipso his utuntur, exhibet. Perseveremus quæ de significatione muliebris veli, & detecto capite viri Spiritus Sanctus doceat? 1 Cor. 10. Cur enim de Angelorum lucidis vestibus meminerit nominatim? Nihil namque facit temere, et cunctis rebus saluti suorum quæ fide constat Evangelii procurat. "I confess that when I came first into this Kingdom (of England) being desirous to know what were both the Doctrine and Rites and Ceremonies publicly received, that

- “ so I might see whether I might joyn thereto my Ministry
 “ with full consent; I used all the diligence I could, by
 “ means of an Interpreter, to be acquainted with the Ser-
 “ vice Book; which having done, I thanked God who had
 “ granted you to reform these Ceremonies to such an height
 “ of purity; nor did I find any thing in them which was not
 “ taken out of the Word of God, or at least which was
 “ contrary to it, being well understood. In the description
 “ of the Communion and Common Prayer, I see nothing set
 “ down in the Book which is not taken out of holy Scripture,
 “ if not word by word, as are the Psalms & Lessons, yet in sub-
 “ stance, as the Collects. The manner likewise and times of
 “ those Lessons and Prayers are agreeably constituted both
 “ to the word of God, and the practise of the ancient Church.
 “ This Ceremony therefore ought to be *very religiously* retai-
 “ ned and vindicated. The use of the Sign of the Cross, I
 “ think neither indecent nor unprofitable, not so much be-
 “ cause it is of ancient use in the Church, as that it is very in-
 “ nocent, and a present admonition of the *Cross* of Christ,
 “ if clearly understood, and religiously received, without
 “ superstition, or serving to the element or vulgar custom.
- Ibid. cap. 7.* “ —In the constitution concerning the administration of
 “ private Baptisme to sick Infants, all things are devoutly
 “ proposed, I wish they may be so observed: and that espe-
 “ cially, that the Baptisme of Infants be not delayed: For
 “ from thence a door is opened to the Devil for bringing in
 “ contempt upon the Church, and so upon the whole Re-
 “ demption and Communion of Christ; which too much ac-
 “ cording to his wish hath already obtained credit with many
 “ through the Sect of the Anabaptists. —The Rite of giving
 “ a *Ring*, or if there be any other Wedding-token which
 “ the Bridegroom would give to the Bride, either Gold or
 “ Silver; that the Bridegroom should put those things first
 “ on the Book, and from thence the Minister should restore
 “ them to the Bridegroom, that he may deliver them to the
 “ Bride, using the words prescribed in the Book: even this
 “ Ceremony, I say, seems to be very fitting, if only what all
 “ those things signifie be now and then explained to the peo-
 “ ple.
- Ibid. cap. 11.*
de signo crucis.
- Ibid. cap. 15.*
- Ibid. cap. 20.*

“ple. As that the Ring and the other gifts wherewith the
 “Bridegroom will adorn the Bride, be first put upon the
 “Book, and again, delivered by the Minister to the Bride-
 “groom to be given to the Bride, do signifie, that, before
 “we use any thing that is ours, we ought to offer and con-
 “secrate it to God whose it is, and receive it, as it were, from
 “his hand, to employ it to his glory. So the putting of the
 “Ring upon the Finger next the little Finger of the left
 “Hand; in which Finger, they say, a certain Nerve com-
 “ming from the Heart does end, and is implicated amongst
 “the rest of the Sinews of that Finger, signifies that the
 “Heart of the Bride ought alwayes to be bound to the Bride-
 “groom by a perpetual bond of love, as a Ring has no end.
 “And to all these, those words are therefore added; *In the*
 “*name of the Father, and of the Son, and of the Holy Ghost,* that
 “they may think that nothing is either established betwixt
 “themselves, or in effect good or saving, but through the
 “singular favour and bounty of God. That likewise is very
 “piously ordered, that the new married persons should re-
 “ceive the holy Sacrament together: for Christians ought
 “not to be joynd in marriage, but in Christ the Lord.
 “—Concerning the administration of the Sacrament to sick
 “persons, and those things which are here commanded, they
 “are agreeable enough to holy Scriptures; for to take the
 “Sacrament of the Lords Supper, and to eat at his Table is
 “of no small force to comfort troubled consciences, if it be
 “taken as the Lord did institute it. I could wish that all
 “would communicate at the Table of the Lord every Lords
 “day. —The Bishops only gave the Imposition of Hands,
 “and not without reason; for whether the Covenant of the
 “Lord is to be confirmed to those who have been baptized,
 “or whether they are to be reconciled who have sinned more
 “scandalously, or Ministers are to be ordained; all those
 “Offices best become those to whom the chief care of the
 “Church is committed. —To the *Quares* proposed concer-
 “ning Vestments; according to my duty I answer. The
 “*Quares* are these, *If the Ministers of the Church of England*
 “*without offending God may use those habits which they use at ths*
 “*day*

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“ day, and which are prescribed by the Magistrate. Likewise,
 “ whether he who affirmeth it unlawful, or refuses to use those ha-
 “ bits, does sin against God, because he calleth that unclean which
 “ God hath sanctified; and against the Magistrate, because he vio-
 “ lates *politick* Order. Concerning the first Question: This
 “ is my judgement which I believe I have learned from
 “ holy Scripture, First, I would not have any answers of
 “ mine to be understood as belonging to any Ministers of
 “ the Church of *England*, but such who are true and faithful
 “ dispensers of all the mysteries of God, and who study with
 “ exceeding faithfulness to deliver the whole Gospel of
 “ Christ, and all his Doctrine and Discipline to their people,
 “ and instil and imprint it in their Souls. Those now who
 “ are such Ministers of the Church of *England* may use those
 “ Habits which are in use at this day, without offending
 “ God: Now this I think that they will then do, if when by
 “ the manifest preaching of our Saviour Christ, and by the
 “ discovery and detestation of the whole Antichrist, both
 “ *Roman* and all other, they truly teach the people, that by
 “ using those Habits, they would not at all confirm any of
 “ those impious impostures whom the *Roman* Antichrists
 “ have obtruded upon the people; nor that Priests are holier
 “ of themselves than other Christians; nor have more vertue
 “ to appease God; and that they do not offer (as they speak
 “ now) Christ to the Father in the Communion, and by
 “ their own work and pleasure apply his merits to any, be-
 “ yond what every one receives by his own proper Faith,
 “ from the Word and Sacraments of God: nor that *Judaical*
 “ Ceremonies are to be recalled; but only by it to give obe-
 “ dience to the Kings Majesty, and those in whose power
 “ the Lord will have it to be, to appoint outward Ceremo-
 “ nies, yet such as are agreeable to the word of God; and
 “ to shun the offence of troubling publick Order and Unifor-
 “ mity. Besides, to testifie to good men that every Creature
 “ of God is good, even by *signifying*; and that therefore all
 “ who truly believe in Christ may piously use these things,
 “ albeit they may be impiously abused by others. But nei-
 “ ther do I think that either the Kings Majesty or the Parlia-

"ment would by the use of these Vestments, retain or cherish
 "any thing of Superstition ; but since such Habits, before
 "the time of the *Roman* Antichrist, were piously used by
 "the most holy Fathers, and that the use thereof may still
 "serve to render the sacred Ministry and Christianity it self
 "commendable to the younger and more ignorant sort of
 "men, if a pious signification of them be instituted and
 "faithfully taught ; they would not by taking away those
 "Vestments, give occasion to men of weaker faith to loath
 "or contemne the true Ministry of Christ, or give them any
 "suspicion, as if by a kind of irreligious levity they had
 "delighted in overturning and abolishing all things for-
 "merly used in Religion, even them of which there may
 "remain a good use. That the people therefore ought from
 "the sight of those Vestments to think of nothing else but
 "heavenly purity and candor, and the ornament of all ver-
 "tues, which by the sacred Ministry of the Church is com-
 "mended, and likewise exhibited to all believers ; that they
 "should pray for that candor and ornament, both to them-
 "selves and their Ministers, and that they should most care-
 "fully endeavour to acquire it, whereby they may all at
 "length shine with the Vestments of righteousness and sal-
 "vation. That yet it behoveth Ministers to use some Habits,
 "and such as may not only cover and cherish their Bodies,
 "but likewise *signifie* and admonish something. Since there-
 "fore it hath seemed good to the Kings Majesty and the Par-
 "liament, that the use of those Vestments be still retained,
 "they ought for Gods glory and the Kings honour, to turn
 "the impious abuse of the Papists into a pious use of those
 "Creatures of God which are good in themselves, and to
 "declare in effect, that to holy and pure men all things
 "are holy and pure, and truly sanctified by the Word and
 "Prayer, and that neither Devils nor Men can so contami-
 "nate any Creature of God, that pious men may not use it
 "piously and to Gods glory, even *in the use of signifying, and not*
 "*only in the fruition of natural effects ; for all Creatures, besides*
 "*the exhibition of divine bounty through natural effects, ought like-*
 "*wise many ways to admonish us of the Creator of them & us, and of*

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“ our gratitude towards him; to which admonitions likewise they
 “ may and ought to be publickly used. The Scriptures from
 “ which I believe I learn this opinion are now almost hinted
 “ at, to wit, those which teach that every Creature of God is
 “ good, to good men, even in signifying and admonishing:
 “ and that in no Creature of God, no abuse of wicked
 “ men can stick to the godly; that Christ the Lord hath left
 “ the free use of those things to his people; that such as the
 “ Lord hath accepted, ought to be received, and that with-
 “ out condemning their thoughts: Yet that we ought so to
 “ moderate the use of such like things, that they may con-
 “ duce to some comeliness, order, and edification of faith, *Rom.*
 “ *14.* *1 Cor.* 8. 9, 10. *1 Tim.* 4. Moreover that the use of
 “ them must be such as the examples of the Apostles describe,
 “ who so long used the Mosaical Ceremonies, and that with-
 “ out impiety. Concerning the other question, my opini-
 “ on is drawn, as I believe, from sacred Scriptures, *That those*
 “ *do at least erre, who say it is unlawful. o use those Vestments now*
 “ *treated of, after any manner, even after that which I have*
 “ *described; and they erre in that, they deny all things to be holy to*
 “ *those that are sanctified.* The same I affirm of those who for
 “ the like cause will not use those Vestments, since their
 “ use and that not superstitious nor light, is enjoined
 “ by a publick Act of Parliament, and the consent of the
 “ Churches. For the use of those Vestments might be ob-
 “ truded, as now it is in *Germany*, with that superstition, or
 “ so in favour of the *Roman* or any other Antichrist, as that
 “ they could not piously be admitted by the godly Mini-
 “ sters of Christ. I confess likewise that they lessen the Ma-
 “ gistrates due honour, who deny that in those things, we
 “ ought to defer to their judgement. Moreover I cannot say
 “ in conscience that those Vestments are so defiled by the
 “ abuse of Antichrist, as that they ought not to be permitted
 “ to any Church, although that Church should know and
 “ maintain Christ, and the liberty of all things. —It is not
 “ in any Creature of God, in any Vestment, or Figure, or
 “ Colour, or any of Gods works to make a Rite *Jewish* or *An-*
 “ *nichristian*, but in the mind and profession of those who a-
 “ buse

“ buse the good Creatures of God to impious significations.
“ What Scripture teacheth that such Power is given to the
“ Devil or wicked men, that by their abuse they may be
“ able to make any Creature of God even good by signify-
“ ing and admonishing, ill and wicked in it self? Wherefore
“ nothing can be truly said to be of *Aarons* Priesthood, as far
“ as it is abolished. For neither is the holy Ministry of the
“ Church, (which the precepts concerning the Priesthood of
“ *Aaron* teach to be abolished) the same still, unless it may
“ be used with that superstition, as if it were (even Christ be-
“ ing revealed) necessary to salvation, or profitable in it
“ self; or that some occasion thereby be given of assuming
“ this superstition, or of retaining it, or troubling the peace
“ of the Brethren. So neither can a Rite be called Antichri-
“ stian, unless such a one by which you profess Antichrist
“ and his Communion; or as it may be subservient to
“ make such a profession and communion. Now who
“ can deny but that God hath given to many of his
“ chosen to make a good use of all things, not only as to
“ their natural properties, but likewise to the significati-
“ ons and admonitions of Gods benefits and their own duty,
“ and not of any evil thing; And so to detest with all their
“ soules, all whatsoever is alienate from Christ, as that no
“ occasion at all can be given them of any superstition, or
“ communication with darkness, or troubling that good cor-
“ respondence which ought to be betwixt Brethren, from
“ any thing how much soever abused by other men. If now
“ there were many such good Christians in the world, (as
“ there would easily be a great number of them every where,
“ if with the pure Doctrine of Christ, his whole communion
“ and discipline did likewise flourish) who should think that
“ in their Churches it might conduce somewhat to the com-
“ mendation of the sacred Ministry amongst the simpler sort
“ of men and Novices, if Ministers in their Service should
“ use some particular Habit, and even that which the Pa-
“ pists have abused, why ought I not to leave such Christians
“ to their own Judgement? Truly I see no Scripture against
“ it; but why I ought so to do, I have manifest Scripture

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“ for it; *Rom.* 14. *1 Cor.* 8. & 9. and in many other places,
 “ to wit, in all those in which we are taught concerning li-
 “ berty and good use of Creatures, not of meats only, but
 “ likewise of all things. It is likewise evident that our
 “ Lord Jesus Christ did prescribe to us by his own words,
 “ the substance only of the Ministry, both of the Word and
 “ Sacraments; and left to the Churches disposal all other
 “ things which pertain to the decent and profitable admini-
 “ stration of his Mysteries. Whence it is, that we celebrate
 “ the Lords Supper not in the evening, not in a private house,
 “ nor sitting, nor with men only. Who would now con-
 “ demn the Church of impiety, if by a pure and holy consent
 “ among themselves, they had that custome that every one
 “ should use a white Vestment even at the Lords Supper, as
 “ those who were newly baptized did of old? Some reckon
 “ among those things which are left to the free Ordination
 “ of the Church, likewise the administration of the *Lords Sup-*
 “ *per* only once a year, or three or four times, or oftner, and to
 “ be present at the Sacrament, and not to receive. But it’s
 “ clear, that both these are Papistical; for it is manifest,
 “ that the Apostles and Apostolick Churches by the institu-
 “ tion of the Lord, upon every Lords day, and as often as
 “ they had frequent meetings of the Brethren, did cele-
 “ brate the Lords Supper, and that all who were present
 “ did receive, &c. Those two things therefore, to celebrate
 “ the Lords Supper so seldom, and so few to communicate,
 “ I judge Papistical in themselves; for they are repugnant to
 “ the word of God. But those circumstances of place, time,
 “ of the gesture of the body, pertaining to the celebration
 “ or receiving of the holy Supper, of the admitting women
 “ to the Communion of the Lords Supper, of the form of
 “ Prayers and Hymns to God, as likewise of habits and o-
 “ ther things pertaining to external comeliness, I doubt not
 “ but that the Lord hath left a free power to his Church of
 “ appointing and ordering those things, which every Church
 “ should judge chiefly to conduce amongst their own people
 “ to the upholding and encreasing of reverence towards all
 “ the holy things of God. If therefore some Churches out
this

“ this liberty of Christ, and to this end of edifying Christs
“ people, will have their Ministers use some particular Vest-
“ ments, all superstition being removed, all levity, and all
“ dissention among the Brethren, that is, all abuse: truly I
“ see not who can for this matter justly condemn such Churches
“ of any sin, much less of communion with Antichrist. For, if any one should maintain that this liberty
“ ought not to be permitted to any Church of Christ, truly
“ he must acknowledge one of these; Either that no power
“ is given to the Church to order any thing concerning the
“ Supper of the Lord, that is not expressly commanded of Christ;
“ by which means all Churches shall be condemned of impious
“ boldness. For, all of them observe both time, and place, and
“ gesture of body in the celebration of the holy Supper, (as
“ seems best to them) and admit Women to the Communion:
“ of all which things they have not only no command of the
“ Lord, but likewise a contrary example. For, he did celebrate
“ his Supper in the evening, not in the morning; in a private
“ house, not in a publick; sitting with his Disciples, and
“ having taken the Paschal Supper, not standing; and exhibiting
“ this only Communion of himselfe: and, lastly, without
“ any Women being present, who notwithstanding were
“ amongst the most holy of his Disciples. Or, that it is not
“ possible that there be such Churches which the Lord hath
“ so farre delivered from all superstition, and abuse of his
“ good creatures, as that to no men who are pure through true
“ Faith in his name, all the creatures of God should be good,
“ and pure even in the use of signification; the which, who-
“ soever doth affirm, that man truly even in that, denies
“ that Christ the Lord is to all men that which he hath promi-
“ sed to be unto all, to wit, the deliverer from all uncleanness.
“ Or that the wicked by their abusing of things can so defile
“ the creatures of God which are good of themselves, that they
“ can serve no pious man to a pious use; which is apparently
“ contrary to the testimony of the Holy Ghost, *Rom. 14.*
“ *1 Cor. 8. & 9. 1 Tim. 4.* Or truly that it is not lawful for
“ Christians to make use of all things, both to admonish us
“ of their and our Creator, and of his benefits towards us,
“ and

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and our duties towards him; which is repugnant to that which the Holy Ghost teacheth in divers places, where he speaks of acknowledging and worshipping of God in all his works, and doing all things in the name of our Lord Jesus Christ, to the glory of the Father. All these things which are absurd to pious minds, ought to be thun'd; nor is that
 “ evil to be feared which usually is objected: If so great a
 “ libertie be granted to Churches, that they may use all
 “ things whatsoever, even to pious significations and admo-
 “ nitions: there will be some who may bring into our pub-
 “ lick worship of God, all the Rites of *Aaron* or the *Roman*
 “ Antichrist, or the Heathen: for the Churches which I have
 “ described, & to whom I think that libertie of which I treat
 “ cannot be denied; will so moderate any thing of Rites or
 “ Vestments which they shall take for their use, that they
 “ may serve to set forth, not obscure the Gospel of Christ;
 “ as is observed among all true Christians, in all such exter-
 “ nal Rites as are not expressly commanded of the Lord. The
 “ chiefest end of Rites is the commending and adorning
 “ of the Ministry of the Gospel, by which all superstition
 “ and abuses of every thing are driven away. Whether we
 “ will or not, we must confess, that differences of Vest-
 “ ments in those who bare Civil Offices among well-ordered
 “ men, do beget singular reverence towards the Magistrates.
 “ What should now let, but the same may be in the Mini-
 “ stry of Religion? 'Tis true, every pious motion of the
 “ mind does necessarily come from the holy Spirit, and it
 “ must needs be upheld by the Word of God: but yet no-
 “ thing of the Creatures amongst pious men is repugnant to
 “ this Spirit, and this Word of God; and so much the less
 “ if the thing by publick Institution be designed to some
 “ pious signification and admonition: for God hath fram'd
 “ all his works, and doth preserve this manifold use of them
 “ for the good of the godly, and he affords them that bles-
 “ sing to make use of them for his glory. Let us consider
 “ what the Holy Ghost teacheth concerning the signification
 “ of the Womans Vaile, and of the uncovering of mans
 “ head, 1 *Cor.* 10. For why did he expressly make mention

“ of the bright garments of the Angels? for he doth nothing rashly, and by all things he procures the salvation of his own, which consists in the Faith of the Gospel.

§ 8. *Peter Martyr* may have his turn to speak next after *Bucer*, they having been in *England* both at the same time. And *Martyr* had such a value of *Bucer*, and deferred so much to his judgement, that he may be thought with good reason, to be of the same mind with him in all things concerning the Church of *England*. Of this I say of him take for a proof what he writes to Bishop *Hooper* about the use of the *Surplice*, and other Vestments of Church-men. It is known that good and pious man, who suffered death for the testimony of Christs Truth, together with many other godly Bishops of the Church of *England*, had a strange weaknes about those things, of which he could not be cured by any of his friends, who all unanimously blamed him for his being contentious in a thing which they judged of its nature altogether indifferent. He writ to *Bucer* upon this matter, who returned him the answer we now have seen. He writ likewise to *Calvin*, who also endeavoured to perswade him not to be so hot and obstinate upon that matter. And having made a Treatise thereupon, he sent it to *Peter Martyr* to peruse it, and to have his judgement of the same. The good Bishop thought it a sin, such was his weaknes, to use the *Corner Cap*, the *Surplice*, or any other Vestment or thing that had been abused by Superstitious men. *Martyr* after his complements, telleth him he is of another mind, holding the use of such things, *omnino adindifferens*, altogether indifferent; and that if it had been his judgement, he would not have communicated with the Church of *England*, wherein such Vestments are used. *Certè si persuasum id haberem, numquam cum Ecclesia hic in Anglia communicassem, in qua discrimen hujusmodi adhuc est conservatum.* But his reasons by which he confutes Doctor *Hoopers* Paper deserve to be transcribed here at length. Let us suppose therefore, that he speaks upon this matter in the *Council*, in answer to the Objections of one of our Brethren of tender Conscience, who scruples to wear a *Surplice* for fear of Judaisme or Popery. *Si pergamus hæc*

Peter Martyr.

V. de Epist. universis Eccles. Lucensis Fide lib. apud Martyrem.

Vide Calv. Ep. l. p. 131. Bullingero.

Perus Martyr in Epist. ad R. V. J. Hooperum Episcopum Gloucestr.

Ibid.
in-

indifferentia quasi pernicioſa & impia diſſuadere, per multas Eccleſias non ab Evangelio alienas damnamus, & innumeras qua antiquitus vel laudatiſſima celebrantur, nimis acerbè taxamus. Non me latet Eccleſiarum authoritatem ſive præſentium ſive præteritarum non eo debere valere, ut illis Verbi Dei veritas prematur; nam ea & ſi fractus orbis illabatur, inconcuſſa & immota permanere debet. Sed propter ad id idem id minime faciendum eſſe contendo, vel ut dāentur, vel ut de iis minus honeſtè loquamur. Et quia te animadverto arbitrarī, hac nequaquā eſſe indifferentia, jam rationes quibus hoc tibi perſuades forè utile fuerit expendere. Ideo eas ut compendio agam, quemadmodum tu facis, ad duo capita præcipuè redigam. Primum dicis Aaronis Sacerdotium non eſſe revocandum, ad quod iſta discrimina veſtium pertinere videntur. Nam cum habeamus Chriſtum Sacerdotem, Ceremonia Aaronis abrogata ſunt, neque ſalva pietate ruruſus accerſiri debent. Alterum fundamentum eſt tuarum rationum; Hac Antichriſti eſſe inventa, cumque non tantum à Papa, ſed ab omnibus ejus commentis nos alienos eſſe oporteat, ejus etiam differentias & ornatus miniſtrorum abjiciendos. Cum hi ſint duo tui præcipui arietes, primo loco de illis videbimus: Deinde quoque addendum erit ſiquid aliud præter hac memoria ſuggeret pro tua opinione confirmanda, eſſe abs te allata. In lege ſeu Aaronico Sacerdotio, fuerunt Sacramenta quibus Deo placuit obſignare promiſſiones Chriſti venturi, qua omnia novi fuiſſe abrogata, & Chriſtum jam datum, non dandum credendum eſſe, cumque alia promiſſionum divinarum οφειλάς ab ipſo Domino ſub Evangelio tradite ſint, panis inquam, vinum & aqua, nos antiquas notas minime debemus repetere. Fuerunt nihilominus ibi aliqua actiones ita comparata, ut Sacramenta propriè dici non poſſint, faciebant enim ad decorum, ad ordinem & aliquam commoditatem, qua ut lamini nature congrua & ad noſtram aliquam utilitatem conducentia ego & revocari & retineri poſſe judico. Quis non videt Apoſtolos pro pace & convictu credentium faciliori mandaſſe gentibus, ut à ſanguine & præfocato abſtinerent? Erant hæc circa controverſiam Aaronica, ſi generaliter omnia qua in lege fuerunt, complecti volueris. Decimas quoque hodie in infinitis locis inſtitutas eſſe ad alendos Miniſtros Eccleſie, nemo noſtrum ignorat. Pſalmos & Hymnos cani in ſacris cæteribus non facile monſtrabis ex literis novi Teſtamenti, quod in vetere fuiſſe factum manifeſtiſſimè conſtat. Mito

quod

quod *Ambrosius* dum interpretatur *Epistolam ad Corinthios* priorum capite decimo quarto, aperitissime dicit morem à *Paulo* ibi traditum prophetandi, a *Synagogis* desumptum, in nostras *Ecclesias*, fuisse transfusum. Ad hac si diligentius inspicerem atque considerarem, quod tempus minime patitur, non pauca possem invenire, quæ nostra *Ecclesia* ex *Mosaicis* decretis mutuata sit, idque jam inde à primis usque temporibus. Utque hoc non omittam, dies habemus festos in memoriam *Dominica Resurrectionis*, *Nativitatis*, *Pentecostes* & *Mortis Christi*; num omnia ista erunt abolenda, quia sunt vestigia legis antiqua? Ex his omnibus jam arbitror te videre non ita omnia *Sacerdotii Aaronici* sic esse abolita, ut nihil eorum vel retineri vel usurpari possit. Neque mihi statim dixeris, aperietur jam fenestra omnibus abusibus, aqua lustrali, suffitui, atque aliis infinitis id genus, quia respondebunt adversarii, modum in his quæ revocant & retinent, esse constituendum, ut non oneretur cæcus fidelium hoc rerum genere, neque ibi cultus aut vis religionis collocetur, ut in aqua lustrali & suffitui factum vidimus. Denique *Christiana libertas* cavendum ne periclitetur, ut & si qua restituta fuerint, non ita reponantur, quasi necessaria sint ad salutem consequendam. Sed ita oportet quæ sunt hujusmodi tolerare, ut quando visa fuerint, minus utilia seponantur, ut jam sum testatus mihi videri de hoc vestitium discrimine hodie agendum. Illud enim revera sepositum voluissim, verum quando non successit, quoad meliora dentur, ferre statui. Utinam *Ecclesia* quæ sunt in *Germania*, hoc uno dispendio suam pristinam libertatem redimere possent, licet omnibus modis optem ut nihil superfluum illis obrudatur. Sed jam aliud argumentum expendamus, quo videbatur non licere harum vestitium usum, quod à *Papa* tyrannide fuerint inventa. Hic ego non video quomodo firmiter statuatur, nihil nos usurpare posse quod in *Papatu* se consuetum fieri. Cavendum profecto est, ne *Christi Ecclesiam* nimia servitute premamus, ut nihil usurpare valeat, quod *Papa* fuerit. Certè majores nostri receperunt *Idolorum Tempia*, & converterunt in sacras domos, in quibus *Christus* coleretur, atque reditus consecratos *Diis gentium*, ludis theatri, & virginibus vestalibus, tulerunt ad alendos *Ministros Ecclesie*, cum hac prius non modo *Antichristo*, sed *Diabolo* inservierint. Quin & carmina *Poëtarum* quæ dicata fuerant *Musis* atque diversis *Diis*, vel fabulis agendis, in *Theatro* ad *Deos* placandos, quando commoda &

pulchra veraque fuerint, Ecclesiastici Scriptores usurpant, atque exemplo id Apostoli qui Menaidrum, Aratum, Epimenidem, citare non est dedignatus. Atque id in ipsa divina Scriptura, quam tradebat, & ea verba, quæ alioquin prophana erant, divino cultui adaptavit. Nisi fortasse dicere velis minus ad cultum Dei facere verba illius descripta in sacris literis, quam verba visibilia quæ in sacramentis versantur. Quis præterea non intelligit, vinum consecratum fuisse Baccho, panem Cereri, aquam Neptuno, oleam Minerva, literas Mercurio, cantum Musis & Apollini, & alia per multa hujus generis invenire poteris apud Tertullianum De Corona militis, ubi versatur ferè in hoc eodem argumento, quibus tamen omnibus nos uti liberè non veremur, tam in sacris quam in prophanis usibus, tametsi vel demonibus vel idolis dedicata fuerint? Neque statim concedo has indumentorum diversitates à Papa suum ortum habuisse, quandoquidem legimus in historia Ecclesiastica Johanne Apostolum Ephesi gestasse Petalum seu laminam Pontificalem. Et de Cypriano Martyre testatur Pontius Diaconus, quod cum esset mox capite plectendus, Birrum dederit carnificibus, Dalmaticam vestem Diaconis, & steterit in lineis: Præterea vestis candidæ Ministrorum Ecclesiæ Chrysostomus facit mentionem. Atque Christianus cum ad Christum accessissent, veteres testantur mutasse vestem & pro toga induisse pallium. De quo cum irriderentur ab Ethnicis Tertullianus libellum eruditissimum scripsit De Pallio. Neque te latere puto illis qui baptismo initiabantur traditam albam vestem. Apparet itaque priusquam esset Papa Tyrannis discrimina nonnulla vestium fuisse in Ecclesia. Verum esto, fac ista esse à Papa inventa, non mihi persuadeo Papatus impietatem esse tantam, ut quicquid attingit omnino reddat contaminatum. & pollutum, quo bonis & piis usui sancto non possit concedi. Jam existimo te intelligere quid ego vel de Mosaicis ritibus vel de Papistis sentiam, aut revocandis aut revivendis. Quare his ita breviter annotatis de duobus præcipuis capitibus tuarum rationum, nunc ad id venio, quod ipse quoque fateris, omnia humana inventa non illic damnanda esse, alioquin humanum inventum est, ut manè potius quam à prandio communicemus. Et humanum inventum fuit, ut pretia rerum venditarum in primitiis Ecclesiæ ponerentur ad pedes Apostolorum. Fatebor una tecum vestes illas humanum inventum esse, & per sese non edificare, sed à nonnullis putabitur condu-

cere ut ad tempus ferantur. Nam id fortassis efficiet ut evitentur ista contentiones quibus majores fructus ac uberiores commoditates periculum est ne impediuntur, ac ne ut fieri videmus statim ab Evangelio animi hominum avertantur. Mito quod illi qui hac defendunt, prætexere poterunt aliquam honestam justamque significationem à Scripturis non alienam. Ministri Ecclesie sunt Angeli & nuntii Dei ut Malachias testatur: Et Angeli semper ferè albis apparuerunt vestibus indui. Quomodo privabimus Ecclesiam hac libertate ut non possit suis actionibus & ritibus aliquid significare, modo id fiat ibi non statuendo cultum Dei modeste atque paucis, ut populus Christi Ceremoniis non oneretur & ne meliora impediuntur? Dicat, præstent se Angelos, non id significant. Audio. At idem potuisset Paulo responderi, quando statuebat ad Corinthios ut mulier esset operio capite, & vir aperto, rationem quippe significationis tantummodo urget, nam quispiam illi ex Ecclesia Corinthia respondere potuisset, præstet se vir caput mulieris & mulier subjectam viro se factis & vita demonstret, non id signis declarare contendat. At vidit Apostolus & hoc utiuter fieri, ut non tantum rectè vivamus, sed etiam verbis & signis de officio admoneamur. Quod si datur hinc infirmis occasio errandi, moneantur ut hac indifferentia credant, concionibus doceantur ut cultum Dei in hoc situm non judicent. An autem oculi astantium propter vestium discrimen avertantur à rebus seriùs cogitandis, non ab omnibus fortè judicabitur verum. Primum enim respondere poterunt adversarii id non eventurum si absque luxu & admodum simplices, atque in sacris hæctenus usitate, fuerint illa vestes, quas adhibebunt. Nam usus & utilitas admirationem auferunt. Quin & fortasse respondebunt verisimile esse, ut illa per moti admiratione qua seria sunt, magis attentè cogitent, ad quem finem sacramentorum symbola videntur esse reperia, ut vel ex ipso aspectu ac sensu ad cogitandum de divinis rapiamur. Neque illic tyrannidem induci arbutor, si quid in Ecclesia indifferens suscipiatur agendum, & à multis constanter servetur. Hodie sic administramus Eucharistiam tempore matutino, ut à prandio nolimus in sacro cœli synaxim habere, at quis dicit hoc esse tyrannicum, quod voluntate atque consensu pari omnes facimus? Mihi sanè, ut sapiens jam commemoravi, magis placeret, ut solum que Christus gessit & Apostolus tradidit, ageremus. Verum si aliqua indifferentia sunt adjecta, non hac de causa, nunc velim acriter con-

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tendere, præsertim cum videamus eos per quos Evangelii lux multum promotæ est, in Anglia, & adhuc magis promoveri potest, se nobis opponere. Agnosco quidem tecum omne quod non est ex fide, peccatum esse, verum ut in actionibus tranquillam conscientiam habemus, id potissimum facere videtur, quod in Apostolo scriptum est ad Titum: Omnia munda mundis, & ad Timoth. omnis creatura Dei bona est, non autem requiritur necessario, ut in sacris literis expressam mentionem exhibeamus singularum rerum quas usurpamus, id satis est in universum fide cognoscere, indifferentia non posse illos qui pura sinceraque agunt mente atque conscientia contaminare. “ If we go on to dis-
 “ swade these indifferent things as pernicious and impious,
 “ then shall we condemn very many Churches that are no
 “ enemies to the truth of the Gospel, and rebuke too shasp-
 “ ly an infinite number of those which anciently were reck-
 “ oned amongst the most famous. I am not ignorant that the
 “ authority of the Church of either present or passed times,
 “ is not to be of such force, as to endamage the truth of
 “ Gods word; For that truth is to remain stable and unmo-
 “ ved if the world it self should be overthrown. But I ear-
 “ nestly affirm that we must not condemn the Church, or speak
 “ of her unbecomingly meerly for indifferent things. And
 “ because I see you think that these things are in no wise in-
 “ different, it may be useful to weigh now the Reasons by
 “ which you are so perswaded. Wherefore to abridge, as
 “ you do, I will reduce them chiefly to two heads. First,
 “ you say that Aaron’s Priesthood is not to be called back,
 “ unto which this difference of Habits seems to belong. For
 “ having Christ for our Priest, Aaron’s Ceremonies are a-
 “ brogated, neither can they with good Conscience be re-
 “ called or revived. The other ground of your Reasons is,
 “ That they are invented by Antichrist, and since we ought
 “ not only to be alienated from the Pope, but also from all
 “ his devices, you would have us also to cast away the diffe-
 “ rences and ornaments of his Ministers. Since these be your
 “ two chiefest Batteries, let us first take them into considera-
 “ tion: then will I add the other things if my memorie can
 “ suggest me any, that have been said by you for the confir-
 mation

"mation of your opinion. There were in the Law or *Aaron's*
 "Priesthood, Sacraments, by which God was pleased to
 "confirm the promises of Christs coming, all which, I
 "know, are abrogated; and we must believe a Christ that
 "is come already, and not one who is to come. And since
 "we have other seals of Gods promises given us under the
 "Gospel by our Lord himself, I mean Bread, Wine and
 "Water, we ought not to call back the ancient tokens. There
 "were notwithstanding some actions in the old Law, of such
 "a nature, that they could not be called properly Sacra-
 "ments; for they were for Decency, for Order, and some
 "conveniencie, the which agreeing to the light of nature
 "and bringing us some advantage, I am of opinion that they
 "may be both restored and observed. Who seeth not that the
 "Apostles bid the *Gentiles*, for peace-sake, and the easier
 "living together of the faithful, that they should abstain
 "from blood and things strangled. These things, question-
 "less, were Jewish, if you will generally comprehend all
 "the things that were in the Law. None of us is ignorant
 "that at this day the Tithes also are appointed in innumera-
 "ble places, for the maintenance of the Ministers of the
 "Church. You cannot easily shew out of the New Testa-
 "ment the use of singing of Psalmes and Hymnes in the
 "Church, which clearly appears to have been done under
 "the Old Testament. Not to speak of what *Ambrosius*
 "plainly saies, interpreting the first Epistle to the *Corinthi-*
 "*ans*, at the fourteenth Chapter, that the custom of Pro-
 "phesying, whereof *Paul* speaketh there, was taken from
 "the Synagogue, and transferred to our Churches. More-
 "over, if I would look and consider with more diligence,
 "which my leasure does not give me leave to do, I could
 "find not a few things that our Church hath borrowed from
 "*Moses*, and that even from the very beginning. And not
 "to omit it, we have Holy daies in remembrance of Christs
 "Resurrection, Nativitie, Pentecost, and Christs death;
 "must we abolish them all, because they are marks of the
 "Old Law? From all these things I believe you now see
 "that all belonging to *Aarons* Priesthood are not so abo-
 lished.

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"lished, that nothing of it may be retained or commonly
 "used. Neither do I think it a sufficient answer for you to
 "say, that so the door will be open to all abuses. Holy
 "water, Incense, and a number infinite of that kind. For,
 "your adversaries will answer, that there a certain measure
 "of those things which they re-establish and keep, must be
 "fixed, so that the Church be not burdened with those kind
 "of things; neither must they be accounted of as being the
 "Worship of God, or the power of Religion; which we see
 "done of Holy Water and Incense. Lastly, we must take heed
 "lest Christian libertie be endangered, so that if some be
 "restored, it must not be upon the account of their being
 "necessary to salvation, But things of this kind must be
 "so tolerated, as that they be put aside when they appear to
 "be of less use, as I said even now, it seemed fit to me it
 "should be done at this time about the different Habits.
 "For I would have had them laid aside, but since it did not
 "succeed, I have resolved to bear with them until we may
 "have something better. Would to God the Churches of
 "*Germany* could redeem their former libertie with this one
 "damage, though I wish by any means nothing superfluous
 "may be obruded upon them. But let us now weigh the
 "other Argument, by which the use of these Vestments
 "seems not to be lawful, *viz. Because they have been invented*
 "*by the Popes tyranny.* I do not see here upon what ground it
 "can be laid, that we cannot do any of those things which use
 "to be done amongst the Papists. Truly we must take heed lest
 "we should keep the Church of Christ under too great a
 "slavery, so that she may use nothing that did belong to the
 "Pope. Certainly our Ancestors have received the Temples
 "of the Idols, and converted them into holy Churches,
 "therein to have Christ worshipped; and took the Reve-
 "nue consecrated to the Gods of the Gentiles, Stage-playes,
 "and the Vestal Nuns, for the maintenance of the Ministers
 "of the Church, whereas these things did not belong only
 "to Antichrist, but to the Devil himself. And also Verses
 "of Poets which were dedicated to the *Muses* and divers of
 "the Gods; or used at Playes upon the Stage to appease the
 Gods

“ Gods, the Ecclesiastical Writers have made use of when they
 “ were fit and true, and to the purpose ; and that after the ex-
 “ ample of the Apostle, who did not scorn to cite *Menander*,
 “ *Aratus*, and *Epimenides*. And that in holy Scripture it self,
 “ which he delivered, and hath fitted those words, which
 “ otherwaies were prophane, to the worship of God. Ex-
 “ cept, it may be, you would say, that those his words set
 “ out in holy Scripture do not so much belong to the worship
 “ of God, as the visible words which pertain to the Sacra-
 “ ments. Moreover, who knows not that Wine was conse-
 “ crated to *Bacchus*, Bread to *Ceres*, Water to *Nepitune*, the
 “ Olive-tree to *Minerva*, Learning to *Mercury*, Singing to
 “ the *Muses* and *Apollo*, and many other of the same kinde
 “ may you find in *Tertullian De Corona militis*, wherein he
 “ handles almost the same Argument ; which notwithstanding
 “ we fear not to employ freely as well in sacred as pro-
 “ phane uses, though they have been dedicated either to
 “ Devils or Idols ? Neither do I so easily grant that this di-
 “ versitie of Vestments have had their beginning from the
 “ Pope, since we read in the Ecclesiastical History, that
 “ *John* the Apostle wore a thin Plate or Bishops Mitre. And
 “ *Pontius Diaconus* witnesseth of *Cyprian* the Martyr, that be-
 “ ing to be put to death, he gave his upper thick coat to the
 “ Executioner, his Priests habit called *Dalmatica*, which was
 “ a kind of white garment, to the *Deacons*, and remained in
 “ his under linnen cloaths. Besides, *Chrysofome* makes men-
 “ tion of the white Garment of the Ministers of the Church.
 “ And the Ancients witness, that after Christians had made
 “ profession of Christ ; they did change their Garments, and
 “ instead of a Gown took a Cloak. For which Christians be-
 “ ing laught at by the Pagans, *Tertullian* did write a most
 “ learned Book *De Pallio*. And I believe you know how
 “ they gave a white Garment to them that were initiated by
 “ Baptisme. It appears then, that there was some diffe-
 “ rence of Vestments in the Church before the Popes tyran-
 “ ny. But be it so, suppose them to have been invented by
 “ the Pope, I cannot perswade my self the impiety of Po-
 “ pery to be such, as that it should defile and pollute every
 thing

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“ thing it comes near to ; so that it cannot be turned to a
 “ good use by good and pious men. I believe you now un-
 “ derstand my meaning concerning either Jewish or Papisti-
 “ cal Ceremonies, whether to be established or continued.
 “ Wherefore having observed briefly in this manner what was
 “ to be answered to the two chiefest heads of your Reasons,
 “ I come now to that which your self confess, that all hu-
 “ mane inventions are not to be condemned ; For, it is an
 “ humane invention to receive the *holy Communion* in the mor-
 “ ning rather then after dinner. And it was an humane in-
 “ vention that the price of things sold in the Primitive
 “ Church, should be laid at the Apostles feet. I will ac-
 “ knowledge with you those Vestments to be an invention
 “ of men, and that in themselves they do not edifie. But
 “ some will think fit, that they be tolerated for a time ; For,
 “ they may be the cause to avoid those contentions by which
 “ greater and more considerable Conveniences could be hin-
 “ dred , and so hinder mens minds from being suddenly
 “ averse from the Gospel as we see it every day. I omit
 “ that those who defend them may pretend some good and
 “ reasonable signification, not unknown to Scripture. The
 “ Ministers of the Church are Gods Angels and Messengers,
 “ witness *Malachy* ; and Angels have almost alwayes ap-
 “ peared in white Garments. How can we deprive the
 “ Church of that freedom, that it should not be lawful for
 “ her to signifie something by her Actions and Rites, pro-
 “ vided she does not make the Worship of God to consist in
 “ such things that she uses moderation, and have but few ; that
 “ Christs people be not burthened with Ceremonies, and bet-
 “ ter things hindred ? If you say that Ministers should be
 “ Angels, and not represent them : I hear it. But the same
 “ might have been answered to *Paul*, when he prescribed to
 “ the *Corinthians*, that the Woman should be covered, and the
 “ man uncovered, for he doth urge nothing besides the
 “ signification. For, some of the Church of *Corinth* might
 “ have answered him, Let the Man behave himself as the
 “ head of the Woman, and the Woman shew her self subject
 “ to man by their deeds and life, and let them not endeavour

“to declare it by signs. But the Apostle saw it was useful
 “not only to live uprightly, but also that we should be put
 “in mind of our duty by words and signs. If from hence
 “occasion of erring is given to the weak, they must be ad-
 “monished to believe these things indifferent, they must be
 “taught in Sermons not to put Gods worship in them.
 “Whether the eyes of the beholders will be averted by the
 “difference of Vestments, from serious things, is a thing
 “which perhaps all will not think true; For, first, your ad-
 “versaries may answer that it will not happen if the Vest-
 “ments they use be without superfluity, and very plain, and
 “such as hitherto have been used in the time of Divine Ser-
 “vice: for custom and usefulness take away admiration.
 “But it may be they will answer also, that it is likely that
 “they being affected with that admiration, they will have
 “a greater attention to things that are serious, to which end
 “the outward signs in the *Sacraments* seem to have been de-
 “vised, that by the very sight and feeling of them we
 “might be led to the meditation of heavenly things. Nei-
 “ther do I think when any thing which of it selfe is indiffe-
 “rent, is taken in to be used in the Church, and is constant-
 “ly observed by many, that by the same means a tyranny is
 “brought into the Church. We now so administer the Lords
 “Supper in the morning, that we would not have a Com-
 “munion in the Church in the afternoon. But who will say,
 “that that thing is tyrannical which we all do alike with
 “one consent? As for me, as I have often said already, I
 “would like it better that we should do nothing but what
 “Christ hath done and commanded the Apostles. But if
 “any things indifferent have been added, I would not now
 “too hotly dispute thereupon, specially since we see them,
 “by whose means the light of the Gospel hath been much,
 “and may yet be more promoted in *England*, to be our op-
 “posites. I do acknowledge with you that whatsoever is not
 “of Faith is Sin; but that which is written by the Apostle
 “to *Titus*, *All things are clean to them that are clean*, is that
 “which makes chiefly for the quieting of our consciences
 “in those things we do: and so that to *Timothy*, *Every crea-*

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“*ture of God is good.* For it is not required of necessity that
 “every one of those things we do, be expressly mentioned in
 “holy Scripture; It is enough to know by Faith generally,
 “that things indifferent cannot defile those that are sincerely
 “minded and have a good conscience.

59. Thus *Martyr* in general about the outward Circumstances of the publick worship of God; where though he was not for the use of the *Surplice* nor of the *square Cap*, perhaps because he found it too Mathematical (for I cannot conceive that he could have any other reason for disproving the use thereof) yet he is so ingenuous as to maintain both the authority of the Church to prescribe and impose even those very things, and the lawful use of them for all those that have a good conscience. In another place he acknow-

Petrus Martyr.
loc. Com. Clas.
 3. Cap. 5. Sect.
 2. i.

*leged the same thing. Ecclesiam facultatem habere condendi
 leges non inficior, quando quidem sumus homines, & opus est ut
 in operibus etiam qua ad cultum Dei pertinent, habeatur iustitia,
 propter quam alia decreta in Ecclesia statui posse concedimus. Sed con-
 ditiones quadam omnino retinende sunt, cum primis ut instituta ejus-
 modi, cum verbo Dei minimè pugnent. Deinde providendum, ne cul-
 tus Dei, justificatio & remissio peccatorum in his collocetur. Adhuc
 non debent esse hac multa, ne premant & obruant Ecclesiam: neq; ita
 sunt statuenda, quasi necessaria sint, & mutari nullo modo possint, cum
 visum fuerit expedire saluti credentium. Neq; ita ferenda sunt, ut si-
 quis ea dempto scandalo et contemptu non servaverit, lethaliter peccet.*

“I do not deny, saith he, but that the Church hath power to
 “make Laws, since we are men, and that it is requisite that
 “in those very works which pertain to the worship of God,
 “there be a good order, for the preservation of which we
 “grant that other Decrees may be made in the Church.
 “But therein some conditions ought by all means to be ob-
 “served; First of all, and chiefly, that such Ordinances be
 “not contrary to the word of God. Next, care must be
 “taken, that the service of God, justification, and remissi-
 “on of Sins be not made to consist in those things. More-
 “over, there must not be a great number of them, lest they
 “oppress and overwhelm the Church: neither ought they
 “to be established as being necessary, so that they may not

“be changed by any means, when it shall seem expedient so
 “to do for the salvation of Believers. Neither ought they
 “so to be enacted, as that those be accounted guilty of dead-
 “ly sins, who should omit to observe those Laws, so it be
 “without scandal or contempt. And where Laws are made
 “with these qualifications by the Church, he will have all
 “Christians to receive, and reverently to obey the same;
 “adding that they cannot be contemned or neglected with-
 “out a grievous sin. *His inquam conditionibus, leges ab Ec-
 clesia constitutas, Christiani excipiant, iis pareant & reverenter
 obsequantur. Leges hac ratione constituta, non sine gravi delicto
 spernant contemni possunt.* About the use of the Cross for meer
 signification, he hath this; *Citra superstitionem Signum Crucis
 a principibus in coronis gestatur, quoniam eo signo tantummodo pro-
 fitemur ac testantur, se christianam religionem colere ac tueri. Porro
 si licet, insignia propria familiae gestare, licet etiam signo crucis,
 Christianam religionem profiteri.* “The Sign of the Cross is
 “worn by Princes upon their Crowns without superstition;
 “because they only profess and declare by that sign, that
 “they reverence and maintain the Christian Religion. Now
 “if it be lawful for every one to bear the coat of Arms of his
 “own house, it is lawful also to profess our selves to be
 “Christians by the sign of the Cross. Which words how
 applicable they are to the use of the Sign of the Cross in
 Baptisme, after the manner it is used in the Church of Eng-
 land, every one may see. About the receiving of the Lords
 Supper kneeling, thus; *Multi pie genua flectunt & adorant, illis
 verbis Evangelii auditis, & verbum caro factum est: nec tamen ip-
 sa verba dicenda sunt adorari, verum significata. Quod idem hic,
 (cum percipimus Eucharistiam) fieri quid prohibet, modo non
 adorentur symbola, sed quod per illa significatur?* “Many there
 “be who piously kneel and worship, when these words of
 “the Gospel are hear’d, *And the Word was made Flesh*, and
 “yet it must not be said that the words themselves are wor-
 “shipped, but that which is by them signified. Now
 “what hinders why the same may not be done here when we
 “receive the Lords Supper, so that the outward signs be not
 “adored, but only that which is by them signified? As for

*Petrus Martyr.
 loc. Com. clas.
 2. in exposit.
 Articul. fidei
 Sect. 43.
 Ibid. Class. 2.
 c. 5. sect. 20.*

*Petrus Martyr.
 loc. Com. Class.
 4. c. 10. sect. 50.*

his judgement touching the lawfulness of Episcopacy, he hath manifested it many wayes; First, by what I related heretofore of the submission of those of the Reformed Churches in the Diocese of Troyes, unto *Joannes Antonius Caracioli* the Bishop thereof, who had embraced the Protestant Religion, which action of theirs he approved and gave God praise for it. Secondly, by the titles he gave to the Bishops of the Church of England in his letters to them, calling them *Reverend Fathers in Christ, and Lords, by divine providence, Bishops* of such Sees as they were promoted to, and *his very good Lords*; which titles you shall never see him give to Mr. *Calvin* nor *Beza*, nor any other that was not a *Prelate*. Thirdly, by his submitting to them whilest he lived in this Church and Country. And, lastly, by the high commendation he gave to the *Apology for the Church of England*, written by Bishop *Jewel*, whom he calleth, *Right Honourable Prelate and Lord*; whereby he doth not onely approve the Episcopacy of the Church of England, but likewise all the Rites and Ceremonies thereof, which are maintained in the said *Apology*, as being pious, rational, agreeable to the Word of God and the practise of the Primitive Church, and proper for edification.

Hieronimus Zanchius.

60. If *Hieronimus Zanchius* has leave to speak next, as he was a very learned, wise and pious man, he will say many things very pertinent to our present business. And first about the lawfulness of a *Subordination* in the Ministry, by *Archbishops, Bishops, Priests, and Deacons*, according to the use of the primitive Church; *Novimus Deum nostrum Deum esse ordinis, non confusionis: Et Ecclesiam servari ordine, perdi autem aeternam.* Quam de causa multos etiam & diversos non solum olim in Israele, verum etiam post in Ecclesia, ex Judæis & Genibus collecta, *Ministorum ordines instituit: & eandem etiam ob causam liberos reliquit Ecclesiis, ut plures adderent vel non adderent, modo id ad edificationem fieret.* — *Fides autem mea, nititur cum primis & simpliciter verbo Dei: Deinde non nihil etiam communis totius veteris Catholicae Ecclesiae consensu, si ille cum sacris litteris non pugnet, credo enim quæ à patris Patribus, in nomine Domini congregatis, communi omnium consensu, citra ullam sacrarum*

Zanch. de Relig. Christi. Fides. c. 25. Aphor. 11.

Zanch. in Observ. ad suam ipsius Confessionem, in cap. 25. ad Aphor. 10. & 11.

litterarum

lucrarum contradictionem, definita & recepta fuerunt: ea etiam (quamquam haud ejusdem cum sacris literis auctoritatis) à Spiritu Sancto esse. Hinc fit ut quæ sunt hujusmodi; Ea ego improbare, nec velim, nec audeam bona conscientia. Quid autem certius ex Historiis, ex Conciliis, & ex omnium Patrum Scriptis, quam illos Ministrorum ordines, de quibus diximus, communi totius Reipublicæ Christianæ consensu, in Ecclesia constitutos receptosque fuisse?

Quis autem ego sim, qui quod tota Ecclesia approbavit, improbem?

“ We know that our God is a God of Order, not of Confusion: and that the Church is preserved by good order, but lost through disorder. For which cause he hath instituted many, and those different Orders of Ministers, not onely of old in *Israel*, but afterwards likewise in the Church which he hath gathered both of *Jews* and *Gentiles*; and for the same reason he hath left free to the Church to add or not to add more, so that it be for edification. — Now this belief of mine hath for its ground chiefly and simply the word of God. Next, it is also in some degree built upon the common consent of the whole ancient Catholick Church, if it be not contrary to the holy Scripture. For, I believe that such things as have been decreed and received by the holy Fathers assembled in the name of the Lord, with a general consent of all, without any contradiction of holy Writ; I say, I believe that such things, (although they be not of the same authority with holy-Scripture) are also of the holy Ghost. Hence it is that I neither can nor dare disapprove with a good conscience, things of that nature. Now what is more certain out of Histories, Councils, and all the Writings of the Fathers, than those Orders of Ministers of which we have said, that they were established and received in the Church by the common consent of the whole Christian Commonwealth? And who am I that should disapprove what the whole Church hath approved? And because men that have modesty and judgement do not say over again (specially in a Council) what hath been said by others before them, he refers himself for proof and confirmation of this his judgment about *Subordination* of Ministers in the Church, to what hath been

Hujus rei confirmandæ causa placuit hic inferere, quæ de iis rebus scripta reliquit, *Martin. Bucer. p. m. vir, singulari & pietate & eruditione Clariss. In Ep. ad Eph.* Item de Disciplina clericali. *Zanch. in observ. in suam ipsius Confes. in cap. 25. ad Aphor. 30. & 11.*

Hactenus *Bucerus*, non solum fideliter recitans, verum etiam laudans veteris Ecclesiæ, in variis Ecclesiasticarum functionum ordinibus constituendis, de quibus nos supra diximus, consuetudinem. *Zanch. ibid.*

* *Zanch. ibid. p. 583.*

been already truly and faithfully spoken on the same Subject, by *Martin Bucer*, being fully of the same judgement with that famous man as well for Learning as for Piety, as he calleth him. Onely he will add this, * *Esse Ecclesias Evangelium amplexas, que suos & re & nomine Episcopos atque Archiepiscopos retinuerant. Atque in Ecclesiis etiam (aliorum) Protestantium non deesse re ipsa Episcopos & Archiepiscopos; quos mutatis bonis Græcis nominibus, in malè Latina, vocant Superintendentes, & Generales Superintendentes.* " That " there are some Reformed Churches which " have kept their Bishops and Arch-Bishops " both name and thing. And that other Protestant Churches there do not want Bishops and Arch-Bishops, as to the true function of the Office it self, whom they call *Superintendents* and *Superintendens-General*, changing good Greek names into bad Latine. As for his judgement of the Episcopacy and Bishops of the Church of *England* in particular as they are by Law established, he will refer himself to his Dedicatory Epistle to Doctor *Grindal* Arch-Bishop of *York*, to whom he presents his Book, *De uno vero Deo, &c.* where he gives his Grace the title of *Arch-Bishop* and *Primate of England*, often calling him *Reverendissimum Antistitem & Præsulem, Most Reverend Pralate*; saying, that he is *most Illustrious by his Dignity in the Church of God, Dignitate in Ecclesia Dei illustrissimum; having the care and Government of many Churches committed to him; Cui Ecclesiarum multarum cura, ac gubernatio commissa est.* And rendring the reasons why he dedicates his Book to his Grace, he tells him that it is chiefly for his Piety, Learning and great Worth, whereof his preferments in the Church are most manifest arguments. *Neque enim ita temerè post Ecclesiarum in isto Regno reformationem, ut alias nunc eliguntur Episcopi, sed ad canonem Apostolicum, prius examinantur, si quis sit ἀνεπίληπτος, μίας γυναικὸς ἀνήρ, ἠράλιος, σώφρων, κόσμιος, φιλόθεος, διακλιτικός, & quæ apud Apostolum sequuntur.* Oportuit ergo te etiam ante-

quam ad Episcopale munus vocareris, ab his virtutibus, quas exigit Apostolus, haud prorsus fuisse vacuum: multo vero ornatiorem te fuisse necesse est, quum ex Episcopo Archiepiscopus creatus es, & Angliæ Primas. Nisi enim in priore illo officio te verum præstitisses Episcopum; quis nesciat ad illum alterum, longè gravius & amplius te minime exehendum fuisse? Istud ergo totum illustri argumento omnibus esse debet: talem esse virum, cui consecrari non debeant de Religione libri, nisi qui Christo digni sint. Ita solum tuum nomen, non nisi magnam libris hîcæ meis conciliare auctoritatem potest.

“That is to say, because that in the Kingdom of England since Reformation, Bishops are not chosen so rashly, as they be now elswhere, but are first examined according to the Apostles prescript, if a man be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, and the rest as followeth in the Apostle; That therefore when he was called to the Office of a Bishop, it must be thought that he was not destitute of those vertues, which the Apostle requires in a Bishop, and withal, that he was esteemed much more adorned with the same vertues, when of a Bishop he was created an Arch-Bishop and Primate of England. For if he had not behaved himself like a true Bishop in that first Office, every one knows that he would never have been promoted to that other which is far weightier and greater. All which ought to be a manifest Argument, that he is such a person, as that no Books must be presented to his Grace, but only those that are worthy of Christ; And so his Graces very name may give much credit to his Books. I do not see what he could say more, to shew the good opinion he had of the Church of England and her Government by Bishops. And I cannot but observe, that whereas not long since some have endeavoured to abolish wholly the Office and Name of Bishops in the Church of England, under colour of doing a thing wished by the other Reformed Churches abroad, the most learned amongst them, such as Hieronymus Zanchius, thought that the very name of an English Arch-Bishop being prefixed to their Books, was able to beget a good opinion of them, and make them commendable to pious men.

Zanch. Tom. 4.
l. 1. c. 16. de
cultu Dei exter-
no. p. 4. 20.

61. But let us hear Learned *Zanchius* in other things, and he will speak very pertinently to most of the questions propounded to the Council. *Numquam Ecclesia Dei in terris caruit ceremoniis, neque carere potest; cum sine ceremoniis neq; fideles in unum convenire & coalescere possim, neq; Deo publicè servire. Itaq; à condito Orbe, etiam ante Mosen, Ecclesia sua semper habuit sacramenta, sacrificia, publicos conventus, publicas Preces, cantus sacros, sicut ex sacris literis constat. — Et etiamnum habet & usq; ad finem mundi habitura est suas ceremonias quibus externè & publicè coleret & colat Deum.* “The Church of God
“ on Earth was never without Ceremonies, and can never be
“ without the same; since that the Faithful cannot assemble
“ and joyn together, and publickly worship God without
“ Ceremonies. Wherefore the Church from the Creation of
“ the World, even before *Moses*, hath ever had her Sacra-
“ ments, Sacrifices, publick Assemblies, Common Prayer,
“ sacred Hymns, as appears out of Holy Writ. — And she
“ hath still and shall have to the Worlds end her Ceremonies,
“ wherewith she publickly celebrates and solemnizeth the
“ outward Worship of God, In another place where he
“ handleth fully the question about Traditions for Gods
“ Worship, after he hath divided them into *Humane* and *Eccle-*
“ *siaistical*, rejecting wholly those which he calleth *Humane*,
“ that is, such as are contrived by men, repugnant to the Word
“ of God; or such as are by them obtruded upon mens con-
“ sciences as essential parts of Gods Worship, and so of abso-
“ lute necessity; *Quoniam inperiti pleriq; dum humanis traditi-*
“ *onibus, impiè ligari hominum conscientias & frustra Deum coli*
“ *audiunt, eadem litura omnes leges Ecclesiasticas inducunt, quibus*
“ *Ecclesie ordo constituitur, ideo illorum quoq; errori occurrendum.*
“ Because unskilful men for the most part when they hear
“ that it is not without impiety that mens consciences are
“ bound up to humane Traditions, and that by them God
“ is worshipped in vain, do blot out at one dash all Ecclesi-
“ astical Laws which constitute the Order of the Church;
“ he adds this proposition, to encounter that error of theirs,
“ *Quod necessaria sint in Ecclesia Dei traditiones, præter legem Dei,*
“ *tum propter D. corum, tum propter Ordinem in Ecclesia servandū.*

Tom. 7. in Com.
p. 1. cap.
Doctrinæ Christi.
loc. 15. & 16.
Ibid. loc. 16.

Ibid. loc. 16.

That

“ That Traditions besides the Law of God, are necessary in
 “ the Church of God, as well for Decency as for preservati-
 “ on of Order in the Church. For proof whereof he bringeth
 “ many reasons, *Quia si in omni hominum societate necessaria est*
aliqua Politia, qua ad alendam communem pacem & retinendam
concordiam valeat: Et in omnibus rebus agendis aliquis ritus qui
ad publicam pertinet honestatem, atque aded humanitatem ipsam,
necessarius est. Ergo in Ecclesia, qua est Fidelium societas, & in
qua multa res aguntur, eaqui Divina & celestes, haec duo necessa-
ria sunt, nempe politia & ritus propter concordiam & honestatem
alendam & retinendam. Quia Ecclesia & sine concordia nulle
sunt prorsus: Et bene composita rerum omnium constitutione optime
sustinentur. Concordia autem & honestas sive ordo in Ecclesia ser-
vare non potest, nec decenter omnia & secundum ordinem fieri pos-
sunt, ut jubet Paulus, nisi addantur leges & traditiones sive obser-
vationes, quibus tamquam vinculis quibusdam ordo ipse & decorum
consistat. Quod ex eo patet, quod cum in hominum moribus tanta
infir diversitas, tanta in animis varietas, tanta in judiciis ingeniis-
que pugna; neque politia ulla satis, firma est nisi certis legibus con-
stitutis, nec sine stata quadam forma servari ritus quispiam potest.
 “ Because, saith he, that if in every society of men some Po-
 “ lity is necessary for the preserving of publick Peace, and
 “ maintaining of Concord; and if in all things that are done,
 “ some Rite also belonging to publick Decency and so to
 “ Humanity it self, is likewise necessary: It follows that
 “ these two things, Polity and Rites, are necessary in the
 “ Church, which is the Society of the Faithful, and in
 “ which there are many things done, and those Divine and
 “ heavenly, for the preserving and maintaining of Concord
 “ and Decency. For they are not Churches at all wherein
 “ there is no Concord; and all Churches are best preserved
 “ and upheld by a well ordered constitution of all things.
 “ Now Concord and Decency, or Order cannot be prefer-
 “ ved in the Church, nor *all things be done decently and in order,*
 “ as *Paul* biddeth, without the addition of some Laws and
 “ Traditions or Observations, whereof, as it were, by so
 “ many bonds, Order it self and Decency are constituted
 “ and made to stand. Which appears by this, that there be-

"ing such diversity in the manners of men, such variety of
 "minds, such contrariety of judgements and dispositions,
 "no Polity can stand firmly enough, unless it be constituted
 "by certain Laws; neither is it possible that any Rite be
 "observed without some certain *set form*. After all which
 he adds the Reasons why the ordering of such outward cir-
 cumstances is left to the Rulers of the Church in every age
 and Nation, *Quia in externa Disciplina & Ceremoniis Do-*
minus non voluit singulatim prescribere, quid sequi debeamus; idq;
quia istud pendere à temporum conditione prævideret, neque
unam seculis omnibus formam convenire; Quia idè nihil
expressum tradidit Deus circa has traditiones, quoniam nec
ad salutem necessaria hæc sunt, & pro moribus uniuscujusque
gentis ac seculi variè accommodari debent ad Ecclesiæ edificatio-
nem prout Ecclesiæ utilitas requiret. Ideo confugere hic oportet
ad regulas quas dedit generales, ut ad eas exigantur que-
cunque ad ordinem & decorum præcipi Ecclesiæ necessitas postulabit.
 "Because, saith he, God was not pleased to prescribe every
 "particular thing that we ought to follow, as to external
 "Discipline and Ceremonies; and that because he foresaw
 "that such things must depend on the various condition of
 "times, and that the same form would not agree with all
 "ages. Seeing therefore God hath not expressly prescribed
 "any thing concerning those Traditions, partly because
 "they are not things necessary unto Salvation, and partly
 "because they are to be diversly fitted and accommodated to
 "the guise of every Nation and Age, for the edification of
 "the Church, according as it shall be requisite for the Chur-
 "ches best advantage: we ought therefore to consult the
 "general rules which he hath given, that all things which
 "the exigencies of the Church shall require to be enjoyed, be
 "ordered agreeably to the same. Whence he concludes,
Quod convenit tam usitatas mutare traditiones & abrogare quam
novas instituire, that it is sometimes expedient, as well to
 change and abolish those that are accustomed, as to institute
 new ones. But giving withal the same caution which Cal-
 vin (whom he follows here almost word for word in every
 thing) did give before, *non temere, nec subinde, nec levibus de*
causis,

Ibid.

causis, adnovationem esse decurrendum; that no innovations be made either rashly, or often, or for light causes. All this concerning the things which may be imposed by the Church; and as for the obedience that must be yielded thereunto, briefly thus, *Jam verò Christiani populi officium est, quæ secundum hanc canonem fuerint instituta, libera quidem conscientia, nullaque superstitione; pia tamen & facili ad obsequendum prapensione, servare, non contemptim habere, non supina negligentia præterire; tantum abest ut per fastum & contumeliam violare aperitè debeat.*

Ibid.

“Now the duty of a Christian people is this, that they observe such things as are ordained according to the rule set down before (that is for order and decency, and not as being part of Gods worship, and so necessary to salvation) with a free conscience, and without any superstition; but yet with a godly disposition which easily complies and yields obedience; and not scornfully or negligently to omit the same; much less to violate them openly by pride or rebellious stubbornness. And because *Zanchius* supposes some things prescribed and imposed which will not be liked of every body, and which may have something of evil in them; he makes these two *Quæres*. First, supposing that those that are in the Ministry, would have such things taken away; *Quid si Magistratus, & Ecclesia probat quidem pastorum sententiam, sed propter politicas causas presentem Ecclesie statum nolint mutari: num Ministro deserenda erit statio sua, aut intempestivis clamoribus turbanda Ecclesia, vel cum Magistratu committenda?* “What if the Magistrate and the Church do approve the Pastors opinion, but yet are not willing to have the present state of the Church altered upon some politick account; must the Minister leave his place and trouble the Church by unseasonable clamouring, or make a dispute betwixt the Magistrate and the Church? *Nequaquam*, by no means, saith he, and why? *Quid ita? Quia hoc ad everfionem Ecclesie spectat non ad adificationem: & pugnat cum ea charitate, quam debet Christo, & Ecclesie & ex qua concionari & fungi suo Ministerio, &c.* “Because such doings would tend to the destruction, not edification of the Church; and are contrary to that charity which he owes to Christ and the

Zanch. Expli-
cat.c. 1. Epist.
ad Ephes. ad
v. 17.

“ Church, according to which charity he is to preach and
 “ exercise his Ministry. The other *Quare* is this, *Quid si &*
Pastores & Major pars Ecclesie velint tolli paleas, sed Magistratus nolit? “ What if the Pastors and the major part of the
 “ Church would have the chaff laid aside? *Neq; hic faciendū*
est schisma: sed post debitas admonitiones, & suas ad Deum pre-
ces, a quo animo ferenda est Magistratus vel ignorantia vel per-
tinacia, & rogandus est pro eo Dominus. “ Neither must you
 “ make a Schisme in this case; but after due admonitions
 “ to the Magistrate, and your Prayers to God, you must
 “ bear with the Magistrates ignorance or obstinacy, and
 “ pray for him.

Zanch. in 4.
 p. 200. p. 201.

62. But let us hear him about particulars. Of *Holy dayes*
 thus, *Quamquam Ecclesia Christi liberum est, quos velit, præ-*
ter Dominicum, dies sibi sanctificandis deligere: honestius tamen
est, laudabilius atque utilius, eos sanctificare, quos etiam vetus
atque Apostolica puriorq; Ecclesia sanctificare solita fuit. “ Al-
 “ though it be free for the Church of Christ, to chuse such
 “ other dayes as seems good to her besides the Lords day,
 “ to keep as Holy dayes: nevertheless it is better and more
 “ decent, more commendable and profitable, to keep those
 “ as Holy dayes, which the Apostolick and purer Church
 “ did use to keep as such. And after he hath reckoned all
 those Holy dayes which relate to the chiefest mysteries of our
 Redemption through Christ, *viz.* the *Nativity, Passion, Res-*
urrection, &c. He gives his Reasons why he judges it not
 onely lawful but commendable and profitable to have them
 still kept in the Christian Church. Those reasons are three,
 the first is taken from the chief ends of the institution of Fe-
 stivals among the Jews, to wit, *Ut beneficiorum Dei qua tali-*
bus temporibus acceperant, recordarentur, Deoq; pro illis gratias
agerent: Et in testimonium animi grati, largiora etiam dona af-
ferrent in usum Sacerdotum & pauperum. That they might re-
 “ member the benefits which they received at such times,
 “ and give God thanks for the same; giving more largely
 “ towards the maintenance of the Priests and Poor, in token
 “ of their thankful mind. For, saith he, *Si igitur propter com-*
memoratiōem istorum beneficiorum faciendam, instituta erant festi-
 apud

Ibid.

apud Iudeos: cur non etiam rectè Ecclesia Christi festa, qua commemoravimus, instituit? ut illis diebus solennis celebraretur memoria beneficiorum, qua à Christo accepimus, operumque illustrium, qua pro nobis præstitit, & de quibus certas habemus in Evangelistarum libris historias? Proinde in hujuscemodi etiam festis diebus, cum instituti sint, ut commemoratio fiat beneficiorum Christi, atque eorum que gessit vel passus nobis: deberent historie harum rerum recitari & explicari populo: Id quod semper solita fuit vetus Ecclesia facere.

Quare non possum eos probare Ministros, qui ita mordicus suos ordinarios textus persequuntur, ut si in die Paschatis occurrat locus de Passione, illi explicent, & qui sunt de Resurrectione negligunt omnes.

“ If Festivals were instituted among the Jewes for the commemoration of those benefits they had received: why hath not the Christian Church likewise rightly instituted the Holy dayes by us mentioned? to the intent that upon those dayes there might be a solemn celebration of the benefits we have received of Christ; and of those illustrious achievements which he hath performed for us; of which we have the true and certain Histories in the Evangelists? Wherefore upon these Holy dayes also, since they are instituted for commemoration of Christs benefits, and of such things as he hath done or suffered in our behalf; the History of those things should be read and expounded to the people, which thing the ancient Church was alwayes wont to do: wherefore I cannot approve of those Ministers, who go on so stily in their ordinary course, that if upon Easter day a Text concerning the Passion fall into their hands, they will expound it; and pass by all those which concern the Resurrection. His second Reason is, *Quia laudabile est sequi antiquitatem in rebus non per se malis; sed ad aphoris: antiquitas enim non sine causa ea egisse judicanda est, que erit, preferim in diebus festis constitutendis.* “ Because it is praise-worthy to follow Antiquity in things that are not evil of themselves, but indifferent; because Antiquity must not be thought to have done without good reason what it hath done, specially in ordaining Holy dayes. The third Reason is grounded upon the usefulness of Festivals, *Diei non potest, quam utile sit plebi, tales celebrare dies festos, in quibus historia*

historia de rebus à Christo gestis pro salute nostra recitantur & explicantur. Quot enim sunt, qui nihil unquam aut per se legunt, aut alios audiunt sacras literas explicantes, nisi cum ad templum accedunt? Accedit alia militas, quod infirmiores in fide non ita offenduntur à nobis, quam si omnino tales dies prorsus contemnimus, quasi non curemus, qua Christus pro nobis gessit. "It can-
 "not be expressed how useful it is for the common people,
 "to observe such Festivals in which the History of those
 "things which Christ hath done for us is read and expoun-
 "ded. For, how many are there, who never read them-
 "selves, or hear others expound the holy Scripture, but
 "when they go to Church? This also is profitable another
 "way, in that such as are weak in the Faith are no way so
 "much offended at us, as when we wholly condemn such
 "Holy dayes, as if we regarded not what Christ hath done
 "for us. All this touching those Festivals which relate to
 our Saviour Christ. As for those of the *Apostles* and *Martyrs*,
 after he hath said when they began to be, and how, and to
 what end they were observed; to wit, to propose their good
 examples for the imitation of the Faithful, and to praise
 God for their good life and constancy in bearing the Cross.
 He adds, *Hoc sanè modo neq; hæc Martyrum festa improbari*
possunt: neq; enim sanctificabantur sanctis ipsis illi dies, sed Deo,
quamquam in memoriam Martyrum. "That neither can these
 "Holy dayes observed in that manner, be disapproved;
 "because, though they were kept Holy in commemoration
 "of the Saints, yet they were not kept Holy to the Saints
 "themselves, but to God. Of the *Lenten Fast*, after he hath
 reported what was the original thereof, the reasons of its in-
 stitution, and the manner of the keeping of it, he writes
 thus, *Quadragesima est tempus quadraginta dierum, usq; ad sanctum*
Pascha, ex pia veteris Ecclesie ordinatione continuatum in quo fideles
diligentius quam ullo alio tempore, tum jejuniis, tum precibus, tum
auditione verbi, tum aliis piis exercitiis ad pœnitentiam excitantur,
edq; ad Cœnam Domini in Paschate dignius sumendam preparantur.
 "Lent is the space of forty dayes, continued according to
 "the pious custom of the ancient Church till the holy Feast
 "of *Easter*, in which the Faithful by fasting, prayers, hearing

Zanch. in
 quartum præcep-
 tum de Quadragesima.

“ of the Word, and other holy exercises, are more diligent-
 “ ly stirred up to penitence than in other times, and so pre-
 “ pared for the more worthy receiving of the Lords Supper
 “ at Easter. After which he adds, *Quadragesimam si sic defini-
 “ as quis eam queat merito improbare.* “ If Lent be thus defined,
 “ who can disapprove of it with any reason? He gives also
 his judgement about the habits of Ministers: *De re etiam
 vestiaria, magna hoc tempore exorta est controversia, debeat ne mi-
 nister, cum ad Sacramentorum administrationem accedit, uti solitis
 suis Vestimentis, an vero peculiaribus, puta linea veste, quam
 vocant superpelliceam vestem? Certè neque Christum, neque
 Apostolos legimus quippiam hac de re statuisse: imo neque
 vestem ipsos mutasse, cum vel baptizabant vel cœnam admi-
 nistrabant: sed neque vetuerunt, ne quispiam alia sumat: li-
 berum ignitur est per se uti vel non uti aliis vestibus. Certè
 vetusta fuit consuetudo in Ecclesia, ut Sacramenta administraturi
 veste linea induerentur. Unde Hieronym. contra Pelag. Lib. 1.
 ita scribit: Quæ sunt, rogo, inimicitia contra Deum, si E-
 piscopus, Presbyter, Diaconus, & reliquus ordo Ecclesiasticus
 in administratione sacrificiorum, candida veste processerint.
 — Et si verò res libera est, & inter adiaphora connumeratur: tamen
 propter significationem magis deceret vestis linea quam lanæ ministræ
 in Sacramentorum administratione: quod ea sit symbolum innocentiæ
 & sanctitatis. Unde & in Apocalypf. sanctis dantur stolæ albæ.*
 “ About the business of Vestments likewise there hath been
 “ at this time a great controversie, to know whether the Mi-
 “ nister when he Ministers the Sacraments, ought to wear
 “ his accustomed habit, or a peculiar one, to wit, of white
 “ Linnen, which they call a *Surplice*? It’s true we do not
 “ read that either Christ or the Apostles did ordain any thing
 “ about this matter: nor that they changed themselves their
 “ habits when they ministred Baptisme or the Lords Supper.
 “ But neither did they forbid that any should take other Vest-
 “ ments: wherefore it is a thing free and indifferent to use
 “ or not to use other Vestments. Surely it hath been an old
 “ custom in the Church, that those that were to minister the
 “ Sacraments, did put on a white Linnen habit. Whence
Hierom writes thus against *Pelagius*, Lib. 1. *I beseech you what*

Zanch. Tom. 4.
 de cultu exter-
 no. p. 486.

enmity is it against God, if the Bishop, Priest, Deacon and other Church-men, do go in white Vestments when they are to officiate? — Although it is a thing left to the Churches liberty, viz. for Ministers to wear peculiar Vestments when they officiate, and that it is reckoned amongst things indifferent; Nevertheless a white Linnen habit, would become better a Minister then his ordinary woollen cloaths, when he ministers Sacraments, because it is the badge of innocency and holiness. Whence it is that in the Revelation white Robes are given to the Saints. And a little lower where he resolves this question most learnedly, *An Christianis aliis ritibus liceat colere Deum, quam præcepit*, “whether it be lawful for Christians to serve God with other Rites then such as he hath commanded? After he hath wisely distinguished betwixt things essential and accidental to Gods worship; betwixt them which are added as being of the substance of the worship of God, and them which are prescribed only as circumstances of the same; and betwixt them which are imposed as necessary, and them which are enjoined only as things indifferent, for decency and order and greater edification; he produces for an example of these last, the changing of Vestments for the ministring of the Sacraments, as being a thing left to liberty. *Adde etiam, quod veteres Episcopi, cœnam administraturi aliam induerint vestem; ad mutationem cœna nihil pertinet; non enim Christus jussit, ut communibus vestibus indui cœnam administrarem, sicut & ipse indutus erat, sed tantum ut faceremus quod & ipse fecit. Idem multis aliis de rebus dici potest tam in baptismo quam in cœna Dominica.* Add also that the ancient Bishops, when they were to administer the Lords Supper, did put on their Vestments, the which does not make any alteration in the Lords Supper. For Christ hath not commanded that we should administer the Lords Supper, having upon us our ordinary apparel, as he had his, but only that we should do that which he did. The like may be said of many other things, as well in Baptisme as in the Lords Supper. By this it appears, that this learned man puts the *white Surplice* among things indifferent, and that he judged it the most decent habit for Ministers

Zanch. *ibid.*
p. 487, 488,
489.

Ministers to wear when they officiate, because of its signification. But the present juncture of affairs in this Kingdom will oblige him to say something more upon this matter, being called, as we suppose, to deliver his judgement in a Council, about the Controversies debated amongst us. But the Reader must be told first, that in the reign of Queen Elizabeth before the making of the *Act for Uniformity*, those that did not love *white*, made a great noise within and without this Land, and bestirred themselves on all sides, that they might be dispensed with for wearing the *Surplice*. Among other means by them used to come to their ends, they applyed themselves to some in the Reformed Churches beyond the Seas, and knowing that the said Churches were very tender of the peace and unity of the Church of *England*, they perswaded them that if the *Surplice* was imposed, huge numbers of Ministers, nay many of the Bishops themselves, would leave their Ministry. Whereupon the Prince Elector *Palatine* that then was, commanded *Zanchius* to write to the Queen, to dissuade Her Majesty from imposing the use of such Vestments; which he did accordingly. But the business not succeeding according to their desires, and the *Non-conformists* giving out still, that there would be a great dissipation in this Church, by the desertion of so many Bishops and Ministers, who, they said, were resolved to leave their Calling and live privately, in hope that another address would be made in their behalfe: What did *Zanchius* thereupon? He by the advice of his Brethren, the other Divines of the *Palatinate*, did write a Letter to Bishop *Jewel*, that in case the Queen did not change her resolution, he and other wise Bishops should by all means perswade them who scruple to conform, by any means not to leave their places, rather than obey the Queens Royal Edict. For which he gives his Reasons; *Non enim videri, cur liceat Pastori suum deserere gre-*

ipfi Episcopi nolint mutare sententiam, periclitabitur Ecclesia. Idcirco judicant Fratres scribendum quoque esse ad aliquot præcipuos & prudentiores Episcopos, & rogandos ut reliquis sint authores, ne, si Regina amoveri nullo modo possit à sententia, ipsi propterea suas deserere malint stationes, quam edicto Regio obtemperare, *Zanch. Ibid.*

Vide Epistolam Zanchii ad Dom. Juellum Episcop. Sarisburiens. Epist. l. 2. p. 181.

Verum quid factura sit (Regina) ignoramus & fieri poterit ut in sua persistat sententia: interim vero si etiam

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gem, quoties ei licet libere docere, & Sacramenta ex verbo Dei administrare; tamen si aliquid agere cogatur, quod usquequaque non probetur, modo non sit ex tali rerum genere, qua per se & sua natura mala sint. Si enim talia mandentur, dicendum esse cum Apostolis, obedire oportet Deo magis quam hominibus: Et interim in sua pergendum esse vocatione, suum qua sibi curandum esse gregem. Si vero res sua natura adiaphora lege mandatoque Regio precipiantur, quando alterutrum necesse sit, ut aut cedatur loco, aut tali mandato obtemperetur, obtemperandum potius esse, sed cum legitima protestatione, & docendum esse populum, cur & qua lege tali sit à se obtemperari mandato; quam expectandum dum Pastor exaucteretur, & gregem alteri cedere cogatur. Esse verò hanc sententiam ita certam, & perspicuam, tum in sacris literis, tum apud Patres, & in historiis Ecclesiasticis, ut supervacaneum omnino sit, ullam adferre probationem apud illos, qui vel mediocriter in Scripturis sint exercitati. Numquam enim propter res sua natura adiaphoras, deserenda est vocatio legitima & necessaria.

“ That it appears not why it should be lawful for a Pastor to
 “ forsake his flock, as long as he hath the liberty to teach,
 “ and administer the Sacraments according to the word of
 “ God; although he be constrained to do somewhat, which
 “ is not in every regard approved, provided it be not of that
 “ kind of things which are in themselves evil, and of their
 “ own nature. For if such things be commanded, we must
 “ say with the Apostles, that we ought to obey God rather than
 “ men, and in the mean while, keep every one his place, and
 “ tend every one on his own flock. But if things of their na-
 “ ture indifferent, be commanded by Law & the Edict of the
 “ Prince, when one of these two must of necessity be, either
 “ to leave ones place, or obey such an Edict, it is better to
 “ obey (but that with a lawful protestation, and the peo-
 “ ple is to be taught why obedience hath been yielded to
 “ such a command) than to stay till a Pastor be discharged,
 “ and forced to give over his flock to another: and that this
 “ opinion is so certain and clear, as well in the holy Scrip-
 “ ture, as in the Fathers, and in Ecclesiastical Histories, that
 “ it would be superfluous to offer any proof thereof to such
 “ as are but meanly versed in the Scriptures: Because a law-
 “ full

“*ful and necessary Calling must never be forsaken for things of their nature indifferent.* Concerning the custom of bowing and uncovering the Head at the naming the name of *Jesus*, according as it is used in our Church, and many other Reformed Churches, and namely in that of the *Palatinate* wherein he lived, as hath been observed before, *Zanchius* hath this, *Hac est catastrophe hujus nominis Jesu, quod cum antea ab omnibus fere Judais blasphemaretur, post mortem patefacta ejus Deitate, ab omnibus adoratur: ita ut ad solam mentionem nominis Jesu omnes ei genua flectant. Atq; hinc non dubito, quin profecta sit illa antiquissima consuetudo in Ecclesiis, ut cum nominatur Jesus, omnes aperiant caput, in testimonium reverentia & adorationis.* “This is that change of this name *Jesus*, that whereas before it was blasphemed by almost all the *Jewes*, after his death his Divinity being made manifest, he is adored of all men: so that even at the mentioning the name of *Jesu*, they all bow their knees to him. And I doubt not, but that the most ancient custom used in the Churches, that all should uncover their heads when *Jesus* is named, in sign of reverence and adoration came from hence. Of *Uniformity* after he hath said that the Unity of the Church consists chiefly in the Holy Spirit, Word of God, Faith, Charity and due obedience to Gods holy Commandments, he delivers his judgement thus, *Interim non negamus, quin unitas in ipsis etiam Ceremoniis & ritibus cujusque Ecclesie quoad ejus fieri per conscientiam potest, retinenda sit, atque colenda. Duo enim rerum genera sunt, in quibus unitas Ecclesie esse potest: quae in verbo Dei tradita sunt. Et quae verbo non sunt expressa, quales sunt externi ritus, & Ceremonia Ecclesiastica. In illis unitatem ubique & semper necessariam esse, credimus: in his autem, & si non est per se necessaria, sed pro diversitate locorum, & pro diversa temporis ratione, utile est, diversos habere ritus: ubi tamen certi aliquid de his rebus ad adificationem Ecclesie institutum est atque receptum, ibi unitatem quoque in hujusmodi ritibus, cuique retinendam esse & ordines Ecclesiasticos non esse turbandos, sentimus: juxta regulam Apostoli, omnia in Ecclesia ordine, decemter & ad adificationem fieri debere, 1 Cor. 14. quibus de rebus duas etiam Augustini Epistolae ad Fanavianum scriptas, vehe-*

In Epist. ad Philip. cap. 2. v. 10.

Zanchii de Religione Christiana Fides, cap. 24. de Eccles. Militant. Art. 15.

menter probamus, atque amplectimur, Epist. 118. & 19.
 “ In the mean while we deny not, but that Unity in the very
 “ Ceremonies and Rites themselves of every Church, ought
 “ to be retained and reverently observed as far as in good
 “ conscience they may. For there are two kinds of things,
 “ in which the Unity of the Church may be; *viz.* those that
 “ are set forth in the Word of God, and those which are not
 “ therein expressed, such as are outward Rites and Ecclesia-
 “ stical Ceremonies. We believe that in the first, it is ne-
 “ cessary that there be Unity alwayes, and every where; and
 “ although in the last such Unity be not of it self necessary,
 “ but that according to the varietie of places and times, it is
 “ useful to have divers Rites; Nevertheless where there is
 “ something certain set and received in things of this nature,
 “ for the edification of the Church, our judgement is, that
 “ there likewise every one is to maintain Unity in those
 “ kinds of Rites, and that the orders of the Church must not
 “ be disturbed; according to the rule of the Apostle, that
 “ all things in the Church ought to be done in order, decent-
 “ ly, and for edification, 1 *Cor.* 14. concerning which
 “ things we likewise approve very much the two Epistles of
 “ *Augustine* written to *Januarius*, *viz.* the 118. & 19. being
 “ wholly to the same purpose.

63. I must in this place ease my Reader of the fear he
 may be in, that all the Fathers of the Cnuncil should speak
 every one so long as these have done, though I hope they
 have all spoken to his satisfaction. It is not the custom in
 Councils, when the chief matters in debate have been
 throughly opened and examined by some of the ablest, who
 are best acquainted with such things as are to be decided,
 that the rest of the Company speak their mind in few words,
 either expressly declaring their assent to what hath been said
 before by others, or tacitly not gain-saying the same, and ad-
 ding here and there as seems best to them. This method there-
 fore is that which shall be followed in this occasion. *Boger-*
mannus needs but to refer himself to those honourable titles
 of *Reverend Prelate & Lord Bishop*, with which he ever bespake
 the Bishop of *Landaff* in the Synod of *Dort*, that being enough
 to

to testify his liking of the Episcopal Government and whole Reformation of the Church of England. The titles of *Arch-Bishop of Armagh, Primate of Ireland, Reverend Father in Christ, and venerable Lord*, which * *Ludovicus de Dieu* gives to Doctor *Usher* late Lord *Primate of Ireland*, in his *Epistle Dedicatory* before his *Notes upon the Acts of the Apostles*; and the profession which he makes to reverence his *Archiepiscopal Dignity*, subscribing himself thus at the end, *Archiepiscopalis tue Dignitatis observantissimum*, is enough for the same purpose.

† *Andreas Rivetus* his glorying in the Bishops of the Church of England, when he says to *Baily* the Jesuite, that his *Comrades* who came from England, might have told him, that there they had seen Bishops that were not the sworn vassals of the Pope, is a very full declaration of his approving of them, and his looking upon them as the greatest honour and ornament of the Clergy in the Reformed Churches. We have seen *Spanhemius* writing from Geneva, that he (a) reverences and loves the great Prelates of the British Churches, praying to God, that they may ever enjoy their Authority; and (b) speaking even with admiration of the beauteous face of our Church, and of the publick worship of God therein used; and we must do him that right, as to suppose he was still of the same mind after his removal from Geneva to Leyden. Doctor *Peter du Moulin* hath declared his mind sufficiently for the Church of England by his subscribing the 39. Articles, the Book of Common Prayer, &c. when he was made Prebend of Canterbury; and in his publick disputations in the Divinity Schoole at Sedan, where he maintained, as hath been said before, *Episcopos Angliae post conversionem & ejuratum papismum, fuisse fideles Dei servos, nec debuisse deserere munus, vel titulum Episcopi*; That the

“ Bishops of England after their conversion and abjuration of
 “ Popery, were faithful servants of God, and that they were
 “ not bound to quit their Office or title of Bishop. *Monsieur de l'Angle* the Father saith, That his heart did leap for joy when

* *Ludovicus de Dieu*. Clariff. &c. D. Jacob. Usserio Archiepiscopo Armachano, Hibern. Primati, Patri in Christo reverendo ac Domino venerando. *Ludovicus de Dieu* in *Epistol. dedic. ante Animad. ad Acta Apost.*

end, *Archiepiscopalis tue Dignitatis observantissimum*, is enough for the same purpose.

† *Andreas Rivetus*. Cæterum socii ejus ex Anglia redeuntes, ipsi narrare poterunt, quod Episcopos, nullo juramento Papæ adstrictos, ibi viderint. *Andr. Rivet. Catholic. O theod. Tract. 2. Quest. 22.*

Fridricus Spanhemus.
 (a) Vide pag. 170.
 (b) Vide pag. 66.

Dr. Peter du Moulin.

Pet. Molin. de Notis vere Eccles. part. 2. Edit. Gen.

Mons. de l'Angle the Father. Vide his Letters, p. 143; & 70.

he was told that our Liturgy and ancient Discipline should be restored again; that he cannot but have good hopes of that Government under which the Church of England was enriched with so many blessings for so many years; that the Order of Bishops is a most sacred and most ancient Order, &c. and declares that he holds them for Schismaticks that will not conform to the Church of England. And Monsieur Drelincourt, That as Germany, and Switzerland, have their Inspectors and Superintendents, and Denmark and Sweden their Bishops, he sees no reason why any should be offended if England hath likewise her Bishops. He hath told us likewise how much he likes our Liturgy, and we do not hear him speak a word against the Surplice, Cross in Baptism, or kneeling at the receiving of the Sacrament. Monsieur Goyon is of opinion, That no man that hath not lost his understanding, or is not quite ignorant of the rule of true Piety can think the conscience wounded by living under the Government of Bishops, or under the English Liturgy, and that these are in a dream and dote that have such an opinion. And as for our English Presbyterians, he finds them a strange Set which is not to be tolerated; and he conceives that the best remedy for such a disorder and confusion, is to reduce them all under the Episcopal Government, holding it impossible that the Church of England can ever be quiet and flourish otherwise. Monsieur Dailé the Father declares that he holds those of our Ceremonies and other things which are most disliked by Non-conformists, as the sign of the Cross in Baptisme, kneeling at the Communion, the Surplice, &c. for things in their nature indifferent. This he writes to me in that Letter whereof there is an extract before the Sermon which follows this Treatise; in which Letter, to shew that he judges the Episcopal Government lawful, after he hath presented his most humble respects to my Lord Bishop of Duresme, he prays to God that the Church of England may have many Bishops like unto that most Reverend and most worthy Prelate, whose high Vertue and exemplary Piety is known to him, and who sayes, *Rebus ipsis diu multumque probatam.*

64. Monsieur Amyraut, though he lives in a Church where the Ministers are equal in power, yet he dares not say, but that Subordination of Pastors hath as much ground in

Monsieur Drelincourt, Vide his Letter Printed at Geneva, pag. 147.

Monsieur Goyon, Vide his Letter, p. 87.

Vide p. 146.

Monsieur Dailé the Father.

Mr. Amyraut. Vide l. de Seces. ab Eccl. Rom. p. 29. Vide etiam hic p. 149.

in the Gospel and other Writings of the New Testament. And upon that it is that he will not have by any means those Churches that have Bishops to be troubled upon that account. He hath likewise shewed of very late how he reverences our Prelates, by dedicating a Book not three months since to my Lord of *Duresme*, whom he^s often calls *Reverent Prelate*. For, though I know he had ever a great value for his Lordships personal worth, ever since they were first acquainted together in *France*; yet it is plain by that Epistle of his, he respects likewise in a special manner his Dignity. And for *set forms* of Prayer and Liturgies, he is so much for them, that he wishes all the Reformed Churches in the world would

Moses Amyraldus in Orat. Dominicam.

consult and agree together to have but one and the same Book of Common Prayer, for the greater Unity betwixt them. He likewise acknowledges that God out of his wisdom and goodness hath granted unto every Church the power to make Laws and Constitutions for things pertaining to Discipline and Order.

Nihil proclivius quam ut omnes quisque suam veluti Symbolam conferentes, conveniant de communi formula precum concipiendarum. Amyrald. de Secess. ab Eccles. Rom. p. 224.

Voluit sapientissimus indulgentissimusque Deus, cuique Ecclesia jus esse sibi leges eas ferendi quae ad disciplinam spectant & ad ordinem conservandum. And that they have no other Law whereby to be directed in such things, but only that general one of the Apostle, let all things be done decently and in order; which they ought to observe with respect to the different circumstances of times, places, and States wherein the Church abideth. *Hoc unum in eo genere absolute necesse est, ut habitate ratione variarum circumstantiarum, temporis, locorum, imperiorum, in quorum sinibus Ecclesia habitans, & aliarum istiusmodi rerum, omnia fiant inter Christianos, ex Apostoli prescripto, decenter atque ordine.* He is so far from condemning those among the Reformed who love to have their Churches decently adorned, that he esteems them

Ibid. p. 35.

Ibid.

* Siqui sunt quos in ea re superstitio aliqua, aut nimia austeritas reneat, &c. *Ibid. p. 212.*

Evangelici

liciq̄uorum Temp̄la omnibus ornamentis destituta sunt, non modo ferena sunt, sed etiam quacunq̄ue ratione sublevandi. Non enim adducuntur iudicio atq̄ue ratione ut ornamentis carere velint, sed necessitate aliqua, quia vel sub cruce vivunt, vel inopia premuntur.

Alii adhibent impositionem manuum, &c. Signum Crucis in fronte & in pectore infantis baptizati designatum. Quæ discrepantia ut spectantium oculos vehementer ferit, sic mentes imperitorum solet magnopere conturbare. At eorum quibus sensus animi paulo sunt exercitiores & mentes confirmatiores cognitione veri, aliud debet esse iudicium. Nempe in istiusmodi rebus considerari debet primum Ritus ipse; deinde Institutio; ac denique Doctrina quæ ad Ritus pertinet. Et Ritus ipse quidem si per se spectetur, res est natura sua indifferens, hoc est neque bona neque mala moraliter. Siquid mali habet, illud omne situm est, in incommoditate aliqua, quam vel multitudo rerum, vel celebrandi difficultas, vel sumptus aut aliquid istiusmodi parit. Institutio magnum habet momentum. Nam si Deum auctorem habet, necessitatem iniecit: Si pendet ex consuetudine Apostolorum, est in exemplo magna vis: Si Ritus est ab Ecclesia post Apostolos institutus, multo laxior est ejus obligatio. *Ibid. p. 229.*

As for Ceremonies, after he hath said, that the unskilful are mightily troubled at the first sight of those to which they are not accustomed, and that those that have more knowledge ought to be of another judgement, he considers three things in them, 1. The Rite it self; 2. The Author and Institutor of the Rite; and 3. The Doctrine thereunto belonging. "For the Rite, "he takes it for a thing indifferent "in it self, neither good nor evil "morally. If it hath any thing of "evil, that comes either from the "troublesomness of it, or from "the great number of things "whereof it consists, or from "the difficulty or charges in the "observation of the same. For the "Author of the Rite, he conceives "it to be of great moment. If God

"be he, the Rite must of necessity be observed; If it hath "been used by the Apostles, their example is of great force; "If it hath been introduced by the authority of the Church, "since the Apostles time, the obligation to it is not so great. "But yet, though there were now some absurdity to use such "Rites, because they are not fitted for these times; he would "not by any means that those who are accustomed to them, "should be forced to leave them against their will, because "they are things of their nature indifferent, and that the "peace of the Church must never be troubled for such things, "though they had been instituted without any necessity, and "were not without some inconveniencie. *Ob res indifferemes, quamvis*

quamvis nulla necessitate institutas, atque adeò cum aliqua incommoditate conjunctas, turba in Ecclesiâ temerè excitande non sunt.
 “ And as for the Doctrine, it is that, sayes he, which gives
 “ the dye to the Rites. For if the Doctrine be wholsome, so
 are likewise the Rites, or at least they are tolerable. *Dogma verò suis, ut uia dicam, qualitatibus Ritus ipsos imbuat. Nam si bonum est, Ritus etiam vel boni sunt, vel saltem tolerabiles.* All this he sayes about the Exorcismes, the sign of the Cross and other Ceremonies used at Infants Baptism, in some of the Lutheran Churches; with whom he would not have the other Reformed Churches to pick a quarrel upon that account. Nay he
 “ is so ingenuous as to say plainly, that if nothing else had
 “ been offensive in the Church of Rome besides the needless
 “ Ceremonies which she uses in Baptism and other things,
 “ though she hath exceeded far beyond that which agreeth
 “ with the nature of Christian Religion, nevertheless those
 “ of the Reformed Churches had born with her. *Si nihil aliud fuisset in Ecclesia Romana quod animos nostros offendisset, præter inutiles Ceremonias quibus & in Baptismo & in aliis rebus ultra modum & genium Christiana Religio utuntur, ejus communionem pertulissimus:* “ And he is so far from allowing that the
 “ members of any Church should refuse to submit to any
 “ such Rites accustomed and commonly received, that who-
 “ soever goes from one National Church to another, whe-
 “ ther as a Traveller, or a Marchant, or to settle himselfe
 “ there, he will have him conform without scruple of con-
 “ science to the usual Ceremonies thereof, that he may not
 “ trouble the Church or give scandal to the weaker, alledging
 “ to that purpose Saint Paul the Apostle. *Qui ex una Ecclesia in aliam vel peregrinandi, vel negociandi, vel etiam commorandi causa migraverit, eum nulla religio incessat quin sese consuetis in ea ritibus accommodet, ne pacem Ecclesia turbet, aut infirmis præbeat materiam offendiculi. Atque in ea re Paulum Apostolum & præceptorem & exemplum habemus.* Apply all this to our present case. About the Rites used at the Communion, he is of the same judgement. *Ex Evangelicis alii eam suscipiunt genibus flexis, alii stantes communicant, alii denique ad mensam*
 N n
assident,

Ibid. p. 232.

Ibid. p. 234.

Ibidem.

affident sacrum mysterium celebraturi. Qui ad mensam assident, in animo habent Christum imitari, qui in cœne institutione eo corporis situ fuit, quo solebant esse qui cibum uerè capiebant, & Apostolorum tempore idem factitatum esse videtur. Qui stantes communicant, præter aliquam Ecclesiarum suarum commoditatem, in eo instituto hanc rationem secuti sunt, quod stans ille habet aliquam reverentiæ significationem, qua sanctæ isti actioni maxime convenit. Qui denique genua submitunt, proficuntur se non cogitare de adorando Sacramento, & si quis id illis imputaret, mirum in modum indignarentur. — Cum igitur genua flectunt Evangelici, ea sola ratione ducuntur, quod quum cultus divinus tum agatur singulari ratione, animus verò humanus piis cogitationibus & ferventissimis votis ad Deum evehatur, idè gestus ille quo solemus summam reverentiæ testificari, omnium isti rei convenientissimus esse putandus est. Atque omnibus sanè eo liberius esse debet frui quemque suo ritu suaque consuetudine, quod neque Christus neque Apostoli quicquam de eo disertè præceperunt. Fuit enim quidem servator ut panem & vinum ad eam rem adhiberemus, & ut ederemus & biberemus in sui commemorationem. Reliqua quæ ad Sacramenti circumstantias pertinent, permisit ei Sapientiæ quam Spiritus propediem è cœlo mittendus Ecclesiæ Christianæ suppeditaturus erat. “Of those who
 “ profess the Gospel, some receive the Communion kneeling,
 “ others standing, and lastly, others there are who sit together
 “ at Table when they go to celebrate that mystery. Those
 “ that sit at Table intend to imitate Christ, who when he instituted the holy Supper used that gesture of the Body,
 “ which at that time was used by them that did eat their meat
 “ together; and the same seems to have been done in the
 “ Apostles time. Those that communicate standing, besides
 “ that they find in it some conveniency for their Congregati-
 “ ons, they have proposed to themselves this reason in that
 “ institution of theirs, that there is in that gesture some signi-
 “ fication of reverence, which exceedingly well becometh that holy action. Lastly, those that kneel, declare
 “ that they do not think of adoring the Sacrament;
 “ and if any one should impute to them that they did,
 “ they would be strangely moved to indignation thereat.

Where-

“ Wherefore when the professors of the Gospel *kneel*, the on-
 “ ly reason they have of so doing is this, that Gods Worship
 “ being then celebrated in a very special manner, and the
 “ minds of men lifted up to God by pious cogitations and
 “ most fervent prayers and vows; that gesture whereby we
 “ use to testify our greatest reverence, must be thought the
 “ most convenient of all upon that occasion. And surely it
 “ must be by so much more at the liberty of every Church to
 “ enjoy her own rite and custom, that neither Christ nor the
 “ Apostles have commanded any thing expressly about
 “ the same. True it is that our Saviour hath commanded we
 “ should use Bread and Wine at his Supper, and that we
 “ should eat and drink in remembrance of him. But for the
 “ rest that belongs to the circumstances of the Sacrament, he
 “ left it to that wisdom which the Spirit, which he was with-
 “ in a short while, to send from Heaven to the Christian
 “ Church, should suggest. Wherefore he concludes, *Nulli*
Ecclesia necesse esse suos ritus hac in parte immutare, neve licere
cuiquam qui ex una Ecclesia in aliam migraverit, subterfugere
quominus is ritibus utatur, qui sunt instituto & consuetudine loco-
rum consecrati. “ That it is not necessary in this case that any
 “ Church should change her Rites, and that it is not lawful
 “ for them who go from one Church to another, to avoid
 “ the using of such Rites as have been made sacred by the in-
 “ stitution and custom of places. This apply again and judge
 whether he is for *Uniformity* in every National Church.
 One thing more must be added, for those who granting
 that in the Church of *England*, as it is now by Law establish-
 ed, as well for Government and publick Worship, there is
 nothing impious or inconsistent with true Christianity; yet
 because they have fears and jealousies lest the Government
 should degenerate into Tyranny, and the publick Worship
 into Superstition, they chuse rather to make a Schisme, then to
 submit to the one and conform to the other; to which men
 he speaks as followeth. *At neque prudentia neque charitas pa-*
titur, ut ob metum in certa rei in futurum tempus, opus pacis &
concordie tam ardentibus votis expetitur in presentia interturbe-

Ibid. p. 238.

mus. Si quid mali ex ea consuetudine olim exoriatur, tum adhibenda erit medicina idonea & opportuna. At idè quia metuimus ne fortasse post aliquot sæcula causam habeamus communionis dividenda, nunc aut Schisma facere, aut jam factum fovere atque continuare, videtur alienum esse à prudentia, & charitati contrarium. “ But neither doth Prudence or Charity suffer that for
 “ fear of a thing uncertain for time to come, we now inter-
 “ rupt the work of peace and agreement which is longed
 “ after with such fervent desires. If hereafter there arise
 “ any evil from that custom, then must be applied thereunto
 “ a fit and proper remedy. But because we fear lest perhaps
 “ after some Ages we may have cause of breaking commu-
 “ nion; to make now a Schisme, or foment it if already
 “ made, is a thing which seems far from prudence and con-
 “ trary to charity.

Ludovicus Capellus.

65. As for *Ludovicus Capellus*, who may be expected to speak next after *Monsieur Amyraut* his Colleague, it is known to all that have been at *Saumur*, that they were both of the same judgement; so that he may with good reason be supposed to give his full consent to what his learned Partner hath now delivered: besides, that he hath declared his mind sufficiently by calling the *Presbyterians* a froward, scrupulous, over-nice, and superstitious generation of men; and (if they reject wholly all imposed *set forms*, as to me it seems they do) *furious and mad*; by saying that they abolished the Book of Common Prayer and Episcopacy, *levissimis nulliusque penè momenti de causis*, for very light causes and almost of no moment at all; by maintaining the reading of the *Apocrypha* in the Church, to be lawful, &c. as hath been observed before more then once.

Vide p. 193.

Monsieur Bochart of Cæna.

66. The most famous *Monsieur Bochart* of *Cæna* having his turn next, will declare that he is still of the same mind he was of when he writ his Latine Epistle to Doctor *Morley*, the now Right Reverend Lord Bishop of *Winchester*; where, after he hath said that there be many complaints in the ancient Fathers Writings, against those Bishops that abused their Authority, he adds, *Tamen nemo repertus est qui de abolendo*

lendo Episcopatum cogitaverit; " yet there was none found that
 " did so much as think of abolishing Episcopacy. Nay,
 " sayes he, *Aerius* was held by some for a Schismatick, and
 " by others that took for Hereticks all Schismaticks, for an
 " Heretick, for that he did violently rise against an Order
 " which is in its nature sacred. *Quin Aerius ab aliis pro*
Schismatico, ab aliis etiam, qui Schismaticos omnes Hæreticis ac-
censebant, pro Hæretico habitus est, eo quod in ordinem natura
sacrum violentius insurrexerit. Wherefore he would have us to
 beware of falling from one excess into another, lest through
 too great rigidness and extravagant hatred against Bishops,
 we should be so far transported unawares, as to sue, implead, or
 accuse the ancient Church, and to separate our selves of our
 own accord from communion with her. *Cavendum igitur ne*
Scyllæ fugâ in hanc Carybdim incidamus. Neve rigor nimius, &
plusquam vniuersanum in Episcopos odium, eò imprudentes adigat,
ut veteri Ecclesiæ dicam scribamus; & ab ejus communionem ipsi nos
arceamus. A quibus extremis Gallicanas Ecclesias semper abhor-
ruisse libri à Gallis scripti palam indicant, & nostrorum perpetua
praxis. Neq; enim horum in Britannia quisquam fuit, qui non li-
benter interesset sacris vestris, postquam aliquem Anglici Sermonis
sibi comparauerat usum, & ab Episcopalibus Presbyteris, aut eti-
am ab Episcopis ipsis, si res ferret, sacram reciperet communionem.
 " From which extremities the French Reformed Churches
 " have ever kept themselves very far, as the Books written
 " by French Protestants do publicly testifie, and likewise
 " their constant practise; all of them who ever were in Eng-
 " land, having alwayes willingly assisted at Divine Service,
 " after they had attained some skill in the English Language;
 " and received the holy Communion of the Priests of the
 " Church of *England*, or the Bishops themselves, upon oc-
 " casion offered: Which he sayes he hath done himself when
 he was a Student in Divinity at *London* and *Oxford*. This he
 writ Anno 1650. when the *Independents* were Masters in Eng-
 land, and the *Presbyterians* in Scotland. *Monsieur Bochart* of
Alençon declares, " That he holds those who refuse to have
 " communion with us because of our Ceremonies, to be
 " Schismaticks; and that he finds our Book of Common
 Prayer:

Samuelis Bo-
charti Epist
 p. 8. edit. Pa-
 ris.

Monsieur Bo-
chart of Alen-
çon.
 Vide 189.

Monsieur Vau-
quelin.
Vide ibid.

Monsieur Mar-
t. l.
Vide p. 18.
& 190.

Monsieur G4-
ches.
Vide p. 125.

Vide p. 66.
Monsieur du
Bosc.
Vide p. 122.

This in ano-
ther Letter
which I had
from him.

“Prayer very good, and very well ordered. *Monsieur Vauquelin*, “That since so it is, that Religion remaineth in
“its integrity, and the Book of Common Prayer is very far
“from Idolatry and Superstition, he wishes the *Presbyterians*
“would shew themselves more moderate. *Monsieur Martel*, “That he wonders to hear that some are found
“in *England*, who are altogether averse from any set form of
“Liturgy to be observed one and the same generally in the
“same Kingdom; that in *France* it is no where permitted
“to reject the use of that which was made by *Calvin*. That
“for the most part he approves very much that which was
“formerly used in the Church of *England*, and that he would
“have nothing amended in it, but peaceably and with a
“common consent. *Monsieur Gaches*, “That the Office
“of a Bishop is lawful, that the best men in the Reformed
“Churches abroad have honoured the English Prelates;
“That if the Reformed Churches had no other differences
“with the Bishops of *France*, but their dignities, he would
“gladly submit to them; That they that have aversion a-
“gainst such moderate Episcopacy as that of the Church of
“*England*, refuse to have communion with *Ignatius*, *Poly-*
“*carpus*, and the whole company of the purest Antiquity;
“That he was wonderfully edified with our Liturgy. *Monsieur du Bosc*, “That he thinks none of his Brethren will
“contradict him if he sayes that well ordered Episcopacy
“hath most important and considerable utilities which can-
“not be found in the Presbyterian Discipline; That if the
“French Reformed Churches have no Bishops, it is not
“because they hold Episcopacy to be contrary to the nature
“of the Gospel, or because they think it less convenient for
“the good of the Church, but because necessity hath obli-
“ged them to it; and if there be any in *England* at this time
“that be so rigidly partial for Presbyterian parity, as to
“justle against that most ancient order of *Episcopacy*, and
“seek to root it quite out, to the prejudice both of Church
“and State, they cannot but be very much blamed for it.
“—And, that, as he loves and uses the *Robe* in *France*, so he
“would love and use the *Surplice* in *England*, that is, he
would

“ would conform to such things belonging to the outward
 “ worship of God, as are imposed, or by custom received.

Monsieur de l'Angle the Son, “ That notwithstanding the
 “ Government and Ceremonies of the Church of *England* are
 “ different from those of the French Reformed Churches,
 “ yet the said Churches ought ever to have communion with
 “ the Church of *England*. *Monsieur Morin*, “ That the Ce-
 “ remonies of the Church of *England* are not contrary to the
 “ Principles of the French Reformed Churches, and that to
 “ be scandalized at the *Surplice*, *sign* of the *Cross*, *kneeling* at
 “ the Communion, and other things as they are prescribed
 “ in the Book of Common Prayer, is an extreme peevishness.

Monsieur de l'Angle the
 Son.
Vide p. 91.

*Monsieur Mo-
 rin.*
Vide p. 189.

Monsieur Daill the Son, “ That he seeth nothing ill or dan-
 “ gerous in the use of our Ceremonies, but rather on the con-
 “ trary, that he holds they may help forward the edification
 “ of those Churches where they are by custom established ;
 “ that *Uniformity* in those things, in the Congregations of the
 “ same Kingdom, may contribute to a greater edification,
 “ and if our *Presbyterians* be not of the same judgement, they
 “ are disowned by the French Reformed Churches.

*Monsieur Dai-
 llé* the son.
Vide p. 188.

Monsieur Rondeler, “ That he reverences in a very special manner
 “ the Government of the Church of *England* ; That he e-
 “ steems it very holy and very lawful ; and which is more,
 “ the fittest of all to keep men in good order and due respect,
 “ to suppress Scandals, and to extirpate Heresies.

*Monsieur Ron-
 deler.*
Vide p. 92.

le Moine, “ That he does not believe it possible to preserve
 “ either Peace or Order in the Church of *England* without
 “ Episcopacy ; and that he conceives not by what Spirit
 “ they are led that oppose that Government, and cry it
 “ down with such violence ; defying any man whosoever
 “ he be to shew him another Order more suitable to reason,
 “ yea, or better agreeing with holy Scripture, and whereof
 “ God hath made more use for the establishment of his Truth,
 “ and increase of his Kingdom ; That God having blessed
 “ Episcopal Government, and made it prosper in a most
 “ miraculous manner, they are besides themselves that under
 “ take to curse the same ; But if ever any in this particular
 “ made their ungratefulness notorious, certainly they are the

*Mo-
 sieur le
 Moine.*
Vide p. 1. 6.

“English opposers of Episcopacy, who do not consider that
 “they owe both their Reformation, nay and their first
 “Christianity to the Care and Zeal of Bishops: That we
 “ought to have learned wisdom by our experience; That
 “those troublers of the peace of *Israel* who are so contrary
 “to Bishops, have seen things grow worse and worse, for
 “well nigh these twenty years last past that they have ruled,
 “which thing in point of conscience ought to make them
 “tremble with horror; and after such a visible curse upon
 “all their enterprises, now at once to give them over, gi-
 “ving God glory, and acknowledging that their work was
 “not the work of God, to let those rule whose Government
 “is famous by a thousand blessings wherewith God hath of-
 “ten crowned it.

Theodorus Beza.
Vide p. 167.

67. If after all these you give *Beza* audience, notwith-
 standing what we know of him, he will speak thus; “If
 “the Church of *England* after her restauration, doth main-
 “tain it self, and is upheld by the *Authority* of her *Bishops*
 “and *Arch-Bishops*, let her enjoy by all means that special
 “benefit of God, and God grant that it may be perpetual
 “unto her. For though in my Writings touching Church-
 “Government I ever impugned the Romish Hierarchy, I
 “never intended to touch or impugne the Ecclesiastical Po-
 “lity of the Church of *England*, nor to exact of you to frame
 “your selves or your Churches after the pattern of our Pres-
 “byterian Discipline. I wish and hope that the sacred and
 “holy Colledge of your Bishops will for ever continue and
 “maintain such their Right and Title in the Government of
 “the Church with all equity and Christian moderation.
 “— As for those things which are of a middle nature, they
 “do change it in a manner, when they are either comman-
 “ded or prohibited by a lawful Authority; because neither
 “can they be omitted contrary to a just command, if enjoy-
 “ned; nor done contrary to the prohibition, if forbidden.
 “For although God alone doth properly bind the conscience,
 “yet in as much as the Magistrate, who is the Minister of
 “God, judgeth that it is for the publick good, that those
 “things, which otherwise of themselves are lawful, be not
 done;

Vide p. 114.

“done; or the Church for order-sake or decency, and so
 “for edification, doth rightly make Laws concerning things
 “indifferent; such Laws ought by all means to be observed
 “by the godly, and they do bind the consciences thus far
 “that no man knowingly and wittingly, with an intention
 “of being rebellious, may without sin, either do that which
 “is so prohibited, or leave undone those things that are so
 “commanded. The Supercription of that Letter which
 was written from *Geneva*, Anno 1589. to the Lord Arch-
 Bishop of *Canterbury* that then was, in the name of the Church
 of that City, and subscribed by *Beza* and *Sadeel*, is a farther
 proof of *Beza*'s judgement about our Episcopacy, and a full
 one of *Sadeels*, nay, of the whole Church of *Geneva*, in whose
 name they then writ, and now speak. The Supercription
 runneth thus, *Reverendissimo viro & in Christo Patri D. Archiep.*
Cant. Serenissima Regina Consiliario; & totius Angliae Primati: To
 “the most Reverend man & Father in Christ, the Lord Arch-
 “Bishop of *Canterbury*; one of Her Majesties most honourable
 “Privy Council, and Primate of all *England*. The Letter
 subscribed, *Beza & Sadeel, nomine totius nostri cœtus, nec non*
totius Ecclesie Genevensis, “In the name of the whole Consi-
 “story, and of the whole Church of *Geneva*; which would
 never have given his *Grace* the Titles of Arch-Bishop and
 Primate of all *England*, or Privy Counsellor, if she had been
 against those Offices and Dignities, and if they had judged
 them incompatible with the Ministry of the Gospel; as you
 shall never see them style the Bishop of *Rome* Head of the
 whole Catholick Church, and Christs Vice-gerent over her.
Daneus his address to the same Lord Arch-Bishop, whom
 he calleth *Reverendissimum in Christo Patrem, Amplissimumque*
Dominum, Dominum Archiepiscopum Cantuariensem; Most
 Reverend Father in Christ, and Right Honourable Lord,
 the Lord Arch-Bishop of *Canterbury*, is as much as can be
 wished to testifie his good liking of the Church of *England* as
 it is by Law established. Doctor *John Diodati* hath expres-
 sed more in behalf of the Pastors of this Church, and also of
 the Church it self, in his Letter to the Assembly at *Westmin-*
ster, they were then or are now, (some of them) willing to

Sadeel.

Daneus
Vide. Danei.
Epist. ante re-
sponsum ad
B. Uarmin ed.
Genev. 1596.

Diodati.
Vide p. 171.

Monſieur Chabret.
Vide p. 82.

hear: And to that he may refer himſelfe at preſent, and to the open profeſſion he ever made of love to our Church and the Governours thereof. *Monſieur Chabret* profeſſes, *That the Book of Common Prayer for Morning and Evening doth not at all thwart the form of Service uſed in France and at Geneva; that he ſees nothing in the Liturgie of the Church of England, brought in with Reformation, which reſembles either Idolatry or Superſtition, no more than in the Liturgies of other Reformed Churches; and that when thoſe of Geneva are here in England, they partake the Sacraments with us without any ſcruple of conſcience.*

Oecolampadius.

Vide p. 7. & 8.

68. *Oecolampadius* ſurely will not ſpeak againſt Biſhops, who himſelf did execute all the Functions of a Biſhop in the Church of *Baſil*, as long as he lived there, after the Reformation; and who when he was dead, had the very title of *BISHOP* engraven upon his Tomb; which ſheweth that whileſt he lived he was no more againſt the name then againſt the office of a Biſhop, though he took not that title for the reaſons I have given. Wherefore it is not neceſſary he ſhould ſay any thing about the lawfulness of Episcopall Government, yet in few words, thus; *Sint qui preſint, & qui miniſtrent: ſint viſitatores, qui alias Episcopi: ſint Eccleſiaſta, qui alias predicatores & miniſtri verbi.* “Among the Clergy, “let there be ſome that govern, and ſome that miniſter: “let there be ſome to viſit, who otherwiſe are called Bi- “ſhops: ſome to ſpeak in the Aſſembly, who otherwiſe “are called Preachers and Miniſters of the Word. But upon our other controverſies he may ſpeak to the purpoſe. He is ſo far from condemning *ſet forms* of Prayer and Ceremonies of themſelves indifferent; or from intending to innovate in thoſe that were of old time uſed in the Church, that he doth not think it neceſſary to change any thing in the Canon of the *Maſs*, although he altogether rejects the doctrine of the Church of *Rome* about the Sacrament. *Nihil vel*

Billet in eb.
Fratribus n. n.
inter Epist. vi-
ror. Doct. de re
Eucl. & An-
bapt. p. 2.

*ex priſtiniſ ritibus vel verbis Canonis omitto. Ego non adeo temerarius ut immutem qua bona conſcientia ſervare poſſum: Et mihi nequaquam periculoſus eſt Canon. Neq; enim ob nomina quadam ſacrificii, oblationis & munerum, atque alia ſimilia, abhorreo: Neque propterea Clericis, qui noſtram ſcit infantilitatem, & ipſe infantiliter no-
biſcuna.*

Joannes Oeco-
lampadius
Hedioni inter
Epist. viror.
Doct. de re Eu-
chariſt. &
Anabapt. p. 17.

biscum loqui in Scripturis non dedignatur, mihi malè propitium timco, quod pacis gratia hisce vocabulis non abstineo, modo piè atq; Christianè sentiam. Non est tam morosa interpres charitas, non ita addictos littera amat Spiritus, non ita plagosus Christus. Doleo tamen, quòd multi seipos illis nominibus miserè circumveniunt: imò non solum se, sed & alios. Et ego olim ita docebar, ut mysterio huic aliud, quam erat, tribucrem. “ I omit nothing, “ faith he, of the old ceremonies, or the words of the Canon. I am not so rash, as to change those things which I may keep with a good conscience. And as for me I see no danger in the Canon: neither do I reject it because of some words, as Sacrifice, Oblation, and Gifts, and such like. Neither do I fear that Christ who knowes our infancy, and who sometimes doth not scorn to use Infants language with us in Scripture, will therefore be displeas’d at me, that for peace-sake I do not abstain from those words, so that I have a pious and Christian apprehension of the things themselves. Charity is not such a morose interpreter; the Spirit does not like them that are so much addicted to the Letter, neither is Christ so ready to strike.

69. By the way let me have leave to make here an Observation upon the judgement of this wise moderate man. It is a common objection against the Liturgy of the Church of England, that it is taken out of the *Mass*. Whether it be so or not, I am not now to enquire: however it be, we see that *Oecolampadius* a Reformed Christian, nay one of the prime Reformers of Christian Religion from Popery, does not stick to use the very Canon of the *Mass* it self. And I adde, that whereas some there are who are pleas’d to accuse the Church of England of Popery, or at least of complying with Papists, because she hath kept in her publick Liturgy some forms of prayer which were used in the ancient Church, and are yet used by the Papists at this day; the Ministers of the Reformed Churches beyond the Seas, on the contrary, bring those very forms against the now Church of Rome, to confute her false Doctrines of *Transubstantiation*, of the pretended *Sacrifice of the Mass*, and many others; and to shew that

Many things observed by the Ministers of the Reformed Churches in the *Mass*-Book against Popery.

Vide Petr. du Moulin. Bochart. du Sacrific. de la Messe, &c.

when the said forms of Prayer were first made, those errors of the Papists were not then received in the Christian Church. *Peter du Moulin* the famous writer of Controversies in the French Reformed Church hath these words upon this Subject; *7^e ose dire qu'apres l'Ecriture sainte, il n'y a point de piece plus forte contre l'Eglise Romaine que la Messe mesme; laquelle quiconque aura bien comprise. aura une puissante arme en main pour confondre le papisme. Et tiens pour chose assurée que si le Pape ose corriger la Messe, il y feroit de grands changements.* "I dare say that after holy Scripture there is nothing stronger against the Church of Rome, than the Mass it self; which "if any man does but once well understand, he shall have a "mighty weapon in hand to confound Popery. And I hold "for certain, that if the Pope durst correct the Mass, he "would make great alterations in it. And again in another place, *La verité est qu'apres l'Ecriture sainte, nous n'avons rien plus fort contre le Papisme que le Canon de la Messe, lequel semble planté expres pour battre en ruine l'Eglise Romaine. Le Purgatoire, les Merites, la Transsubstantiation, la langue non entendue & les Messes Privées y sont clairement condamnées.* "The truth is, "that after holy Scripture we have nothing stronger against "Popery, than the Canon of the Mass, which seems to be "set up purposely to batter in pieces the Church of Rome "Purgatory, Merits, Transsubstantiation, the unknown "Tongue, and Masses without Communicants are therein "clearly condemned. Whereby it may be seen how passion is able to blind men, and carry them besides themselves; so that they see those things which are not, and those that are before their eyes they see not.

*Anatomie de la
Messe. 2. partie.
l. 5. c. 1. p. 240.*

*Ibid. c. 25. p.
196.*

*Oecolampad.
Erasmi Ritter.
Ecles. Scaph.
inter Epist. vi-
ror. Doct. de re
Euch. & Ana-
bapt. fol. 12.
Idem. Fratib.
In agro Solotu-
ro Evangelium
prædicantibus.
Ibid. fol. 126.*

70. But I crave pardon for this my interrupting *Oecolampadus*, who goes on thus. *Optarem quidem si Ecclesiis omnibus integrum foret, ceremoniis usdem cunctos uti. Sed nemo hoc persuaserit hæc tempestate. — * Nos ubi Ecclesias reformare incæpimus, spectavimus, quid nam magis utile plebi infirma, cura veritatis jacturam, quid ferre possint teneriores. At illud nobis cura fuit, licet non conveniremus cum Tigurinis vel Argentinensibus, ut salva cum exteris charitate, nos qui ejusdem civitatis ac Dominationi uni subditi, etiam eodem ritu uteremur. — Non patiuntur*

res vestrae ut in ritibus diversi nunc sitis, quando quidem & alia secta inter vos esse audiuntur. — Nihil consultius esse potest, quam ut in unam quandam formulam concedatis. — Nolumus vos in nostram omnino trahere ceremoniarum observantiam: Neque ad Tigurinos neque Bernates mittere: sed vobis nihil utilius conformitate quadam. — Numquid pietas est in aureo vel in ligneo poculo; Et ex Argentea vel vircâ patenâ mystica symboli recipi aut porrigi? Numquid Christus magis sedentes, vel stantes, vel genua flectentes respicit? Numquid minus habet qui sua, vel aliena manu recipit sacramenta? O nostram miseriam, si in tam calamitosis temporibus, postquam tam clarè lux Evangelii prodiit, aded elementis servimus, & libertatis nostrae obliviscimur, quomodo illa utenda in proximorum utilitatem. Profectò ubi vel per ostentationem singularis ritus queritur, & receditur à fratrum communi ratione, inutilis foret interim cœnâ desistim. Itaque si dederit Dominus vobis convenire, & de ritu sumendi cœnam mentio incidere; quia sub iisdem agitur Dominis, quasi unam dioecesim constitutis, Date oro operam, ne sit in vobis Varietas. Secundo cavebitis omnino, ne in contemptum veniant Sacramenta: quod etiam ipsum gravissimum periculum est. Numquam unitas constabit, ubi unitatis parvipenduntur Symbola: — Quod si inter vos concordiam neglexeritis, non video qualem erga nos servaturus sitis. As for me, I could wish, “if it could be brought about in all Churches, that all would use the same Ceremonies. But at such a time as this, no man will be able to persuade them to it. When we began the Reformation of Churches, we considered what things were most profitable to the weak people, and what the tenderer sort were best able to bear without loss of the truth. But this we had a special care of, that although we did not agree with those of Zurich or Strasburgh, yet living in charity with strangers, we that are of the same City, and Subjects to the same Government, might use but one and the same Rite. Your condition does not permit you now to differ in Rites, since it is reported that there are other Sects amongst you. Nothing can be more convenient, than to agree all in one certain set form. We do not intend to draw you to observe wholly our Ceremonies; neither will we send you to those of Zurich or Berne. But there

“ there is nothing more useful for you than *Uniformity*. Doth
 “ Religion consist in a golden or wooden Cup? Or in this
 “ that the mystical signs be given or taken out of a paten of
 “ silver or glafs? Hath Christ more regard to them that *str,*
 “ or *stand,* or *kneel*? Hath he the less, who receives the Sa-
 “ crament with his own, or with anothers hand? O our mi-
 “ sery, if we live in such calamitous times, after the light of
 “ the Gospel hath shined so brightly, we so much tye our
 “ selves to rudiments, and forget our liberty, how to use
 “ the same for the advantage of our neighbours. Surely
 “ when out of ostentation a singular Rite is sought after, and
 “ the common way of Brethren is forsaken, it were better
 “ mean while to be without the Communion. Wherefore if
 “ the Lord giveth you to agree, and that if there be mention
 “ made of the Rite of receiving the Communion, because you
 “ live under the same Lords, and make, as it were, one Dio-
 “ cese, I beseech you to do what you can, that there be no
 “ variety amongst you. Secondly, you must alwayes take
 “ heed that the Sacraments do not come to be slighted;
 “ which is a very dangerous thing. There will never be
 “ Unity where the Sacraments of Unity are little valued.
 “ If you neglect to agree amongst your selves, lo I do not
 “ see what agreement you will be able to keep with us.
 Thus *Oecolampadius* to the Ministers of the *Canton of Soleurre*,
 that were upon settling of Religion among themselves,
 and whose condition resembled altogether that of *England*
 at this time, being much troubled with *Anabaptists* and other
 Sects. So that their case and ours being alike, do but change
 the names, and you see what is to be done amongst us ac-
 cording to his advice, for the peace of this Church in the
 present juncture.

Bullinger De-
cad. 5. Serm. 3.

71. *Bullinger* speaks thus about Church-Government,
Seculis jam multis, & mox à fundato Christi regno in terris desi-
erunt Apostoli, Evangelista & Propheta; subierunt autem in lo-
cum eorum Episcopi, Pastores, Doctores atque Presbyteri: quo-
rum ordo in Ecclesiâ constantissimè perduravit. Ut jam nihil dubi-
tare possimus plenum Ecclesiæ ordinem, & absolutam fore guber-
nationem, si hodie quoque maneat in Ecclesia Dei Episcopi sive
Pastores;

Pastores; Doctores nem sive Presbyteri. "Many ages since, and soon after the foundation of Christs Kingdom on Earth, there ceased to be upon Earth Apostles, Evangelists, and Prophets; but Bishops, Pastors, Doctors and Priests have succeeded in their place; whose order hath most constantly endured in the Church. So that now we cannot doubt but that the order of the Church will be full, and the Government compleat, if at this day there remain likewise in the Church of God, Bishops or Pastors; and also Doctors or Priests. About Ecclesiastical constitutions thus; *Ecclesiastica leges sunt, quæ ex verbo Dei quidem petite ac pro ratione hominum, temporum, locorumq; accommodata in Ecclesia à populo Dei agnoscuntur & usurpanur. Has Ecclesiasticas leges non traditiones humanas appello quod ex Scripturis divinis petite non hominum ingenio inventa & prodita, ab eâ usurpanur, quæ solius Pastoris vocem audit, alienorum non agnoscit. Coit Ecclesia ad audiendum verbum Dei & ad preces publicas matutinis ac vespertinis ad eoque statis horis, prout cuique loco & populo commodum est, idque legis vice est. Habet Ecclesia supplicationes, ferias, & jejunia sub legibus certis. Celebrat Ecclesia certis temporibus, certo loco & modo præscripto Sacramenta idque secundum leges & ritum Ecclesia receptum. Baptizat Ecclesia Infantes. A cœnâ Dominica non remouet mulieres: idque pro lege habet. Iudicat Ecclesia per Deputatos Iudices in causis matrimonii & habet in his leges certas. Atqui has omnes & his similes alias deducit ex Scripturis, & applicat pro edificatione locis temporibus & hominibus, ut aliquam quidem in variis Ecclesiis diuersitatem, nullam discordiam videre liceat. Caterum habent leges Ecclesiastica modum certam & metas certas, nimirum nequid fiat aut recipiatur contra verbum Dei aut alienum à verbo Dei, contra charitatem & decorum, nequid nimis aut nequid minus. Denique ut per omnia ualeat hæc D. Apostoli regula, omnia decenter, secundum ordinem & ad edificationem Ecclesie fiant.* "Ecclesiastical Laws are those which being drawn out of Gods word, and accommodated to the condition of persons, times, and places, are acknowledged and used in the Church by Gods people. I do not call these Ecclesiastical Laws, humane Traditions; because that being drawn out of holy Scripture, and not invented

Bullinger. D:
cad. 2. Sermon. 1.

The Reformed Church of England

“invented or set forth by the wit of men, they are used by
 “that Church, which harkens to the voice of the Shepherd
 “only, and doth not acknowledge the voice of strangers.
 “The Church assembles to hear the word of God, and for
 “Common Prayer morning and evening, and so at set hours,
 “according as it is convenient to every place and people, the
 “which is in stead of a Law. The Church hath her solemn
 “Supplications, Feasts, and Fasts under some certain Laws.
 “The Church doth celebrate the Sacraments upon certain
 “set times, in a certain place, and after a prescribed way,
 “and that according to the received Laws and Rite of the
 “Church. The Church baptizeth Infants; she doth not re-
 “ject women from the Lords Supper: and she hath that for
 “a Law. The Church judgeth of Matrimonial causes by
 “Judges delegate, and in these she hath certain set Laws.
 “And all these and such like she draws out of Scripture, and
 “applieth them for edification to places, times, & persons; so
 “that although you may see some diversity in several Chur-
 “ches, yet you shall see no disagreement. Nevertheless Laws
 “Ecclesiastical have a certain rule and certain bounds, to
 “wit, that nothing be done or received contrary to the
 “word of God, or not agreeable to the same; against cha-
 “rity and decency; nothing either too much or too little.
 “Finally, that in all things this rule of the Apostle be of
 “force, *Let all things be done decently according to order, and*
 “*for the edification of the Church.* About the Rites used at the
 “ministring of the Communion, after he hath said, *hunc*
 “*Ritum Cœna Domini & simplicissimum & optimum esse, quem*
 “*Apostoli a Domino Christo acceptum, omnibus nationibus custodi-*
 “*endum tradiderunt,* “That the simplest and best Rite of the
 “Lords Supper, is that which the Apostles having received
 “from the Lord Christ have delivered unto all Nations to
 “be by them observed; he adds that it is certain, that Rite
 was observed in the Church for many Ages after the
 Apostles death; and relating the manner of it, he describes
 it thus: The Minister being at the Communion Table blessed
 the people, saying, *Dominus vobiscum,* the Lord be with
 you; to which the people answered, *Et cum Spiritu tuo,* and
 with

with thy Spirit. The Minister added, *Sursum corda, admonens Ecclesiam mystica sacra fore jam celebranda, ideoque mentes à visibilibus elevandas ad invisibilia*; Lift up your hearts, admonishing the congregation that the sacred Mysteries were now to be celebrated, and therefore they were to lift up their minds from things visible to the invisible. The people answered, *Habemus ad Dominum*, We lift them up unto the Lord. *Inde vero ad gratiarum actionem invitans totam Ecclesiam, clamabat, Gratias agamus Domino Deo nostro*. “Then inviting the whole Congregation to thanksgiving, he cryed aloud, Let us give thanks unto the Lord our God; The Church answered, *Dignum & justum est*, It is meet and right so to do. *Pastor iterum subjungebat, verè dignum & justum est, æquum & salutare (& conversus ad Dominum) nos tibi semper & ubique gratias agere Domine sancte Pater omnipotens aterne Deus, per Christum Dominum nostrum qui pridie quam pateretur, &c.* “The Pastor said anew, It is very meet and right, just and wholesome (and turning to the Lord) that we should at all times, and in all places give thanks unto thee O Lord, holy Father, Almighty, Everlasting God, through Christ our Lord; who the night before he suffered, &c. This Bullinger saith is that simplest and best Rite for ministring the Communion, which the Apostles delivered to be observed by the Church in all Nations. About the Lords Prayer after he hath quoted those words of Saint Cyprian in *Orationem Dominicam*, which begin, *Qui fecit vivere, idem docuit & orare, &c.* he who made us to live, the same taught us likewise to pray, &c. he sayes, *Consultissimè ergo faciunt, qui omnes suas orationes ad orationem referunt Dominicam, cui & primas tribuunt*. “Wherefore those do most advisedly who refer all their Prayers to the Lords Prayer; and who make it the chiefest of their Prayers. About Churches he hath this, *Locus quidem per se sanctus non est: sed quoniam hæc sancta (preces, Sacramentorum administratio, verbi prædicatio) in eo loco sunt, quatenus sunt & ipse locus appellatur sanctus. Merito ergo abest à Dei Templo sancto omnis prophanatio & res turpis atque fœda. — Ut in Templis superstitionem odimus, ita prophanationem ipsorum non amamus, imò minimè ferimus.* “Tis true, the place of it self

Bullinger. de
cæna Dom. Decad. 5. Serm. 20.

Bullinger. de
Orat. Decad. 5.
Serm. 5.

Idem Decad. 5.
Serm. 10.

“ is not holy ; but because these holy things (*viz.* Prayers,
 “ ministring of Sacraments, and preaching of the Word)
 “ are done in it, insomuch as they are done, the place it self
 “ is called holy. Wherefore it is with good reason that all
 “ prophaneness, and filthiness, and pollution is removed from
 “ the Church of God. As we hate superstition in Churches,
 “ so we do not love to have them prophaned, nay we will
 “ not endure it. About the solemn Burial of the Dead, *7am*
 “ *& mortuorum corpora non abjicit Christi Ecclesia, instar mortui*
 “ *canis. Agnoscat enim corpora Tempora fuisse ejus qui inhabitavit*
 “ *sancti Spiritus. — Colligit ergo corpora honestissime. — Caterum*
 “ *dum deponitur funus & telluri mandatur corpus suum preces publice*
 “ *ab his qui deduxere funus, &c.* “ Neither doth the Christian
 “ Church cast away the dead Corps of Christians, as if they
 “ were dead Dogs : For she acknowledges that the Body
 “ was the Temple of the Holy Ghost, who inhabited in it.
 “ Wherefore she composeth and prepareth the Corps decent-
 “ ly, and whilest the Herse is set down, and the Corps com-
 “ mitted to the Earth, Common Prayers are said by those
 “ who accompanied the Funeral, &c. About worshipping
 “ towards the East, he sayes, *Disputatum video apud veteres ad*
 “ *quam orbis plagam adorantes oporteat converti.* “ I see that there
 “ hath been a dispute among the Ancients, to what part of
 “ the world men must turn themselves when they go to wor-
 “ ship. And after he hath reported out of *Socrates l. 5. c. 22.*
 “ how the Church of *Antioch* the most ancient of all Aposto-
 “ lick Churches, had her Altar seated West-ward against the
 “ common custom of other Churches, which worshipped with
 “ faces turned East-ward ; he saith, *In his si absit superstitio, al-*
 “ *tercatio, licentia, & offensus, valet libertas,* “ That in such things
 “ if there be no superstition, wrangling, licentiousness, nor
 “ offence, every one is at liberty.

Id. m. Decad.
20. Serms. 10.

Ibid.

Gualterus.

72. It is not necessary *Gualterus* should make a long dis-
 course to shew his good liking of Episcopacy in general, and
 the special value he ever had of the Church and Bishops of
England. The titles he gives to one of our Arch-Bishops
 and five of our Bishops to whom he dedicates his *Homilies*
 upon the first Epistle to the *Corinthians*, comprehend all that
 can

can be said on that Subject. Those titles run thus, *Reverendisimis & observandis in Christo Patribus & Dominis, D. Edmundo Gryndallo Eboracensi Archiepiscopo, D. Edvino Sando Londinensi, D. Roberto Horno, Vimoniensi, D. Richardo Coxo, Eliensi, D. Joanni Purkhursto, Nordovicensi, & D. Jacobo Pilkintono Dunelmensi Episcopis & Pastoribus vigilantissimis*; "To
 " the most Reverend and Honourable *Fathers* in Christ and
 " *Lords*, Edmund Gryndal Lord Arch-Bishop of York, Ed.
 " Sand, Lord Bishop of London; Robert Horn, Lord Bishop of
 " Winchester; Richard Cox, Lord Bishop of Ely; John Park-
 " hurst, Lord Bishop of Norwich; and James Pilkinton Lord
 " Bishop of Duresme, and most vigilant Pastors. But it is
 worthy observation, that *Gualterus* having been in England
 in the Reign of King Edward, where he was acquainted with
 our Church-Government and publick worship of God, and
 knowing that there were some in this land who would have
 framed both after another model which they had fancied, he
 purposely enlarges upon that subject in his Epistle, calling
 those men *morose* and *ignorant*, who for things indifferent,
 such as are Rites and peculiar Vestments of Ministers, trouble
 the peace of the Church, and separate from her Commu-
 nion; *Quorum morositatem nemo qui sana mentis & pacis amans
 est, probare poterit, qui dum nihil ferre volunt, quod à vulgari
 alicujus gentis habitu vel modicum differt, litibus minimè necessariis
 omnia turbant, & Ecclesias non sine periculosissimo scandalo in par-
 tes distrahunt. Hi dum nihil timent, interim seipsos & Ecclesias in
 discrimen omnium maximum nocentissimumque adducunt, & fit
 plerumq; (quod Socrates de Novatianis, Eunomianis & aliis simili-
 bus scribit) ut qui semel ab Ecclesia secessionem fecerunt, postea
 ipsi quoque inter se scindantur, neque ullus sectarum & dissidiorum
 finis est.* " Whose frowardness no man that is not besides
 " himself, and is a lover of peace, can approve; who
 " being resolved to bear with nothing in matter of Ministers
 " Vestments, that differs never so little from the vulgar ha-
 " bits of any Nation, trouble all things with disputes that
 " are not necessary, and make factions in the Church not
 " without most dangerous scandal. Whilest these men fear
 " nothing, they run both themselves and the Church into the

*Vide Gualteri
 Epist. Dedicat.
 ante Homil. in
 I Epist. ad Cor.*

*Sunt qui de
 ministrorum
 habitu lites
 non necessa-
 rias movent,
 & eo usq; pro-
 grediuntur ut
 propter illum
 viros graves &
 de Ecclesia at-
 que communi
 Religione
 causa optimè
 meritos dam-
 nare audeant.*

"greatest and most ruinous danger; and it happens for the
 "most part what *Socrates* writes of the *Novatians*, *Eunomians*
 "and such like (that those who have once separated from
 "the Church, are afterwards divided among themselves;
 "neither is there any end of Sects and divisions. And that
 we may know properly what men he speaks of, he adds,
Hæc autem vobiscum commentari libuit, Patres in Christo Reve-
rendissimi, partum quod meam de hac re sententiam vobis non inju-
cundam cognita fore putarem, quibus aliquando cum ejusmodi ho-
minibus res fuit, qui dum nimio rigore atque zelo Ecclesias An-
glie ad eam, quam ipsi animo conceperant ideam sive formam, ad-
ducere conati sunt, earum pacem aliquantisper turbarunt, quam
vobis ex Dei beneficio restitutam esse, ex animo gaudemus, &c.
 "I have been willing to discourse of these things with you,
 "most Reverend Fathers in Christ, partly because I thought
 "it would not displease you to know my opinion upon this
 "matter, you that have had sometimes to do with that kind
 "of men, who whilest they *with too much rigour and zeal en-*
 "deavoured to reduce the Church of England to that model and
 "form which they had fancied, they for that time disturbed
 "her peace, which we heartily rejoyce to see restored among
 "you through Gods favour.

Mr. John de
 Kraino Krain-
 ski.

73. Mr. John de Kraino Krainski refers himself to what
 hath been reported in the first Section of this Treatise (accor-
 ding to the information I have of him in writing under his
 own hand) of the Government and publick worship of the
Polonian and Lubnianian Churches, whereby it appears that
 they have amongst their Clergy a *Subordination* of several
 orders, *viz. Superintendents, Conseniores, Priests, Deacons, Le-*
ctores, Acolyths, all which are advanced from one order to an-
 other by a new Ordination and Consecration with Imposi-
 tion of Hands. And for the usefulness and necessity of *set*
forms of Prayer and Uniformity in all the Congregations of
 every National Church, he refers himself likewise to the
Preface of the * *Agenda* of the said Churches.

* At the end
 of this Trea-
 tise.

Dr. Basire.
Vide Sect. 1.
 n. 9, 10.

74. Reverend Doctor *Basire* sheweth out of the very Ca-
 nons of the *Hungarian Churches* that they have Bishops both
name and thing for their Governors and Pastors; that they
 think

think themselves bound to have those several Orders and Degrees in the Ministry which are mentioned in Scripture, as being of Apostolical Institution; and that all inferiour Ministers swear Canonical obedience unto the said Bishops. Mr. Fisher, besides what hath been said of the Church-Government of *Hessen* by *Superintendents*, and of the publick worship of that Church, adds, that their Musick vocal and instrumental, with Organs, Violons and other Instruments is such, that some men here amongst us in *England*, if they were there, would take them for Papists.

75. Now hear *Melancthon* and the Prince of *Anhalt* for the Churches which follow the confession of *Augsburgh*. *Melancthon* is known to be the Author of that confession; there he professes that the Churches which had subscribed to it, did not desire that the Bishops should lose their Dignity for peace-sake: *Non petunt Ecclesie ut Episcopi Honoris sui jacturâ sarciant concordiam*. And again, *Nunc non id agitur, ut dominatio eripiatur Episcopis, sed hoc unum petitur, ut patiantur Evangelium purè doceri & relaxent paucas quasdam observationes quæ sine peccato servari non possunt*. "The business in agitation now is not that the Authority be taken from the Bishops, but only this one thing is demanded, that they suffer the Gospel to be purely taught, and that they dispense with some observations which cannot be kept without sin. But let no man catch at these words, as if it were the only thing now demanded here by some. For hear him speak his mind and tell us what those things are, *Facile possent Episcopi legitimam obedientiam retinere, si non urgerent servare traditiones, quæ bona conscientia servari non possunt. Nam imperant cœlibatum, nullos recipiunt nisi jurent se puram Evangelii doctrinam nolle docere*. Bishops, saith he, might well retain the lawful obedience due to them, if they did not urge the keeping of Traditions, which cannot be observed with a good conscience. For they impose single life, and admit none but such as swear they will not teach the pure Doctrine of the Gospel. There is no such thing here among us, where on the contrary none is admitted to the Ministry but those who renounce Popery, and swear to

teach

Mr. Fisher.

These things I have reported in the first Section, upon the information I had of him.

Vide his Letter, p. 39. *Melancthor*.

Cap. de Potestate Ecclesiastica quod est ultimum.

teach the true Doctrine of the Gospel, according to the 39. Articles, which have the Approbation of all the Reformed Churches in the world. And it is known that *Melancthon* observed all those very things which here are scrupled at, and many more of that kind. So that it must be said that he reckoned them not amongst things which could not then digest well with Protestants. He also declares, *Quod liceat Episcopis seu Pastoribus facere ordinationes, ut res ordine gerentur in Ecclesia, non ut per illas mereamur remissionem peccatorum, aut satisficiamus pro peccatis, &c.* “That it is lawful for Bishops
 “or Pastors to make Ordinances, to the end that things be
 “done in the Church orderly, not to merit thereby remis-
 “sion of sins, or satisfie for sins, &c. And of such Ordina-
 “nces, (amongst which he reckons the keeping of the Lords
 day, Easter, Pentecost, and other festivals,) and of Rites, he saith, *Quod eas convenit Ecclesias propter charitatem & tranquillitatem servare eatenus, ne alius alium offendant, ut ordine & sine tumultu omnia fiant in Ecclesiis.* “That it behoveth the Church
 “for love and peace-sake to keep the same so far, as to give
 “no scandal one to another; that so all things be done in
 “the Church orderly and without tumult. What he saith to *Camerarius* and to *Luther* about restoring Bishops in those Churches where they had been outed, and what a confusion he feared if that should not be done, hath been observed by many others and is commonly known. *George* Prince of *Anhalt* in the name of Protestants, speaks of the Bishops of the Church of *Rome*, as followeth, *Ac utinam ipsi, sicut nomina gerunt & Titulos, ita se ipsa præstarent Episcopos Ecclesia: Utinam sicut in ipsorum ordinatione Evangeliorum liber traditus & humeris impositus est, ita huic docerent consona, ipsoque fideliter Ecclesias regerent: O quam libenter quantaque cum cordis latitiâ, pro Episcopis ipsos habere, revereri, morem gerere, debitam jurisdictionem & ordinationem eis favere, eaque sine ulla recusatione, frui vellemus.* “And would to God that as they bear the
 “names and titles, so they would shew themselves indeed
 “Bishops of the Church. Would to God that as in their
 “Ordination the Book of the Gospel is delivered unto them,
 “and put upon their shoulders, so they would teach accord-
 ding

Ibidem.

George Prince
 of *Anhalt*.
Georg. Princip.
opera Præfat.
de Ordin. fol. 6.

ding to the Contents thereof, and by that means govern
 their Churches faithfully. O how willingly and with what
 gladness of heart should we acknowledge them for Bishops,
 reverence and obey them, maintain them in their Juris-
 diction and Ordination, and in the possession and enjoy-
 ment of the same. And a little after he shews how sollici-
 tous he was to be ordained by a true orthodox Bishop. *Ego*
certè piùm Episcopum Brandenburgenscm Reverendum Dominum
Matthiam de Jagau, qui puram tum doctrinam, Dei beneficio,
norat & profitebatur, & verum Sacramentorum usum jam rece-
perat & manifestos in Ordinatione abusus aboleverat, per Sacella-
num meum D. Jacobum Styrium, ad ordinandum me rogavi; ac
prestiffet is mihi officium, sicut summâ cum voluntate jam ante
promiffet, nisi misericors Deus ante tempus eum ex hâc evocasset
vita. Nec enim erat tum in his terris, qui hoc prestaret Episcopus
alius. “As for me I intreated (by my Chaplain Mr. James
 “Styrius) the pious Bishop of Brandenburg, the Reverend
 “Lord Matthias de Jagau (who then knew and professed
 “through Gods favour, the pure Doctrine, and had embra-
 “ced the true use of the Sacraments, and had abolished the
 “manifest abuses of Ordination,) that he would ordain me;
 “and he would have done that office for me, as he promised
 “before most willingly, if the merciful God had not called
 “him out of this life before the time. For there was then
 “never another Bishop in this Country to do that Of-
 “fice.

lib. 1. fol. 62.

76. There remaines of the whole Assembly but the *Lay*
Elders to speak their minds before *Calvin* pronounces the con-
 clusion of all. *Jacobus Leſſius* who is the first, does protest
 “that none of the Divines of the Reformed Churches ever
 “denied it to be a most ancient custom in the Church from
 “the very times of the Apostles, that one should have the
 “chief care of the Church, sitting as it were at the Helm;
 “but have by their publick writings professed it was a mad-
 “ness to think meanly of the Order of Orthodox Bishops,
 “such as were *Timothy* and *Titus*, and such as are at this day
 “those Bishops which from time to time are chosen in that
 “great Kingdom of *Britain*; to whom therefore *Calvin*,

Jacobus Leſſi-
us.
Vide p. 169.
 & 14.

Bucer,

“ *Bucer, Beza, Sadeel*, and others have yielded all manner of
 “ honour and affection.

*Casaubon. in
 Epist. Dedicat.
 præfixa Exer-
 citat. ad Baron.*

77. The famous *Casaubon* declares his judgement concern-
 ing the Church of *England* in these words, directing his
 speech to the King, *Ecclesiam habes in tuis regnis partim jam
 olim ita institutam, partim magnis tuis laboribus ita instauratam,
 ut ad florentis quondam Ecclesie formam nulla hodie propius acce-
 dat, quam tua, inter, vel excessu, vel defectu peccantes mediam
 viam secuta. Qua moderatione hoc primum affecta est Ecclesia
 Anglicana, ut illi ipsi, qui suam ei felicitatem invident, sæpe ta-
 men, ex aliarum comparatione, illam cogantur laudare: deinde,
 ut etiam in remotissimis terris posita Ecclesia, Communionem jungi
 cum tua vehementissimè cupiant. Quod nuper magni beneficii loco
 vidimus enixè petiisse unum è Patriarchis orientis, cujus literas
 itemque unius Episcoporum Asia, ad illustrissimum Presulem Do-
 minum Cantuariensem, prudentissimè scriptas, & antiquam pie-
 tatem redolentes, magna cum voluptate ante paucos dies legebamus.*

“ You have a Church in your Kingdomes, partly so ordered
 “ of old, partly so repaired by your great pains, that at this
 “ day there is none that come so near the form of the flourish-
 “ ing Christian Church of old, than yours which hath taken
 “ a middle way betwixt those Churches which are amiss ei-
 “ ther through excess or defect. By which moderation the
 “ Church of *England* hath gained this: first, that those very
 “ men who envy this happiness of her, nevertheless are often
 “ forced to commend her when they compare her with other
 “ Churches: And likewise, that those Churches which are
 “ in the remotest countries, do most earnestly desire to be
 “ joined in communion with this your Church: which thing
 “ of late we have seen asked as a great favour by one of the
 “ Patriarchs of the East; whose Letters, as also those of one
 “ of the Bishops of *Asia* to the most Illustrious Prelate, my
 “ Lord of *Canterbury*, written very prudently, and having in
 “ them very much of the ancient Piety, we read not many
 “ dayes since with great delight. But because, as men are
 now apt to judge of others after so much dissimulation and
 complying with the times and all powers in being, some
 may be ready to say that *Casaubon* speaks thus to please the
 King,

King; hear him opening his mind to a private Friend,
Quod si me conjectura non fallit, totius Reformationis pars integerrima est in Anglia. Ubi cum studio Veritatis viget studium Antiquitatis: quam certi homines dum spernunt, in laqueos se induunt, unde nisi mendacio postea exnere se nequeant. Ita hostibus veritatis non solum risus praebeatur, sed etiam partes illorum mirifice confirmantur. Nemo serio versatus in Antiquitate hoc verum esse negaverit. Sed multos amor partium cogit mentiri. “ If my judgement does not deceive me, the most sound part of the
 “ whole Reformation is in *England*, where together with the
 “ love of Truth, flourisheth the love of Antiquity: which
 “ whilest certain men do slight, they run themselves into
 “ snares, out of which they cannot get without lying. By
 “ which means not only matter of laughter is afforded to
 “ the enemies of truth, but their party is likewise wonderfully strengthened. No man who is seriously versed in Antiquity will deny this to be true. But Faction forces many
 “ to speak lyes.

78. *Salmasius* confesses ingeniously, that though he was once no friend to Bishops, yet considering, *Quod ab Episcopatus abolitione, consecuta est horrenda confusio & perturbatio religionis, sectis innumerabilibus, quae antea orco damnatae, in tenebris delitescerant, derepente, quae data porta, undequaque in licentem erumpentibus, metu videlicet Episcoporum sublato, à quibus antea reprimebantur; quod nunquam fuisset, si Episcopi Ecclesias regerent ut olim rexerunt; hac experientia edoctum, ut dies sequens magister est prioris, sententiam mutasse, & Episcopos in Anglia praesertim retinendos pronunciasse, cum tot mala subssecuta esse eorum everisionem viderit.* “ That the abolition of Episcopacy (in *England*) was followed by an horrible confusion
 “ and disturbance of Religion, Sects without number, which
 “ before were confined to Hell and covered with darkness;
 “ suddenly breaking forth on all sides by the gate which was
 “ then opened, to wit, by taking away the fear of Bishops,
 “ by whom they were formerly suppressed; the which
 “ would never have hapned, if Bishops had governed the
 “ Churches as they governed them formerly; And that being taught by that experience, as the last day is the Master

Isaac. Casaubon. Epist. Claudio Salmasio quaest. 709.

Salmasius in responsione ad Miltonum.

“ of the former, he changed his opinion and pronounced,
 “ that Bishops were to be preserved, specially in *England*,
 “ seeing so many evils followed after they were overthrown.
 And as for the Book of Common Prayer, he maintains that
 the late King of most blessed memory had many great rea-
 sons for the preservation thereof; and this for one, because,
 “ *Liturgiarum formula probata jam olim fuit plerisque Reformato-*
 “ *rum Pastoribus, & quidem eorum tam in Gallia quam alibi praci-*
 “ *puiis, ut quæ nihil continere videretur pietati & doctrina Evange-*
 “ *lica non congruum*; the set form of Liturgy was of old appro-
 “ ved by most of the Reformed Ministers, and those of
 “ chiefest note, as well in *France* as elsewhere; as not see-
 “ ming to contain any thing that is not agreeable with Piety
 “ and evangelical Doctrine.

Salmasius De-
sens. Reg. c. 8.

Dr. PORREUS.

79. Except Mr. *Calvin*, who is to pronounce in the name
 of all, Doctor *Porree* the honest and learned Physician of
Roan (who in this very business, as well as in his own pro-
 fession is *πολλῶν ἀτάξιος ἀλλῶν*) is the last that speaks in the
 Council we here suppose to be assembled for the decision
 of our present Controversies of Religion. But that no body
 may wonder to see him speak so home to our purpose, I
 must inform those to whom he may be a stranger, that he
 hath lived in *England*; that it is he who made that ex-
 cellent translation of His late Majesties incomparable Book,
 called, as it is indeed, his *ROYAL PORTRAITURE*,
 out of *English* into *French*, which was Printed over and over
 again so many times; whereby he came perfectly acquaint-
 ed with our affairs; and that he is and ever hath been a
 great lover of our Church ever since he hath known her.
 But that all this may not make him to be suspected to the
 Presbyterian Brethren, I must likewise put them in remem-
 brance, that he hath been for these many years, and is at
 this day an *Elder* of the Reformed Church of *Roan*, which
 never yet past any censure upon him for his ancient and great
 friendship to us, which is publickly known of every one.

Jehan. Baptif.
Porreus in Ep-
ad Brevintiam.
Edit. in Anglia.

Ter quaterque beausille, qui regnum Dei querit imprimis, atque
justitiam ejus; cetera enim superaddentur ipsi in hac vita, & post
excessum, accipiet ab ipso Judice, gloria coronam. Talis est
 atque

atque erit Rex vester pientissimus, qui bonis avibus regnum auspiciatus a prostranda tot hereseo & Sectarum terribissima peste, Ecclesiam Anglicanam post regni solis eclipsim, devastante, non satis existimavit a λείψανῳ hac sua felici supra horizonem elevatione, cimmerias illas umbras, atque adeo omne malum, adpectu suo dissipasse, nisi post therapeian institutam, caveret in posterum arte prophylactica, ne lues illa contagiosa, male jam dispositos Nationis animos, & in lubrico suapte natura positos inficeret: Quid autem in hoc regie prudentia magisterio absolvendo magis necessarium, quid efficacius, quid denique expeditum magis, quam sanctum illud & antiquum Ecclesie regimen sub Episcopis? Quo florebat floruit in Anglia Religio; mansit illibata Regia Majestatis Auctoritas: Quo sublato (heu! tristes nimium experti sumus) una cum Religione periit Regum optimus; atque simul interciderat spes omnis Regie mansuetudinis unquam experiunde, ni dextera Domini fecisset virtutem, & radiantem illum, sed reprobatum, a contaminatissimis nebulonibus, lapidem exaltasset, in caput Anguli: Quod omnino mirabile fuit in oculis nostris. Desinant igitur hi omnes quos tenellæ conscientiæ vocent homines, magnū Dei consilium remorari, & religiosi obstrepere viris, qui sic jubente Rege & cœptis vestris adspirante, incumbunt totis viribus tam sancto huic operi perficiendo: Cessent & veri Presbyteriani adeo ordinis in Ecclesia & in Republicâ amantes, currentem benedictione divina rotam impedire, ut tandem exeat pretiosus ille urceus, in domo Dei ut alias honori futurus. Quod si eorum judicio Episcopatum Divini juris esse ista non convincunt, Apostolos cum essent veri Episcopi, alios χερσολογία suffecisse novis Christianis Episcopos, quales fuisse imprimis Titus, atque Timotheus, nec non septem illi totidem Ecclesiarum Angeli, quos Spiritus Sanctus, Apocalypseo initio tam ἐπιτάλῳ alloquitur; Si fidem Divo Ignatio derogant, (qui vixit Apostolorum novissimis temporibus, qui dilectum Domini Discipulum vidit suis oculis, proindeque certus esse potuit Apostolica dispositionis) cum ait, Honora Fili Deum, ut authorem universorum, & Dominum; Episcopum verò ut Sacerdotum Principem, imaginem Dei ferentem, Dei quidem per principatum, Christi autem per Sacerdotium; Et rursus, Omnia in vobis decenti ordine in Christo perficiantur; Laici, Diaconis subditi sint, Diaconi Presbyteris, Pres-

byteri Episcopo, Episcopus Christo, sicut & ipse Patri. Si audire sanctos alios Patres & Episcopos, primis seculis de sancta illa & amica subalternatione differentes, Cyprianum, Irenæum in Ecclesia rerum positos, à quibus indefinens & haud inficianda serie per Athanasium, Cyrillum, Basilium, Ambrosium, Chrysostomum, Augustinum & alios, pervenit Episcopalis dignitas ad nostra usque tempora (quamvis sanioris doctrine continuatio non responderit successioni personarum, & acciderit magna illa Apostasia de qua Vaticanatus est Apostolus, pessimis erroribus tam in fide quam in re verumne introductis, quos licitum erat imò pernecessarium corrigere, intactis ut in ipsa doctrina sic in Disciplina, fundamentalibus.) Si denique parum apud eos valeat Canonum Apostolorum, & primorum quatuor Oecumenicarum Synodorum auctoritas; saltem audiam hac de re loquentem Hieronymum ipsis imp. Inpov, & dignitatis Episcopalis iniquissimum estimatorem, Antequam Diaboli instinctu studia fierent in Ecclesia (inquit) & diceretur in populis, ego sum Pauli, ego Apollo, ego autem Cepha; communi Presbyterorum consilio Ecclesiæ gubernabantur: postquam verò unusquisque eos quos baptizaverat, suos esse putabat, non Christi, in toto Orbe Decretum est, ut unus ex Presbyteris electus superponeretur cæteris, ad quam omnis Ecclesiæ cura pertineret, & schismatum semina tollerentur. Ergo si sub Apostolis (Hieronymo teste) nata est illa consuetudo, sacer ille ordo institutus, vitandi Schismatis causâ, viventibus adhuc ipsis Apostolis exorti; nobis per Deum immortalem indulgeant iniquitatis oses Apostolica institutione gaudere, in remedia schismatum, his corruptis præsertim temporibus, & longè à priorum puritate recedentibus, etiam

Damnosa quid non imminuit dies ?

Ætas parentum pejor avis, tulit

Nos nequiores, mox daturos

Progeniem vitiosiore.

Quæ fuit autem necessitas regiminis Episcopalis retinendi, impediendo schismati & averruncandis hæresibus atque impuris sectis per universam Angliam pullulantibus, docebunt Annales ab initio principatus Edoardi sexti ad Caroli primi Martyrium; Et

vix capiet posteritas De μαχης δυμλιας in ferendis tam diu monstro-
 sis in religione opinionibus, & omnium illa rerum confusione tole-
 randa, quæ cadentibus cum regio illo capite Presulibus, trium reg-
 norum faciem deturpaverant. His cum legitimo Principe resur-
 gentibus, cælum vobis meliora pollicetur ô Angli. Ecclesia Angli-
 cana reddentur Episcopi; sed ô vos ἀλιγόνιστοι, viri fratres, ad
 omnia quæ Catharismum non satis redolent nauseabundi, estote bono
 animo, destinantur vobis Episcopi Patres, non Tyranni, non ἀνυ-
 πύθουνοι, neque (quod vetat in Evangelio sapientia increata) Re-
 gum terre instar, crude & sæpè violentum in vos imperium exercen-
 tes, μηδὲ οἷς κατὰ χυεῖς οὐόλες ἤσῃ κλήρον, ἀλλὰ τύποι γινόμενοι τῆ
 ποιμνίᾳ. At verò si Christianorum solo nomine haud contenti, quod
 nobis Antiochiâ venit, alio gaudetis appellari, quod à magno Cal-
 vino mutuatum velitis, & nihil antiquius vobis sit tanti viri suffra-
 gus, Quales Angliæ optamus Episcopos, tales amplectimur amba-
 bus vobis vir ille eximius; Et post illum Beza, Bucerus, Melan-
 chthon, Bullingerus, atque alii non pauci transmarinarum Eccle-
 siarum Pastores, non minus veræ & reformatæ pietatis zelo ac-
 centi, quam eruditione insignes, Molinæus uterque; Rivetus,
 Amyraldus, Dallæus, Bochartus, Heraldus, & nuperimè
 Langlæus noster ἰ ἀνυπὶ βανη, qui Anglicanum Episcopatum
 scriptis suis doctissimis ab Antichristianismo vindicarunt, cujus ei
 notas inusserant novi Aëriani; quique varios ejusdem Ecclesiæ ritus,
 ceremonias, & verbi ministrorum diversos amictus minimè impro-
 barunt, imò qui maximum discrimen esse debere noverint inter
 Ecclesiam sub cruce luitantem, ac diversæ religionis Principi ob-
 noxiam, & aliam quæ sub Rege Orthodoxo triumphat; in qua
 nisi admitatur subalternatio Presbyterorum, & in rebus ἀδια-
 φώβου populus obedientem se præstet, non levis motus est ne tandem
 obrepat ab Ecclesia in Statum Anarchia, & Superiorum contemp-
 tus. — Utinam Dei voluntate talis oblata fuisset in Gallia nostra
 olim reformandi occasio. Jam dudum Protestantium Choro permix-
 ta fuisset Ecclesia Romana per istam in rebus mediis & externis
 indulgentiam. Homines enim cum simus, non Angeli, ut ad res
 divinas mentes nostræ erigantur, sensuum indigemus ministerio.
 Sic nunquam Religionis obtentu, proh dolor! crudeles lamenas,
 immania bella, totque florentissimarum Civitatum direptiones,
 passa fuisset charissima patria nostra, quæ vix à tantis malis etiam-

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num respirat. "Thrice, and four times happy is he that seek-
 "eth first the Kingdom of God and his righteousness, for the other
 "things shall be added unto him, in this life; and after death,
 "he shall receive the Crown of Glory from the righteous Judge.
 "Such a one is and will be your most Pious King, who so
 "happily beginning his Reign with the utter destruction
 "of that most wicked plague of numberless Heresies and
 "Sects, which after the Eclipse of the Royal Sun, utterly
 "spoiled the Church of England, would not think himself to
 "be a sufficient Preserver of his people, although by his hap-
 "py rising above your Horizon, he hath expell'd that Cim-
 "merian darkness, and dissipated all evil by his presence;
 "if after the cure undertaken he had not been careful, for
 "the time to come, by way of prevention, to keep that
 "spreading contagious disease from infecting the already ill
 "dispos'd minds of the Nation, of their own nature given
 "to change. Now what is more necessary in that Kingdom
 "to perfect that Magistrery of Royal Prudence, what more
 "efficacious, what in a word more convenient then that
 "Holy and ancient Government of the Church under Bishops?
 "The which flourishing in England, Religion did flourish,
 "and the Royal Majesties Authority remained untoucht;
 "But being taken away (as by most sad experience it hath
 "been found) they have lost, together with Religion, the
 "best of Kings; and all hopes was lost for them also at the
 "same time of ever feeling the effects of the graciousness
 "of their Kings, had not the right hand of the Lord done won-
 "derful things, and set up for the head stone of the corner, that shi-
 "ning (though by some most filthy wretches, reproved stone,)
 "which thing hath been wonderful in our eyes. Let those therefore,
 "whom they call tender Consciences stop no longer the great
 "counsel of God, and be no more injurious to those godly
 "men, who are about with all their might, by the Kings
 "command and favour to put an end to so holy a work.
 "Let those Presbyterians that are so great lovers of order,
 "both in Church and Commonwealth, hinder no further
 "the running wheele, that at length, through Gods bles-
 "sing, we may get that precious vessel to be honourable in
 Gods

“ Gods house as it hath been formerly. If these Arguments
 “ to their judgement, do not convince Episcopacy to be of
 “ Divine Right, viz. That the Apostles being Bishops them-
 “ selves, have by the laying on of their hands, established
 “ Bishops in their room over the the primitive Christians,
 “ such as were specially *Titus* and *Timotheus*, as also those
 “ seven *Angels* of the like number of Churches, to whom
 “ the Holy Ghost speaks so emphatically in the beginning of
 “ the *Revelation*; if they refuse to believe Saint *Ignatius* (that
 “ lived towards the later times of the Apostles, and saw with
 “ his own eyes the Lords beloved Disciple, and by those
 “ means might certainly know what was the Apostolical
 “ Constitution,) saying, *My Son, honour God as the Author*
 “ *and maker of all things, and the Bishop as the Prince of Priests,*
 “ *that beareth the Image of God; of God, I say, by his Princely*
 “ *Dignity, and of Christ by his Priesthood.* And again, *Let*
 “ *every thing be done amongst you with decent order in Christ; that*
 “ *Lay-men be subject to Deacons, Deacons to Presbyters,*
 “ *Presbyters to the Bishop, the Bishop to Christ, as Christ*
 “ *is to the Father.* If they refuse to hearken to the rest of the
 “ Holy Fathers and Bishops, speaking of that holy and ami-
 “ able subalternation which was in the first Ages, as *Cyprian*
 “ and *Irenaeus*, who were chief Governors in the Church;
 “ and from whom by a continual and not to be contradicted
 “ Series of succession by *Athanasius*, *Cyrl*, *Basil*, *Ambrosius*,
 “ *Chrysostome*, *Augustine*, and the rest, the Episcopal Digni-
 “ ty hath reached unto our times (though the continuation
 “ of a wholesome Doctrine hath not been answerable to the
 “ succession of men, and though the great Revolt whereof
 “ the Apostle did forewarn us is come to pass, most pernicious
 “ errors both in belief and government having crept
 “ in, the which it was lawful, nay very necessary to correct,
 “ without meddling with Fundamentals, either in Doctrine
 “ or Discipline. If lastly, the Authority of the Canons of
 “ the Apostles, and the four first Oecumenical Councils be
 “ little valued amongst them; let them at least hearken to
 “ *Hierome* a man of their own Principles, and who most
 “ unjustly did set Episcopal Dignity at a low rate, *Before*

that

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“ that by the Devils instinct there were divers Factions in the Church
 “ (saith he) and that it was said among the people, I am of Paul,
 “ I of Apollo, and I of Cephas; the Churches were governed by
 “ the Common Counsel of Presbyters: But after that every one
 “ thought those whom he had baptized to be his own not Christs,
 “ It was Decreed in the whole world, that one chosen from a-
 “ mong the Presbyters should be set over the rest, to whom the
 “ whole care of the Church should belong, and the seeds of Schisme
 “ should be taken away. Therefore if (by the very testimony
 “ of Saint Hierosme) that custom hath had its beginning under the
 “ Apostles, that holy Order hath been instituted, to avoid
 “ Schisme sprung up whilest the Apostles themselves were
 “ yet living; Let the haters of Hierarchy grant us in Gods
 “ name the enjoying of this Apostolical constitution, as a re-
 “ medy against Schisme, specially in these corrupt times,
 “ so far degenerating from the former; For, —

*What doth not evil dayes impaire? Worse is the Age of
 our Fathers than that of their Predecessors, yet hath this pre-
 sent Age made us worse than they, and we shall beget an Off-
 spring more wicked than our selves.*

“ Now will the Chronicles from the beginning of Edward
 “ the Sixth’s Reign, until the Martyrdom of Charles the First
 “ shew the necessity of retaining the *Episcopal Government* for
 “ the avoiding of Schisme, and rooting out of Heresies and
 “ filthy Sects that multiply through the whole Kingdom of
 “ England; And posterity will hardly be able to understand
 “ Gods long patience and forbearance, that hath born so
 “ long with those monstrous opinions in Religion, and suf-
 “ fered that confusion of all things, the which, the Prelates
 “ falling off with that Royal Head, had so basely defaced
 “ the three Kingdoms. But those Prelates, O English peo-
 “ ple, rising up again with their lawful Prince, you may
 “ hope for better things from Heaven; Bishops will be re-
 “ stored to the Church of England: But O ye Brethren of
 “ little Faith, that be ready to cast out any thing which hath
 “ not a perfect smack of Puritanisme, be of a good courage,
 “ those Bishops you are to have are to be Fathers, not

Tyrants,

“ Tyrants, not men that are not bound to Rules nor Laws,
 “ nor (which is forbidden in the Gospel by the uncreated wis-
 “ dom) like the Kings of the Earth, bearing a civil and often
 “ violent hand over you; *Nor as domineering over the Clergy,*
 “ *but being an example to the flock:* And if you are not content
 “ with the bare name of *Christians*, which we have from
 “ *Antioch*, but would fain be called by another borrowed
 “ from the great *Calvin*, so that you will prefer nothing to
 “ his advice, that excellent man embraces with all his soul
 “ such Bishops as we wish them to *England*; so does after
 “ him *Beza*, *Bucer*, *Melancthon*, *Bullinger*, and not a few
 “ other Ministers of the Churches beyond the Seas no less
 “ kindled with the zeal of true and reformed Piety, than
 “ renowned for learning, as are Mr. *du Moulin* both Fa-
 “ ther and Son, Mr. *Rivet*, Mr. *Amysant*, Mr. *Daille*, Mr.
 “ *Bochart*, Mr. *Herant*, and lately our Mr. *de l’Angle* (of
 “ whom no man can speak with expressions of too much va-
 “ lue) who by their learned writings have cleared the Bi-
 “ shops of *England* from the Antichristianity the new *Aëri-*
 “ *ans* had stamp’t on them; who also have approved the
 “ divers Rites and Ceremonies of that Church, and the va-
 “ riety of Vestments of the Ministers of Gods word; as
 “ knowing the great difference which ought to be betwixt a
 “ Church hidden under the Cross, and Subject to a Prince of
 “ different Religion, and another that triumphs under a
 “ Protestant King; in the which, except subalternation of
 “ Presbyters be admitted, and the people be obedient in
 “ things indifferent, there is no small fear that confusion
 “ will pass from the Church into the Commonwealth, toge-
 “ ther with the contempt of Superiours. —Would to God
 “ that our *France* had formerly had an occasion offered of
 “ such a Reformation! The Church of *Rome* would have
 “ been joyn’d a long time since with the Protestants, by
 “ means of that indulgence in things of a middle nature
 “ and circumstantial: For since we are men, not Angels,
 “ we need the help of sense to lift up our minds to the
 “ things of God. By that means our most dear Country
 “ had not suffered, alas! under the pretence of Religion,

“cruel massacres, unnatural wars, and the plundering of so
 “many flourishing Cities, which so great mischiefs do
 “scarce suffer her to live and breath at this very day.

Mr. Calvin.

80. There remains but Mr. *Calvin* to deliver his own judgment, and to pronounce in the name of all, the Sense of the whole *Council*, upon every one of the four *Questions* propounded to their consideration and debate. To the first, *viz.* *Whether Episcopacy be a lawful Government in the Christian Church?* He answereth thus; *Talem nobis Hierarchiam si exhibeant, &c.* “If they will give us, saith he, such an *Hierarchy* in which the Bishops have such a Preeminence, as that
 “they do not refuse to be subject unto Christ, and depend
 “on him, and be referred unto him as their only Head;
 “in which they entertain such a brotherly fellowship, as that
 “the bond of their Union be the Truth of Christ; Then
 “surely, if any be found who do not reverence that *Hierarchy*,
 “and subject themselves unto the same with the lowest
 “obedience, I will confess that there is no *ANATHEMA*,
 “whereof they are not worthy. To the second. *viz.* *Whether set forms of Prayer may lawfully be used and imposed?* Thus,
Statam esse OPORTET Sacramentorum administrationem, publicam item precum Formulam. “There MUST be a certain
 “fixed way of ministring the Sacraments, also for the form
 “of Common Prayer. And again, for fear his meaning should
 “be mis-apprehended, *Quod ad formam precum & Rituum Ecclesiasticorum, VALDE PROBO, ut certa illa sit, &c.*
 “As touching the *Form of Prayer and Ceremonies* of the
 “Church, I APPROVE VERY MUCH that it
 “be set, and that it be *not lawful* for the Ministers to recede
 “from it in their Function, as well to help the simplicity
 “and unskillfulness of some, as that the Agreement of all
 “the several Congregations may better appear; and finally,
 “that the *desultory and capricious lightness* of such as affect
 “*velities* may be encountered and stopped. To the third, *viz.*
Whether every National Church hath power to make Laws and Injunctions, for regulating the outward things and circumstances belonging to the Worship of God, and whether all private persons are bound in conscience to obey such Laws and Injunctions? Thus,
 Sub-

Calv. l. de necessit. reform. Eccl. vide supra p. 166.

Calv. in ep. ad Protector. Angl. vide supra p. 18.

Calv. ibid. vide supra ibid.

Substantiam Ecclesiastica Disciplina exprimit disertis verbis Scriptura: Forma autem ejus exercenda, quoniam à Domino præscripta non est, à Ministris constituenda debet pro edificatione.

Calv. Neoco-
mens. ep. l. p. 63.

— Verum ne quis calumnietur nos in rebus externis esse morosos, qui adèd præcisè tollimus omnem libertatem, hic testatum velim me non de Ceremoniis litigare, qua decore tantum & ordini serviant: vel etiam Symbola sunt & incitamenta ejus quam Deo deferimus reverentia. — Fatemur præterea tum omnes, tum etiam singulas Ecclesias hoc jus habere, ut leges & Statuta sibi condant ad policiam communem inter suos constituendam, cum omnia in Domino Deo rite & ordine fieri oporteat. Ejusmodi porro statutis obedientiam deferendam esse, modò ne conscientias adstringant, neque superstitioni illis adhibeatur. Qui hoc detrectent, cerebrosi & pernicaces apud nos habentur.

Calv. de verâ
Eccl. Reformat.

*“ The Scripture doth
“ exprefs in plain words the substance of Ecclesiastical Dis-
“ cipline; but as for the form of the exercise thereof, since
“ it is not prescribed by God, it ought to be ordered by the
“ Ministers as edification does require. And that no man
“ may cast aspersions upon us, as if we were so peevish
“ about outward things, as utterly to take away all manner
“ of liberty, I would have it known, that I do not quarrel
“ about Ceremonies, that are such only as serve for Decency and
“ Order; or yet such as are badges, and tokens, and helps
“ of that reverence which we pay to God. We confess fur-
“ ther, that all and every Church hath this right to make Laws
“ and Statutes for themselves, for the setting of a common
“ polity among themselves, since all things ought to be
“ done rightly and orderly in the house of God; and that
“ obedience ought to be yielded to such Statutes, provided that
“ they do not bind the consciences, and that they be void
“ of superstition. And as for such as refuse so to do, they
“ are esteemed among us, heady, self-conceted, stubbornne
“ and obstinate. To the fourth and last Question, viz. Whe-
“ ther there must be Uniformity of outward Rites and Ceremonies of
“ Gods worship in all the particular congregations of every National
“ Church? He answereth thus, *Quantarum rixarum semen fu-
“ tura est istarum rerum confusio, si prout cuique libitum sit mutare
“ liceat quæ ad communem statum pertinent? Quando numquam**

Calv. in confess.
fid. nom. Eccl.
Gallic. oblata
Cæsari, &c.

licet quæ ad communem statum pertinent? Quando numquam

* See Calvins
meaning,
p. 107.

Calv. Inst. l. 4.
c. 10. n. 31.

Calv. Hallero.
Ep. 1.

Calv. Favello
Ep. 1. p. 122.

futurum est ut omnibus idem placet, si res veluti in medio posite, singulorum arbitrio relicte fuerint! — Varietas in Ecclesia bene constituta tolerabilis non est; apud exteros etiam suspicionem gignit non bene civibus inter se convenire. — Denuncient sibi non esse locofrateris, qui communem Disciplinam contumacia sua perturbat. Semper hoc in Ecclesia valuit quod veteribus Synodus fuit decretum, ut qui subjeci communis Discipline legibus noluerit, munere abdicetur. Neque hic quaerenda est hominum Auctoritas; cum Spiritus Sanctus de talibus pronuntiaverit, Ecclesiam non habere morem contendendi, valere ergo eum jubent, qui communis societatis iura respicit. Of how great Jarres
 “ and wranglings will the confusion of those things be the
 “ seed, if it be lawful for every one to change, as he pleaseth,
 “ those things which belong unto all in common! since it
 “ will never come to pass that the same thing should please
 “ all men, if all things be left at random for every one to do
 “ what he listeth. In a well settled Church, diversity (of cu-
 “ stoms) is a thing not to be suffered. And it breeds this
 “ opinion amongst strangers, that there is no agreement be-
 “ tween those that are fellow-Citizens. Therefore let it be
 “ declared unto him that overthroweth the common Disci-
 “ pline by his contumacy, that he is no longer holden for a
 “ Brother. This hath been always of force in the Church,
 “ as being decreed by the ancient Councils, that he who will
 “ not subject himself to the Laws of Common Discipline,
 “ should be deposed from his Office. And there is no need
 “ here to seek for humane Authority, since the Holy Ghost
 “ hath pronounced of such, that the Church hath not accu-
 “ stomed to be contentious. Wherefore let them cast him off
 “ who despiseth the Rites of Common Discipline. Besides this
 full answer of Mr. Calvin to the four general *Queres*, under
 which I conceive all our present Controversies of Religion
 to be comprehended, many other passages might easily be
 produced out of his Writings to shew his approbation of se-
 veral of those particular uses and customs of the Church
 of England, now so much opposed by some men. Such is
 that in one of his Epistles, where he declares, *That he had no
 hand in the abolishing of Holy dayes at Geneva, protesting it was
 done*

calvinus Hil-
tero.

done without his privity and against his desire; Ego sanctè testari possum, me inscio, ac nec optante quidem hanc rem fuisse transactam. And that if he had had the choice given him (to keep or abolish Holy dayes) he would not have approved them that passed that Decree by which they were abrogated. Hoc testatum esse volo, si mihi delata optio fuisset, quod nunc constitutum est, non fuisse pro sententiâ dicturum. * Such again is that for a general Communion, if not every Lords day, at least once every month in every Congregation. † Such is that for Ceremonies significant, which he judgeth so much the better because of their significancy. But what he saith of *Martin Bucer* (who wholly approved our Church-Government and Liturgy both for matter and form, as it was amended after his Censure past upon the first Book of King *Edward* the Sixth) that *Angliæ multum profuisset*, he would have done much good to *England*, is sufficient to prove, that if *Calvin* had lived here amongst us, he would have conformed to the orders of the Church, as being good and lawful, just as *Bucer* did.

Ibid.

* Vide Sect. 1.

p. 45.

† Vide Sect. 2.

p. 113.

The Conclusion.

AND now I have made good (as I conceive it will be granted on all hands) that the Reformed Church of *England* is not condemned by the other Reformed Churches, whether for her Government or Publick Worship, which is that I engaged to prove in my second Section; it is time I should draw to a conclusion, and end this Treatise. I said in the beginning, I chiefly intended thereby to undeceive all those of what persuasion soever, who thought the Reformed Churches beyond the Seas were great Strangers, and as great Enemies to all such things as are here disliked by some in the Nation. And I made two branches of those mis-informed persons, viz. Those that are true and obedient Sons of the Church of *England*; and those that for these many years last past have vilified, and, I may say, renounced her (though their own tender Mother, in whose womb they were begotten

The Conclusion.

ten

ten to Christ) because they were not pleased with the manner of her dress and tune of her voice, and such like things. For the first I have little or nothing to say to them, nothing doubting but that they are glad of the information they have had in the foregoing pages. They see their friends abroad are not only in greater numbers, but likewise far more kind, then some would have made them to believe they were; for which, all that is required of them, is onely this, that they be thankful to God for it, and that they requite the kindness of those our Brethren with a reciprocal love on their part. As for the other branch, they are not all of one sort; some having been deceived by others, some having deceived themselves, some having been deceivers both of others and of themselves, and some (though I will charitably suppose these are but few in number) meer Deceivers of others. For this last kind of men, I shall say nothing to them, because I have here brought in nothing but what they knew a long time since as well as my self. Only I beseech Almighty God, who is the onely searcher of hearts, and who alone consequently knows who they are, that he would be pleased to turn their hearts, and take away from them their deceitfulness. But as for you the rest of my deceived Brethren, whether by others, or by your selves, give me leave to direct my speech to you, and to present unto all of you a *Petition for Peace*, instead of that (so named) by some of you presented to some of the Right Reverend Bishops and other Reverend Divines. If you are Christians, as you profess your selves to be, and charity bindeth to believe you are, such a motion cannot but be very welcome to you. God is the *God of Peace*; Christ is the *Prince of Peace*; and *Peace* is the legacy he left his Disciples when he was departing out of this World. It was your opinion, that there was no other means of Peace in this Church, but by leaving every Minister to follow his own way in the publick worship of God, as to the manner and circumstances thereof. The Parliament *full and free*, after a long debate, hath been of another mind, and hath solemnly declared by a Publick *Act*, that the so much desired Peace and Unity of the Church cannot be attained by any other

means

means but *Uniformity*, which is therefore commanded unto all, with Penalties decreed against every one that shall not submit and conform to the prescribed Orders of the Church. My earnest request to you is, that for *Peace, for Gods sake, you subject your selves to this Ordinance of man*, as you are commanded to do by the Apostle. I know the same Apostle sayes, that *we ought rather to obey God than men*. And God forbid I or any should advise you to disobey God that you might please men. But take heed you do not ascribe to God such things as he never acknowledged for his, taking your own private opinions for his Laws, which is the greatest usurpation of Gods Authority, and in a manner to make your selves your own Gods. To me and to the most part of this Nation you seem so to do. You are of a contrary opinion; and you have given out that the Reformed Churches beyond the Seas were of the same judgement with you, and *that the Pastors of the most of them, as well as other Divines at home, have taken the Conformity now required of you, to be a sin*; alledging that for a main Reason, why it was meet you should be left to follow your own ways. But this hath been confuted by those many witnesses I have produced on the contrary, by which witnesses all your other Arguments for *Non-conformity* to things imposed, have been likewise disproved. It is a matter of fact, for which more evidences have been brought than the Law requires in any case whatsoever. You see all of them have either *Episcopacy* both *name* and *thing*, or what is equivalent to it under other names; or alledge *necessity* for their want of it, and declare their *readiness* to submit to it, if they were so happy as to enjoy that wholsome Government under *Protestant Bishops*; and highly honour and reverence the *Prelates* of the Church of *England*, wishing that they may ever maintain such their Title and Dignity. You see them requiring the Oath of *Canonical Obedience* to their Bishops and other Superiours, and subscription of Articles. You see them imposing *sets Forms of Prayer*, and for the administration of *Sacraments*, celebration of *Marriage*, burial of the *Dead*, chur- ching of *Women*, dedicating of *Churches*, &c. decreeing Pen- alties against all contentious persons, whether Ministers or

1 Pet. 2. 13.

Act. 5. 29.

Petition for
Peace. p. 13.

others,

others, that shall cause any troubles in their Churches about their Government and *set Forms* of Liturgy. You see them all requiring *Uniformity*. You see a great number of them have all and every one the same Ceremonies, Rites and Customs commanded to be kept in the Church of *England*, *bowing* at the naming of the name of *Jesus*, *kneeling* at the *Communion*, *Cross* in *Baptisme*, and other *significant Ceremonies*, *Holy dayes*, *set Fastes*, *Organs*, with other *Instruments of Musick*, and many more of the same kind. And you see the other Reformed Churches that want them, declare by the publick *Acts* of their National Assemblies, that in all such things there is neither *Idolatry* nor *Superstition*. You see their Ministers joyn with us in all the parts of our publick Worship, speak of it with the greatest commendation, and declare that those dote and are in a dream, that think the conscience wounded to submit to our Church-Government and use our Liturgy. You see that your very Brethren of *Frankfort* had a set Order of Common Prayer to be alwayes used in the Church by *Mr. Knox* himself, as well as other Ministers, howsoever gifted. Finally, you see that *Mr. Calvin* himselfe (who I conceive may be supposed to have had as much knowledge, as good a conscience, and as much zeal for the advancement of the Kingdom of Christ, and true godliness in the Reformed Churches, as any of you) though he never had but a very disadvantageous representation of our Book of Common Prayer; yet declares that he hath found nothing in it but what is *tolerable*, and that he is wholly for a *set Form* of Liturgy to be alwayes used, from which the Ministers may not recede in their Functions; and for *Uniformity*. Which things, if they be so, as you see they be, you ought first of all to be convinced, and ingenuously to acknowledge you were deceived, when you thought the Reformed Churches abroad, and the learned men therein had the same aversion with you, against the Government and publick Worship of God by Law established in the Church of *England*. And you must grant in the next place, that of all those that profess the Reformed Religion, you are a Sect by your selves, having not your like any where under Heaven and

Synode National de Charenton, 1631.

See the History of the troubles of *Frankfort*.

and will be accounted for such by all other Protestants that shall know your principles and opinions as long as you'll stand to them. To which you must add this other Concession, that if you were in any other of the Reformed Churches, you would and must (upon your Principles) be *Non-conformists* as well as here; and either bring in troubles and confusions amongst them, and overthrow all good order, there already set and established, to set up your own way, if you had power to do that; or cry out against them as Tyrannical, Superstitious and Formalists for their impositions. Of this I say, because it may seem strange to some of you, though never so true, I will give you an instance, which is a convincing proof thereof. In the reign of King *James*, one Mr. *Welch* a Scotch Presbyterian Minister, very well known both in *Scotland* and *France*, being banished his Country for his disobedience to the King, and opposition to Episcopacy, went over into *France*, frequented the Protestant Congregations there, and having learned French enough to preach in that Language, was admitted (not without King *James's* good will, who was good and gracious) to be one of the Ministers of the Reformed Congregation of St. *Jean d'Angeli* in the Province of *Saintonge*. But although before his admittance he had subscribed and engaged to observe the order of the Reformed Churches of *France* in all the functions of his Ministry, yet it could not better digest with him, than that of *England*, or the Articles of *Perth*. He would not administer the Communion to the people standing, but would needs have them sit: neither would he use their set forms, but would improve his gift. Of all which complaints being made, he was called first before the Colloque, or Classical Assembly; thence to the Provincial Synod. And censure being past upon him in both Assemblies, at last he was cited before the National Assembly held at Saint *Maixent*, where he was enjoined to conform to the accustomed Orders of the Reformed Churches of that Kingdom. At last he left them and died in *England*.

Vide Spot-woods History of the Church of Scotland. Ad Anno 1604 p. 487.

est conjoint au Sieur *Welch* de se conformer a l'ordre accoustumé ce Royaume.

Synode de St. Maixent. 1609 Articl. 36. des Appel. Il es Eglises de

One thing more, and that of very high concern to the Reformed interest, must be granted by you, *viz.* That in case you obstinately refuse to obey the *Act for Uniformity*, and conform to the publick order of the Church, chusing rather to separate and make a Schisme, you renounce for ever the Communion of the Reformed Churches according to the Confession of *Augsburgh*, which as hath often been observed, have all the very same Rites and Customs, and many more of the same kind, for which you forsake your Mother-Church. And this you do in a time, when all the other Reformed Churches (more commonly so called) are most earnest (notwithstanding the said things, and without so much as questioning the lawfulness of them) to have a good correspondence and brotherly Communion with the said Churches: which proceeding of yours would infallibly be an absolute and insuperable obstacle to that good work, if by others imitated according to the invitation they had from you some years since. I confess it is publicly reported by some of the promoters of the intended Reconciliation, that the *London Ministers* are very desirous to be comprised in it, and further the same; And this upon the word of your friend *Mr. Durans*. Which if it be so, what will the whole world judge of you, to see you approve and condemn the very same things? Will it not be thought that it is upon some other account than that of conscience, that you are so stiff at home, at the same time you are so facile and complying abroad? But be the report *Mr. Durans* gives of you true or false, if the principles whereupon you refuse to conform to this our Church be good and sound, it is manifest that there can be no Reconciliation and brotherly Communion between the *Lutheran* and other Reformed Churches that have not the same Ceremonies, Rites and Customes with them. All which great inconveniencies of being condemned by all other Reformed Churches, and the learnedest and godliest men therein; of making a *Self* by your selves; of being *Non-conformists* all the world over, even at *Geneva*, nay, at *Frankfort* as well as *Canterbury*, or *Saint Pauls, London*; of making the differences betwixt the Protestants

In the La-
tine Epi-
stle of the As-
semblers at
Westminster.

Vid: Johan.
M:let de medi'o
concordiæ.
Frankofurti.
1661.

irreconcilable, &c. will be avoided by your Conformity to the prescribed Order of this our Church, and your obeying the Laws of the Land; And, which must be of nearest and greatest concern to you and us all, our unhappy breaches and divisions at home will by that means be happily made up, to the unspeakable joy and advantage, not only of this Church and Nation, but of all other Protestant Churches and States, which having so great an interest in us, can hardly think themselves safe and united, so long as they see us thus unsettled and exposed to danger by our own domestick broyles; The common enemy of us all, who lies in wait along time since to finde opportunities and gain advantages, will be wholly disappointed of his expectation; And being thus *with one accord, and of one heart and one soul*, in the same National Church; the God of Peace and Order will pour down his Spirit from Heaven abundantly upon us all; we shall be all filled with the Holy Ghost; we shall speak henceforth not of *less things* (which are as of old the *tithing of Mint and Cummin* among the *Jewes*;) though they ought not to be omitted, but of the *wonderful works of the Lord*, and that not according to our private phanxies, but as the true Spirit of God gives utterance. And so at last, instead of that great offence we have given to all, both within and without, by our late scandalous debates, and more than civil and unnaturall Wars, we shall be by this our blessed Unity the *sweet smell* of Christ unto all the future Ages, in all the Churches of Jesus the great Peace-maker. *Amen, Amen.*

1 Cor. 1. vers. 10.

Now I beseech you, Brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no Schismes among you: but that you be perfectly joyned together in the same mind, and in the same judgement.

Tertul. in Apolog. Adversus Gent.

Quid iniquius quàm ut oderint homines quod ignorant? Vacante meriti notis a, unde odii justitia defenditur? Omnes qui retro oderant, quia ignorabant quale esset quod oderant, simul ut desinunt ignorare, cessant & odisse. Hic tantum humana curiositas torpescit: amant ignorare, cum alii gaudeant cognovisse. Malunt nescire, quia jam oderunt. Adèd quod nesciunt, præjudicant ià esse, quod si sciant, odisse non poterunt. “What is more unjust than that men should
 “hate what they do not know? when it is not known what
 “a thing deserves, upon what ground is the hatred against
 “it justified? All men that formerly hated, because they
 “knew not what was the nature of that which they hated,
 “so soon as they cease to be ignorant thereof, so soon they
 “cease also to hate. In this occasion only it is, that the curio-
 “sity of men is dull: they love to be ignorant, when others
 “are glad to know. They chuse rather to be ignorant of the
 “thing, because they hate it already. So, true it is, that they
 “foresee the thing which they do not know is such, that if
 “they were acquainted therewith, they could not hate it.

August. ad Januar. Epist. 118.

Neque Disciplina ulla est in his melior gravi prudentiq; (Christiano, quam ut eo modo agat, quo agere viderit Ecclesiam ad quamcunque fortè devenerit. Quod enim neq; contra fidem, neq; bonos mores injungitur, indifferenter est habendum, & pro eorum inter quos vivitur societate servandum est. “Neither is there (in things indif-
 “ferent) any better Discipline for a grave and wise Christi-
 “an, than to do as he sees that Church whatsoever doth whi-
 “ther he shall happen to come. For what is neither against
 “Faith nor good manners, and is commanded, ought to be
 “held indifferent, and to be conformed unto, according to
 “the society of those among whom we live.

Calv. Inst. l. 4 c. 10. n. 17.

Cùm in hominum moribus tanta insit diversitas, tanta in animis varietas,

varietas, tanta in iudiciis ingenisq; pugna; neq; Politia ulla satis firma est, nisi certis legibus constituta: nec sine statâ quadam formâ servari ritus quispiam potest: Huc ergo qua conducunt leges, tantum abest ut damnemus, ut his ablatis, dissolvi suis nervis Ecclesias totasq; deformari ac dissipari contendamus. “Whereas there
 “is such diversity in the manners of men, such variety of
 “minds, such contrariety of judgements and dispositions;
 “and no Polity can stand firmly enough, unless it be consti-
 “tuted by certain Laws; and that it is impossible that any
 “Rite be observed without some set Form; we are so far from
 “condemning the Laws that are made for this purpose, that
 “we maintain, if they be taken away, the Churches have
 “their Bonds and Nerves loosened and broken, and are
 “wholly deformed and brought to ruine.

Idem *ibid.* n. 30.

Quia autem in externa disciplina & Ceremoniis non voluit (Deus) singillatim prescribere quid sequi debeamus (quod istud pendere à temporum conditione prævideret, neq; judicaret unam seculis omnibus formam convenire) consurgere hic oportet ad generales quas tradidit regulas, ut ad eas exigantur quæcunque ad Ordinem & Decorum præcipi necessitas Ecclesie postulabit. “Because God hath
 “not been pleased to prescribe every particular thing that
 “we ought to follow, as to external Discipline and Ceremo-
 “nies, by reason he did foresee that such things depended on
 “the conditions of times, and judged that the same form
 “would not agree with all Ages, therefore we ought to con-
 “sult the general Rules which he gave us, whereby to exa-
 “mine and to fit and settle all such things as belong to Or-
 “der and Decency, according as the exigencies of the Church
 “shall require.

Idem in Confess. Fidei nomine Eccles. Gallic. Oblat.
 Cæsari, &c.

Illos pro Schismaticis habemus qui turbas & confusions irvehunt ad dissipandam Ecclesiam, qua non aliter stare potest quam si regi-
tur

tur à suis Pastoribus. “We hold them for Schismaticks that
 “bring in troubles and confusions to the dissipation of the
 “Church, which cannot stand but when ruled by her Pastors.

Idem l. de vitandis superstitionibus, Opusc. p. 609.

*Nequis putet me adeò austerum esse aut præcisi rigoris ut velim
 in totum, interdicere homini Christiano, sine ulla exceptione, ne se
 papistis ulla ceremonia aut observatione accommodet. Neque enim
 mihi quicquam damnare propositum nisi planè malum, & palam vi-
 tiosum.* “Let no man think I am so rigid and precise, as that
 “I would forbid Christians to comply with the Papists in any
 “Ceremony or Custom whatsoever without exception. For
 “I do not intend to condemn any thing but what is utterly
 “evil and manifestly corrupt.

Idem ad Protect. Angliæ.

*Phrenetici illi qui mundum in supinam quandam licentiam trans-
 versum cuperent, excitantur à Satanâ nominatim, ut per illos E-
 vangelium malè audiat, quasi Evangelium causam præberet rebelli-
 oni adversus principatus.* “Those Freneticks, who wish the
 “world were altogether out of order, and brought into a
 “supine licentioufness, are set on, namely, by the Devil, that
 “by their means the Gospel may have an ill repute, as if
 “it were the Gospel that causeth Rebellions against the
 “higher Powers.

TO THE
R E A D E R.

THE following Discourse is the Preface of the Agenda, or Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies of the Reformed Churches of the Kingdom of Poland, and Great Dukedom of Lithuania; faithfully translated out of the Polonian Language into Latine, by Mr. Samuel Wartenfius a Polonian born, now living at Hackney; which Translation hath been perused and compared with the Original by Mr. John de Kraino Krainski Delegate of the Reformed Churches of Lithuania, at present in England. By which Discourse it appears, that the said Churches have been troubled with Non-conformists, and Extemporary Prayers as well as the Church of England; That the pretenses of such men there against set Forms, were the same with them that have been here objected; That Uniformity in every part of the Publick Worship of God is the means used by them to preserve
 the

the Peace of the Church against the said Innovators; And I heartily wish that whatever be the pretences of those that have been the Disturbers of our Church upon the same account, may not be found (some of them) to have the same Intentions with them in Polonia.

THE

A P P E N D I X.

Praefatio.

2 Tim. 1. 13, 14.

Expressam formam teneto sanorum verborum quæ à me audisti, cum fide & charitate quæ est in Christo Jesu.

Præclarum illud depositum custodi per Spiritum Sanctum qui habitat in nobis.

The Preface.

2 Tim. 1. 13, 14.

Hold fast the Form of sound words, which thou hast heard of me, in Faith and Love which is in Christ Jesus.

That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.

Ad pios Christi Servos & Dispensatores mysteriorum Divinorum, quos Spiritus Sanctus in Regno Polonia, & Magno Ducatu Lithuania Ecclesiæ fidelium hoc seculo præfecit.

Gratia Domini nostri Jesu Christi, & charitas Dei & communicatio Spiritus Sancti sit cum omnibus vobis, *Amen.*

To the pious Servants of Christ and Dispensers of Divine Mysteries, whom the Holy Ghost hath in this Age set over the Church of the faithful in the Kingdom of Poland, and Great Dukedom of Lithuania.

The Grace of our Lord Jesus Christ, and the Love of God, and the fellowship of the Holy Ghost be with you all, Amen.

2 Cor. 13. 13.

AD edificationem & propagationem gloriae divine, multum in eo momenti

Beloved Brethren in the Lord Jesus, it is much conducing to edification, and to the

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the propagation of Gods glory, that we should be joynd together as members of one body, not only by one Faith and Confession, by one doctrine and knowledge, by one bond of Charity and Holiness of life; but likewise mutually amongst our selves, by Concord and Unity in the *worship* of God.

To this very thing God seems to lead us by the hand in his word, when in the Old Testament he enjoyns the observati- on of the instituted Ceremonies; And of the New he maketh promise: *I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.* Which very thing the Apostle requireth of us in these words: *Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth glorifie God, even the Father of our Lord Jesus Christ.*

Moreover the example of the Captain himself, the Perfecter of Faith, and Prince of Life, our Lord Jesus Christ (every action of whom is our instru- ction) does clearly demonstrate the same unto us. For there came to Christ on a time (as

est, Fratres in Domino Je- su dilecti, ut non solum unâ fide & confessione, una do- ctrina & intelligentia, uno charitatis & vite sanctimo- nie vinculo, verum etiam mutua in cultu divino con- cordiâ & unitate tanquam membra unius corporis com- paginati simus.

Ad hoc ipsum Deus in ver- bo suo nos manuducere vide- tur quando in veteri Testa- mento observatiorem institu- tarum Ceremoniarum injun- git, & de novo Testamento hoc promissum facit. Indam inqui- ens, illis cor unum & viam unam ad reverendum me om- nibus diebus, ad bonum ip- sorum & filiorum ipsorum post ipsos. Quod ipsum Apo- stolus requirit a nobis illis ver- bis: Deus auctor tolerantiae et consolationis det vobis ut itidem alii in alios affecti sitis secundum Christum Jesum; ut concorditer uno ore glo- rificetis Deum ac Patrem Domini nostri Jesu Christi.

Exemplum in super ipsum Ducis & consummatoris fidei, Principisq; vite Domini no- stri Jesu Christi (cujus omnis actio nostra est instructio) idip- sum nobis demonstrat. Ac- cesserunt enim aliquando (te- stante Evangelista) Discipuli ad

Jer. 32. 39.

Rom. 15. 5, 6.

Heb. 12. 2.

Act. 13. 15.

ad Christam unusque eorum dixit, Domine doce nos orare prout & Johannes docuit Discipulos suos: Dixit autem eis: Quum oratis, dicite Pater Noster, &c. Nonne poterat Christus Dominus docuisse eos modum precandi aliis verbis, quamvis non tradidisset eis verbatim hanc formulam sic dicite: Pater noster, &c. nisi ipsi placuisset Uniformitas cultus Divini, & unitas in laudando Deo? Ex ipsa quoque institutione Baptismi & Cœna Dominica idem colligere licet, quæ sub eadem verborum formula observanda tradidit. Baptizate in nomine Patris & filii & Spiritus Sancti. Item Hoc facite. Hinc videre est, quod non solum precum, verum etiam administrationis Sacramentorum eandem voluerit habere formulam, quæ omnia Apostoli post Ascensionem Dominicam ritè observarunt. In Ecclesia quoque veteri, quod uniformiter cultus divinus in toto fuerit administratus, ex omnibus fere circumstantiis cuilibet obvium esse potest. Erant enim loca peculiariter cultui divino dedicata, non solum Tabernaculum illud, & postea

the Evangelist witnesseth) his Disciples, and one of them said, *Luc. 11. 1.*
Lord teach us to pray, as John also taught his Disciples to pray: and he said unto them, when ye pray, say, Our Father, &c. Could not the Lord Christ have taught them how to pray in other words, albeit he had not given them that form *verbatim, Say so, Our Father, &c.* but that he loved *Uniformity* of Divine Worship and *Unity* in praising God? The same may likewise be gathered from the institution of Baptisme and the Lords Supper which he ordained to be observed in the same form of words, *Baptize in the name of the Father, and of the Son, and of the Holy Ghost.* Also, *Do this.* *Mat. 28. 19.*
1 Cor. 11. 24.
25.
 From thence it may appear, that he would not only have the same form of Prayers, but likewise of the administration of the Sacraments; all which the Apostles after the Ascension of our Lord, did duly observe. *A&T. v. 12, & 13. 14 &c.*
 It may also be obvious to every one, almost by all Circumstances, that the whole divine worship was uniformly administrated in the Ancient Church. For then were peculiar places dedicated to Divine Service, not only that Tabernacle, and afterwards the Temple built by Solomon, but like-
T t 2
 wise

Fagius in Pa-
raph. Chald.
Præfat. in Le-
vitic.

Luk. 4. 16.
Act. 13. 14.
Item. 15. 21.

Fag. in Paraph.
Chald. in cap.
16. Levit.

wise Synagogues, or Judaick Schools erected in every Town and Village for an Uniform and joynt Worship. Fagius a Divine of great fame and learning, and most skilful in the Language and Writings of the ancient Jewes, observes, that, besides the Temple of Solomon, there were in *Jerusalem*, because of the greatness of the City, five hundred Synagogues, wherein the Jewes did read and interpret the Law of God, and praise him with their Priests unanimously in the Congregation. And they begun the Service with a confession of their sins, following the Priests who went before them in their vulgar Language after this manner. O Lord, thy people, the house of Israel have sinned, they have dealt wickedly and treacherously against thee; I beseech thee now O Lord, forgive the finnes, iniquities, and treacherous dealings, wherewith thy people the house of Israel being led astray, have done wickedly and rebelliously in thy sight, as it is written in the Law of thy Servant Moses. Singing of Davids Psalms and other Hymns of the Prophets, and other Servants of God, did immediately follow this Confession: and thereafter some certaine

Templum à Solomone exstructum sed & Synagoga sive Schola Judaica, vicatim & oppidatim propter uniformem & conjunctum cultum erecta. Fagius magni nominis & doctrina Theologus idemq; peritissimus Lingua & veterum Scriptorum Judaeorum meminit, quod præter Templum Solomonis, in ipsa Urbe Hierosolyma, propter amplitudinem Urbis fuerint quingenta Synagoga, in quibus Judæi legem Dei legebant & exponebant, Deumq; cum Sacerdotibus suis unanimiter in Congregatione laudabant. Eum vero cultum à Confessione peccatorum auspicabantur, præeuntes Sacerdotes in hunc modum in lingua vernacula sequebantur. O Domine peccaverunt, iniquè egerunt & prævaricati sunt contra te populus tuus, domus Israël: obsecro D. remitte nunc peccata & iniquitates ac prævaricationes, quibus prævaricati iniquè egerunt & prævaricati sunt coram te populus tuus, domus Israël, sicut scriptum est in lege Moysi servi tui. Hanc confessionem subsequēbatur cantatio Psalmorum Davidicorum & aliorum Hymnorum & aliorum

Dei

Dei Servorum. Deinde certa quedam partes legis Divina (quas ipsi Sedarim appellabant) legebantur, adnexis concionibus sive explicationibus Sacrarum Scripturarum: quod etiam liquet ex testimonio Lucæ de S. Paulo & Barnaba, Qui ingressi Synagogam die Sabbathi, confederunt. Post lectionem autem legis & Prophetarum, miserunt præfecti Synagogæ ad eos dicentes, viri fratres, si quis est in vobis sermo exhortationis ad populum, dicite. Tandem omnes necessitates publicas unâ prece Sacerdos complectebatur pro se & pro populo orans. Neq; verò inter solos Judæos, qui erant illuminati, sed etiam inter Ethnicos ignaros gloria veri Dei. Soloq; instinctu nature ductos talis cultus divini modus observabatur. Omnes enim, & ubiq; uniformiter Deos suos colebant, ad eum modum quem fictum eorum numen ab ipsis requirebat. Ipsa etiam ratio docet stultum & ridiculum, imò iniquum esse unitatem Religionis præ se ferre, non tamen unitatem cultus adhibere. Quo observato Concilium Miletitanum, hunc ea de re Canonem condidit. Placuit eti-

parts of the divine Law (which they themselves called *Sedarim*) were read, joyning therewith Sermons or Explications of the sacred Scriptures: which likewise is clear from *Luke* his testimony of Saint Paul and Barnabas; Who being entred into the Synagogue upon the Sabbath day, sat down; and after the reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, ye men and Brethren, if ye have any word of exhortation for the people, say on. Finally, the Priest in one Prayer comprehended all publick necessities, praying both for himselfe and for the people. Nor was such a form of Divine worship observed only amongst the Jewes who had knowledge, but even also amongst the Heathens who were ignorant of the glory of the true God, and led by the only instinct of Nature; for all of them did every where worship their Gods uniformly, after that manner which their feined Deity required at their hands. Nay, Reason it selfe teacheth that it is foolish and ridiculous, yea unjust, specially to pretend *Unity of Religion*, and yet not admit *Unity of Worship*. Which having considered, the Council of *Milvis* made

Act. 13. 14, 15.

Cic. lib. de Nat. Deor.

this

Can. 12.

this Canon concerning that matter. *And thus likewise is thought good that Prayers or Orations, or Masses which be approved of by the Council, whether Prefaces, or Commendations, or Impositions of Hands, should be celebrated by all, and that no other at all be said in the Church, but such as shall be handled by prudent persons, or approved in the Synod, lest perchance through ignorance or less carefulness, some thing might be composed contrary to the Faith.*

All these things duly considered, the Church of Christ through all parts of the Christian World took all care to preserve *Uniformity* of Religion. Which indeed as it cannot be through the whole World for some pregnant Reasons; and truly that height of perfection is reserved for Heaven alone; so that it should not be, at least in *one Kingdom or Dominion*, when yet it may be there, is judged to be both *uncomely* and *hurtful* to *Unity, Charity, Faith and Christianity*. Wherefore that special care might be taken of the *Unity* of the whole Church, it was thought good by her in the two *General Synods* of the Churches of the Kingdom of *Poland*, and the *Great Dukedom*

am & illud, ut preces vel Oraciones seu Missæ quæ probatæ fuerint à Concilio, five Præfationes, five cõmendationes, seu manus impositiones ab omnibus celebrentur, nec aliæ omnino dicantur in Ecclesia, nisi quæ à prudentibus tractatæ vel comprobatæ in Synodo fuerint, ne forte aliquid contra fidem vel per ignorantiam vel per minus studium sit compositum.

Omnibus hisce rectè consideratis omnem curam adhibebat Christi per omnes Christiani Orbis partes Ecclesia, ut uniformitatem Religionis servaret. Quod quidem uti per totum terrarum Orbem, propter prægnantes aliquas causas, fieri non potest, siquidem iste perfectionis apex soli Cælo reservatur; ita quo minus hoc in uno ad minimum Regno vel Ditione fiat, cum tamen fieri possit, & indecorum, & unitati charitati, fidei & Religioni Christiana damnosum esse judicatur. Quapropter, ut consuleretur unitati totius Ecclesie, placuit eidem in duabus Synodis Generalibus Ecclesiarum Regni Poloniæ, & Magni Ducatus Lithuanicæ, hoc est Oxlenfi,

Orlenſi, Anno 1633. & Wlodauienſi Anno 1634. habitis, unanimi conſenſu ſancire, ut ex omnibus tribus Provinciis, puta ex *Majore & Minore Polonia, & magno Ducatu Lithuanie*, omnium generum Libellis Ritualibus conſiſtis unus conſcriberetur qui in omnibus Eccleſiis, in *Ditionibus ad S. Regiam Maieſtatem* pertinentibus, conſtanter in uſu eſſet. Quod quidem jam per Dei gratiam, ad umbilicum perducitur, pro piis omnium fidelium in hoc regno deſideriis. Si enim diligenter inſpiciantur, Libelli prædicti Rituales, & invicem conferantur, certo comperietur, quòd tantummodo verbis & ordine nonnihil differant, reipsà autem & in fundamento fidei ſint conſoni. Hinc emendatio eorum nihil aliud eſt quàm in nonnullis locis prolixitatis contractio, in aliis brevitatis amplificatio: precum ſacrarum coordinatio, & omnium in ordinem redactio. In nonnullis locis id quod cum majori adificatione, evidentia & devotione dici potuit emendavimus; quæ verò deſiderabantur (ut ad ritus *Casuales, de Diſciplina Eccleſiaſtica, de Divortiis, &c.*) ea mutuo conſenſu, juxta uſita-

of *Lithuania* held at *Orlen*, Anno 1633. and at *Wlodavia*, Anno 1634. to ordain with an unanimous conſent, that out of all the three *Provinces*, to wit, out of the *Greater and Leſſe Polonia*, and the *Great Dukedom of Lithuania*, Ritual Books of all kinds being diligently ſearched, one ſhould be compoſed, which ſhould be conſtantly uſed in all Churches which are in the *Dominions* belonging to the *Kings ſacred Maieſty*. Which truly is now perfected according to the pious deſires of all the Faithful in this Kingdom. For if thoſe ſaid Ritual Books be diligently looked into and compared one with another, it will be certainly found, that they differ only ſomewhat in words and order, but in effect and in fundamentals, they are conſonant to Faith. Hence the amendments are nothing elſe but in ſome places a contraction of prolixity, in other, an amplification of brevity, a co-ordination of holy Prayers, and a reducing of all into order. In ſome places we have mended that which might be ſaid with greater edification, evidence and devotion; and what was wanting (as to occaſional Rites, concerning Eccleſiaſtical Diſcipline, Divorces, &c.) we have

have added by mutual consent, according to the practise of the Church, that in every thing all persons might be satisfi'd, although it is a thing impossible. (for who is so happy?) Yet because our intention hath been & is, chiefly to please God above all, and to serve to his glory and our mutual edification; we do the less regard the hard censures of men, being conscientious that we have desired to do nothing beyond the Ordinance of God, and injunctions of the two said Synods. Moreover, we have followed as to the sense and order (for we have sworn in no bodies words) as carefully as we could, the former Ritual Books of the Greater and Lesse *Polonia*, and Great Dukedom of *Lithuania*, specially that which was published by that man of God, Mr. *Christopher Krainski* of pious memory, sometimes *Senior* of the District of *Belsen*, and most faithful and vigilant *Superintendent* of the Churches of God in the Lesse *Bohemia*, and who for a long series of years hath hitherto for the most part been in use in the Churches of the Kingdom; which likewise was done with the consent and will of the two aforesaid Synods. And because for many Ages

tā Ecclesia praxin addidimus, ut omnibus in omnibus satisfaceret, id quamvis impossibile sit. (quis enim est adeo felix?) Tamen quoniam propositi nostri fuit, & est, Deo præ omnibus placere, & gloria ipsius ac mutua edificationi servire; hoc minus duriorum hominum censuram respicimus: præbe conscienti, quod nihil præter ordinationem divinam, & duarum supra dictarum Synodorum facere voluerimus. Secuti præterea sumus quoad sensum & Ordinem (nam in nullius verba juravimus) quàm diligentissimè potuimus, Libellos priores Rituales Ecclesiarum Majoris & Minoris Poloniæ & Magni Ducatus Lithuanix; præcipuè vero, à pia memoriæ viro Dei, D. Christophoro Krainski olim Seniore Districtus Belsensis, & Superintendente Ecclesiarum Dei in Minore Polonia fidelissimo vigilantissimoque, editū: cui per longam annorum seriem hucusque, ut plurimum in Ecclesiis Regni fuit in usu. Quod etiam consensu & voluntate prædictarum Synodorum factum est. Quia verò a multis retro seculis Rituales Libri Agenda, sive

sive Forma vocabantur, eodemque uulos hactenus in Ecclesijs Evangelicis pro ratione Provinciarum gerebant, nos quoque ita eisdem retinimus, ut passim ac promiscuè us utamur. Pro ratione ergo p̄i desiderii Ecclesie Dei, & uestrorum uotorum; fraues in D. Jesu dilecti, quoniam hic libellus Agendorum Deo benè fauente prodit in publicam, ostendens que Agenda sint in externo & uniformi cultu Dei; us obnixè rogamus & obsecramus, ut unanimiter, & uno ore Deum in omnibus Ecclesijs colatis. Que enim gratior Harmonia potest dari, quam cum uaria Nationes, & unusquisque in suo uernaculo sermone, uno cordis affectu Deum laudant? Vestro quoque exemplo præcatis auditoribus uestris, ac stimulos addatis ut iisdem Psalmis Hymnis & Orationibus assuefiant, quod maximè necessarium est rudioribus ad quos etiam Regnum Dei pertinet.

Ante omnia exhortamur, ut jam admoniti, eos maximè fugiatis, qui sub uelo libertatis, licentiam in domum Dei astutia sua introducere

past the Ritual Books were called * *Agenda*, or *set Forms*, and hitherto, according to the custom of the Provinces, have had the same titles in the Evangelick Churches; we likewise have so retained them as we use them here and there promiscuously. Wherefore, beloved Brethren in the Lord Jesus, since according to the desire of the Church of God & your wishes, this Book of *Agenda* comes forth, shewing what ought to be performed in the external and Uniform Worship of God; we pray and beseech you earnestly, that you would worship God in all Churches Unanimously and with one voice. For what more acceptable harmony can be given, then when several Nations, and every one in his Mothers tongue do praise God with one affection of heart? And by your example likewise go before your hearers and encourage them to accustomethemselves to the same *Psalmes*, *Hymns*, and *Prayers* which is most necessary for the younger and weaker sort, to whom also pertains the Kingdom of God.

Before all things we exhort you, that being now warned, you would above al things shun all those who under the uail of liberty, do endeavour by their

* That is, things that ought to be done in the Church.

1 Cor. 2. 27.

subtily to introduce a licentiousness into the house of God : and they do this, by biting the good, received, and uniforme Order ; and by obtruding upon the Church, instead of the Common Prayer, I know not what private ones, which yet they will needs defend by their petty inconsiderable Arguments. For they say, First, the Minister can preach the word of God with a ready memory ; wherefore then ought he not, besides the common and set Prayers, conceive others in his heart and mind, and according to his pleasure frame them to himself and utter them ? Secondly, Prayers which proceed from the heart are more devout than those which are read out of a Book ; why then ought not the Minister to pray according to his own conception and opinion ?

The Answer to the first is ready at hand ; For the question is not, whether the Minister can or cannot utter in the Congregation a Prayer conceived in his heart : for, we know that God hath poured out the Spirit of Grace and Prayer upon his faithful servants. But here the main question is, whether every Minister should be suffered to obtrude his own Prayers con-

conantur : idque faciunt, *frana boni, recepti, & uniformis ordinis pramordendo, & in locum Precationum usitatarum, alias nescio quales privatas Ecclesia obtrudendo : quod tamen raiunculis suis defensum volunt : Dicunt enim, Potest Minister Verbum Dei prompta memoria predicare ; cur ergo prater usitatas, & scripto consignatas precatationes, ipse alias animo & mente concipere, & pro libitu sibi formare ac deinde proferre non debet ? Secundo, Precationes magis sunt devota, quae ex corde profiscuntur quam quae ex charta leguntur. Cur ergo Minister non debet precari juxta conceptum & opinionem suam ?*

Responsio ad priorem raiunculam est in promptu. Non de eo res agitur, utrum Minister possit vel non possit mente conceptam Orationem in congregatione proferre : Scimus enim quod Deus effuderit Spiritum Gratiae & Orationis super veros servos suos : Verum in eo cardo rei vertitur utrum permittendum sit cuilibet Ministrorum, loco pre-

precatonum à Servis Christi gravi cum deliberatione conceptarum, à Senioribus Ecclesie relectarum, & a Synodo approbatarum, suas proprias, à se conceptas, nulli cognitas, & inusitatas Ecclesie Dei obtrudere? quam libertatem cur non concedamus, his ducimur rationibus. Primum, vult Christus ut fideles congregati iisdem verbis orent, ut supra dictum ex illis verbis Vos autem sic orate; Pater noster, &c. ubi & formam & exemplum communium precum palam demonstrat, Deumque invocari & coli debere iisdem verbis docet. Proinde hisce aduersari extra dubium censendus est Pastor ille, qui ut vanam gloriam caperet, nullâ religione ductus, aliis verbis quam quibus populus Dei orare solet, preces peragit. Secundo, Christus monet, ut omnes precantes consentiant de iis qua rogare volunt, illis verbis, Dico vobis, si duo ex vobis consenserint in terra de omni re quam petierint, fiet eis à Patre meo qui est in coelis. Talis autem Pastor non concordat cum fidelibus in eadem,

ceived by himself, known to no body, and unaccustomed to the Church, instead of those which are conceived with mature deliberation by the servants of Christ, perused by the Seniors of the Church, and approv'd of by the Synod? Which liberty why we do not grant, we have these Reasons. First, it is the will of Christ, that the faithful being gathered together, should pray in the same words, as is observed before, out of these words, *But you pray after this manner, Our Father, &c.* Mat. 6. 9. where he openly shews both the Form and Example of Common Prayers: and teaches that God ought to be called upon and worshipped in the same words. Wherefore there is no doubt but that Minister ought to be judged an opposer of this, who that he may get a little vain-glory, not led thereunto by any ground of Religion, prays in other words then the people of God use to pray. Secondly, Christ admonisheth, that all who pray should agree about those things they desire to ask in these words, *If two of you should agree on earth of one thing that they shall ask, it shall be done for them of my Father which is in Heaven.* But such a Preacher does not agree with the

Mat. 6. 9.

Mat. 18. 9.

Faithful in the same thing, whilest he asketh another thing than what they thought he would ask, and instead of the usual Prayers, introduceth others, different from those both in manner and order. Thence it comes, that the auditors themselves, hearing unaccustomed Prayers do confound their own mind and devotion, whilest they rather give ear to the novelty of the Prayers, than they do imitate the Pastor: And albeit they often desire to follow, yet they do not hear, or do not understand; or for the novelty of the words they linger in their devotion. *Thirdly*, the Prayers of the whole Church are a sacrifice acceptable to God, in the New Testament substituted in the room of the legal sacrifices. And as the sacrifices were offered by all equally and uniformly, and in them the same Rites and Ceremonies were observed by the Priests: In like manner ought our sacrifices under the New Testament to be offered by all with one voice and one heart, without any difficulty, when (as the Apostle admonisheth) we offer unto God our reasonable service. From hence it may consequently be gathered, that the nature of preaching and prayer

dum aliud quædam rogat, quàm illi petebant eum petiturum, & loco usuarum precum, alias, & modo & ordine ab illis diversas introducit. Hinc fit ut audires ipsi, audientes preces inusitatas, devotionem animumque suam interturbent, dum eo tempore potius novitati precum attendunt, quàm Pastorem imitantur: Et quamvis sæpenumero sequi vellent, tamen vel non audiunt, vel non intelligunt, vel propter novitatem verborum in sua devotione cessant. Tertio, Preces totius Ecclesie, sunt sacrificium Deo gratum in Novo Testamento sacrificiis Legalibus subrogata. Et quemadmodum sacrificia equaliter, uniformiter ab omnibus offerebantur, in iisque eisdem Ritibus ac Ceremoniis à Sacerdotibus observabantur: Pari exemplo nostra sub Novo Testamento sacrificia uno ore ac animo absque ulla difficultate, ab omnibus offerri debent dum (admonente Apostolo) rationalem nostrum cultum Deo prestamus. Hinc consequenter colligere licet, quòd alia sit ratio prædicandi verbi alia verò orandi: quia, enim
Minister

Act. 1. 14.
Psal. 51. 17.

Hebr. 13. 15.

Minister verbi divini predicare Evangelium debet, habita ratione temporis & personarum, quas nomine Christi vel admonere vel corrigere oportet, non potest alligari ad certas loquendi formulas, quia legatione fungitur à Deo ad populum: quando autem legatione fungitur à populo ad Deum (quod fit in precatione) tunc alligatur ad verba, res, imò easdem cogitationes; juxta illud Lucae, Hi omnes perdurabant concorditer in precibus & supplicationibus. Nec mirum, fuit enim horum Dei cultorum cor & anima una.

Aliera ratio nullius est momenti: Precatio (inquunt isti Novatores) quæ ex corde procedit magis ad devotionem est composita, quam quæ ex Charta legitur: Non animadvertunt miseri isti consolatores, quod precatio & devotio à Deo, à quo omnis donatio bona & omne integrum donum est supernè descendens à Patre luminum, procedant: quod ipse Deus in promissione illa testatum facit, inquit, Effundam super domum Davidis spiritum gratiæ & deprecationum.

is different: for because the Minister of Gods word ought to preach the Gospel, consideration being had of time and persons whom it behoveth him to exhort and reprove in the name of Christ, he cannot be tied to certain forms of speaking, because he performs an Embassage from God to the people; but when he does that Office from the people to God (as he doth in prayer) then he is tied to words and things, yea, to thoughts themselves according to that of *Luke*, *all of them did* Act. 1. 14. *continue with one mind in prayers and supplications: and no wonder, for those worshippers of God had one heart and one mind.*

The other Argument is of no force; a Prayer (say those Innovators) proceeding from the heart, is more fitted for devotion, than that which is read out of a Book: Those miserable Comforters take no notice, that prayer and devotion which is of God, *proceedeth* James. 1. 17. *from the Father of Lights, from whom every good and perfect gift commeth down from above:* which God himselfe witnesseth in that promise, saying, *I will* Zech. 12. 10. *pour upon the house of David the spirit of grace and prayer.* Now whilest he poureth out the spirit of prayer, without doubt

Prayers.

Prayers are with Devotion.

Besides, O you Minister, it is left at your liberty to do what you please with your own private Prayer; but for those which belong to all the people, you have not so much power as that you may alter them. For these are of publick right, deliberately delivered by the Church with the consent of all. And none of the Faithful is afraid of missing the sense, knowing that Common Prayers have been under the examination of many, and that they are now frequent in the hands and mouths of all: It is otherwise, when one speaks to God in the name of all, in unusual words, and which cannot be understood by the most part.

Mat. 7. 20.

But most beloved Brethren, that sort of men do pretend one thing and intend another, you may know them by their fruit. but this is deservedly reckoned amongst the chiefest fruits of this Doctrine of the Innovators, (whom we hold for professed enemies to Christ.) For they say, the invocation of Christ is no where enjoyed in the Scripture; wherefore it is lawful to pray or not to pray to him. The other is this, Christ is not

Dum vero effundit Spiritum precatationis, procul dubio etiam legendo, devotè oratur.

Deinde, Integrum tibi est ô Minister, facere quicquid volueris cum tua privata precatatione; qua vero totius populi sunt, non tantum habes in ea juris, ut mutare possis. Hac enim publici sint juris, ab Ecclesiâ cum consensu omnium deliberatè tradita. Nullus quoque fidelium sibi metuit, ut aberraret in sensu, sciens publicas precatationes sub trutinâ multorum fuisse, easque jam manibus & ore omnium teri: secus, quum unus omnium nomine Deum alloquitur, verbis inusitatis, quaque ad plerisque intelligi non possunt.

Verum enimvero, est aliud Fratres charissimi quod istius farina homines pretendunt, aliud quod intendunt, ex fructibus cognoscere eos poteritis. Fructus autem hujus Novatorum Doctrina, quos pro Christi professis hostibus habemus, iste inter primos meritò reputatur: Dicant enim, Nullibi in Scriptura injuncta est invocatio Christi; licet igitur eum invocare vel non in-

invocare. *Alter est iste: Christus non est adequatum objectum Orationis nostrae sive terminus ad quem dirigatur Oratio, sed solus Pater, quem Patrem invocamus. Tertius est: Spiritus Sanctus non est invocandus, siquidem est donum Dei, reliquos pratero. Ut igitur intius latere possint, nec invocent Christum vel Spiritum Sanctum, idèo prescriptas formulas contemnunt, suasque fideles memoriter recitando supponunt. Quae injuria Sacrosancta Trinitati illata, ab omnibus fidelibus merito est vindicanda: Et si alicubi inter nos id genus homines reperiantur, pro suspectis omninò in fide habendi sunt, utpote qui persistere nobiscum in unitate & charitate nolunt, immemores illius gravissima exhortationis Apostoli dicentis, Precor autem vos fratres per nomen Domini nostri Jesu Christi, ut idem laquamini omnes, & non sint inter vos diffidia, sed sitis impacti eadem mente & eadem sententia. Quapropter dilecti ne cuius Spiritui credite, sed probate Spiritum an ex Deo sint: nam multi Pseudo-*

the adequate object of our prayer, or the *Terminus* to which prayer is directed, but the Father only, to whom we pray through Christ. The third is, the Holy Ghost ought not to be prayed unto, because it is the gift of God. We pass by the rest. That then these men may lurk the more securely, and call neither upon Christ nor the Holy Ghost, they do therefore contemn *set Forms*, and in their place put those of their own framing, which they say by heart. Which being an injury offered to the holy Trinity, it deservedly ought to be vindicated by all the Faithful: and if such kind of men be any where found amongst us, they are certainly to be suspected in matter of Faith, being indeed such as will not persist with us in unity and charity, not remembering that most weighty exhortation of the Apostle, saying, *Now I beseech you Brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joynd together in the same mind, and in the same judgement. Wherefore, Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false Prophets are*

1 Cor. I. 10.

1 Joh. 4. 11.

gone out into the world. Hereby know you the spirit of God: every spirit that confesses that Jesus Christ is come in the flesh is of God. Yea, study not to please them by any means, neither do you imitate their worship or works, being certainly perswaded, that they are enemies to the Cross of Christ, who love not the Son of God, esteeming it better to draw upon them that horrible *Maranatha*, than to kiss him and serve him in fear.

1 Cor. 16. 2.
Psal. 2. 12.

Now therefore most beloved Brethren (although we have no doubt concerning this matter) yet we do beseech you in the name of the Lord, that you would perform Divine Service, and all the publick Offices accustomed in our Evangelical Churches, according to this prescribed Order now published, without adding to, or taking any thing from it, that you may prevent offences, being mindful of the words of the Apostle, *Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.* Now the God of all mercy who is the chief Builder of his own Church, lead and govern us by his holy Spirit, that we may keep the Unity of the Spirit

Rom. 14. 19.

Phil. 1. 27.
Eph. 4. 3.

prophetæ vènerunt in mundum. Ex hoc cognoscite Dei Spiritum: quicumque Spiritus profitetur Jesum Christum in carnem venisse, ex Deo est. Imò nullo modo ipsis placere studere, vel eorum cultum ac opera imitari, ceriò persuasi, eos esse hostes crucis Christi, qui Filium Dei non amant, satius reputantes horrendū illud *Maranatha* in semetipso deridere, quàm eum osculari, eique in timore servire.

Fam igitur in nomine Domini Fratres Charissimi, (quamvis nullum sit nobis ea de re dubium) rogamus tamen, ut cultum sacrum, & omnia publica officia in Ecclesiis nostris Evangelicis usitata, hoc consignato ac edito ordine, peragatis, nihil addendo vel demendo, ut obviam eatis offensa, memores verborum Apostoli dicentis: Nempe igitur quæ ad pacem faciunt sectemur, & quæ ad mutuam ædificationem. Deus autem omnis miserationis qui est summus Architectus Ecclesie sue, ducat nos regatque Spiritu suo Sancto, ut retineamus unitatem Spiritus in vinculo pacis; in concordia unanimitate & charitate Ecclesiam

*clesiam ejus adificemus eam-
que uno ore semper glori-
ficemus. Cui soli sapienti
Deo, sit gloria per Jesum
Christum in secula.*

Dat. Thorunii die San-
ctis Apostolis Simoni
& Judæ festo. Anno
Domini, 1636.

Psal. 68. v. 29.

Corroborâ Deus, quod
operatus es in nobis.

2 Joh. v. 8.

Respicite vos ipsos, ne per-
damus quæ egimus, sed
ut mercedem plenam re-
cipiamus.

in the bond of Peace; edifice
his Church in concord, in fame-
ness of mind and love, and ever
glorifie him with one mouth.
*To which only wise God be glory
through Jesus Christ for ever.*

*Given at Thoren upon the
Festival of the holy Apo-
stles Simon and Jude, Anno
Dom. 1636.*

Psal. 68. v. 29.

*Strengthen, O God, that which
thou hast wrought in us.*

2 Joh. v. 8.

*Look to your selves, that we lose
not those things which we have
wrought, but that we receive a
full reward.*

In the first Section, Pag. 8. I mentioned an Epistle written Anno 1614. by *David Pareus*, then Divinity Reader at *Heidelberg*, to the Reformed Churches of that part of *Hungary* which belongs to the Prince of *Transylvania*. Of which Epistle I have a perfect Copy, which was given me by the learned and pious, Reverend Dr. *Basire* Arch-Deacon of *Northumberland*, who brought it out of *Transylvania*. It was written upon occasion of the troubles which one *Emericus Vifalvi* an *Aerian* was like to cause by his opposition against Episcopacy. The following passage is faithfully extracted out of the said Epistle.

Nescit miser ille quid
Ordo, quid Tyrannis
differat. Sine Ordine, qui

That wretched man doth
not know what is the dif-
ference betwixt Order and Ty-
ranny

ranny. The Church never was nor can ever be without Order, which is a fit disposition of all the parts, or of things superiour and inferiour, one after another, according to their rank and place, neither can any other Society be without it. It was an effect of Order, that in the Apostolical Church, one was a Bishop; (which word, what is it but a *Superintendent*? In the *Palatinate* we say an *Inspector*, such as be in every Government,) another a *Presbyter* labouring or not labouring in the Word; another a *Deacon*, &c. And the Apostle mentions several Orders of the Ministry, *Rom. 12. 1 Cor. 12. Ephes. 4.* And although the Scripture in some places giveth the name of Bishops to Priests, yet why and how the Church made the distinction, that one Bishop should be over many Priests, not with an absolute command, but with a power of direction, *Hierome* hath clearly shewed in his Comment upon *Titus Ch. 1.* Which Order the Church hath rightly and profitably kept a long time, and most of the Reformed Churches at this day do advantagiously keep the same according to the diversity of Places, Countries, and Men. But the Pope, sayest thou, hath

est partium omnium, vel, superiorum & inferiorum secundum prius & posterius apta dispositio, Ecclesia nunquam fuit, nec esse potest; sicut nulla Societas alia Ordine carere potest. Ordinis fuit quod in Ecclesia Apostolica alius erat Episcopus, (qua vox quid etiam est nisi Superattendens? In Palatinatu Inspectorem, vocamus, qualem singule habent Prefectura,) alius Presbyter laborans vel non laborans in Verbo, alius Diaconus, &c. Et varios Ministerii Ordines recenset Apostolus, Rom. 12. 1 Cor. 12. Ephes. 4. Et si autem alicubi etiam Presbyteris Episcoporum nomen iribuit Scriptura, tamen quare & quomodo distinctionem fecerit Ecclesia ut unus Episcopus multis Presbyteris praesset, non quidem Imperis sed Directionis potestate, Hieronymus Comment. ad Tit. 1. perspicue exposuit. Quae Ordinem recte & mihi diu servavit Ecclesia; Et hodie passim Ecclesia Reformata pro diversitate locorum, Provinciarum, & hominum salubriter observant. At inquis, Papa hunc Ordinem in Tyrann-

Tyrannidem convertit? Quid tum? An ut vitetur Tyrannis Cyclopica, ἀναρχία invehenda, & extremum unum cum altero commutandum erat? Primatus inquis damnatur verbo Dei, Matth. 16. Luk. 22. Joh. 9. Imò non Primatus, sed Ambitio & Tyrannis.

changed this Order into Tyranny? What then? Must confusion be brought in to shun a Cyclopal Tyranny? and was it necessary to run from one extremity into another? Thou sayest that Superiority is condemned by the word of God, *Mat. 16. Luc. 22 Joh. 9.* it is not Superiority, but *Ambition* and Tyranny.

A Letter of Dr. Peter du Moulin the Son, Prebendary of Christ-Church, Canterbury, one of His MAJESTIES Chaplains, touching a passage for Episcopacy, written by Mr. David Blondel in his Apologia pro Hieronymi Sententiâ, but left out at the entreaty of the Presbyterians.

My Revertend Brother,

“ **T**O cast my Mite into that rich Treasury which you
 “ are now furnishing, I must inform you of a remarkable
 “ passage very pertinent to your purpose. In the year
 “ 1651. that great and good man, My Lord Primate *Usher*
 “ told me that the learned Mr. *David Blondel* had concluded
 “ his *Apologia pro Hieronymo* with words to this purpose.
 “ *By all that we have said to assert the Rights of the Presbytery, we*
 “ *do not intend to invalid the ancient and Apostolical Constitution*
 “ *of Episcopal Prebeminence. But we believe that wheresoever it is*
 “ *established conformably to the ancient Canons it must be carefully*
 “ *preserved, and wheresoever by some heat of contention or other-*
 “ *wise it hath been put down or violated, it ought to be reverently*
 “ *restored.* The good Primate told me besides, that whereas

" the Book had been written at the earnest request of the *As-*
 " *sembly of Westminster*, of the *Scots* especially, who had their
 " Agents and Leagers in *Paris* to strengthen their party by
 " mis-informing the Protestants of *France*, and winning them
 " to their side. When these Agents saw this conclusion of
 " *Mr. Blondels* Manuscript they expostulated with him very
 " lowd for marring all the good he had done in his Book,
 " disappointing the expectation of the *Assembly*, and shew-
 " ing himself an enemy instead of a friend to their holy
 " Covenant. This they urged upon him with such vehemen-
 " cy and unwearied importunity, that they prevailed with
 " him to put out that conclusion. Having received that in-
 " formation from a person of so much knowledge and inte-
 " grity, as that famous Prelate, yet for a further Confirma-
 " tion I told it to *Mr. John Blondel* (*Davids* Brother) then
 " living in *London*, who denied that there was any truth in
 " that Report, and defended his Brother as much wronged
 " by it. If you think (said I) that I wrong your Brother,
 " complain to him of me in your next Letter, and remem-
 " ber my kind service to him. *Mr. John Blondel* did not fail
 " to write to his Brother about this. And three or four weeks
 " after shewed me a letter from him, wherein he remembred
 " his love to me, and acknowledged that the Relation was
 " true.

" This Advice I thought my selfe obliged to give you,
 " knowing that no man can make a better use of it than your
 " self, to whose holy labours about this point, the Church is
 " so much indebted, and none more your debtor in the
 " Church in that regard then,

(S I R)

Your most affectionate

Brother and Servant,

Peter du Moulin.

When Doctor *Basire* was at *Constantinople*, the *Geneva* men that use to trade in that City, knowing that he had the use of the French Language, being a French man born, desired him that by his means they might at some times assemble together to worship God, in the house of the Lord Embassador of *England*. The Reverend and pious Doctor having the Lord Embassadors consent, yielded them their request; and because he had no Book of Common Prayer in *French*, he translated out of it as much as needed for those Offices which he was to perform with them, *viz.* Morning and Evening Prayer, and the Offices for Infants Baptisme, and for the Communion, which he ministred to them according to the Order of the Church of *England*. Which when the Ministers of *Geneva* had heard they exhorted their men, that by all means they would improve that favourable means of performing Church Duties, which the good Providence of God so unexpectedly had afforded them; and gave Doctor *Basire* many thanks. This is the Extract of one of the *Geneva* Minister's Letters, which the Reverend Doctor hath imparted and consented to have published, though with much reluctancy; the others are to the same purpose. It was Penn'd by *Monsieur Leger* in the name of his Brethren as well as his own.

Monsieur & tres honoré Frere,
ENtendant, par les Lettres de Monsieur Gues, qu'avies pris la peine de me rescrire, combien que je n'aye point recen vostre response, je ne veux pourtant negliger la presente occasion de vous continuer l'assurance de mon tres humble service, & vous resmoigner le singulier contentement que je prens avec toute nostre Compagnie, qui

Sir, Reverend Brother,

HEaring by Master Gues his Letters, that you had taken the paines to write unto me, though I have not received your Answer, I do not intend to let pass this present opportunity of continuing to assure you of my most humble service, and testifie unto you the singular satisfaction I receive, together with our whole Company (which

(which doth salute you affectionately in our Lord) of the good news we hear of your holy zeal for the advancement of the Kingdom of God in those parts, among those of our Religion, and among the Greeks, thereto happily improving the gift of several Languages which you have attained to in a great measure; and propounding the wonderful works of God, to every one in his own Language, as the Apostles did. To that good work it is that we intreat you to excite your selfe more and more in the Lord; who in his season will let you see the fruits of your labour, which will not be in vain, although sometimes one will meet with ungratefulness and Rebellion amongst men. Mr. Girard our most honoured Brother, and my self, have exhorted, and do exhort in the name of God and of our Company, those that are in those parts with you, and are originally members of this Church, to improve the great benefit which the Lord offers unto them through your Ministry, in the house, and under the Protection of my Lord Embassador of Great Britain, for which both they and we remaine obliged to the Pietie

vous salue affectueusement, en nostre Seigneur, des bonnes nouvelles que nous emendons de vostre saint zele, avancer le Regne de Dieu en ces quartiers la parmi les nostres, & parmi les Grecs, y employant heureusement, le don de diverses Langues, que vous possedes en grande mesure, & proposant les choses Magnifiques de Dieu, à chacun selon son Langage, comme faisoient les Apostres. Et a cela vous prions nous devons accourager de plus en plus, au Seigneur, lequel en son temps vous fera voir le fruit de vostre travail, qui ne sera point vain, quoi que par fois on rencontre de la mesconnoissance & Rebellion du costé, des hommes. Monsieur Girard nostre tres honoré Frere, & moi, avons exhorté & exhortons au nom de Dieu, & de nostre Compagnie, ceux qui sont par de là originaires de ceste Eglise, de profiter du grand benefice, que le Seigneur leur presente par vostre Ministère, en la maison & sous la Protection de Monsieur l' Ambassadeur de la Grande Bretagne, dont eux & nous demeurons obligés à la Pieté de S. E. & à la vostre,
comme

comme aussi de ce que vous maintenez puissamment la veruè de nostre Religion contre les Adversaires.

of his Excellencie & your own; as likewise for that you maintain powerfully the truth of our Religion against the Adversaries thereof.

Geneva Octob. 3. An. 1654.

The following Letter was written to me by Doctor *Basire*, when he sent the Copy of that of the Ministers of *Geneva*; and I conceive it very proper to make the close of all. He writ it in *French*, wherefore I will give it in both Languages, that it may be understood of more men.

Monsieur & trescher Frere.

Pour satisfaire a vostre desir je vous envoie la seconde partie de ma promesse, les Lettres qu'il pleut a Messieurs de Geneve de m'adresser estant a Constantinople. Le but est de faire paroistre leur moderation au suice de la Liturgie d'Angleterre, suivant laquelle ils savoyent bien que je celebroid le service de Dieu pour la consolation de leurs concitoyens residans pour lors au Levant, & repassans de temps en temps de Constantinople a Geneve: Qui jamais n'ont fait de difficulté des Ceremonies ni du Baptesme ni de la Sainte Cene. J'ai peur que leur bon exemple ne soit produit en jugement contre les factieux de

Sir my dearest Brother,

TO satisfy your desire, I send you the second part of my promise, viz. the Letter which the Ministers of *Geneva* were pleased to direct unto me being at *Constantinople*. The thing aimed at is to shew how moderate they are about the *Liturgy* of *England*, according to which they knew I celebrated the Service of God for the comfort of their fellow-Citizens residing at that time in the East, and going back now and then from *Constantinople* to *Geneva*, who never scrupled at the Ceremonies either of Baptisme or the Lords Supper. I feare their good example will be brought in judgement against those that are factious in this Church.

How-

However it may serve for a conviction, according to the design of your Treatise.

cette Eglise. Il pourra servir de conviction suivant le dessein de votre Traité.

Stanhop the 12. of June, Anno 1662.

De Stanhop le 12. Juin, 1662.

Matth. 5. v. 5.

Blessed are the Peace-makers, for they shall be called the Children of God.

ERRATA.

PAg. 24. n. 12. l. 8. after *Lithuania* put out the Period. l. 10. after *used* put a Period. p. 31. l. 1. for *trifles* read *things*. p. 34. in the first Quotation for *Loudun* read *London*. p. 47. l. 18. after *Cracovia* put out two lines till you come to the word *Fer*. p. 207. l. 16. after *appellatione* adde *non abhorrent*. p. 207. l. 35. for *who sayes* read *is, as he sayes*. p. 328. l. 31. for *and who* read *and which*.

THE END.

THE
LITURGY

Of the Church of
ENGLAND

asserted in
A Sermon.

Preached at the Chappel of the *Savoy*,
before the *French Congregation*, which usu-
ally Assembles in that place, upon the first day
that Divine Service was there celebrated accor-
ding to the *Liturgy* of the Church of
ENGLAND.

By JOHN DUREL Minister of the Gospel.
Translated into English by G. B.
Doctor in Physick.

LONDON,
Printed for R. Royson, Bookseller to the Kings most
Excellent Majesty, at the Angel in *Ivy-Lane*, 1662.



APPROBATIO.

Recensui hanc Concionem Domini *Joannis Durel* in versum decimum sextum 1 *Cor. cap. 11.* in qua nihil reperio Fidei aut bonis moribus contrarium, quo minus cum utilitate publica imprimi possit.

G. *Stradling*, Reverendo in Christo Patri *Gilberto* Episc. *Lond.* à Sac. Domesticis.

To his Excellency JAMES,
Duke, Marquess and Earl of
Ormond, Earl of Brecknock and
Ossory, Viscount Thurles, Lord Ba-
ron of Lanthony and Arclo, Lord of
the Regalities and Liberties of the
County of Tipperary, Chancellor of the
University of Dublin, Lord Lieute-
nant General, and General Governor
of his Majesties Kingdom of Ire-
land, one of the Lords of His Majesties
most Honourable Privy Council in his
Kingdoms of England, Scotland, and
Ireland, Lord Steward of his Ma-
jesties Houshold, Gentleman of his
Majesties Bed-Chamber, and Knight
of the most Noble Order of the Garter.

May it please Your Excellency,

AS I had no other aim when I made this Sermon,
but only the private Instruction of my Audi-
tors; so would it never have come into my
thoughts to expose it to publick view and censure,
had not Your Excellency in some sort imposed upon

The Epistle Dedicatory.

me a necessity of so doing; partly by letting me know that such was Your *Excellencies* pleasure; partly by declaring after You had heard it, that You judged it such as might contribute something to the edifying of Gods Church in this present conjuncture of the affairs of Religion in this Kingdom. To this I might adde the commands which to the same effect I have received from other persons of great Authority. But as the publishing of it hath been solely grounded upon the account Your *Excellency* was pleased to make of it, and the favourable judgement You passed upon it, I shall humbly beg leave to charge Your *Excellency* with all the blame which upon this occasion might be laid upon me; and thus I shall think my selfe safely sheltered on that hand. But I must ingenuously confesse, that I am much more to seek how I shall satisfie such as shall find it strange, that I should take the liberty to prefix to a single Sermon, one of the *greatest* and most *Illustrious Names* of this present Age, which ought not to be *seen* but *engraved* in *Marble* or *Brasse*, or upon the *Frontispiece* of those eminent *Works*, which as Your *Fame* shall last as long on *Earth*, as the *Sunne* in *Heaven*, and whose Volumes give their Authors leave to make their *Dedicatory Epistles* twell to the bulk of a full *Panegyrick*, without any the least disproportion between them. Where on the contrary, it is most certain that a much longer Discourse then this whole Sermon amounts unto, would not suffice to make an *Epitome* of that *Elogy* which Your *Excellency* hath purchased by that long *series* of signal actions which have shined most brightly without interruption throughout the course of Your *Heroical Life*. Though nothing should be said of Your

Excellencies

The Epistle Dedicatory.

Excellencies most Illustrious House, and not any one beam of the Glory of Your Ancestors were borrowed to make a reflexion upon Your Person. It was Your own personal worth, *My Lord*, as well as the favour of His late Majesty of most glorious and immortal memory, which raised Your *Excellency* to the greatest employments at such an age, wherein others are scarcely able to manage their own private business. When that violent tempest which hath these many years so cruelly battered all these Islands, had snatched out of *Ireland* that skilful Pilot, who so worthily sate at the Helm of it, none was found better qualified than Your *Excellency* to succeed him in that important Administration. And though it be always a great honour to any Subject to represent the Person of his Prince, nevertheless it may be said (in that conjuncture of affairs) that that high Dignity of Vice-Roy was as much an exercise which His Majesty gave to Your eminent Vertue, which he knew full well, as a preferment bestowed upon Your *Excellency* by his intrusting You with that faire flower of his Crown. And the truth is, Your *Excellency* met therein with a world of difficulties, the minds of men being so far debauched from their duties, that it was almost impossible to apply any art whereby to govern them. But therein Your *Excellency* acted with so much Prudence, shewed so undaunted a Courage, and such high Abilities in every respect, that all men unanimously consent in this, that if it had been possible for that Kingdom to have been preserved to its lawful Possessor, and that God had not decreed, that with his other Kingdoms, this also should be forced from him; that he might afterward in a miraculous manner restore them.

The Epistle Dedicatory.

them all at once unto his anointed Servant, to the end he might thereby be obliged, and with him all his Subjects, to acknowledge, that he holds them all immediately from his hand, and that by him he reigneth; I say, if that Kingdom could possibly have been preserved, His Majesty had found in Your *Excellency* a Depositary capable of returning him a faithful account of so great a Trust.

Neither is Your *Excellency* become more famous by your Actions, then by your Sufferings. For His Sacred Majesty being stripped of all, You would not then remain within Your Castles, and Your Palaces, as every one knows Your *Excellency* might have done, had Your Spirit been so low and mean as to endure to hold any thing from the favour of Rebels. You had not the least resentment for the losse of those vast Demesns wherein You exceed any Subject in *Europe*. You quitted them without regret, freely and cheerfully; and, which is more, with a matchlesse Courage You parted with all that was dearest and nearest unto You: even with that Virtuous and Illustrious Consort which God had given You, and with that fair Issue wherewith Your Marriage hath been blessed; and all this to follow our *David in the Wildernesse*. This resolution doubtless was exceeding generous, and worthy Your *Excellency*. But yet something more was required to render Your *Excellency* that which I shall presently say that You are, and what You shall be in the esteem of Posterity to the end of the world. This noble Resolution of Yours was to be crowned with Perseverance, and a Perseverance of a very long continuance. And this Your *Excellency* hath so handsomly performed, that all *Europe* hath taken notice
of

The Epistle Dedicatory.

of it, even with admiration. For neither the continual and lasting Prosperity of the Usurpers, which seemed to exclude His Majesty out of His Dominions for ever: nor the cold indifferency of His nearest Allies, who looked upon His affaires as desperate: nor those straits whereto the greatest of Kings hath frequently been reduced even for His own subsistence, and of those few faithful Servants that never forsook Him, were never able to shake Your Loyalty, nor in the least to coole the fervency of Your zeale to his service. *France, Germany, the United Provinces, Flanders, Spain,* and those other Countries into which that incomparable Prince was led by Divine Providence (that they might, when God had brought Him back againe into his own, and therein subjected all under His Empire, envy our happines) are eminent witnesses of what I say. Your *Excellency* having had the honour to accompany His Majesty in all His Travels, and to share with him in all His troubles. And for these reasons (yet without detracting from the praise of any one) we may conclude without the least scruple, that Your *Excellency* deserves the *Name* of the UNBLEMISHED SUBJECT. And that is, no doubt, the Character our History, if it doth You right, will bestow upon Your *Excellency*. Mean while, I humbly offer this Meditation of mine to Your *Excellencies* Protection, how unworthy soever it may be of so great a Patronage, if it be only looked upon in order to what is mine. I rather Dedicate it to Your *Excellency*, because therein I assert the same Religion, in the defence of which Your *Excellency* hath done and suffered so much. And I assert it against the same Adversaries, which made head against it in *Ireland*, even those very men, which

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which though they seemed as contrary as *Fire* and *Water*, yet had combined in *Arms* against Your *Excellency* to suppress the same. And I Dedicate it to your *Excellency* to the intent all those who shall read it, may know that it was a PROTESTANT OF THE OLD STAMP, that hath kept his Faith *unspotted* towards his God in the midst of so many temptations, & evil examples; who hath likewise born away the prize of Loyalty towards his Prince. I beseech that great God who hath caused Your Excellency now at last to reap the fruits of your perfect Loyalty, that he will be pleased likewise to crown Your holy Faith with those glorious rewards he hath promised unto it, having made You during the happy course of many years a great example, as of Piety towards himself, so of all manner of blessings both of Heaven and Earth, to all such who *Fear God, and Honour the King*. I am with all due respect, and possible submission,

YOUR EXCELLENCIES

Most humble, and most

obedient Servant

JOHN DUREL.

TO let the world know, what is the judgement of the Pastors of the Reformed Churches beyond the Seas, touching our Book of Common-Prayer, and the Rites and Ceremonies therein prescribed, it was thought fit to set here before this following Sermon (which tends wholly to the vindication of the same) these Extracts out of certain Letters written by the Reverend Learned and Godly Ministers of the French Reformed Churches of the Towns of Paris, Rouen and Caën, the three most considerable Congregations of the whole Kingdom, both for the number and quality of the members of them. And the Reader is desired to take notice, that Monsieur de l'Angle, and Monsieur Daillé, were Moderators of the last General Assembly of the said Reformed Churches of France held at Loudun, Anno 1659.

Rouen ce 5. Decemb. 1661.

Out of a Letter of Monsieur de l'Angle the Father, Minister of Rouen.

Sir, my most honoured Brother, I know not whether I have thanked you for your Sermon: If I have not done so, I should have done it. For it is an excellent present, which you have made me; you ought to have it Printed with your Liturgie in French of the same Volume, to be as its Angel-guardian, and to accompany the same, in *seculorum*. Amen.

Monsieur & tres-honoré frere, Je ne sai si je vous ai remercié de vostre excellent Sermon; Si je ne l'ai fait je l'ai deû faire, car c'est un excellent present que vous m'aves fait, vous le debes faire Imprimer en mesme Volume que vostre Liturgie Françoisse afin qu'il lui serve d'Ange Tutelaire & qu'il l'accompagne in *seculorum*. Amen.

De Caën ce Decemb. 1661.

Out of a Letter from *Monsieur Bochari* Minister of *Caën.*

Sir, my most honoured Brother,
I Am very much obliged to you for the Copies of your Sermon, which came to me almost at the same time with your Letters. I have read it to both our Families, with great approbation of the heads of them, who you may well think, have been followed by the rest. Your Text is very well chosen, very well expounded, very well applied.

Monf. & treshonoré frere,
JE vous suis tresobligé des exemplaires de vostre Sermon qui me sont venus quasi en mesme temps que vos Lettres. Je l'ai leu dans nos deux familles avec grande approbation des deux chefs, dont vous pouvez bien penser que le reste à suivre le bransle. Vostre texte est tresbien choisi, bien expliqué, bien appliqué.

A Paris ce 8. Decemb. 1661.

Out of a Letter from *Monsieur Gaches* Minister of *Paris.*

I Pass to your Sermon, which was brought to me three dayes ago, and which I forthwith read with great greediness. If you did stand in need of an approbation after that of your Bishops Chaplain, I would adde mine to the same most willingly.

JE passe à vostre Sermon, qu'on m'apporta il y a trois jours & que je leu d'abord avidement. Si vous avies besoin d'approbation apres celle du Chappelain de vostre Evêsqe, j'y joudrois tresvolontiers la mienne.

De Paris le 9. jour de l'an, 1662.

Out of a Letter of *Monsieur Duillé* the Father, Minister of *Paris.*

Sir, my most honoured Brother,
I Crave your pardon that I have not rendered you the most humble thanks I long

Monf. treshonoré frere,
JE vous demande pardon de ne vous avoir pas plus tost rendu les remerciements treshumblés
sincé

since owed you, for that Copy of your *Liturgy* you have bestowed upon me; And I further acknowledge now the new obligation you have lately put upon me, by sending me that Sermon, which came to my hand some days after your obliging Letter of the 21. *Novemb.* I have read it with great satisfaction for the handi-ness of the work, which is perfect in all its parts, as well for the pureness of Language, as for the choice and excellency of those conceptions and reasons you make use of therein. To my apprehension nothing could have been better writ upon the subject. And I am of your mind, that *they are things indifferent in their own nature*, or at least not so important; that we may not either be without them, or tolerate them according to the exigencies of the Church.

que je vous dois depuis long temps, pour la part que vous m'avez faite de vostre Liturgie; & j'ajoute maintenant ceux que je vous dois tout fraischement pour le Sermon qui m'a esté presenté de vostre part quelques jours apres vostre obligeante Lettre du 21. Novemb. Je l'ai leu avec grande satisfaction pour la beauté de l'ouvrage, achevé en toutes ses parties, soit pour la pureté du Langage, soit pour le choix & l'excellence des pensées & des raisons que vous y employes. Il ne se pouvoit rien escrire de mieux sur ce sujet a mon avis. Je suis de vostre avis, que ce sont des choses indifferentes de leur nature, ou du moins non si importantes, qu'on ne puisse ou s'en passer ou les tolerer selon l'intereft de l'Eglise.

De Paris le 11. Jan. 1661.

Out of a Letter of *Monsieur Daillé* the Son, Minister of Paris.

THe general Doctrine of your Sermon hath so much of reason in it, and agreeeth so well with truth and justice, that to my apprehension, it cannot be contradicted by any whatsoever, no not by

LA Doctrine que vous établisses en general dans vostre Sermon est si raisonnable & si conforme a la verité & a la justice, qu'a mon avis elle ne peut estre contestée par qui que ce soit, non pas mesme par ceux qui ne sont

such as are not of your judgment in every particular, and who do not approve of those customs which are peculiar to the Church of England, which you likewise maintain in the sequel of your discourse As for me, methinks you plead so well their cause, that as you state and explain them, not only I see no venome therein, I see nothing ill or dangerous in the use of them; but rather on the contrary, I hold that they may help forward the edification of those Churches where they are by custome established.

pas de vostre sentiment dans le detail & qui n'approuvent pas les coutumes particulieres de l'Eglise Anglicane, que vous maintenez aussi dans la suite de vostre action. Pour moy il me semble que vous y plaidez si bien leur cause, que non seulement de la faison que vous les posez & que vous les esclairez, je n'y trouve point de venim, je ne voy rien de mauvais ni de dangereux dans leur usage, mais qu'au contraire je tiens qu'elles peuvent aider a l'edification des Eglises ches qui elles sont passees en custume.

Here might be added the approbation of many others, as of *Monsieur Tricot, Monsieur Rosel, Monsieur du Vidal*, all three Ministers of the Reformed Church of *Tours*, and as choice men as any the French Reformed Churches have, and as well versed in our English affaires; who in a Letter written by one of them in the name of all to *Mr. Hierosme*, the other Minister of the French Church which hath submitted to the Church of England, have these words, *We have received and read with singular satisfaction the Sermon wherewith Mr. Durel hath presented us, and we do esteem of it according to the value of so good a piece.* But if the afore-said Testimonies do not suffice to convince, that the Reformed Churches abroad approve of the Book of *Common-Prayer* of the Church of *England*, for whose defence this Sermon was first delivered, and afterwards published, no other will suffice, be they never so great, or so many.

THE


I

T H E
L I T U R G Y

Of the
Church of *England* asserted, in
A Sermon.

I C O R. II. 16.

*But if any man seem to be contentious, we have no
such custome, neither the Churches of God.*

HEN on the one hand I reflect upon the late troubles you have undergone, the continual Crosses you have daily met with, and the uncharitable practises which from time to time have been set on foot to scatter your publick Assemblies, and to constrain you to go seek the edification and the comfort of your souls as far, with as much toil, and with the same inconveniences as if still you lived under those Powers, who remove as far as possibly they can, the *Sanctuaries* of God from the *dwelling*s of the faithful that frequent the same.

And when on the other, I call to mind the happy change of your condition, and that I set before my eyes those advantages which from thence will accrue unto you, by Gods
b blessing

The Liturgie of the Church

blessing upon us all both People and Pastours. When I see that that favourable Aspect of the Heavens, which bringing back our *Great Monarch* into His Kingdoms, hath along with Him also brought back Peace, Safety, and good Order, and hath dispelled all evil both from Church and State by his presence, the same hath also had its influence upon your holy Assembly, to procure its rest, and to give it a certain and fixed place, wherein from henceforth it may with all convenience have its exercises of Piety, and serve God without fear of any molestation; I cannot (even ravished with your happiness) forbear crying out, as of old upon an occasion not unlike unto this the Prophet *Esdras* did, 1 *Esdras* 7. 27. *Blessed be the Lord God of our Fathers, who hath put so good a thing as this in the Kings heart.*

But to the end you may profit by these advantages, and that the Church of Christ may likewise be edified thereby; before all I exhort, and conjure you in the name of God, not only you who are Members of this flock, and who knowing that the Discipline which we are obliged to follow in this place is good and holy, and in all respects most capable of edifying every good Soul, have submitted your selves unto it, without scruple or hesitation: But you also (if any such be here) who being prejudiced, and who for want of being well informed, cannot yet close with it. And you whom curiosity onely to see what is done in the midst of us hath drawn hither; I say, I exhort and conjure you, as many as be here present, in the name of that great God, whom you profess to worship and fear: by the zeal you ought to have for his Glory, and the edifying of his Church, and by the interest of your own Salvation, that you bring hither, some of you, diligence and attention; others humility, and a mind capable of instruction; and all charity, and a mutual bearing one with another; and that above all things you strip your selves of that Spirit of *Contention*, whereof Satan our common enemy, hath made use in all ages, to sow division in the Church of Christ, and therein to make those wide breaches, and lamentable desolations, which expose her to all the invasions, and affronts of her Adversaries,

and

and which make her to them an object of laughter and scorn, whereas on the contrary she *would be terrible* to all of them, as an *Army marching with displayed colours*; though they were yet much more numerous, and more incensed than they are, if the several members which compose the same were wise enough, to stick close together, in that straight union which alwayes ought to be inviolable among brethren. And to the end I might have a fit opportunity to shew you, both the *Nature*, the *Causes*, and the effects of this dismal Spirit of *Contention*; and to teach you the means whereby to preserve your selves from it, and to shake it off when you are threatned, or already seized with it, I have taken for the subject of my present Meditation the words of the holy Apostle which were read unto you. *But if any man seem to be contentious, we have no such custom, neither the Churches of God.*

Our Lord and Saviour had by the Ministry of Saint *Paul*, gathered a fair and numerous Church in the City of *Corinth*; but Satan who alwayes, and in all places stood ready to endeavour to pull that down which the Apostles had built up, had assaulted that Church with his whole might, and all his cunning, to bring it to ruine. He had raised persecutions against it from without: he had infected within it many of its members with the contagion of *Vice*, and venom of *Error*. And those whose Manners he could not corrupt, nor Faith pervert, he had divided them about things which do not concerne the body and substance of Religion, but are only the circumstance, and as it were, the cloathing and the out-skirts of it. Their differences were not about *Vice* or *Virtue*. The controversie was not about the saving Truths of the Gospel, or those Heresies which subvert the same. The question was only about the manner of Gods worship, about a *Hat* or a *Cap*, a *Veil* or a *Hood*; for either Sex had made a party. The custom was (whether the Apostles had established it, or whether they had only approved and confirmed it) that men should stand bare-head in the Congregation, and that women should be covered with a *Veil*.

There were found both men and women so far unreason-

able, and of so cross a disposition, as to deny to conform to that custom. Some men would needs be covered, and some women uncovered. Thereupon Saint *Paul* instructs both the one and the other, and having given them reasons why this difference was thought fit to be observed between the two Sexes in the holy Assembly; he ends his discourse with the words of our Text, which he holds sufficient to give satisfaction to those persons, who, though reasonable, yet had not fully yielded to his former discourse, and to stop the mouth of the most obstinate and morose: *But if* (saith he, notwithstanding all this) *any man seem to be contentious, we have no such custom, neither the Churches of God.*

For the right understanding of these words, and that we may profit thereby, two things are therein to be considered. First, what it is to be contentious. Secondly, what the Apostle tells us here concerning the *stire* of this *Malady*, in those who are so unhappy as to be molested, and to molest others therewith. For contentious men are like those impatient and peevish persons who disturb a whole house for the least pain they feel at their fingers end: or like those Cowards who alarm their Quarters upon the least *panick fear* that seizeth them.

Religion as well as Morality requires that men be of a mild, facile, and complying disposition, that they shun contests and disputations; and that they never keep any stir, or quarrel with any one whatsoever, as little as may be, but much less with the Church of God. Nevertheless a man is not to be reputed contentious, who doth not alwayes, and in all things absolutely comply with all the world. The Prophets of the old *Covenant* were commanded to cry aloud (as the Scripture speaks) against *Vice*, and the abuses in *Religion*. And when they held their peace, they were compared to *dumb Dogs*, who seeing Thieves in their Masters house, make no noise to drive them away. *John* the Baptist did so well acquit himself in this particular, that he was upon that account called by Prophecy a *crying voice*, as if he had been all *voice*, all *noise*, all *thunder*, and all *storm* against sin. Our Lord and Saviour *Jesus Christ*, who is the *meeke* and *humble*

of heart, whose voice was not heard in the streets, notwithstanding did not forbear to fight with incomparable zeale against the corruptions of the life, the hypocrisie of the carriage, and the errours in the Doctrine of the Pharisees. The holy Apostles in this as in all other things, did imitate their divine Master. Saint Paul himself who here reproves contentious men, hath, as well as his Collegues, even with heat, disputed against the Rulers of the Synagogue; against the Philosphers and false Teachers; and generally against all the adversaries of the Truth, on all occasions, that ever were offered. Infomuch that he did not spare even Saint Peter himself, when he apprehended that he did not walk uprightly in those things which related to the edifying of the Church. Did not the *Tertullians*, the *Ireneses*, the *Athanasuses*, the *Augustins*, with the rest of those valiant Champions of the Primitive Church, contend, exclaim, make a noise, and stoutly oppose? but it was only when they did see that there arose in the Church such Arch-hereticks, who did (as it were) strike God directly in the face: and that there crept into it such errors as assaulted the very heart of Religion, and made deadly thrusts at it.

It was the self same zeal for God which opened the mouths of those great and holy men, who were the *Worthies of Israel*, in those later ages of the Church, whom God made use of in the time of our *fore fathers*, to take in hand that great work of Reformation both in this Kingdom, and in all other Countries, from whence have been rejected the errors, superstitions, and the other abuses which the Pope and his Emisfaries had introduced into the Christian Religion. Whereby it was become so disfigured, that scarce could it be known, when compared with what it had been in the mouth, writings, and practice of the holy Apostles, and their nearest successors. A man is not therefore contentious for disputing, contesting, crying, and keeping a great stir when there is cause for it, and the thing deserves it. In this case to be silent were to be *lute-warm* and cowardly; and it were the way to incurre the punishment wherewith our Saviour threatens them that are such, when he saith that he will

shew them out of his mouth. But when those things only are called into question, which are either altogether indifferent in their nature, that is, neither good nor bad, but in the right or ill use that is made of them: or which it may be, do not sute so well as some others would, which might be substituted in their room; or which appear unto us barely useles and superfluous: or which have really some inconvenience in them, such as one might justly wish were laid aside. To contest thereupon with the same heat, as if it were about the Fundamentals of Religion, to be *opiniatre* and obstinately bent upon it, disquieting themselves and others also, and thereupon to sow trouble, division, and war every where, rather then to acquiesce therein, and to conform to others, in submitting to the order established, and to other things received and confirmed by practice. Such certainly do not know what Spirit they are led by, no more then those Disciples did, who would needs draw fire down from Heaven to consume a whole City, because it had not shewed all due respect and testimonies of affection, which it ought to have done to our Saviour. And this is to be wholly possess'd with a spirit of contention and debate.

Men fall into that contentious humour, first through Ignorance, when they are not well informed of the nature of things. For example, when one sets the same price and value upon the leaves and the bark of the tree, as upon the fruit it self. When one believes that a nail or tile in a house, are of the same concernment as a pillar or a beam. When one cannot discern between the more and the lesse; between well and better: and when that is looked upon as simply evil, which is only so in some respects, or what is not perfect in all degrees. Secondly, they fall into this humour of contention through Pride and Jealousie, for by *Pride commeth contention*, saith wise Salomon, *Prov. 13. 10.* When they dislike some things, because they are not of their making, or because prescribed and imposed by Superiours: or because others whom they contemn or hate, have had a hand in them. In a word, they become contentious through meer obstinacy, which makes them still to assert what they have
once

once maintained; and still too blame what they have once cryed down, though they are conscious, they have no reason for either. But this it is, that if they should do otherwise, it were to confesse that they were mistaken, and that they were in an Errour and in the wrong, vvhich is too great a self-denyal to a certain kind of people.

Woe to that People, woe to that Church, woe to that Society whatever it be whom God so far afflicts, as to send among them spirits of that temper, and to suffer them at any time to rise to that degree of power, which enables them to manifest how far their ill humour may spread, & what effects it is able to produce; when there is nothing to keep it within the limits of moderation, and to restrain its excursions and excesses. A wild Boar in a Vineyard, a Wolf in a Sheepfold, a violent storm of Hail upon a Corn-field ready for the sickle, an impetuous torrent which runs and spreads all over a plain, do not cause more disorder. For the said humour spoiles, destroys, plucks up, pulls down, and finally hurries all without difference, whatever falls under her hand, or lights in her way. And she is no longer able to suffer any thing, but what she does and orders her self. Would to God that the sad and woful experience we have had of it these many yeares both in Church and State in these three Kingdoms, did not ease us of the trouble of seeking in other Countrys, for examples to confirm whether it be so or not! And would to God that their ill humour had so far left them who have been sick with it, and that the force of its venome, were so much extinguished in those where it is yet to be found, that there were no more cause to fear its contagion, and no more need of speaking of it, nor of seeking of proper remedies to drive it away, and to prevent it, to avoid all manner of relapses. Howbeit, before we treat of its remedies, we must speak a word of its effects in the Church of *Corinth*: for (besides that our Text binds us to it) this will serve to answer an objection, in shew not inconsiderable, which might be made against such as oppose contentious persons. For may it not be objected to them, that by this their opposition, they fall into the same extreme, and that themselves become

come contentious? And would it not seem much better, if they should comply with such persons, by yielding unto them what they demand, and by suffering them to govern themselves after their own fancy, thereby to induce them to be silent, and to procure peace; then by opposing them, to fall into disputes, and sometimes into an open War? This it is that humane prudence doth suggest, and what doubtless is sometime expedient to be done, according to the juncture of affaires. But *St. Paul* who knew how to discern between things prohibited, and things not expedient, though they are tolerated; who so far condescended to the *Jewes*, as to cause *Timothy* to be Circumcised, thereby to gratifie them, and who was of so complying a disposition, as to become all things to all men, to win some to his Master, notwithstanding did not think it convenient in this present case, to comply with the contentious of the Church of *Cornth*. I confesse the matter was not great: for it was not about any Fundamental point of Faith, it was not about the Language that Prayer should be said in; nor about the object it was to be directed to, that they disputed. They did not so much as question what person it was that should pray in the Congregation: The only question was about the different manner that the Apostles had thought it convenient that either Sexe should hear it in, and should be present at that Service which was rendered to God in his Church. Nevertheless, though the thing in it self was of so mean a consequence, he is unwilling to sooth in their ill humour, those contentious persons who were so rash as to violate the Orders Established in the Church of God: And he thinks it more expedient to instruct, and to reprove them.

He takes this course with them, first because he knows that *contention* taken in general, whatever the cause of it be is a most dangerous thing; and which (if order be not the sooner taken to stop its progresse) soon degenerates into *Schisme*, from which men readily passe into *Errours* and *Hereses*. The contention of the *Corinthians* had already proceeded thus far, and brought forth all these evill effects in that Church; as appears by the 18. and 19. Verses of this Chapter,

Chapter, where the Apostle tells them that he hears that there be *divisions* among them, and that he sees them already in the High-way which leads to *Heresies*, towards which they hasten apace. These are the usual consequences of all sorts of contentions in matters of Religion. For straight-way the contentious divide into parties, and that party they have once embraced they stick to obstinately, holding themselves obliged in honour to do any thing in the defence of it; even to dye rather than forsake it, thereby to purchase the praise of being zealous, courageous, and constant.

Secondly, the Apostle holds it more expedient to instruct and rebuke the contentious of *Corinth* in the present case, then to suffer them to act according to their fancy, though it be but about a bare Ceremony: Because he knows the method, and the *depths of Satan*. For this crafty Enemy doth never thrust those he intends to make his Instruments so far at first dash, as he means to drive them by degrees: He doth not so much as discover unto them his intentions. Many who become the great props of his Empire, would at first have withdrawn themselves with horror from his service, if they had known what gulf he intended to precipitate them into, and of how many evils he meant to make them the unjust and fatal instruments. All that he inspired at first into the contentious persons of *Corinth*, was to the men that they should be covered in the Congregation during the time of Divine Service, and to the Women that they should be uncovered, contrary to what had been prescribed unto them. But he had no sooner won thus much upon them, which doubtlesse to them seemed a very small matter (although it be alwayes a great matter for to resist the Orders of the Church) but he drove them a great way further. From the contempt of a meer Ceremony, he carryed them to assault the Holy Sacrament of the Lords Supper; and from the irreverence in Prayer and Prophecie (whether by Prophecie be understood the preaching of the word, or the singing of the Praises of God) he led them to the profaning of that Sacred Mystery. And so great became that profanation, that it cannot be spoken of without horror, some becoming so

insolent and brutish as to make themselves drunk in the Feasts of Charity (as they termed them) which used to accompany that Sacrament. Hath not that old Serpent be- thought himself of the same craft? And hath he not used the same method to seduce many amongst us, who no doubt would have abhorred themselves when they first received his pay, and fought under his banner, if they could then have seen themselves in that condition they have been in since. At first they had only some small matter to object against our Bishops, our Liturgie, the manner of our Administring Baptisme, receiving the Holy Communion, and against our Ecclesiastical Discipline. In the end have not some or other of them come to that passe as to reject all manner of Ministers, all manner of Liturgies, even to the Lords Prayer, the Creed, and the ten Commandements; absolutely to condemn Infant Baptisme, and the Celebrating of the Lords Supper, either wholly neglecting it, or receiving it onely with a small number of select Members, as if all others had been Excommunicated: and finally (under pretence of maintaining their Christian liberty) to make themselves right *Independents* in all things. O how happy had we all been, both they and we, if some great Apostle like St. *Paul* had instructed and rebuked them as he did the *Corinthians*! Or rather, if they would have hearkened to his reasoning, and yielded to his advice! For let them say what they will, God never left them without a witnesse. And what St. *Paul* did in his time say unto the contentious of *Corinth*, hath he not said the same over and over, in his writings to the contentious of this Kingdom? *But if any man seemeth to be contentious, we have no such custom, neither the Churches of God.*

That is the last and the great Remedy he prescribes them for their cure. And such a remedy it is no doubt, as is capable to cure any spirit that is not altogether incurable, when its squeamishness proceeds only from a Ceremony, it cannot relish. Yet it is not the onely remedy which he applied to cure those of *Corinth*, for he had before offered them others. For as the holy Apostles never constituted any thing

in the Churches of God, but upon very good and pertinent grounds; in the fore-going Verses he alledged several reasons for that particular: Some taken from what Men and Women are in relation each to other, and what both are in relation to Christ: others from the presence of the holy Angels, who never fail to be present in the Assemblies of the faithful, and who doubtless cannot but be much offended if they see Men or Women wander from that respect and modesty, which ought to appear in their behaviour when they are Assembled in the Church, *which is the house of the living God*, to serve and worship him, and to pay him their homages. He appeales even to Nature, which teaches either Sex that distinction, and that modesty which he requires of them, when they come into the presence of God in his holy Church.

But as for contentious spirits, as he knows that they do not easily yield, and that they have still something to reply, whether right or wrong; especially when the debate is about a Ceremony of which it is not to be expected that a Mathematical demonstration should be made, no more then it can of Moral things, wherein Philosophy it self confesses that there is none to be given. He comes to the last reason, which alone ought to suffice in things of this nature, though no other could be alledged, and which indeed ought to be alledged alone without any more adoe, when we have to deal with contentious persons. It is in a word, saith he, that it is not the custom for men to be cover'd in the Church, nor for Women to be uncovered. He alledges many reasons for it (as we observed but now) for those who are capable of satisfaction. And thus we are to proceed with reasonable persons. But for such whom no reason can satisfie, and who will be alwaies talking, disputing, contradicting, and clamouring, he doth not think them worthy of any other answer, then telling them that such is the custom received and practised in the Church of God. Let them talk, answer again and again, aske never so many questions, though they never acquiesce nor be silent, that's all they are like to have of the Apostle, or of any rational man who is acquainted

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with such, as indeed it is all they deserve, to wit, *We have,* or, *we have not such a custom.*

There is no one action either in a civil life, or in the practice of Religion, which is not accompanied with certain circumstances, the reason of which (more then what is derived from custom) would puzzle the most experienced and clear-sighted in things of this nature; if they were asked why such a thing is done, or why done in this manner and not in another; or why it may not as well be done thus, or thus? Not doubtless, but that there are or have been some reasons for it, but either they are forgotten, or no longer thought good, or indeed are no longer so. For it happens frequently that the same reason which at one time hath been forceable, to oblige to the doing of a thing in such a manner, is not of the same validity to bind to do the same at another time. What is then to be done in this case? Must such things be therefore neglected, contemned, or violated? God forbid: So long as they shall be in force, so long as those to whom the care and inspection over things of this nature is committed (whether Magistrates or Pastors) shall think fit they be observed; and so as long as they themselves observe them, and shall insist upon this ground, *We have,* or, *have not such a custom;* every private person is bound with all humility, meeknesse, and without noise, contention, or murmuring to submit themselves thereunto. In *France* (for example) it is the custom there when any one sneezeth to salute that person, and to make some short wish and prayer in her behalf. And though many reasons be alleadged for this Ceremony, there is not any one certain or satisfactory, or which may take place in this present age. Besides, it is the custom in the Reformed Churches of that Kingdom, at the close of the Communion to sing the Song of *Simeon* kneeling. And it would puzzle any one to bring a reason why the Canticle of *Simeon* should be sung in that posture, rather then the Psalmes of *David*, many of which are Prayers throughout as well as this. But it is enough to satisfie any rational person, to alleadge custom in these two particulars, as in all other things of the same nature. And more then this is not required.

required to bind men to conform to what others do ; unless they mean, not onely to be reputed contentious, superstitious, and ridiculous, but really to be such.

But when besides the custom of every particular Church (which alone is sufficient to oblige to a Conformity therewith, not its members onely, but even all who upon occasion happen to meet with them) it may be farther alledged, that it is the universal practice of all other Churches, as Saint *Paul* doth in this place ; where after he hath said that whether the other Apostles and himself, whether the Church of *Philippi*, where he was at the writing of this Epistle, had no such custom, he addeth, *neither the Churches of God*. I say a Custom so generally received is of such consideration, as adds very much weight to a thing to cause it to be observed. For although what Saint *Augustine* saith, viz. *That what is received universally in all places, which is not found to be established by the Decree of any Council, ought to be held of Apostolical institution*; were not as certain as it is probable; yet were it not to be altogether contentious, and to be possessed with a spirit of contradiction, and forwardness, made, as it were, in opposition to all others, as to withdraw from a custom generally received and allowed of by all the World ? And who can possibly come to that pass, but such as are exceeding rash and presumptuous, or such as abound over much in their own sense ? And whereas the Apostle requires that men be soberly wise, are not such even drunk, giddy and stupified with their own wisdom ? that is, they have so much of it, or at least think so, that they have none at all.

Now Brethren, you have heard what it is to be, or not to be contentious. You have seen the causes and the effects of this malignant humour, together with the remedies proper thereunto. And you find, I am confident, that although sick persons deserve pity, yet such as be contentious are rather fit to stir up anger, and to provoke the most moderate and patient natures. And I confess ingenuously that the Church of *Rome* might with a just indignation look upon as many of us as are in this Kingdom, in *France*, in *Germany*, *Holland*, *Switzerland*, *Poland*, and elsewhere, who have protested

sted against her abuses and rejected them; if we had been moved thereunto (as they say we have) by a meer spirit of Contention. There is, without doubt, never a Church of the severall Countries we have mentioned, but can fully clear her self of that imputation. But I dare farther affirm that none of them all can justifie themselves more clearly, then the Church of *England* can; nor who hath given lesse cause to be reputed contentious then she. *Rome* had brought Tyranny into her Government, making of her Bishop a God upon Earth, she had mingled *Tares* with the good *Corn*; *Errors* and *Heresies* with the *saving Truths* of the Gospel. She had added to the *reasonable Service* of God, *unreasonable Superstitions* and *Idolatries*. She had extended her Tyranny, sown her *Tares*, and spread her *Superstitions* even into this *Island*. The *Ocean* which severs us from the rest of the *World*, not having been able to protect us from her Invasion, and Usurpation. What was then to be done in this case? Was it just to be silent, and like *dumb Dogs* in this conjuncture; or rather was it not high time to cry out *with open mouth*, as the Prophets did? Therefore our Arch-Bishops, Bishops, and other Ministers of our Church have *cryed aloud*. But they did so well temper their zeal, joyning with it such moderation, prudence and understanding, that they have not exclaimed against any thing, but what was altogether intollerable, and what deserved to be absolutely decryed. Taking as much care in preserving what was good, and in reducing to their lawful use those things which had been abused, as in abolishing all that was either absolutely bad, or altogether useles and superfluous. The fervent zeal for the the glory of God wherewith those holy men were enflamed, and which did bear up many of them to the courage of suffering Martyrdom, and sealing with their blood the Truth of the Gospel, did not hinder them from making that judicious and necessary discrimination. They rejected from the three parts which make up Religion, to wit, *Doctrin*, *Government*, and *Publick Worship*, what was therein to be rejected? From *Doctrin*, *all manner of Errors*; from *Government*, *that Tyranny* which the Pope had usurped over
the

the other Pastors, who are Bishops by as good a Title as himself; from Publick Worship, *Superstitions and Idolatry*. They did not think it necessary to take a quite contrary course to all the established customs of the Church of *Rome*, but only to such things as were amiss. On the contrary they rather endeavoured to retain all that was yet found in that Church. And for those things which were bad only by being abused, they reduced them to their lawful use: giving all the world by this their proceeding, to understand that their intention was not to destroy the Church, but only to reform it; nor to forge a new Religion (as they falsely suggested) but to restore that which Christ and his Apostles had taught us, to that purity which we see it hath in their writings, and which it hath had in the practise of the Primitive Christian Church. If they had been of the same mind which many at this day seem to be of, who believe it enough to make a thing bad, and to bind men to cut it off, if it be found in the Church of *Rome*; upon this principle they would have been necessitated to have rejected the *Lords Prayer*, the *Apostles Creed*, and those of *Athanasius*, and of *Nice*, which the Churches of *France* have comprehended in their Confession of Faith, as well as ours hath done in hers. In a word, the whole Bible which the Church of *Rome* professeth to embrace, though she doth not follow it, must have been burnt. We must no longer have believed in God, nor prayed unto him, or given him thanks, nor given alms, or fasted, nor built Churches, or met therein to serve God in a solemn manner. And why? because *Rome* doth all this. In this case *Rome* had indeed had just cause to have accused them of being *Apollyons*, destroyers, and the Authors of a new and unheard-of Religion. But they were of another temper, and were more wise and judicious (God be praised) as we find to our comfort: otherwise they would have made a strange Reformation. Therefore as they have left in the Doctrine all those Truths which are found in Scripture, which is the only spring from whence they ought to be drawn; so they have left in the Ecclesiastical Government, not a *Pope*, that is, an *insolent Master*, who acts as if he were

a Prince:

a Prince and Sovereign Lord over his Brethren, and who intermeddles so far as to depose even Kings, and to transfer their Kingdoms; because there is not the least track of any such Officer either in Scripture, or Antiquity, but a lawful Subordination of Pastors, which is found both in Antiquity, and holy Writ.

In the same manner they proceeded also in the Worship of God. Because there is no one *set form* of it in Scripture (our Saviour having left his Church to that freedom to order the same according to their wisdom, as futed best with the times, places, and manners of the several Nations among which it was to be established) they judged they could not do better, then in retaining the same form of worship, which the univerfall Christian Church had for the space of many Ages happily made use of, fitting the same the best they could to the manners and *genius* of this Nation. And this they did after they had purged it of the Invocations to Saints and Angels: of those Prayers which were grounded upon the merits of the Martyrs, and the pretended vertue of Relicks: of Prayers for the dead, Exorcismes, Salt, Spittle, Unctions, and such like stuff: and especially from the Mass which the Pope had inserted into it, and which had defaced, sullied, and empoisoned that faire Liturgy of the ancient Church. Let *Rome* seriously confes this proceeding, and then let her accuse the *Reformers* of the Church of *England* of having been *contentious*; if it be found that either they have laid aside, or taken up any one thing whereof it may be said, that the holy Apostles, or Apostolick Churches *had*, or *had not such a custom*. But she never was able to do it, nor never shall.

But although there never was any Church less contentious then this Church of *England*, yet never did any, from the first beginning of the Reformation unto this present day, meet with so many contentious spirits as she hath done. And though her hands were against no man, yet the hands of almost every man have been against her. And it seems that she like her Redeemer hath been, as it were, *set up for a sign which shall be spoken against*. Though the most violent enemies that ever she had, except those of *Rome* (though I do

Luke 2. 34.

not

not know whether they ought to be excepted) could never charge her with any Errour in Doctrine, yet they have endeavoured what they could to abolish the publick confession of her Faith. They have endeavoured to overthrow her Government from top to bottom; though in the end Truth hath constrained them to acknowledge the same to be lawful. They have broken down the carved work of her Sanctuaries at once with Axes and Hammers. They have broken, carryed away, or profaned her Sacred Vessels. They have spoiled her of her Revenues. They have shared among them her Vestments. And though the miraculous manner, whereby it hath pleased the Lord to raise her up again, from that deplorable condition into which her enemies had reduced her, ought to be to all of them (notwithstanding any appearances there hath been for a season, that he had wholly forsaken her) an evident proof that she is *her beloveds*, and that *her beloved is hers*; and an argument that her Reformation (since neither their craft nor violence which so far prevailed against it, were never able to destroy it) is certainly the *work of God*, and his *Counsel which shall stand*. And consequently that they would do wisely (according to the advice which *Gamaliel* gave to the *Jewes*) to forbear to annoy and molest her for the future. Nevertheless for all this, there are yet many at this day who mutiny against every part of her Service, blaming, and defaming the same, and using all possible endeavours to abolish it. They are offended at the colour of her Ministers Vestments, though it be the same wherewith Scripture teacheth us that holy Angels are clothed when they appear to believers on Earth, as likewise the Saints in Heaven. And if one had the same spirit of contention with them, it might be objected with as much reason, that the contrary colour which they fancy better is the colour of the Prince of Darknes. For they are chiefly offended thereat, because that colour hath been abused at *Rome*, and that Popish Priests use it in saying their Masse. As though there were not Black, Gray, and Tawny Fryers, and of all colours as well as White, who respectively abuse these colours in observation of the Institutions of their several Orders.

Psal. 47

Rev. 4. 4. & 7.
9. & 15. 6.

And as the colour of the vestments used in the Church of England hurts the eye-sight; so doth the *tuning* of her voice offend the eares of these people. They dislike that Musick she useth in singing Psalms in prose, though it be either altogether the same, which *David* and his singing-men made use of in singing the Praises of God within the Holy Tabernacle, or at least a Musick which comes very near unto that, and much nearer, doubtless, than that which these contentious persons are willing to, and do ordinarily make use of. Is it not a strange and pitiful thing that rational creatures should dispute, and quarell one with another about colours? That persons who profess Christianity which is so reasonable, should upon so slender *an account as is that of the use of a White Surplice, dye the Fields and Scaffolds with the innocent blood of their Brethren, and (O incredible and before unheard-of prodigy) with the Sacred blood of their lawful Sovereign in whose preservation, they were bound to shed every drop of their own! And that they should come to the loud noise and shot of Guns, partly because our Churches Musick begins with a third or a fourth, or some other note, and not with a second, or a fifth, as these Gentlemen would have it.

* One of the Kings Murders (*Axtel*) at the time of his death, being asked, what was that cause for which he fought and for which he said he dyed, he answered, it was, to have no Common Prayer Book and no Surplice, and that, & they should take heed of the Surplice.

Neither is their contentious disposition less seen in all the rest. They would not have the People to make a Confession of their sins with an audible voice after the Minister, nor that they should bear any part, or answer in the celebration of Divine Service. They take it ill that certain words or sentences, and the Lords Prayer it self should be repeated more then once. Nay they even think that we give too often glory to God, as though they were jealous of it. The sign of the Crosse which is made upon the fore-head of Infants after Baptisme, goes currant with them for a grosse Superstition, for an usurpation of Gods Authority, and a meer relick of Popery. The posture of humility, and self abasement when we receive the pledges of our Salvation in the holy Communion of the Lords Supper, by the hand of his Ministers is to them a stumbling block. They hold for superstitious observations of Times and Days, and for the

very same holy-days in all respects, with them of the Church of *Rome*, the commemoration which we make yearly on set times, of the Mysteries of our Redemption through Christ, and of the wonderful grace of God to the blessed *Virgin*, to the holy Apostles, and to others of his blessed Servants whom the Scripture mentions with praise, as instruments of Gods glory for the salvation of the faithful. Neither will they be satisfied unlesse all things are ordered according to their fancy. If I had none but contentious persons for my Auditors, I would give them no other answer then this, *that we have no such custom*, and might adde with our Apostle, *neither the Churches of God*. For to say nothing at present of the Primitive Christian Church, after whose model our Church hath so Religiously endeavoured to conform her self in her Reformation, it is certain that there is not any one of the things which these people condemn as evil in our Church, which is not practised in one or other of the Reformed Churches beyond the Seas: or which they do not either approve of as good and necessary, or at least bear with as indifferent. I could easily make this good, did I not fear to trespassse upon your patience. Nevertheless I think that without incurring this fault, I may venture to tell you by the way, that the Churches of *Hungary*, *Transylvania*, *Lithuania*, *Poland*, the great and the less, and the remainders of the Church of the Brethren of *Bohemia* (who of all Christians were the first Reformers in these latter times) have not onely their Liturgies very like unto ours both in matter and form, but that they use them also after our manner. There the people repeat aloud the Prayers after the Minister. They stand up at the rehearsal of the Confession of the Christian Faith, and they bear their part in certain places at Divine Service as is practised among us, namely in their great *Litany*, which is the same with ours: for they have many others, especially in *Lithuania*, and in *Poland*. In the *Bohemian* Churches, and in those of *Poland* which follow the same Confession, they receive the Sacrament kneeling: They observe the Festival days of Christ, of the *Virgin*, and of the Apostles. And the same is also practised in those

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Churches of *Poland* and *Lithuania*, that are of the *Helvetian* Confession. And in all these Churches, and in many more which I could name, they bury their dead with certain Forms which contain Hymns, Prayers, &c. even as ours. But supposing this Auditory to be composed of rational persons, I rather chuse to render a reason of all these things, as I shall now endeavour to do as briefly as may be.

Our Liturgy is an admirable piece of Devotion and Instruction. It is the marrow and substance of all that the Piety and Experience of the first five Centuries of Christianity found most proper to Edification in the publick Assemblies. It is a Compound of Texts of Scripture, of Exhortations to Repentance, of Prayers, Hymns, Psalmes, Doxologies, Lessons, Creeds, and of Thanksgivings: of Forms for the Administration of Sacraments, and for other publick duties of Christians in the Church. And of Comminations against impenitent sinners. And all this mixed and diversified with great care expressly to quicken devotion, and stir up attention.

The Instructions consist in the order which is set for the reading of the Holy Scripture every day in the year: and in the choice made of certain Chapters of the Old Testament, and of certain portions of the Gospel, and of the Epistles of the New for *Sundays*, and for *Festival Days*, which are called *proper Lessons*; and the *Gospel*, and the *Epistles* for the day. All this ordered with so wise an œconomic, that those, who have Devotion and leasure enough to come to Church, and be present at Divine Service every day Morning and Evening, may hear the whole Bible read every year. The Old Testament once, and the New (wherein we ought to be more conversant) no less then thrice. And the Book of Psalmes (which is so excellently useful for the Consolation, Sanctification, as also Instruction of all believers in any condition whatsoever, but especially in adversity) no less then twelve times. And for other places, where people cannot meet but upon Sundays and Holy Days, are extracted out of the Old Testament for the first Lessons Morning and Evening, all the most remarkable Histories and chief Prophecies.

ties of the same. And out of the New (besides the Instructions which our Saviour gave to his Disciples in his Sermon upon the Mount, and his other Divine exhortations) are selected, the most Illustrious Miracles of his Life, and these are called the *Gospels*. As also the principal places, either for Doctrine or Manners, of the Epistles of *St. Paul*, and of the rest of the Holy Apostles, and of the Revelation, which are termed the *Epistles*. And although the Church of *England* makes that distinction which ought to be made between Canonical Books, and those which are called Apocrypha, declaring that no Article of Faith can be grounded upon them, but upon the first only; yet she hath selected certain Chapters, and even whole Books of the latter to be read, after that the former, which she holds to be alone of Divine inspiration, have been read in that order, which I have now represented. But nevertheless she orders them to be read by reason they contain some Histories, which are part of the same. And as in the 39. Articles it is expressed: *For the example of life, and for the instruction of manners, and not to establish any Doctrine.* So as the Church of *England* causeth them to be read publickly only for the same reasons for which the Primitive Church read them, and for which they are commonly bound up in one Volume with the Canonical Books in the Reformed Churches of *France*, and in all others; none, that I know, having ever left them out wholly before the late Empiriks of this Church.

To these we may also add the three *Creeds*, that of the *Apostles*, the *Nicene*, and that of *Athanasius*, which our Church orders to be publickly recited among other means which she useth for the instruction of believers. To the *Apostles Creed* is added that of *Nice*, because it doth more especially teach the God-head of the Son, and of the Holy Ghost. And to these two she joyns that of *Athanasius*, where in a wonderfull manner is expressed whatsoever the Scripture doth teach, concerning the incomprehensible mystery of the most glorious Trinity, and that of the Incarnation of the Son of God, the depth of which is no less unsearchable:

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able: because upon these two most wonderful mysteries the whole sum of Christianity doth depend, which in the said *Creed* are set out in as clear terms, as so sublime a subject can permit. All that this *Liturgie* contains besides is proper to teach humility, zeale, and devotion, especially the *Litany*, and all that is comprised in the severall Lessons, Prayers, Confessions of sins, and in the forms of thanksgiving, which is appointed for the celebration of the Lords Supper: but your own experience being better able to instruct you in these particulars, then all I can say upon this subject, I shall only speak a word of the manner wherein the Church orders the recital of the *Decalogue*. He that pronounceth it must be a *Minister*, as another *Moses* sent from God, the whole Congregation devoutly kneeling all the while, making a serious reflection upon the commandments of God, upon the want of care they have in time past been guilty of, to obey the same, and upon their inability, as of themselves, to do better for the time to come; and thereupon they ought to beg his pardon, and implore his assistance, saying with a loud though humble voice, *Lord have mercy upon us, and incline our heart to keep this law*: there can be nothing more powerful to touch sinners to the quick, & to draw them from their evil courses, then the *Commination*, to which the whole Congregation is bound to say *Amen*, after every particular denuntiation of Gods curse upon all sorts of sinners who persist in their sins. Not to wish them cursed (as ignorant, & contentious spirits affirm contrary to truth) but as it is expressly set down there *To the intent that every one being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walk more warily in these dangerous days, eschewing such vices, for the which they affirm with their owne mouths the curse of God to be due.* For the words are not *curse*d be, but *curse*d is he who commits such, or such a sin. Which saying doth not import any imprecation of a *Curse*, but declares it only. And then the *Amen*, which every one saith, is not an expression of any wish made that the thing may come to passe, but only an intimation that it is so. For in truth it signifies in this case, not *so be it*, as it usually doth, but,

but, *so it is* ; which would be so nevertheſſe, though it were not pronounced. Our *Liturgie* hath alſo ſet forms of adminiſtring Baptiſm, Marriage, and for the viſitation of the ſick, all very proper and fitted to their ſubject. It hath alſo a form for the Confirmation of Children, which binds the Parents and the Miniſters to bring them to their Biſhop, to render him an account of their Faith when they are capable ; to make a ſolemn and publick profeſſion that they will live, and dye in the belief, and obſervation of thoſe things their God-Fathers, and God-Mothers promiſed for them at their Baptiſme, that they ſhould believe and do, and after that to receive the bleſſing from their Paſtor, who gives it them ſolemnly with the Impoſition of hands, and with Prayers. And all this without *Chriſme*, or *Box* on the ear, or without any ſuch ſuperſtitious or ſuperfluous Ceremony. And as Children are the gift of God, and as they are formed in the Womb, and come out of it into the light of the living, through his wonderful goodneſs, wiſdom, and power ; the Church commands that the Mothers being riſen out of Child-bed come upon their firſt going abroad into the publick Aſſembly, there to return thanks to God for ſo ſignal a mercy, and preſcribes the manner wherein to do it. Finally, it is therein ordered, that the dead be buried in a decent and ſolemn manner, in hope of a bleſſed Reſurrection. And to the intent that Miniſters, who together with their relations and friends come to perform this their laſt duty to them, may not be ſilent in an occaſion wherein ſo much may be ſaid, and that they may comfort them who ſurvive ; and lay before them the ſhortneſſe and vanity of this life, and exhort them to improve it to their beſt advantage, while God ſuffers them to enjoy it ; there are certain places of Scripture appointed, ſuch as are fit for that purpoſe, which they are enjoyned to read ; whereunto they are to adde certain Prayers, not for the dead, to whom they are uſeleſs, but for the living, that they may profit by the example that is ſet before their eyes.

It is required of the people that they repeat aloud the *Confession of Sins*, that they may be the more ſenſibly affected. there-

therewith. Which custom ought to be the less wondered at in this Country, by how much (besides the benefit which I now observed, that pious soules do always reap by it) every one knows it is the custom in publick transactions, which concern only some particular person, as in tendering of an oath, that every one is bound to repeat aloud, word after word, the forms of it, that the thing may be the more expresse, and may make a deeper impression into the minds of men. But as for the *Confession of Sins* to God, whom we have offended, if we had a lively sense of them, it would be needless to bind us to do it with a loud voice, when we stand before his Tribunal. Did you never read in History, in what manner whole Towns and Armies, having committed some great offence, have come together in a body to their Magistrates or Generals, to beg their pardon, crying all with one voice for mercy? The great resentment of their crime, and their earnest desire to have the same remitted, causing every particular man to utter that speech, which they intended one man onely should make in their behalf. And as often as this hath happened, the event hath manifested that supplications thus united, re-inforced, and uttered with such violence of affection, have moved to compassion those to whom they made their addresses. In like manner we are enjoyned by the Church to lift up our voice to God with one accord, to the end that the *Confession* of our *Sins*, and the *Prayers* we joyne therewith, may obtain pardon for them, and produce the same effect in moving his tender compassions towards us. And these joynt supplications of ours will infallibly have this effect, if the heart which sends them, and the mouth which utters them, doth at the same time stir up the bowels, and the whole man to a true compunction, according to the intention of our wise and pious *Reformers*.

The *Prayers* of our *Liturgie* are short for the most part (for a reason must also be rendered of this shortness, since some dislike it) and they do seldom comprise more then one thing, to the intent they may be the better comprehended, and may cause the less distraction when they are made. And to the end the whole Congregation may be quickned up to
a necessary

a necessary attention, and that they may feel the secret motions of an holy joy, the Church hath thought fit they should bear a part in the rehearsal of the *Canticles of Praise*; as of this, *We praise thee O God, we acknowledge thee*, and of the like. The repeating of certain Prayers which contentious persons call *vain repetitions*, are outward ejaculations, and productions of the inward zeal of a pious Soul, like unto that reiterating of our Saviours upon the Cross, *My God, my God*; and that of Saint *Thomas, My Lord and my God*, when being surprized he acknowledged his error. They are like to those Repetitions of the fifty seventh *Psalme: Be merciful unto me O God, be merciful unto me*. And of the 123. *Psalme, Have mercy upon us O Lord, have mercy upon us*. And to the raptures of the *Seraphims* when they cry out thrice, *Holy, Holy, Holy*, Isa. 6. It is the fervent zeal for Gods glory, and the holy extasies that men are seized with through the contemplation of his incomprehensible perfections: and it is the earnest longing that they have to be heard, which naturally causeth them to utter such repetitions. And when it was ordered by those who framed these parts of our *Liturgie*, that they should be therein inserted; it was done partly out of a charitable supposition, that that earnest zeal, and those holy raptures, and vehement longings which beget them when they are in the heart, from whence they ought to ascend into the mouth, would really place them there: and partly to stir them up and to beget them in the heart when they are not there, and to increase them when they are but faintly in it. As experience teacheth all truly devout and pious souls, that these things contribute to the mutual production of one another. The zeal, the joy, and the fervent affection produce these Repetitions of *Praises* and *Prayers*; and these Reiterations beget a godly zeal, a spiritual rejoycing, and an earnest desire of being heard. I confess that these Repetitions are vain, if they are made without affection and attention; but then it is the vice, and the fault of the persons, and not of the thing. If men fell into that error which our Saviour prohibits, when he saith, *Use not vain repetitions*, as often as they repute the same word, or sentence, or prayer

more then once, *David* among others had fallen into a very grofs one, repeating in the 136. *Pſalm* fix and twenty times theſe words; *O give thanks unto the Lord, for his mercy endureth for ever.* And in the 150. where he repeats no leſſe then thirteen times (though this *Pſalm* contains but fix verſes, and thoſe very ſhort) *Praife the Lord.* And when theſe *Pſalms* are fung in all the Reformed Churches of *Europe* according to the order therein eſtabliſhed, do they not commit the ſame fault? We alſo have been guilty of it, as many of us as have at this day fung theſe words of the *Pſalm*, *Let the people praife thee O God, let all the people praife thee,* and the ſame again a little lower.

But it were a ſmall matter if the cenſure of contentious perſons did only light upon us, and upon all the Reformed Churches. It were a light thing if it fell only upon Prophets, nay upon holy Angels, Seraphims, and Cherubins. But their cenſuring of us (which I conjure them ſeriously to conſider) becomes a blaſphemy againſt the Perſon it ſelf of the Son of God, *Jeſus Chriſt* our Lord, ſince it alſo lights upon him. For that gracious Redeemer being in his Agony, and praying to his Father, doubtleſs with moſt vehement affection, repeated three times the ſame Prayer. And again he went away and prayed, *and ſpake the ſame words,* as *Saint Matthew* and *Saint Mark* expreſly obſerve in the faithful Narration of that mournful paſſage of his Life. And *Saint Luke* ſaith that the *laſt time he prayed more earneſtly,* though he repeated the ſame words. If this great example doth not ſtop the mouths of all contentious perſons as to this ſubject, all that remains for us to do in their behalf, is to commend them to God, and not to give over repeating our prayers for them, until we ſee them become more reaſonable.

Theſe Repetitions which I ſpake of but now, which follow one another either immediately or very neer, are not, nor ought to be made (as the thing it ſelf declares) but of certain words, or ſentences, or very ſhort prayers. Upon this account if the ſeveral Repetitions of the *Lords Prayer*, which are to be found in our *Liturgie*, were made either immediately one after another, or within a ſhort ſpace, or if we repeated the

the same by number, as those of *Rome* use to do, who repeat it *seven* times in saying their *Beads*, and *sixteen* times in saying their *Rosary*, always interposing *ten Ave Marias* one after another, between *two Pater Nosters*, unlesse it be in the beginning, where they say but *three* of them only. I say upon such an account we might justly be censured for using *vaine Repetitions* in these places of our *Liturgy*. But it is not our *practice*, which in short is thus. The publick and solemn Service which we render to God in Church Assemblies, is intermixed (as I have already said) with Prayers, Lessons, Hymns, and Rehearsals of *Creeds*, so that we pray at certain several Returns. And as often as we bend our knees before God in Prayer, we joyn to our other Prayers either in the beginning, or middle, or end of them, that which our Saviour himself hath taught us, and the which he hath sanctified with his own mouth. And such is our *custom*, both because our Saviour when he gave us this *Form of Prayer*, commanded us *to say it when we pray*. And because it is a most perfect Prayer, which comprehends all we can stand in need of, and which supplies whatsoever can be wanting, and imperfect in those we make our selves. The self same reasons have also obliged the Churches of *France*, and all other Reformed Churches, to repeat several times (as you know they do) this very prayer in their *Liturgy*. And the same likewise oblige those Protestants which follow the *Augustan Confession*, and those of the Reformed Churches of *Holland* to say it ordinarily before and after Meals, at the end of their Graces. And I do not believe that ever there were any Christians upon Earth (besides our *comentionous ones*) who did wholly lay aside the use of it in the holy Assemblies, as these have done, to the great scandal of all the Reformed Churches who have heard it, and believe it. For many there are among them who will hardly be perswaded to credit the report, what assurance soever hath been given to make them to believe it, the thing appearing to them so contrary to piety, and to common sense.

The peoples saying *Amen* at the end of every prayer, in token of their attention, consent and devotion, is grounded

The Liturgie of the Church

upon the exprefs words of Saint *Paul*, *1 Cor.* 14. and confirmed by the practice of the Primitive Church, as stands upon Record in the Writings of the purest and moſt venerable Antiquity, *Juſtin Martyr. Apolog.* 2.

The Paſtors inviting the people to joyn with them in celebrating the prayſes of God, and their Reſponſes ſet together, make a ſacred Harmony, imitating the manner wherein *Eſay cap. 6.* and Saint *John (Revel. 19.)* repreſent that Saints and Angels praiſe the Lord in Heaven, anſwering one another at ſeveral turns (amongſt other things) *Holy, Holy, Holy, Amen, Hallelujah, Amen, Hallelujah,* that is to ſay, *So be it, praiſe the Lord, So be it, praiſe the Lord,* not believing that either they have, or that he can ever be ſufficiently praiſed. The frequent repetition of our *Glory be to the Father, and to the Son, and to the Holy Ghoſt,* is alſo an imitation of the ſame Doxology of theſe Triumphant Spirits. And it was introduced into the Church in oppoſition to the enemies of the Trinity of perſons in the God-head. And as there never wanted ſuch pernicious Hereticks, the uſe of it hath been ſtill retained in the Church, and placed (as was judged moſt convenient) at the end of every *Psalm,* and of ſome other *Canticles*; it being reaſonably ſuppoſed, that the words therein contained, ought to excite and ſtir up all the faithful who heard, recited, or meditated them, to praiſe the Lord and magnifie his holy name.

The ſign of the *Croſs* which is made upon the Forehead of Infants after Baptiſm, is neither an addition to that Sacrament, nor the institution of a new; nor yet a ſuperſtition as ſome imagine, I know not why. But rather are not ſuch both *contentious* and *ſuperſtitious* together, who living in a Communion where it is in uſe, do notwithstanding reject it? It is no addition to the Sacrament of Baptiſm: for one of the Rubricks of our Liturgy, to wit, that which ſpeaks of the Baptiſm of weaker Infants, declareth, That an Infant baptized without this ſign is *lawfully and ſufficiently baptized.* It is no new Sacrament neither; for although it be a ſignificant Ceremony (as we ſpeak in this Country) ſuch as are, and ſuch as ought to be all Ceremonies.

Ceremonies reasonable and proper to edification (otherwise it were impertinent to have, or to observe any) yet it hath no invisible Grace accompanying it, which is essential to constitute a Sacrament; neither do we pretend it hath. Finally the use of this sign, is no superstition, since we attribute no virtue unto it, as the Church of *Rome* doth. Its only use (as the words which are spoken at the making of it expressly declare) is only to signify, as among the Primitive Christians. As when the King having created those noble Knights of his Order, bestows upon them the Garter and the blew Riband, as badges to be known by of others, and to put them in mind of the great honour done unto them. In like manner when an Infant hath by Baptism been enrolled in the *Militia* of the King of *Glory* Jesus Christ our Lord, this sign of the *Cross* is made upon his fore-head, to declare unto all such as are present, and as many as shall thereafter know that he hath received it, and to himself when he comes to years of understanding, that he was consecrated to Christ crucified; that he *hath put on his Livery*, and *wears his Badge*: that he is bound to crucifie the *old man*, and to bear the *Cross*; that to this he is called by our Saviour; that he ought in all places, and in the most dangerous occurrences boldly and openly to own the name of his Redeemer, without ever being ashamed with bearing his reproach.

As for our *Holy Days*, they might indeed be justly censured if we did observe them after the manner of the *Roman Church*. If we thought that by spending those days, partly in idleness, partly in superstitious devotions, we merited of God: if we believed that the cessation from the works of our ordinary employments were in it self a thing acceptable to God, and made part of his service: if upon those *Holy Days* which bear the names of the blessed Virgin, or of the holy Apostles, or of the blessed Martyrs, we did offer up Vowes or Supplications unto them, or did *yield unto* them any part of that honour which is due to God alone. But thanks be to the Lord, we do no such thing. All that we do is that we set apart those dayes for the meditation of the Mysteries of our Redemption, and the commemoration of the Graces of God

which.

which did shine in the life, in the conversation, and in the departure of those blessed souls: Reading publickly, and sweetly revolving in our minds what the Scripture tells us of them, or what they themselves have left in writing in that Sacred Volume; and praying to God that he be pleased to enable us to imitate them, and to profit every way by their holy instructions, and by their good example. And such is the observation of those Festivals which are markt in the Calender of our Liturgy, which doth not teach us to set a higher value upon one day, then upon another, as if there were some inherent holiness in it; but only directs us to do that upon certain dayes, and in a certain Order, which it were to be wished we did, or could do incessantly every day in the year, and which notwithstanding, most men would never do, were it not for this good order which binds, and as it were compels them to it by a gentle and holy Law.

Finally, we receive the holy Communion kneeling, for the same reason for which men who are baptized in the Reformed Churches of *France*, after they have attained to yeares of discretion, receive the holy Baptisme in that posture. Not to worship the Bread or the Wine of the Lords Supper, no more then these worship the water in Baptisme; but onely because it is a posture very becomming a wretched sinner when he receives the Scale of the pardon of his sins, and the pledges of his being reconciled with the great and dreadful God of Heaven and Earth, whom he hath wickedly offended. For this very reason they receive the holy Communion standing in those Churches I named now, it being also a posture of respect, not with an intent to pay that respect to the Bread, or to the Wine, but to God only, and to his holy Son *Jesus* our Lord in all this action. Every one knows it is the custom in *France*, that Ministers when they are ordained do kneel, and remain in that posture, during the imposition of hands upon them: and yet there are none so simple as to charge them with Idolatry, as though they worshipped him from whom they receive the imposition of hands. No more is the Church of *England* censured by any, because she binds the

the Congregation to hear the Commandments read *kneeling*, unless it be perhaps by those poor deluded people called *Quakers*, who hold all men to be Idolaters, because they salute one another, by pulling the Hat off when they meet. Our Saviour hath commanded us to celebrate the memory of his death in partaking of the Sacred mystery of the holy Communion, but he never prescribed the manner wherein we should do it. He did only tell us that we *should do this in remembrance of him*, but did not bid we should do it in *this*, or in *that* manner, having left it, as all other things of that nature which are but circumstances, to his Churches discretion. In so much that it belongs to her to order what she judges most expedient for Gods glory, and most proper to edifie the *faithful*, and to quicken up their devotion. And therefore the Church of Christ hath in all ages made use of this liberty, having regulated these things diversly, according to the diversity of Nations, among which Gods providence dispersed her. It was by vertue of this priviledge that the Church when she reformed the superstitions which were crept into Religion in most of the States of *Europe*, ordered that the holy Communion should in some places be received *sitting* at the Table, in others *standing*, and in some *kneeling*. Out of these three different manners she hath made choice of the last to be observed in this Countrey, and in some others, as the most humble; and (as I said just now) the most suitable to wretched sinners, who come into the presence of the great and dreadful Judge of all the world, to receive by the hands of his Ministers the seal of the *remission* of their *sins*, not thinking it possible that any upon such an occasion should ever shew too much humility, too much reverence, too much fear, and too much of an holy trembling.

And it hath been so generally approved of by all Reformed Christians of other Countries, especially by those of *France*, that there never were any that did make any scruple

** There never were any of our Communion in England after they had attained the knowledge of the English Tongue, but did willingly assist at Gods Service in your Churches, and receive the Lords Supper of the hands of Episcopal Ministers, and of the Bishops themselves when occasion was offered, which I profess I have done my self not without profit, when I studied Divinity at Oxford and London. M. Bochart in his Let. to Dr. Morley.*

ple to conform thereunto, when they were amongst us, before our late unhappy Confusions, during which the enemy of all Reformed Churches hath in all places sown his *Tares*, hoping by this means to divide us, and by our division to weaken us, that he might once again reduce us under the yoke of his insufferable Tyranny.

I had forgotten to take notice of an objection which is very frequent, and generally first and last in the mouths of those who are *contentious* among us, against our *Liturgie*, to wit, say they; that it hath been taken out of the *Mass-Book*, And this goes for a *terrible accusation* in the minds of weak and silly people. But put case it were so, and that the same might be said of our *Liturgie*, that all of us Protestants say of our own Doctrine, that it is all to be found in the *Belief* of the Church of *Rome*: For, we say, she believes all that we believe (and we say it with Truth) but we do not believe all that she believes. If then it may be concluded that our *Liturgie* is not good because it is comprehended in the *Masse-Book*, or in the *Breviary*, we must by the same reason infer, that our Doctrine is unfound, because it is all to be found in the *Councils*, and in the *Writings* of the *Doctors* of the *Romish Church*. But if this last conclusion be not good, the first is no better, and (in truth) neither of them is, nor can be good, unless it be upon this supposition, that whatsoever is in the *Missal*, in the *Breviary*, and in the *Roman Councils* is bad and corrupt. But that were to lay a false principle: for so the *Lords Prayer*, the *Apostles Creed*, and many sentences of *Scripture* which are used in that *Missal*, or in that *Breviary*, as also the Doctrine of the *Trinity*, of the *Incarnation*, *Passion*, &c. which are comprehended in the *Councils*, would all of them be but superstitions and heresies. Again, to say that our *Liturgie* is naught, because it hath been extracted out of the *Masse-Book* or *Breviary*, if that were true, yet it is just such an argument, as if men had hit *Luther* and *Calvin* in the Teeth with this, that they were superstitious Popish Hereticks, because they came the one out of a *Convent* from among *Fryers*, and the other out of a *Cathedral* from the midst of *Prebendaries*, who were all infected with Popish heresies and

and superstitions: And would they not have had great cause to complain, if upon this pretence they had been alwayes suspected, rejected, or condemned? Therefore as they were reputed sound and orthodox in that respect, after their Doctrine had been examined, and nothing was found therein of the *Leaven* of that of *Rome*, although they came out of her Communion; Let our *Liturgy* have but the same right done unto it; let it be examined, and that, if they please, with exactness and the greatest rigour; but in consequence let it be also declared innocent, if no harm be found therein, though that should prove true, that it had been wholly taken out of the *Mass-Book*, or *Breviary*; which will never be found to be so. For I dare say that among one hundred of them who so confidently affirm it, there is not one that ever saw the *Missal* or the *Breviary*, or but knows so much as what the *Books* are. And if we should put those *Books* into their hands, that they might produce some proofs of this rash affirmation, which is so frequent in their mouths, they would be infinitely puzzled. They would not find either in the *Missal*, or in the *Breviary*, that wise Oeconomy which our *Liturgy* useth in the reading of the holy Scriptures, nor those excellent passages which set before our eyes the greatness of our guilt towards God, and of his mercy in pardoning the same unto us, which passages are placed in the very beginning of it. They would not find there that godly exhortation to repentance, and to the confession of our sins in the presence of God, which followeth immediately the reading of those passages. Nor yet the Confession of sins, nor the Absolution which followeth the same, for there is not one line of all this in the *Mass-Book*. The *ten Commandments* are not to be found there, nor that Prayer which is made at the end of every *Commandment* which the Minister hath pronounced. Nor the *Communion*, nor several Prayers of the *Letany* or of the other forms. But in it they will meet with the *Lords Prayer*, the *Creeeds*, the *songs* of *Zachary*, *Simeon*, of the blessed *Virgin*, and of some others which are word for word in the Scripture, or are extracted out of it, and are grounded upon the same, and were in use in the

mitive Christian Church before ever the *Mass* was hatcht. And these our *Reformers* did not believe they were bound to reject, no more then many holy and devout Prayers which are all directed to God, and founded upon the merits of Christ our Saviour, though superstitious men had abused them by the mixture of their own corrupt fancies, which have been all of them cut off. For in our *Liturgy* there is not (as I have hinted before) any Prayers to the Creature, or for the Dead, or any grounded upon the merits of Saints, or the pretended vertue of Relicks, or any new sacrifice of the Body of Christ, which is pretended to be offered for the Living and for the Dead, wherein properly lieth the venom and the abomination of the *Mass*. Therefore it is manifest that to say that our *Liturgy* is either the *Mass*, or taken out of it, is a meer slander, proceeding from malice, or ignorance, or both. And if those who compiled the same, have put any thing in it that was in the *Missal* or in the *Breviary* used at *Rome*; to that may be replied, what a great man who lived in the Communion of the Church of *Rome*, though he dissented from her in judgement, said one day to a certain person, who was complaining of those who had endeavoured to reform the abuses in Religion in these later days: *You forget* (saith he) *the greatest harm that ever they did, which is, that they have pickt out of our Religion all that was good in it.* Let us say the same of the Compilers of our *Liturgy*, that *if they have taken any thing out of the Missal or Breviary, they have taken out of them all that was good, and left behind all that was bad.* If notwithstanding these reasons any one shall yet seem to be contentious, all I can farther reply unto him is, *that we have no such custom, neither the Churches of God.* And doubtless it is the last answer which would be given to such contentious spirits any where else where they should manifest their ill disposition. For what would the Reformed Churches of *France* say unto such, namely, about the *Ceremonies* I have alledged, about their *singing* of the *song* of *Simeon* upon their *knees*, upon their *singing* in the same posture that *Versicle* which hath been added to the *ten Commandments* in meeter, and upon that meeter it self? And what would the *Dutch* Churches and those of

Hassia say unto them, about their *singing* of the *Lords Prayer*, and the *Apostles Creed* in meeter in their Assemblies? Might they not as justly take offence thereat, as some do, because the *Creds* of *Athanasius*, and that of *Nice* are sung in our *Cathedrals*? And what would the said *Dutch Churches*, together with those of *Poland*, *Lithuania*, and others of the Reformed, farther say unto such, about their using the *Trine aspersion*, as they call it, that is about their *sprinkling* of *Infants* three several times when they baptise them, to wit, once in naming the *Father*, once in naming the *Sonne*, and once in naming the *Holy Ghost*? Whereas in *France*, at *Geneva*, and in other Countreys as well as in this, they are sprinkled but one time, and Baptisme is administred all at once. Might not contentious persons take from hence an occasion to vent their common place against *significant Ceremonies*, since it is manifest that that Ceremony hath been instituted, and is practised by the said Churches to signify the *Trinity of Persons* in the God-head? Secondly, might they not object that it is a superstition, an humane invention, and an addition to Christ his institution, which neither he, nor his Apostles (that we can find in Scripture) ever observed? And would they not have more cause thereupon to mutiny and make a Schisme in those Churches, then they have to separate themselves from the Church of *England* under the same pretences (though nothing near so well grounded) because of the sign of the *Cross* which is made upon the Fore-heads of Infants, not in baptizing them, but when they are solemnly received into the Church after Baptisme? Might they not in like manner take it ill that the *French Ministers* only among all the Reformed have their Hats on when they preach, as the Preachers of the Church of *Rome* have? And what if the fancy took them to upbraid the said Ministers (as some Popish Emisaries have done) that the blessing they pronounce when they dismisse their Congregation is a Jewish one, wherein there is no mention made either of the *Father*, *Sonne*, or *Holy Ghost*? And, lastly, if it came into their head to remember those strangers Churches,

* Synod of St. Maixant upon the tenth Article of the Chapter of the Lords Supper.

who in this Nation receive the *Communion sitting*, contrary to the practise, and to the expresse prohibitions of the National Synods of *France*, that in so-doing they make themselves like unto those damnable Hereticks, who openly blaspheme against the Divinity of Christ our Lord and Redeemer, and who have made choice of this familiar way of receiving the *holy Communion*, because they think themselves as good as Christ; and many other things of this nature? And although I make no doubt, but that they would be able to give an account of all these matters, yet in the end they would be forced before they could stop the mouths of such contentious persons to come to Saint Pauls answer, *We have, or we have not such a custom.*

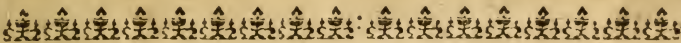
Finally, that I may no longer detain you, I will conclude with the same exhortation wherewith I began, by conjuring you all, as you tender the edifying of Gods Church, that you would wholly strip your selves of the spirit of contention. And considering that it is an effect of the wiles of Satan, who seeing that we (through the grace of God) agree in all things which are necessary unto Salvation, strives to divide, and to incense us one against the other about *Vestments*, or *colours*, or *musick Notes*, and for *Ceremonies*, which in their natures are indifferent and innocent; submit your selves with all humility unto that publick order which you finde established in the Church of God in this Kingdome while you live in it, and when the providence of God shall lead you into another Countrey, do the like there. It was the advice which Saint *Ambrose* gave one day to the good *Monica* Mother of Saint *Augustine*; That pious Soule being troubled to see the Churches of *Rome*, and *Milan* to differ in certaine customes, namely, in not fasting upon the same dayes: *When* (saith that holy and reverend Bishop) *I am at Rome, I fast upon Saturday, and when I am here I do not fast upon that day. Do you the like. In what Church soever you find your selfe, observe her custome, if you will be offended at no body, and*

that

that no body be offended at you. The same doth Saint Augustine write to one *Jannarius* in an Epistle of his upon this subject. That in all things of that nature (which commonly vary according to places) there is no better Discipline for a grave and wise Christian, than to do as he shall see done in all the Churches where he shall be; For, saith he, whatsoever is not contrary to Faith, or to good manners, ought to be held for indifferent, and observed according to the company that one liveth with. Keep to this Rule, taking carefull heed, that you may never by a Schismaticall carriage confirme the common enemies of all Protestants, in the opinion which they seem to be possess'd with, that we have as many different Religions, as different Countries, and Liturgies. For the Truth is, that every where there is something to profit, provided we bring every where minds full of humility, docility, attention, and devotion. And I dare promise you that in the observation of our Order, you will find as much, and I should not erre, if I should say more edification, than you will in any other. Inform your selves aright of these things, make trial of them, reduce them into practise, and learn to understand them well, and then blame me if you do not finde in them what I promise you. Now if there hath been any amongst you, who being no better informed concerning our intention, and our Discipline, then the *Israelites* were in times past concerning the design of the *Rubenites* and their Associates in building an Altar on the other side *Jordan*, have been ready to condemn us, as *Israel* was ready to march against *Ruben*, *Gad*, and the halfe Tribe of *Manasseh*; I am confident that they, after the example of the said *Israelites*, who when they had communed with their brethren, were satisfied with their intentions, will also tell us, now they understand us, as *Phineas* did at that time, *This day we perceive that the Lord is among you*; that they will blesse us, and that their heart.

heart will be towards us, as our heart is towards them, and that they will pray with all their soule that peace and all manner of blessings may be upon us, upon our families, upon our persons, and upon this place. And peace be upon it, and upon them, and upon us, and upon the whole *Israel* of God, wheresoever dispersed, with encrease of all manner of graces, from henceforth and for ever more. *Amen.*

FINIS.



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