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, London, 1662

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

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

London printed for R. Eyton.
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.

By JOHN DUREL Minister of the French Church in the Savoy, by the special appointment of His MAJESTY.

LONDON,
Printed by J. G. for R. Royston, Bookseller to His most Sacred Majesty, M.DCLXII.
To the Right Honourable,

EDWARD


My Lord,

E being such a dull Generation of Men, as I think the like was never heard of before; I doubt whether there be many that take notice, as they ought, of that no less Pious than Ingenious Motto engraven under your Lordships Coat of Arms,
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
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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 unparallel'd Goodness and Clemency, which His Majesty so deservedly acquired to Himself, 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 ways to attain this rest: And it cannot be denied but some of them have had very noble and successful 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 Wife 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 a needed
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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 persuaded 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 himself 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 desperavit*, in that he did not despair of the good Fortune of *Rome*; and *Fabius Maximus*, in that
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 always 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 have
have him to reign over them. So that it was chiefly required cunflare, 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 Soveraign, 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
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 Wisdom that some Canaanites, I mean some Zealots, 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 establisht, That they are the onely men in the
the World of all those that profess the Protestant Religion, who scruple to submit to the one, and join 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,
conceive, or ought to be, your Lordships Name, unless 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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A View of the
Government and Publick Worship
of God in the Reformed Churches
beyond the Seas.

The Introduction.

That hath been observ'd by others as well as by myself, 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 always pretended a Conformity with the Reformed Churches beyond the Seas; giving out, that the said Churches are of the same judgement with them, as
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 so persuaded, though there is no such thing at all, as I shall undoubtedly make it appear by this following Treatise.

2. Though their pretended conformity with Protestants in foreign 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 several
several worthy Divines of great note and fame in the Church of
Christ, as one of their own characteriseth him, did affirm * Mr. Mantox
it for a most certain verity? And who could reasonably in his Preface:
doubt, that the Book of Common Prayer had proved an of-
fence 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 Smedlymannus
confesseth they have all Liturgies, and no Directory) when it
was thus given out by the Lords and Commons assembled in Par-
liament, and by the Assembly of Divines sitting at Westmin-
ster? But as for either Lords and Commons, though assem-
bled in Parliament, or an Assembly of Divines, though pret-
tended to have been chosen out of all the Kingdom, to have
delivered so manifest untruths (I beg their pardon for speak-
ing 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 Na-
tions and the Christian world; or ignorantly and by meer mi-
Stake, 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.

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 de-
sire, that God may send his blessing upon this my endeavor,
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) ac-
cording as I observed when I was amongst them, or as I have
learned
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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.

If we take for Reformed Churches those which follow the Confession of Augsburg, as I see no reason but we should, the French Reformed Churches do I am sure, as to the points in controversy. 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 among us. Nay, they go far beyond us in many things of the same kind, which our Church hath thought fit to lay aside; and notwithstanding 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.

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,
with the Reformed Church of England.

Hamburg, Lubeck, &c. and in all the Territories of the So-
veraign Princes of Germany, Saxony, Brandenburg, Lawenburg,
Brunswick, Luneburg, Baden, Onsfach, Mecklenburg, &c.
who have not the Title and Dignity of Kings, there are ei-
ther Abbots, as in the Dukedom of Wurttemberg, who are the
Superiors of a certain number of Churches, and who have a
Proposits over them all, who is as the Arch-Bishop; or Su-
perintendents, as in all the afore-mentioned States and Coun-
tries. 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.

3. As for the publick Wor(lip 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
days; they have set Times for fasting; they have very mag-
nificent and stately Buildings very richly adorned for their Churches.
They sing not only Psalms, but many Hymns and Spiritual
songs, whereof some were ancietly used in the Church, and
some are of Luther's own making: And they sing them with
Organs and other instruments of Musick. They sing An-
thems 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 kneeling.
In fine, they have Conformity with us in all Rites of Divine
Worship, and yet in all these no Idolatry nor Superstition, ac-
cording 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 saíd
things. Though it is well known their good friend Master
Durand, who hath been so often in Germany, sometimes from:
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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.

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 add an &c. as if they had many more; so the Presbyterians, I suppose by a meet 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 then they believe, as shall appear) they usually add their &c. Nay some out-going the French Gentlemen, or following the Cadets 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 Hesse; in the Elector 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,
Discipline, without the Inspector or Superintendents; and in some, the Superintendents 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 elder (for he is not forty years old) Reverendus Dominus Aniistes, 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 Latin, and only found in Translations.) But it is, as I have been told by several of them upon the question, because in many Cities 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
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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 adversenels to the name of Bishop, Oecolampadius, who reformed the City of Basil, is stiled Bishop of that Church upon his Tomb, of which Bellarmine himself was an eye-witnes 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 Choreepiscopi of the ancient Church; or in manner as our Arch-Deacons 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 Diotrephes, as well as the Church of England, who because they loved to have the first places, endeavoured to overthrow their lawful Superiors 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 Vidalci rose up against Episcopal Jurisdiction, and troubled much the peace of those Churches, who thereupon requiring the judgment of David Paras, 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. Transylvana 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 than 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 Durham, 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 Marosvaharbeli, where no less for the credit of our Church than for his own, he had the honour to be President. But again Anno 1659. When Achataeus Barofoji, 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'lle mind the Reader to observe how the spirit of division is like himself in every place, and how
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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 learned part of Church-men, and Loyalty for it.

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 consists of the Counties of Morsonien, Posenien, Comaromien, Nirrien, 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 Helvetic 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 Superiors; 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.
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 Baser. The aforesaid Canon runneth thus. Whereas the Apostle Paul numbeth 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.

Cum Apostolus Paulus certos numeret gradus eorum qui regere & gubernare renentur Ecclesias, & ipse inquien, Eph. 4. 11. Dedit alios quidem Apostolos, alios vero Prophetas, alios autem Evangelistas, 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 Ecclesias nostras hos ordines vel gradus inagnoceimus ut certos habeamus Episcopos, Presbyteros item eminenter sic dictos seu Seniores, qui certos Dei Ministros & Ecclesiastum Pastores Scripture phrasi sic vacatos, certis legibus regere debeat. Ibid. Claff. Con. 2.

To these Churches that have Bishops, both name and thing, I must add the Churches of the unity of the Bohemian Brethren (as they call themselves) who having Reformed the Christian Religion from Popyery, 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 doubtles observed by others before) to relate how solicitous 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 Roman 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 of them, viz. Matthias Kunwaldus, Thomas Prelancius, and Elias Krenovius, the first a very Pious, the second a very Learned, the third a very Ablone 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 joyed 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 averseness 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 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 undecieving 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 myself, and shall acknowledge myself beholden to them for that favour. I do not speak this only by conjecture; for I have either used their set forms myself, 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 Latin out of their several 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 several 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 Lodovicius Capellus late Minister, Divinity Reader, and Profeffour in Hebrew at Saumur. After he hath spoken of the abuses and superstitions that corrupted the publick Liturgy of the Church, But, fays he, 140. years 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 overburthenome, 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 none egredient by the several 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 happiness and profit, each of them in their several Nations and Districts: Till at last of very late there did arise in England a sroward, scrupulous, and over-nice (that I say, not altogether superfluous) 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 cawire and abolish wholly the Liturgy used hitherto in their Church, together with the whole Hierachical Government of their Bishops, instead of which Liturgy they have brought in their Direction, 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 Edificationem of England is judged by this great man, not only simple, and Ecclesiae fæce

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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.

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 faith SmeCMYMMNMUS. 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 SmeCMYMMNMUS 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 SmeCMYMMNMUS and all SmeCMYMMNMUS are being bound most of them by oath to use set forms, never use them. But SmeCMYMMNMUS 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 Rubriks of those Liturgies, the use of which is questioned; and the other, to goe beyond the Seas in person to
to see and to hear what is done there; that by the practice (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 always 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 faith, 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 always 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 always 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 Confeffion of sins, or an other kind of prayer of an hour long, instead of that short one which they use always, and no other, it would not be suffered. Witness that which happened lately at Geneva, in the Germaine 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
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 expatiates, as the use is here among some men, but only to call for Gods blessings upon their preaching; there is not one Minister in all France but hath made unto himself a set form, which he useth always, 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 Marcel, Minifter 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 Restorations 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 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.

omni exemplar; Liturgiae forma, quae una sit & eadem apud omnes in eodem regno. Nobis non nulli par est illius usum abjicere que a Calvinus situ adornata, &c.

Calvin for imposing of set Forms.

In the Vindication of the answer to the Humble Request of France.

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

16. Now both in France, and at Geneva, and likewise in Holland, (where there are also set forms prescribed and always used, notwithstanding the vel distante spiritus, 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.
it be not lawful for the Ministers to recede from it in their function; as well to help the simplicity and unskilfulness of some, as that the uniformity of all the several Congregations may better appear; and finally that the desultory and capricious lightnesse of such as affect novelties may be encountered and stopped. Let the impartial Reader judge now, whether Sweetymnuws 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 Sweetymnuws 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 counsell he gave to the Protector was rejected, and the set forms of Common Prayer abolished. Certainly unless Calvin 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 faith in the same Epistle, Staram esse oportet, &c. There must be an established form for the celebration of Sacraments, and likewise of Common Prayer, to help the weakness of the unskilful, to encounter and to stop the caprices and the desultory levity of the lovers of novelties, 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...
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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 Smectymnuus 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 Calvin's 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 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 always, taken out of them, as thousands of Printed Sermons do clearly testify. 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 busy men) from a right Reverend Bishop of that Church, the only one whom God hath kept alive until the times of restitution 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 aliquot annos, Anno 1558. in November, The Lords and Barons professing Christ Jesus 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 Perigort, Montsiers, 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
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much that not two years ago some of the people of Mont-
Athen 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 conform-
mable (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 howev-
er the accusation against him was prosecuted as far as to
their last National Assembly held at London, about two years
ago. In Hungary and Transylvania Ministers never go abroad
without their long Cloak and Caffock, 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 (faith he to his
Friend) being newly come to Town, declaimed in all the
spoos, and
almost in every publick place against long Habits. She knowing that
I had notice given me of it, excused her self, as if she had said it
in jest, that either we used indecent apparel, to the great scandal

They wear Caps.

Calvin wore always a Gown and a Cap.

Nuper luc
venit Frumen-
ti uxor. Per
omnes taber-
nas & per om-
nia fecì com-
pira declama-
vit adversus longas vestes. Cum id mihi suisse indicatum secire, excusavit se ri-
dendo dixisse, aut nos indecenser vestri cum niogno Ecclesie offensiculo, aut vos fal-
sum dociisse, cum diceretis à longis vestibus digno ci posse falsos Prophetas. Cum tam
putidam calumniam refuaret, cept enim Spiritui Sancto adscribere quod vobis impe-
gerat. Quid si bi vult, dicat, locus ille Evangelii: Venient ad vos in longis vestibus.
Respondi, me necesse ubi esset illa sententia, inim toto inveniretur in Evangelio Mani-
cheorum. Sic enim extat locus Luk. 20. 45. Cavete à Scribui, qui voluunt ambulare in flo-
is. Non autem, venient ad vos, &c. quod ex Matth. 7. interpolaverat. Cum sentiret se
urgeri, conquista eft de nostra tyrannide, quod non cuivis liceret quidvis garrere. Cal-
vin. Farello, 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 confuned
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 perad-
venture it were to be found in the Gospel of the Manicheans: For
so is that rendered by them, Luke, 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 Woman's interpolation,
on of Matthew 7. When she felt her self pressed, she did complain of
our Tyranny, because every body was not permitted to prate foolishly,
and babble anything 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, where-
as 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 Ross, 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 myself. For what do I make this
observation? to shew that the Reformed Churches abroad
do not count it superstitious for Ministers to change their or-
dinary apparel, and to take another more decent, when they
are to perform Divine Service. Nay in Aquitaine, when there
is a burial, the Minister must take his Gown: And when a
Minister is buried, the neighbour Ministers that be present,
must
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 Monastic life?

22. If this do not satisfy, 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 Reformed 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 concealment 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 alleged by contentious men, that it is the colour of darkness, and of the Children and the Prince thereof. The Ministers of the

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*Surnplices used by Reformed Ministers at the time of Divine Service.
Reformed Churches which are in other places amongst the Lutherans in Prussia, as at Danzig, Thorn, Elbing, and elsewhere, do the like at this day upon occasions; which are oftener, 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 then at the Candlesicks, 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 days 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; Les Eglises observeront outre les jours de Dimanche, Noel, Pasque, & Pentecôte, avec le jour ensuivant, & pourc qu'en

The Churches shall observe, besides Sundays, the days of the Nativity, Easter, and Whitunday, 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.

La plus part des villes & Provinces du Pays Bas on observe le jour de la Circumcision & Ascension de Jesus Christ, les Ministres es lieux ou cest ufage n'est point encore, travailleront à Pendroit de leur Magistrat a ce qu'ils se conforment à la coutume des autres Eglises. L'ordre Ecclesiastique des Egl. Réf. 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, Hungary 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 days, except the fast, 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 days 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 choose for herself a certain set time for Common-Prayers, &c. And it is not lawful for any man to overthrow at his pleasure this

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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 businesses. Hence it is that we see in the ancient Churches that there was not only certain set hours in the week for their meetings, but that the Lords day itself 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 subcribed not only by the Ministers of Switzerland, and the Grisons, with other their Confederates, but also by those of the Churches of Poland, Lithuania, Hungary, and Geneva; Nay, and of Scotland itself 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 Fast days. 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 Jejuna quater 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

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And
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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.


27. The aforementioned confession of the Helvetic Chur- ches 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 Magistrats 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, Brass, Stone, & Wood, or flat Pictures against the walls, which they have taken down or defaced. And as for historical Pictures in glass windows, Geneva hath preserved them hitherto to the very same that they had of old, though they have not thought fit to make any new ones since the Reformation.

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 Protestant of the Town of Caen in Normandy use to meet. I might allledge other examples, but that one will suffice, be-
cause it is known of so many in this Nation. There are o-
other things beside that shew that the Reformed Churches
beyond the Sea are not against the use of the Cross simply for
meant signification. It is known that those of Geneva make
the Christian Religion (in the Emblem thereof which used
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 Refor-
med 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.

29. It appears also by the Book of the Rites used among
the Fratres Bohemi, that they have solemn Dedications of Chur-
ches, 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 Bi-
shop declareth, First, the end for which the Church is built,
viz. to be a Bethlehem, the house of God, and the gate of Hea-
ven. 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, Af-

ter 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-

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of is this doubtles, that the thing is in it self so just and so be-
coming 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 Chur-
ches, as may be seen in the Book of their Agenda.

30. The Chancels in most of the Churches that are used by
the Reformed stand as in former times. At Basil, in the Ca-
thedral 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 judg-
ment with the Directorians, who find Popery and Superfition
in the very placing of them.

31. In the said Cathedral Church of Basil they have also
their Stone Altar, or Communion Table, the very same
whereon Mals was said. In the Cathedral of Berne and in
that of Lausanne 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.

32. I observe they stand in all the aforesaid 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 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 Scotch and English Presbyterians. For that which they say common-ly, 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 establish-ed, 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 leaft 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 faith 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? Ter altaria 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 supreme Head and Governor, that which is the most eminent of them all, viz., the great Altar of Saint Peter's 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 vitam sibi 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 God's Church?

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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 of 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.

33. In France they have great Silver Chalices, in all their great Churches, as at Charenon, Roan, Caë, &c. and Silver Basons for the Communion: And in Princes Chappels in Germany and other parts they have them guilt. 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.

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 bare as long as they are in the Church, as in Hungary 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 Loundun, that all should be bare-headed whilst 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 cenfured 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 Fanatics, who carry their Hats upon one ear. And because this outward reverence is so flighted and almost laught at by some, though great pretenders to Reformation, I think it not amifs to tranfcribe here at length the very words of the Discipline establisht 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.

On corrigeat l'irreverence laquelle s'apercoit en plusieurs, lors qu'ils font pretens aux Prières publiques ou domestiques, de ne se decouvrir point le chef, & de ne flechir point les genoux, chose qui repugne à la pieure, donne soufion d'orgueil, & peut scandalifer les bons. Et pourtant les Pasteurs seront avertis, comme aussi les Anciens & chefs de famille, de veiller soigneusement à ce que durant ledtes Prières, un chacun sans exception, ou acception de personnes, donne par ces marques exterieures tefimoignage de l'humilité de fon cœur & de l'hommage qu'il fait à Dieu. Disc. des Egl. Ref. de France. cap.10. art. 1.
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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 stifle the humility of their hearts, and of that inward hommage which they yield unto God.

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 JESUS; 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 Hungary 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 Polish 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.
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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 an 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 Mers, 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, whilest 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 Calvin's 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, faith he, who doth not acknowledge, that to join 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 whilest 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 Calvin's Liturgy; and no
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The Palgraves Declaration, Loudon, 1637.

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 before and after meals.

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

36

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.

Lessons appointed.

Epistles and Gospels.

The Epistle read at the Altar.

The three Creeds.

Epistles and Gospels.

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
with the Reformed Church of England.

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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, Directors 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 Rubrics 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 superstitition and impertinency: The said Churches requiring that the Ministers who ought to use the Ceremony of Impoision of Hands upon those that are to be admitted to the Ministry, that it prie à genoux, &c. должны at the Creeds; 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.

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 Church of England. Such was also the use of all the Churches of the Unity of the Fratres Bohemi.

43. In the said Churches of Poland and Lithuania, and likewise in them of Transylvania and Hungary, 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.

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 canuntur precationes & Symbolum; Ex lectiones cum sacræ canticiis, distributæ in dies festos. Polon. Consens. Sandomir. An. 1570. cap. de œcum Domi.
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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, faith 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
Some plus clair que fin alloz
En nos coeurs imprime la grace
De s'obeir selon ta loy.

45. They sing also the Nunc Dimittis kneeling upon Communion days, after they have received. In Heffen they have a very peculiar kind of alternation in singing their Psalms; which is thus: The Præcentor 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 doth 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 Heffen when all the Service is done, and Sermon ended
ended, they sing Anthems in consort, not only with Organs, but with loud Instruments and Violins too. I received a Letter very lately of a Minister of Caffel, who is Chaplain in Ordinary to the Landgrave of Hesse, 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, faith 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 found 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 Hungary and Transylvania, which play at the Church-door. At Caffel in Hesse 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 Hesse, as hath been said; in many Churches of Holland; though they do not use them everywhere at their Service, but only after Service is done. There are also Organs at Basle, and in other Churches of Switzerland; at Heidelberg, 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 Hesse, 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.
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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.

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.

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_.

Exclamat unanima voce _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_. _Communius 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 Regiseculorum, &c. The Transylvanians and Hungarians use it also at the end of some of their Hymns.

§ 3. The Reformed Churches of the Confection of Augsburg 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 Durense, Doctor Cosin, is a witness of the fame 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 Christ's flock, and (as it is in the Office of Baptism) 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 Augsburg, not only in Baptism, but upon other occasions. Nevertheless the National Assembly of the French Reformed Churches hath declared,
(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.

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 aspersion, having been instituted, and being at this time used in all the aforefaid Churches, to signify the three Persons of the most blessed Trinity. Secondly, they disprove the Crosse 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 doubtles it is, and is so accounted all the world over. And I am confident that according to the f fate of the Church of England, to be blamed for doing the fame 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 trina 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 fame. In the Polish and Lithuanian Churches the Ministers take the Infants in their arms when they Baptize them.

55. I
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. But however it is everywhere the same in substance, though it hath not everywhere the same denomination nor the same circumstances. Which it should have had, if Calvin's 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 Institution of Christian Religion: It was, faith 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 Baptism 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 Catechism 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 and populo edere. Qui ergo baptismo initaierant Infantes, quia fidei confessione apud Ecclesiam tune defuncti non erant, sub finem pueritiae, aut incunet adolescence, reperentabantur iterum a Parentibus, & ab Episcopo examinabantur secundum formulam catechismi, quam tune habebant certam &c communem. Quod autem haec actio, qua alioqui gravis sanctaque merito esse debeat, plus reverentiae haberet ac dignitatis, Ceremonia quoque adehabetur manuum impositionis. Ita puer illae side sua approbata cum solenni benedictione dimittiebatur. Hujus iteroris tempore mentionem faciunt veteres — Talem ergo manuum impositionem, quae simplicitur loco bennbildungis fiat laudo, & restituatur hodiern in purum usum velim, &c. Calvin. Inst. lib. 4. c. 19. 55. de confirm. Utrinam vero morem retineremus quem apud veteres suisse admonui, 
56. The holy Communion is constantly celebrated at certain set times in all Reformed Churches. And they can hardly be persuaded 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 years in most Parishes of these three Kingdoms, and in both Universities; that of Oxford having had no Communion for above twelve years; 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.

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, faith he, (in one of his Epistles wherein he answered some questions touching Rites

and Ceremonies I would be
most for a Communion once
every month: so that the fre-
quent use of it do not breed ne-
glect. For whilst the greater part
abstaineth from Communion,
the Church is in a manner dissi-
pated. Nevertheless, we had ra-
ther that the Church should be
invited (to the Communion) ev-
every month, 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 Com-
mission each month. But when I could not persuade it, I thought it
to bear with the people's infirmity, rather 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 month, but in his Institution of Christ's 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 ap-
pear by the Book of the Acts of the Apostles, where we read
that they continued 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, be-
side the practise of the Church of Corinth, by sundry Canons
and Constitutions of the Church from time to time, by recom-
mending the frequent receiving of the Communion unto all God-
ly 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 rationibus,
participationem

* Sic agen-
dum omnino
crat, ut nullus
Ecclesiae con-
ventus fieret
fine verbo, o-

maxime

Jam vero singulis mensibus, eodem celebrari
maxime nobis placet; modo ne unus frequentior
negligentiam pariat. Nam dum major pars a
communione abstinet quodam modo dissipatur
Ecclesia. Malimus tamen singulis mensibus invi-
tari Ecclesiæ, quam quartum duntaxat in singulis
annos; ut apud nos fieri solet. Quum primum
venis, non distribuebatur nisi ter quattuorannis mihi
placebant singuli mensés; sed cum minimæ per-
suaderem, fatis visum est populis infirmitati
ignoscere quam pertinaciam contendere. Curavi ta-
men referri in acta publica videtur esse morem
ostreum ut posteris facilior esse a liberior cor-
rectius. Calvin Epi. l. p. 45 z. ad quest. De quí-
busdam Ecclesi. ritibus.

Sepsilime &
singulis ad mi-
nimum hebdo-

madibus, cal.

Instit. 4. c. 18. 43.

Talem suisse
Ecclesiæ Apo-

stolicae usum,
Lucas in Actis
commemorat.

ib id.

Ecce et almenysis: His feliciter constitutionibus volebant sancti viri recintere actuari
frequentem communionis usum ab ipsis Apostolis traditum quern fidelibus maxime salu-
zarem esse, vulgi autem negligentia fensim obsolescere videbant, ibid.
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long time; he faith, 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.

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 mere 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 miscreant Socinians, who redeemed them: wherefore they intreat and exhort most earnestly
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 establisht 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, Augustian, 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 Fratres 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 Hungary 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.

58. 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.


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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 joyned 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 joyned together, let no man put asunder.*

59. The **Churching of Women** is used in the **Hungarian, Polish, 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.

60. In most of the Reformed Churches in **Hessen, Hungary, Transylvania, Poland, Lithuania**, &c. they bury their dead with great solemnity. The Minister with Singing-Boys going before the Corpse, 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 Vieux*; 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
other things to the rest of the Reformed Christians. An eminent man amongst them writeth to me thus 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 unsustainable, were it not for the condition under which we live. And he addeth, That having persuaded and carefully examined all that is read and sung according to the Common-Prayer-Book of the Church of England, he feeth 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 Hungary, Transylvania, Poland, Lithuania, Hesse, &c. when any sick person desireth it, provided (as here with us by the Rubric) 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 Gaspere Olevianus his Kinsman, being an answer upon this matter. There he faith, 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 Christ's 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.


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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 cheerfulness encounter the enemy, and get the victory over him? Moreover faith 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, M. Drelincourt, a person very well known by many very useful Books which he hath set forth, all with the opprobation of his Colleagues the Learned and Worthy Ministers of Charenton: If we were permitted, faith 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 faith 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 precher a Paris, & d'y administrer la sainte Cene, je seroit une œuvre pieuse et charitable. France did not allow the Communion of the sick.

62. Because
62. Because I see that many here among us, and some of Dr. Burges, 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 leffe than

Sacrilege. In the Conclusions of the General Assembly of the Bohemian, Polonian and Lithuanian Churches held at Petrikou, 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 Helvitanque 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 ourcase) 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 mult 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 Clergy-men 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-
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nary of the Church, and not to their private profits 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 secured upon her. How much Calvin was against the Sacriledge 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 Senate 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, faith 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 faith he, if any have plundered the Churches goods to fill up their purses, I do not excuse them. And our books are express witnesses, how much we abhor such Sacriledges. And again in an other 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 lays 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 termiers (des
dismes & autres biens Ec
clesiasiques)
sont exhortes selon leur
devoir de contribuer nota
ble partie de
leurs gains pour
souvenir aux
affaires de
l'Eglise, au
quelles ce rec
venu est natu
rellement af
fecte. Synod de
Pitre 1583.
art.13.des faits
partic.
* Quod de
bonis Ecclesiae
in verum ut
sum redigen
dis a vestris
imperatsum
est, dici non
potest quanta
lætitia me
perfuderit.

Calv. Epist. l. p. 575. † Ego vero, sibi replendis suis crumenis Ecclesiae bona pra
diti sunt, non excus. Ec:libri nostri, quantopere abhorreamus ab ejusmodi Sacrilegiis,
discerti sunt testes Calv. lib. de Scandalis p. 876. * Jam quidem testatur sum, non
me omnia quae apud nos sunt excusare: quin potius non miijorne aliqui rationem haberi, ut in eos tantum usus impen dentur Ecclesiae redditus, quibus sunt dedicati, mihi di
Eccles. p. 453.
how would it have grieved his heart to see, not only the Soldiers once more cast lots upon our Saviours Garments, but the Priests likewise comply and share with them; some carrying his Coat (a Bishop's) entire away without resting? Once more surely he would have said. Mecum etiam id gemum 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 always 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. Witness 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.
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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 man’s 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 practice, 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 happiness 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 Laws of the Land have put under their subjection. And can there be any reason why disobedience, schism 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 whether they shall be sent. This is one of the Injunctions of the foregoing Discipline upon which the National Synod of Gap

Subscription required.


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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 Béarn, 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 Béarn was incorporated to the Kingdom of France. In the said Acts also, among many others to the same purpose, there is a very markable 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 Congrega-

tions; but will have them all to come one by one: *To the end, faith the, said Synod, that hereafter all the Churches of this Realm may conform each to other in the Administration of the Lords Supper
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 ways, as, &c. and shall give over also the custom to make the people set the Table round about, either sitting or standing, whereas they are to make them come one after another, &c. And the Classics and Synods shall observe such as shall do otherwise, to order them by censoring 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 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 Conistoire du lieu tachera promptement de refoudre & appaiser le tout sans buit, & avec toute douceur de la Parole de Dieu. Et si les contredisans ne veulent acquiescer, le Conistoire du lieu priera le Colloque de s'assembler en temps & lieu le plus convenable, ayant probablement fait faire audits contredisans promesse expresse & en registre de ne rien semer de leurs opinions en sorte ou maniere quelconque, en attendant la Convention dudit Colloque; sur prine d'etre censures comme Schismatiques; sauf toutefois de conférer avec les Paeleurs & Anciens, s'ils n'ont ete enseignes. Et au cas que leedits contredisans refusent de faire leedits promesse, ils seront censurees comme Rebelles, selon la Discipline. Et le Colloque assemble procedera comme deflus. Et si leedits contredisans ayans eteouis patiemment, & refues, demeurent satisfais, le tout sera enregistré; Sinon le Synode Provincial sera requis de s'assembler, meme extraordinairement si besoin est, au temps & lieu que leedit Colloque jugera le plus propre, apres la promesse telle que deflus reitée ete par leedits contredisans. Le Synode assemble avista probablement avec bonne & aneure deliberation & consideracion, de la maniere, des lieux du temps & des personnes, s'il sera expedit que la conference avec leedits contredisans se face en la presence du peuple a huys ouverts, & qu'on donne audience a qui-conque des asiftans voudra parler, sans que toutefois la decision en appartenne a autres qu'aux convoques de la Province, & le tout suivant l'ordre porte par la Discipline. Et alors si leedits contredisans ne veulent ranger, ils seront les memes promesses que deflus, & seront renvoyes au Synode National, ou ordinaire, ou, si la necessite le requiert, extraordinarement assemble, lequel les orra en toute faute liberte. Et la sera faite l'entiere & finale resolution par la Parole de Dieu; a laquelle s'ils refusent d'acquierer de point en point, & avec expresseaveu de leurs erreurs en registrees, ils seront rentranches de l'Eglise. Disipl. des Egl. R form. de France, ch. des Conistoires, Art. 31.
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The Constable of the place shall endeavour to appease all without noise, and with all meekness of the word of God. And if those who contradiict be not willing to acquiesce, the Constable of the place shall pray the Claflis to assemble at the fittest time and place, having first required of the gainfayers 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 confumed as Subfumnicns, save only that they may communicate with the Ministers and Elders, if they have not been instructed. And in case that the said gainfayers refuse to give the said promises, they shall be confumed as Rebelious, according to the Discipline. And the Claflis being assembled, shall proceed as abovefaiid. And if the said gainfayers, being heard paucly, and consfited, 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 Claflis shall thinke fittest, the abovefaid promise being reiterated by the said gainfayers. 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 faid dispute be had with the faid gainfayers 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 gainfayers will not be ruled, they shall make anew the fame 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 out 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 setled Government and publick Worship. And fo indeed ought 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 itself, laying aside all passion and private interest, they would think it most rational and just. For granting
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 proper 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 disturb 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 ado, and the Elders suspended from the Function of their Office, by this following Constitution; A Pastor 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 Catechism, or Administration of Sacraments, or Common Prayer, or the Office for Mariamony, refusing to submit to the determination of the Classical Assembly, shall be thenceforth suspended from his Office, to be further proceeded against at the Provincial or National Synod.
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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 advice 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 overthreweth the common Discipline by his contumacy. This hath been always of force in the Church, as being ordained by the Decrees of 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 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 saith Calvin, doth obstinately flite the Authority of the Church, unless he leaves his contumacy, he is banished by the Senate for a year. And if any one soeweth himself unruly and stubborn, the Senate doth take the cause to themselves, 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.


I 2 SECT.
Sect. II.

That in those things, in which some Reformed Churches beyond the Seas, differ from the Reformed Church of England, they do not pretend they 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.

1. After 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
not condemned by any other Reformed Churches.

this is the unhappiness 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 Laws of fair disputation, they should prove what they affirm, and not what I deny. But though the Negative be not always easy 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 Hungary and Transylvania; or of the Cities of Bremen and Embden; or of Hessen; or the Palatinate; 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 several Churches of the afore-named Countries, are contained and made publick to the world; by which it appears that they would have
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 so 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?

3. This general silence of all the Reformed Churches abroad, is a sufficient argument to vindicate them from that scandalous aspersjon 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 forewarn them of our ill ways; 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: Nevertheless, 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 whencesoever 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 lay 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 Question to the Rulers of his said Church; whether it was lawful for him to join 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-Indepen-
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dependem 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 Caen, 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 Commoner in England, after they attained the understanding of the English Tongue, but did assist willingly at God's 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 myself, 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 add Dr. de Lanne 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
not condemned by any other Reformed Churches.

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 afofe-named: the two last Doctor de Laune, and Master Calandrin, being ordinary Preachers to two several Congregations, one of Walloons, 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 faith, 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 satisfy, I add 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 Earle the Reverend Dean of Westminister, 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 les in love with their own errors and prejudice opinions;) I will here set down what Monsieur Gaches Minister of Charenton, one of the most eloquent and most zealous Preachers the French Reformed Churches
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, faith he, a long time since, and I was wonderfully edified with it; and your great Prelate of Du-
resme may testify unto you, that I assisted more than 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 days 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 confir-
mation of this be required, I hope I have found one which will prove fully satisfactory, and that is a passage in an Epi-
file of Fridericu Spanhemius, sometimes Preacher and Divini-
ty Reader at Geneva, prefixed to the third Part of his Dubia Evangelica, which he dedicates to the late Lord Primate of Ire-
land, 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 testify, how happy I think myself in the honour of your good affec-
tion. I often call to mind those truly fortunate Islands of yours, and that ancient happiness, which one would think, hath fled to you.

* Causas ediscerui, Praeful Reverendissime, Comites Illustissimi, cur Nomina vestra huic operi prescribenda duxerim, & cur publice profeteri voluerim, quam prolixè mihi de affeetu vestro gratuler. Soppe ego animo repeto verè fortunas illas Insulas vestras, & felicitatem illum priscam quae ex reliquis orbe Europæ in vestrum propè modum commigrasse videtur: vestrae illa pictatis Appendix est, quam in Britannia vestra flor
tem in summi &imi subfelli hominibus ante complures annos summa cum volupta-
te observavi. Obversatur mihi crebro grata ista Ecclesiarum vestrarum Facies, ista in Publiciis pictatis exercitiis Reverentia, ista attento, iste vestriam in Dei cultu ser-
vor, iste Magnatum & Privatorum zelus, ista publica finum & domestica pietas, patria genti vestrae virtus, cui-geminam frustra penè alibi quaeras, vix certè reperias. Quan-
tum hoc Dei munus iste, in quo alià omnia sita sunt, & à quo expectari debent, illi no-
runt, qui res suo pretio æstimare solent, & vitæ suæ rationes sepè cum Deo subducere.

not condemned by any other Reformed Churches.

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 virtue 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 distemper) 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.

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 superstition humour (as Ludovicus Capellus faith of the English Presbyterians) or because they are in love with those things to which
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 judgment 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-fick 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
not condemned by any other Reformed Churches.

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 Press, were called in question. One of them being present, by name Monseur de l'Angle, President of the Assembly, protested that he advised Coignard 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 Coignard 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 Monseur Bochart. I was present at it, being sent thither from My Lord Duc de la Force, whose Chaplain I was at that time. Monseur 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 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 testifi-
cations 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 dis-
like of such as are to 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 better then
scandalous and schismatical persons. This may be seen by
the following Letter of the fame 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 integri-
ty; who hath been often Delegate to the National Assem-
blies 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 addres-
ses unto the French King in their behalf. The Letter was writ-
ten 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 displeased at it.

Sir, my honoured Brother,
I Think I have told you by
my former Letters that I
rejoiced very much at the
establisment of the Angli-
co-Gallicane Church that the
King your Sovereign hath

Monsieur & tres honoié frere,
Je croy vous avoir testmoigne
par mes dernieres que je
m' estois fort resfois de l'estab-
blissement que le Roy voitre
maistre a fait de l'Église Angli-
co-Gallicane, on il vous a
made
made, wherein his Majesty hath ordered you to be Minister. And I rejoiced 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 Colleagues 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 enclin’d to peace then so. They know that the Illustrious Monsieur du Moulin the Father preach’d before King James, and that he received the Lords Supper at the same time that
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.

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'Anglie 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 whilst 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 averse to the Church of England; and such a one doubtless, as would have hindered 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, than 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 Soubise, living near the Court, and finding it troublesome, and sometimes impossible for him, by reason of his infirmities, to go to Church as far as Threadneedle-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 Address 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 Privilege, all those of the French Language, wherefoever they lived, in either of the Cities
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 go 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 Walloon 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 one's Liberty to join with those of the old Walloon Congregation of London, or to become Members of the new French Church of Westminster, which is likewise permitted by his Majesties gracious Letter, to add to that Minister for whom his Majesty is to provide, as many others as by them shall be thought convenient for the advancement of God's 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
not condemned by any other 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 London's Jurisdiction. But they were but few of this mind, and their number became less, when they had heard Monseur Hierofme 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 aspersio 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 entring 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 found 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 Majestie for his goodnesse, 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.
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Pastor. All which was performed accordingly.

io. 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 Quære they put to them was this, Whether they might with a good Conscience become Members of the French Church newly erected by the Kings Majestye, 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 Quære 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 faith, that he is much edified thereby; Vos sentiments de charité & de p.ux m'édifient beaucoup, faith 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.

Se l'on vous voyoit vivre en une estraite intelligence, que vous assistassiez quelquefois au Sermon & à la Communion de nos frères de Londres, & qu'eux a leur tour assistassent à vos Sermons & a voître Communion, cela produisroit 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 Prince of TU R E N E, a person so well known for those eminent endowments of all moral and intellectual Virtues, 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. Only I must add this, that though I have had many experiences of her Highness's Charity, during the time I had the honour to be Chaplain to her Highness's Father, my Lord Duke de la Force his Grace, yet I know that I trespass so much against her incomparable Modesty, that I may justly fear her high displeasure for putting thus her Highness in Print. Nevertheless I must venture it, because as she her selfe
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acknowledgeth, The Publack Good must ever carry it before Pri-
vate Interest.

I Have received almost at the same time both your Letters, by which I am infor-
med of the setting up of your new French Church, where-
of I heard nothing before. I was very sorry that I could not steal a moment to con-
gratulate you there upon Saturday last, as I did most earnestly desire to doe; And though I have scarce any time to spare this mor-
ing, I think it better to scribble in haste these few lines, than to keep any lon-
ger 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 sustaine by being depri-
ved of a Pastor so dearly bel-
loved, and so much honoured of them. But because the Publick interest must carry it before that which is par-
ticular, and that the interest of the house of God, must go before that of our private houses, I confess my sorrow doth cease, when I consider

J'ay reçu Monsieur, presque en mesme temps vos deux Lettres qui m'aprenent votre nouvel établissement. Je n'en avois rien appris que ce que vous m'en avez mandé j'en tous les regrets du monde de ne pou-
voir s'accommoder un moment pour vous en feliciter comme j'en avois une envie impatiente, & quoiqu'je l'ay aye bien peu de temps ce matin j'ayme mieux vous en escrire avec precipitati-
on quelques lignes barboiillées que de tarder davantage avons en te moigner ma joye. Vous savoys bien pourtant que c'est une joye meslée de regret, & que les Interests de mon Père & de Mere me sont aces a coeur pour ne pouvoir sans douleur, voir perdre a leur maison un Pa-
steur qui y estoit si chereement aymé & honoré. Mais parce qu'il faut que l'interest publique l'emporte par-dessus le particu-
lier, & celui de la Maison de Dieu par dessus celui des no-

...
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 Dociableness and Humbility to the order of their Superiors, and to such customs 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

aulmes 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 laisse 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 sou-metre & a s'affustier avec grande docilite & humilite aux ordres de leurs Superieures & aux costumes receues & establies dans les assemblées Orthodoxes des lieux ou ilz, sont leur demeure. J'ai de tout temps grande envie de voir Londres, & d'etre témoin oculaire des merveilles que Dieu y a faites depuis quelque temps & dont nous l'avons loyé d'ici, mais il faut que j'ayve 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 prières de votre Excellente Liturgie, & respondez a votre Litanie que je dis souvent seule dans mon cabinet, n'ayant pas la commodite de la pouvoir dire icy dans une assemblée publique. Je suis ravie que vous sachiez reimprimer ce beau ever.
ever I did, now that I may say *Amen* in my own language, to your Thanksgivings, and to the holy Prayers of your excellent Liturgy, and answer in your congregation to your Letany, which I do say often by my selte in my closet, there being here no publick congregation where I may say it. I do extreamly 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 Drelincourt*. 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 persuaded that all men that understand
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 spirit of Holiness, of Obedience, and of good Order; and to pour his blessing upon the pains you take in your new employment.

I. 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.

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,

Oui, je vous ai communiqué des siennes, touchant l’affaire de la Liturgie, je reçois la votre 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 par 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 Queen 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 Comotions.

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

Les raisons qui nous ont fait un peu differer a en prendre avis en notre compagnie & a y répondre ont esté principalement pour éviter qu'on ne nous mit sus de vouloir nous mettre de donner des reglements a ceux de dehors & aussi que nous serions bien aises de savoir si cette Liturgie est la même que celle du temps de la Reine Elizabeth, ou du Roy Jaques, ou même du dernier Roy; Ou 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 ombraige & fe sont laisses emporter aux remenemus passés.

Car s'il ne s'agissait que des prières Communes du Matin & du soir qui ne choquent point du tout la forme de Service en France & ici, y ayant unfor-
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 advantageous, that His Majesty is graciously pleased en la Doctrine, vous voyez bien qu'on ne s'est point aheuri a ces petites diversitës & comme ceux de nostre sentiment peuvent avoir Communion avec les Eglises Anglaises, aussi les Seigneurs Anglois & autres du meme paiz qui ont passe ici on communie avec nous en France & ici, en tefmoignage de cette parfaite union. Veu que s'il falloit regerder a cela, il n'y a Eglise particuliere en Suisse ou Alemagne & meme es Pays Bas, qui n'ait ses Ceremonies particulieres lesquelles n'offensent personne, n'y ayant rien qui ressente l'Idolatrie ni la superstition. De meme 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 envoye Copie, ordonne seulement qu'on observe dans votre assemblee ladite Liturgie de prieres Commons, Evangiles, Epistres, Collectes, &c. sans specifier aucune autre chose: Et ce qui est encore de meilleur, qu'elle a la bontë 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 Wallonne en l'estat on elle est, sans aucune diminution de ses privi-
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 express the height of his favour, he leaves the Walloons Church in her present condition, without diminishing her privileges: 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.

See by your last that your Congregation having begun to use the form of Liturgy 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 faith of a new Liturgy of the Church of England, supposed to be compiled by the late Lord Arch-Bishop, and that so differing from
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 Conin, now the Reverend Lord Bishop of Durestone'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 Iyes and an Accus'er 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, are the same that have accused the late Lord Arch-Bishop of N. making a new Book of Common Prayer, other then those that were used in the times of our three last Soveraigns. Thus they are told that the Convocations of the Church of England consist only of Arch-Bishops and Bishops, and that the inferior Clergy is not admitted to sit and vote in them; whereas the Informers know very well, and the continued practice ever since Reformation stieweth, that in every Convocation there are two Houses, the Upper and the Nether House, and that this wholly consists'th of the inferior Clergy, viz. the Reverend Deans, Prebendaries, Arch-Deacons, and Prof'ors 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 run-

False reports made abroad agajnst the Church of England, to beget a mis-understanding betwixt her and other Reformed Churches.
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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 Clergy 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 Precept 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 the
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 Aquitaine, 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 Liturgy; 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 loft 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 & treshonoîé frere,

J'ai appris de Monsieur de la Vie que la lettre de nostre Consistoire ecrôte a quelques particuliers de l'Eglise Francoise de Londres, causoit du trouble parmis ceux qui devoient que d'entretenir une bonne union en la profession de la Religion. Il est vrai que ces Messieurs nous ayans demandé avis s'ils pouvoient se soumettre en conscience a l'Eglise Francoise qu'on vouloit établir 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 piété, pour estre touché de ce sentiment. Mais c'est qu'on creut que l'establisement de cette nouvelle Eglise ruinerot entièrement 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 Walloons Church, which had always 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 Liturgy. 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.
not condemned by any other Reformed Churches.

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 fame 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 of the Church of England, or that company to which we belong.

A propos de votre Eglise, nous avons appris que la réponse que notre consistoire fit dernièrement a quelques particularités de ce troupeau qui le consultèrent sur quelque scrupule qu'ils fairoyent de se soumettre a la Liturgie d'Angleterre, avoit eu des suites faschistes; & que ceux qui n'aiment pas l'ordre Ecclesiastique d'Angleterre, entroyent avantage, comme si elle favorisât leurs sentiments. Je ne sais sur quoi c'est que ces personnes la fondent leur opinion; car je ne voy pas qu'ils puissent expliquer favorablement pour eux, la lettre de notre compagnie, & si on la lit exactement, l'on n'y trouvera aucun terme qui choque la Liturgie Anglicane, ni qui puisse faire naître la moindre difficulté de s'y soumettre. Il ne se passa rien & il ne fut rien dit en notre compagnie qui blessât l'honnêteté & l'autorité de la Discipline des Eglises d'Angleterre.
of the Church of England, or againft the manner of her Government, to which we bear a singular reverence, the establishing whereof, that I may also give my own judgment 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 myfelf 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-interpet the fame.

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 needfes to report, after the judgement and testimonies of the afore named Divines of Roan, Paris, Geneva, and Bordeaux: However I cannot forbear to add to them two more of two of the choiceft men for Learning, Eloquence, and true Piety, that ever the French Reformed Churches had till this time; those are Monsieur du Bosc Minister of Caen, and Monsieur de l'Angle, the worthy Son of a moft 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.
not condemned by any other Reformed Churches.

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.

And by them of Roan.

This Gentleman is none of those that think it a sin to wear a Surplice, and to conform to the Rites and Ceremonies of the Church of England; but his words need no Comment. These that follow are Monsieur de l'Angle'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.

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 England & the Ref. Churches of France.

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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 Church, 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 days 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 Buissin, have all of them acknowledged in their Prayer the Kings Majesty Supreme Governor 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. Herault 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 Christmas 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
not condemned by any other Reformed Churches.

the Church of England to be a sin; viz. their silence, none of them having ever declared against her in any of their public 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 sacerule; their cenfuring 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 therunto by the most famous Divines both for Learning and true Piety, that are now living in France, and by them of Geneva; their cenfuring 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, Lithuanian, Genevan, Piemontan Ministers conforming to our publick worship: let the unpartial Readers, I say, recollect all these things, and judge whether I have not made my Negative good, and shewed the Affirmative to be most false.

r5. 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 Comteur now Dean of the Island of Jersey, of whom I have spoken already; and Doctor Bre-
now Prebend of 

forjned Church of England, 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 Caen 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 Hesse 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 Ministr[y 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 Caen, 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 toge-
not condemned by any other Reformed Churches.

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 Cromwell's me, having but said a word against us, was very sharply reprehended by the same Reverend Monsieur de l'Angle, I have already named more then 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 Ragozini 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 then themselves, do see by this time, I hope, that they have been mis-informed; and I know nothing that can be alleged 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 far

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.
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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.

17. Now that this is the common Maxime of them all, appears first by their general practice. 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.

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 Augsburg, 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 do not condemn the Church of England, neither in Her Government nor Publick Worship, but that they
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 R E F O R M E D. 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 churches;
Quanquam etiam nostrí, non omnium ritus ac mores servánt, quod neque fieri potest, neque ut ubi ubi in omnibus Ecclesiis idem ritus & Ceremoniæ serventur, necessarium est. Nulli tamen bono pique ritui adversantur, nec adversari animus est. Et si hujusmodi ritus nonnulli, non perinde necessarii videantur, modo tamen nihil obstant pietati, nec quicquam sivei, quæ una & justis cat & beatos reddit, detrahant, non rejeciendo putant. Bohem. & Morav. Confes. Art. 15.

Churches; Nevertheles 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 laying 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

Vide conuenien-at the General Assembly of Sandomir, they joyned with the Churches of the Augustian Confession that are in the Kingdom of Poland, and agreed to conform to their Rites and Ceremonies whencesoever 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 men teach 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-
not condemned by any other Reformed Churches.

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 feel 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 solum ibi doctrinam univeram confentancam esse cum facris litteris: verum etiam in his quibus fum videre sine-ram & vere Christianam cordium ipsum pietatem; quippe qui hoc opus in hac Confessione hunc ibi pro- posuisse videnc tur, non ut quicquid est in Ecclesia Ro-

mana, tum ipsum ab iphis uique fundamentis sicculo discrimine ut factint Socinia-

ni penitus subuentur etque convellant; fed ut ad veram & Apostolicam, coque salutarem pietatis normam, suas exedificant Ecclesias, rejecitis rejiciendis, corrigendis & recentis quae erant retinenda, quae tandem vera est & legitima Reformat- 


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 Sylvanian, and the other Churches.

O 2
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 expres 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 Switzerland, 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 Catholic 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 Ancients 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 subscrbed, sed magis in veritate & unitate fidei Catholicae Fides Catholica, non est nobis tradita human's legibus, sed Scriptura Divina, cujus compendium est Symbolum Apostolicum. Unde legimus apud veteres rituum fauile diversitatem variam, sed cam liberam, qua nemo unquam existimavi dissolvit unitatem Ecclesiasticam. Confessio Ecclesiastica Helvetiarum, Cap. 17: ad finem.
not condemned by any other Reformed Churches.

bed, besides those of the several Cantons of Switzerland and their Confederates by the Hungarian, Transylvanian, Polonian, Lithuanian, Genevan 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 Helvetician; left this passage be mis-interpreted, as if it were meant of every particular congregation, whereas it is to be understood only 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 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 * do declare also that it is good and useful, that those who are elected Superintendants, 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 convenien-
cy 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.

And by the con-
fession of the Biglrick Churches.

* Es choses indi-
diferentes ne
fera loisible de
condamner
les Eglises des
autres Provin-
ces qui uferent
d'autres cou-
stums que les
notres. L'Ordre
Eclerc des Egl.
Ref. du P ver-
bas. Art. 85, 86.

* Nous croy-
ons qu'il est
bon & utile
que ceux qui
soient effus
Pour cette Su-
perintendants, avoient entre eux quel moyen ils devroient tenir pour le regime de tout le corps: Et toutefois qu'ils ne declinent nullement de ce qui nous en a ete ordon par
notre Seigneur Jesus Christ, ce qui n'empeche point qu'il n'y ait quelques Ordonnances
particulières en chacun lieu, selon que la commodité le requerra. Confes de Foy des
Eglifes. Ref. de France, Art. 32.
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 itself, 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 than 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 left this neighbourhood might be an occasion of some divisions by the uncharitable and rash censuring of each other, as it commonly cometh to palsy; they met again by their Delegates the next May following.
not condemned by any other Reformed Churches.

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

23. Now in this as in all good and reasonable things that are
conducible to Peace and Unity among Christians, the Re-
formed Church of England is behind none of them all. She
rather goes beyond them, expressing her self more fully then
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 practice of the holy
Apostles in their time, of the universal Church ever since, un-
til this later Age; and which is more, of Christ himself, who
ordained the Apostles, and the Seventy Disciples in an Impar-
ity as two distinct Orders of Ministers in his Church; yet
notwithstanding she doth but simply assert the lawfulness of
her own Government, without medling with the Govern-
ment of other Churches which do not meddle with hers, lea-
ving 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 faith on this matter in the Ar-
ticles 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, or-
derly, and lawfully consecrated and ordered. True it is that she dis-
avoweth expressly the pretended power of the Bishop and
Church.
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 diversify 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 protesteth, 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 *interim*.* 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.

24. To quote here the *Writings* of private men, after the publick *Records* of whole Churches, will seem to some both unfit and useless; 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 so peevish as to take away all Liberty in outward things. He faith, That he would have it known of all pious persons that should read his Treatise Of the right way of Reforminy Churches, &c de ceremoniis non litigare, that he doth not quarrel about Ceremonies, que decoro tantum & ordini servient, that are such only as serve for Decency and Order; vel eiam symbola sunt &c incitamenta ejus, quam Deo deferimus, reverentiae; 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; whereas we ought to consult

* Verum nequis calumniatur, nos in rebus externis esse morosos, qui adeo praecipit ullam omnem libertatem; hic teftatum velim pis le- toribus, me non de ceremoniis litigare quæ decoro tantum, &c. Cal- vin, de vero Ecclef. Reform. Rational Opuscul. 753.

Nobis enim de operibus disputat fle, quæ per Deo placere fint, &c. Ibid.

Quia autem in externa Di- ciplina & Ce- remoniis non voluit sigilla- tim prescribere

re quid sequi debeamus (quod iisdad pendere à temporum conditione prævidere neque judicaret unam seculis omnibus formam convenire) confugere hic oportet ad generales quas dedit regulas, ut ad eas exigatur quæcunque ad ordinem & decorem praecipu ne- cessitas Ecclesiae possumulat. Postremò quia idcò nihil expressum tradidit, quia nec ad salutem hæc necessaria sunt, & pro moribus unius cujusque gentis ac seculi variè accomodari debent ad Ecclesiae edificationem, prout Ecclesiae utilitas requirit, tam ultrae mutare & abrogare, quam novas instituere convenit. Fatare equidem non re- merè, &c. Calv. Inst. l. 4. c. 10. n. 30.
The Reformed Church of England

the general Rules which he gave us, whereby to examine, and to fit
and settle those things that appertain to Order and Decency, accor-
ding 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 in-
stitute new ones, as she shall see it behoefeful. Though he adviseth,
non temere, nec subindè, 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 ex-
press, 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 Frankfort, Anno 1562. to the
Emperor and other Princes of Germany there assembled, in
the name of the Reformed Churches of France, and which
was penned by Calvin, and is to be found in his Opuscula.
After he hath spoken of the usurped power of the Pope and
Church of Rome; In the mean while, faith he, our intention is
not to take away the Authority of the Church, or of the Paslers
and Superintendents to whom belonged the Office of Governing the
Church: Wherefore we confess that Bishops or Passors ought re-
verently to be listened unto, as far as they teach the Word of God ac-
con: 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 Sta-
tutes, provided that they do not bind the Consciencès, and that they
be void of Superstition. Such as refuse so to do, are esteemed among
us self-conceited, stubborn, and obstinate. Nay he fayes in the
same Confeffion, that the said Churches, and he with them,
Functionis ra-
tione verbum Dei docent. Fatre mur præterea tum omnes tum etiam singulas Eccle-
sias hoc jus habere, ut leges & Statuia sibi condant ad Politio communem inter
sues constituendum, cum omnia in Domo Dei rite & ordine fieri oporteat.
Ejusmodi porro Statutis obedientiam deferendam esse, modo ne confciencis
astringant; neque superstitio illius adhibeatur. Qui hoc deterent, cerebrofì &
pervicaces apud nos habentur. Calvin. in Confeff. Fidei ncam. Eccl. Gallic. oblaia
Cæsari, &c. int. 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 Calvin’s meaning, are those where he faith, that the Laws and Statutes which every Church hath right to make for her self, must not bind the Consciences; and when he faith, 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 press’d 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 sect. 10. 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

P2  lawful

Illos pro Schismatricis habemus quorum turbas & confusiones inuenunt ad dissipandam Ecclesiam, quae non aliter stare potest, quam ubi regitur a suis Pastoribus, quando ets voluntas Dominii, arque extatis Ipsius mandatum ad singulos tam summos quam infimos ut se cum sincere d missione ordinationi, cujus auctor est, submittant atque conforment. Calvin, Ibid.

See the Bishop of Lincoln, Dr. Sanderson’s first Sermon Ad Clerum.
lawful Superiors, who are thereto authorised by God himself; but as if they were immediate parts of God's Worship, or of absolute necessity unto Salvation, which was the Tyranny and Usurpation of the Pharisees in the time of Christ's conversation on earth; and is at this day, and hath been long since, that of the Church of Rome, over mens consciences equaling, 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 Rivoet Divinity Reader in Holland faith, † That when the use of things indifferent is limited by any politick 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 whilst he pretends conscience, doth bring his own conscience in danger through his rebellion. So Fredericus Spalhemius likewise Divinity Reader first at Geneva

* Jam ve. d' Christiani populi officium est, quæ secundum hunc canonem suéreint instituta, liberat quidem conscientia, nullaque superstitione, pia cam: non & facilis ad obserandum præsempionem servare, non contemptim habere, non supina neglegentia praeterea; tantum autem per saatum & contumaciæ violare aptet debet. Calvin. Institut. 1.4.c.10.n.31. † Quomodo etiam libertatem conscientiarum non impediri agnoscimus, quia non ipsa, fed tantum opus externum ligatur, cum resum mediariu usus coercetur per legem aliquam Politicam, vel constitutionem Ecclesiasticam: Deus enim, propria conscientiam ligat. Sed tamen Magistratus aliquando Reipublicæ boro aliquid per se addiderunt potest jubere ut fiat, vel prohibere ne fiat; Et Ecclesia propter rebelliones aliud in simili materia constituere, etsi in tamen in conscientias nullum fisci imprimi; quo casu excepto nemo rebellionis studio cura peccarum calibus constitutionibus resisteret aut jure refragaretur; qui potius dum conscientiam suam tueri veller, eam in periculum adduceret, ut potest quæ ob rebellionem damnit pateretur. Andr. Riv. Thes. de Christian. Libri.
and afterwards at Leyden in Holland; * Neither doth Christian liberty hinder, faith 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 excurse 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 * Quæra 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, faith he, will appear if we consider that those Laws to the observation of

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* Nec libertas Christiana est, quominus rerum mediarum usus coererit possit, ut circumsciripi legibus partim Ecclesiasticis, partim politicis; quibus parentem novum illi Dei quando imperatur ab ilis qui authoritatem habent, modo id habere fine superstitione, fine sanctitatis, & cultui peculiaris, fine merit & necessitatis absolutae & perpetuae, & aliis id genus appendicibus. Sic enim non conscientia illorum magnatur, sed loco-motiva tantum cohibetur, &c. Fred. Spanhem. Thef. de Christian. Lib.
of which we are tied, are not fixed and perpetual, but only external. Rudiments of humane infirmity; which although all of us do not need, yet we all use, being all bound mutually to maintain love amongst ourselves one towards another. This may appear in the instances above mentioned. What? is there any Religion in the Veil of a Woman, so that it should not be lawful for her to go forth with her head uncovered? Is the Decree of her being silent so sacred that it may not be violated without the highest crime? Is there any mystery in bending the Knee, or in the burying of a Corps, that may not be omitted, but one must bring himself under the greatest guilt?

No: For if a Woman hath occasion to make such haste to help her neighbour, that she hath not the leisure to cover her head, she commits no fault if she runs to him bare-headed. And it may be as fit for her to speak in some occasions, as in others to be silent. Nothing forbids likewise that he who cannot kneel by reason of some Disease, should pray standing. Lasty, it is better to bury speedily a dead Body, than to keep it till it be corrupted for want of a sheet to wrap in, or company to go along with it to the grave. But nevertheless in the said things, there is somewhat which the custom of the Country, the Laws, and lastly, Humanity itself, and the rule of modesty, doth dictate that it ought to be done or omitted: wherein if
not condemned by any other Reformed Churches.

anything be done amiss, imprudently, or through forgetfulness, you have committed no crime: but if you have done so by contempt, it is a contumacy not to be approved of. It matters not likewise what days, what hours, what structure of places, be design'd for God's worship, or what Psalms be sung upon such a day: yet it is meet that there be certain set days and hours, and a place fit to hold all the Congregation, if any care be had of the preservation of peace. For of how great jarres and wrangling will that confusion be the feed, if it be lawful for every one to change as he pleaseth those things which pertain to 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. If any doth here gainsay and seem to himself to be wiser then he should, let him take heed how he will justify his peevishness before the Lord. As for us, this saying of Saint Paul, ought to be satisfactory, that we have not the custom of being contentious, neither the Churches of God. Where it is plain, that he doth not leave it to every ones liberty to observe or reject the publick Orders of the Church, but will have them obeyed as long as they stand in force, though with a free conscience, that is, without superstition, and without the opinion of an absolute and perpetual necessity of their observation, as if they constituted any essential part of Gods Worship, whereas they are but circumstances of, and helps to it. This heatham yet more fully and perspicuously in another place, where he taketh away all pretence of doubting of his meaning in this point, and giveth so reasonable a lesson to many amongst us, that I will not save my self the labour to translate it exactly; Now whereas ignorant men for the most part, when they hear that it is not without impiety that mens consciences are bound, and God worshipped in vain by humane Traditions, do blot out at one dash all Laws which constitute the Order of the Church; it is meet also to encounter here with their error. Here a man may be very easily deceived, because at first sight it doth not appear what difference there is betwixt these things, viz. Humane Traditions, & Ecclesiastical Constitutions for Order and Decency's fake. But I will set forth in brief the whole matter so clearly, that their resemblance shall not be able to deceive any man. Let us before all hold this, that if in every Society of men, we see a

Certain
Quando vero imperi plerique, dum humanis traditori onibus impie ligari hominum conscientias & frustra Deum coli audiant, eadem illura leges omnes inducunt quibus Ecclesiæ ordo constitutur, illo quoque errori conditio hic occurrentum est. Falli facer per quam est lubricum: quia non prima statim facie apparer quantum inter illas & has intersit. Sed erga dilaucidè rem tota paucis expidiam, necui imponat similitudo. Hoc primum habeamus, fi in omni hominum societate necessarium esse politiam aliquam videmus, quæ ad alendam communem pacem & retinendum concordiam valeat: fi in rebus agendis vigere semper aliquem ritum, quem non respici publice honestatis interest, arq: adeo humanitatis ipsius: id in Ecclesiæ preservit observandum esse, quæ cum bene composita rurum omnium constitutione optimè suffinentur, tum verò sinea concordia nulla finit prospers. Quamobrem si Ecclesiæ incolimitati bene prospectu volumus, diligentem omnino curandum est, quod Paulus jubeat, ut decenter omnia & secundum ordinem statant. At cum in hominum moribus tanta in fines diversitas, tanta in animis varietas, tanta in judicis ingenii diversitas, etiam in sensibus diversitas, ut hanc ablati, diffolvi suis nervis Ecclesiis, totali deformari ac dissipari contendamus. Neq. enim haberi potest quod Paulus exigit, ut deceter omnia & ordine statant, nisi additis observationibus, canquâ vinculis quibuscum, ordo ipse & decorum consistat. Id tantum semper in istis observationibus excipiendo, ne aut ad salutis credatur necessitatem, arq: ut conscientiæ reliquæ obostrantur, aut ad Dei cultù conferatur, arq: ut in illis reponatur pieta, Caii. Epist. l. 4. c. 10. n. 27. 

addeth
not condemned by any other Reformed Churches.
addeth in another * place, where he faith, they must not * Ergone ni-
darker 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 aboli-
ing some of the accustomed Ceremonies, and in retaining
some others, which do serve to a decent Order and godly Disci-
pline, and such as be apt to stir up the dull mind of man to the re-
membrance of his duty to God, by some notable and special significa-
on, 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 excursio; Calvin
holds that God himself is the Author not only of such Ordin-
nances 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 plea-
sed to set forth for his Church to govern herself by, in mat-
ters 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 de-
termides that which was rather generally intimated, then clearly set
forth.

Calv. n.b. l. 4. c. 10. n. 14. † In the Preface of Ceremonies, why some be aboli.
sed and some retained. * Exemplum fit in geniculatione quae fit dum solennes habentur praecati-
ones. Queritur si ne humana traditio quam repudiare vel negligere cuvis licet.
Dico fit esse hominam ut simul sit Divina. Dei est quatenus pars est Decoris illius
cujus cura et observatio nobis per Apostolum commendatur: Homium autem qua-
tenus speciali er designat quod in genere fuerat indicatum magis quam expositum. Calv.
upsit l. 4. c. 10. n. 30.

26. Beza sheweth himself altogether of the same mind Ritus verò
with Calvin in this point, as may be seen in his Epistle to
Andreas Duditius the Polonian Bishop, where acknowledging
that as for Rites and other things pertaining to Decency and
diversity quae ultra agnoscesmus (uno quoquevidelicet quod sius gregibus proprie expediat conside-
rance) minime dixeris, opinor, Ecclesias dissociari in Doctrinæ summæ consentientes. Beza
Andreas Duditio.
good Order in the Church, there is a variety of them in the several 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 enjoined; 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 propriæ solus Deus ligat, tamen quarenuus vel Magistratus, qui Minister Dei est, judicat interesse Reip. ut quippe aliqui per se licitum non fiat: vel Ecclesia Ordinis & Decoris adeoq; ad edificationis rationem habens, leges aliquas de rebus mediis rite condit; e jussi modi leges piis omnino sunt observanda; & carenum conscientias ligant, ut nemo scienors & prudens rebellandi animo, posset abiquo peccato vel facere quæ ita prohibentur, vel omissere quæ lic:æcipiuntur. Bc. 1 Epis. 24. ad Peregrinum, in Anglia Ecclesiæ, fratres.
not condemned by any other Reformed Churches.

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 intention of being rebellions, 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 common Fratrum ex Urbe & Agro Collectorum cetu; 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 *Pro diversi- if he be not yet satisfied, *Zanchius in his Theses de Traditione locorum, bus Ecclesiasticis, where that learned man faith, It is necessary that there be different constitutions for things of this nature, according to the diversity of Places, Times, and Nations. † Paramus, who maintaineth that the Church may and ought to institute some Ceremonies, potest & debetur Ecclesia quasdam Ceremonias instituere; quia sine determinazione circumstantiarum non potest observari genus, hoc est moralis cultus Dei; because without the determination of circumstancies, the genus, that is, the † Paramus Ex- moral worship of God cannot be observed. *Alstedius, that faith, plic. catech. It is very necessary that the Church should use the Authority she hath to make Laws for regulating Ceremonies. Spanheimius in the sect. above-cited Theses of Christian Liberty, Thes. 23. who main- * Authoritas tains that the Church hath power to make Laws; and distinguishes very properly betwixt Ecclesiastical Traditions Dog- matical and Ceremonial, allowing the Church a Legislative for all other matters politia Ecclesiasticae, quae spectatur in Ceremoniis Ecclesiasticis, haec politia valde est necessaria & tantum constitui potest in rebus externis & indifferentibus. Alsted, compendi. Theolog. p. 4. loc. 18. Nec tamen Ecclesia omnis potestas leges ferendi abrogata, vel omnes omnino traditiones humanae proferibendas; distinguendae enim traditiones dogmatica & ritualibus circa illas Ecclesia potentiae vopodeliney non habet, habet tamen circa illas, &c. Spanhem. Th. de libert. Christian. Thes. 23.
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.

27. Out of the premises 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 Rites 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 Zürich, or Shafhousen in Switzerland, 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 affenting 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. 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 evidence 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.

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 Governors 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 foreign 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 Bogermaimus 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 Church: 
Church wherein 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 Homnianus 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 Homnianus his own hand upon that Copy of the Compilation he hath made of the Acts of the General Assembly of the Bolland Churches, which was by him presented to the Library of the Dutch Church of London.

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
not condemned by any other Reformed Churches.

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 inferior 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 Superiors 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 God's 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 God's 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 Vesture, 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 Tradesmen's, and sometimes Soldiers' clothes, to preserve themselves under that disguise. The
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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 London, to set apart every where (where conveniently they may) some publick place fit for God's 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, Ioannes, Antonius, of the Illustrious Family of the Coracioli, Son of the most renowned Prince of Meli; 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
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 Poiss 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 advantageous 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 faith 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, saies 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

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Preacher of the Reformed Church of Caen, of whom I have already spoken, Mr. du Bosc 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 reconnaissions que cet Ordre (l'Episcopat) a d'inestigues avantages, & je ne pense pas qu'aucun de mes frères m'en défavouerait quand je dirai que l'Episcopat bien réglé ades utilités importantes & tres considérables qui ne se trouvent point dans la Discipline Presbyterienne. Si nous avons suivi cette dernière dans nos Eglises, ce n'est pas que nous ayons aversion contre l'autre; ce n'est pas que nous estimions l'Episcopat contrai- re à la nature de l'Evangelie, 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 nécessité nous y a obligés, parce que la Reformation ayant commencé dans ce Royaume par le peuple & par de simples Ecclesiastiques, les places des Evesques demeurerent remplies par ceux d'une Religion contraire; Et par ce moyen nous fusmes 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 inferior 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.
not condemned by any other Reformed Churches.

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 Theodorus 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,
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required, they declared unanimously that they recognized him as 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 praiseth God, and for which he knew that Beza, that great Servant of God, would rejoicewith him. Wherefore the practice 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.
not condemned by any other Reformed Churches.

31. But in this there is more than 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 alleging 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 Schism may do more harm to the Church in one year, then all the excess 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 cheerfully 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, Chrysostom, and all that holy company of the purest Antiquity? I am of that opinion, that if all
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Ministers could be wise at all times, and keepthemseleves 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 Moyne, 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 let 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.

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 confess that I conceive not by what spirit they are led that oppose that Government, and cry it down with such violence. For I desire 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...
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 fut conduit par des Sacrificateurs qui estoient au dessus des Levites, & par des Archisacrificateurs, & des Souverains Sacrificateurs. Ce qu'il n'aurait pas fait assurément s'il avait cru qu'une entiere égalité estoit esté le gouvernement le plus raisonnable du Monde. Et puis n'est il pas vrai que l'Eglise du temps des Apôtres a toujours esté conduite par un gouvernement bien éloigné de l'égalité des Presbytériens? Certes il y avait bien des Eglises où il y avait des Pasteurs establis, & ce pendant ces Pasteurs la ne laissoient pas de ceder aux Apôtres, & de les considérer toujours comme un etage 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'Apôtre doynoit 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 always conducted by a Government far different from the equality of the Presbyterians? Indeed Pastors were established in several 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 Titus 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 Paftours, 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 certain 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 persons receiv'd their vocation immediately des Apostres, s'ensent quelque superiorité par dessus ceux qui ne possédaient pas le même avantage.

Et je ne doute point pour l'exemple, que Tite & que Timothée qui avoient cet avantage la n'en fussent plus considéré du peuple, & que cela ne les rendit même venerables à 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 étant bien plus honorable que celle qui se faisoit par de simples Pafteurs, & ordinairement plus accompagnée de l'effusion du S. Esprit. Et c'est encore une des choses qui donna de la primauté dans l'Eglise primitive. Car il est constant que Dieu y distribuoit de son Esprit en abondance, & que même il parloit bien haut par les miracles de ses serviteurs pour en attirer plusieurs a sa sainte connaissance. Or qui doute que
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que ceux qui possédoient une
plus grande mesures de l’E-
spirit de Nostre Seigneur,
& qui eclatissent par plus
de miracles, ne fussent au
dessus des autres, & que
les Eglises ne les choisissent
pour les conduire, & pour
leir deferer, comme Dieu
les aisi choisiss pour en
fevare les principaux objectts
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 tot le-
quel temps vefcut encore
l’Apostre S. Jean, qui af-
surement donnait ordre a tout-
est les Eglises d’Afie. Ce qui
fait voir que dans le premier
siecle il y a toujours en quel-
que ordre dans l’Esige,
& que dans ce temps de fon
innocence elle s’est toujours
conduite par un gouverne-
ment equivalent à l’Epis-
copal. Depuis qu’elle n’a plus
en d’Apostres ni de personnes
qui eussent receu leur estab-
blissement de ces saints per-
sonnages; & que le don de
prophecy & de miracles fut
un peu diminué, l’Esige fon-
geant a sa conduite & se ser-
vant de son election pour met-
tre quelques uns en la place
fons to his holy knowledge.
Now who can doubt but that
such as possest a great measure
of the Spirit of the Lord, and
shined with more miracles
were above others? And that
the Churches would chufe them
to be their leaders, and yield
honour unto them, as to those
whom God had chosen for the
chief objeets of his liberalities,
and his chief instrumens for
the establishment of his glo-
ry.

And this, Sir, lasted all the
time of the first age, during
almost all which time the A-
potle Saint John was still a-
live, who certainly did mo-
derate 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 al-
ways conducted by a govern-
ment equivalent to the Epis-
copal. And after she had no
more Apostles nor persons
that had received their esta-
blishment from those holy
persons, and that the gift of
prophecy and miracles was a
little abated, the Church look-
ing to her own conduct, and
making use of her own ele-
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d'on est venue la Doctrine. 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 Antichrift is setled? 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 laboured

Au contraire il a benit ce des- forme Church of England. Have they not so 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 setled? 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 laboured
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 Pet. r, 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 Miniftery 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 ingratitud, assurément que ce sont les Anglais qui ne considèrent pas qu'ils doivent leur reformation au soin & au zèle de leurs Episcopcs qui repurgerent il y a cent ans si admirablement bien l'Église d'Angleterre, & qui restablirent si heureusement la vérité 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'Arimatheé, 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 Evêques, & que c'est à leur charité, a leur zèle, & a leur suffisance qu'ils sont redevables de la connaissance qu'ils possèdent présentement. 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 siècles a obtenu au milieu.
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...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 man's imagination, that a great Kingdom 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 torn in pieces and dismembered? 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 possessed 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...
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merit would seldom rise high enough, nor would they find themselves in condition to exercise all the virtues which the Apostle requireth in a Bishop? Besides, Sir, ought we not to learn wisdom by our experience? I pray what good have these troublest 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 mischiefe then he did since the time that these men became masters? This indeed in point of Conscience ought to make them tremble with horrour, and after such a visible curse upon all their enterprizes 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-
vent couronné.

Mais, Monsieur, il faut que je vous adjouste cette considération 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 la faire beaucoup entreprendre, & de la jeter dans d'étranges extrémités, si elle n'est reprimée par quelque puissance un peu Despotique. Et comme il n'y a point de Nation moins propre à se laisser gouverner par une administration populaire, parce que tous les Anglais ont trop de courage, sont trop inquiets & jaloux, & pensent être tous nés pour régner : toutes choses qui comme vous savez ont besoin de l'extrême puissance afin d'être retenues. De même dans l'Eglise un gouvernement ordinaire ne pourroit pas la contenir: Elle s'emporterait au delà des bornes si l'autorité Episcopale qui est la plus souveraine que l'Eglise peut reconnaître, n'eût été établie pour y donner ordre, & pour pourvoir à ses dérèglements. En effet 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 fierce-ness, and withall a natural inclination to superstition. Both which are apt to set them upon great enterprizes, and to cast them upon strange extremities, unless they be repressed by some power somewhat despotical. 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 Soveraign 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
that may arise in the Church.
For I beseech you let us not flatter our selves, in France where we have a Presbyteryian Government, are we not subject unto many diviisons, 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 imployed to heale those distempers? Who knows not that in the Low Countries all the Universities 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 disemembred. But having Superiours, who watch over T a whole
a whole Diocese, or over a whole Province, the evil is speedily prevented, and the Factious are confrained 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 flander and tear one another. Whereas other Governments have much ado to avoid that. Why then shou'd we be so unreasonable as to refuse to make profit of that, and apply to our selves that which we see practis'd 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

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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 persuade 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 certain, farre greater progress 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 barenets of our Service.

But though our end were not to win the Romanists, what will those of the Confession of Ausburg say, whom we endeavour by all good ways 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.
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back presently, and go farre from them by the ruine of the Episcopal Government? Truly that only Circumstance ought to appease your English difcencers, and bring them, if they have any Charity, to consent to the re-establiishment 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 Brethren 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 practice 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-estabish 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 aussitôt & nous longnions d'eux par la ruine du gouvernement Episcopal. Sans

menir cette seule circonstance devront bien appaiser vos Anglois, & s'ils avoient un pen de charité, les porter a consentir de bonne grace que ce Gouvernement se restabilis quoy qu'il y eust quelque chose qu'ils ne prennent pas tout auffit approuuer. Mais j'apprehende ne peu leur humeur. Ils ne se souciant apparentem que d'autres, & ils diraient 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'empecheront pourtant pas tant de gens de bien d'Angleterre d'en usor d'une autre maniere. Et j'espère bien que le Roy si miraculeusement conserve & restabli sur son trône ne manquera pas de restabilir l'Authorité de l'Eglise Anglicane & après l'avoir remise dans sa premiere splendeur, d'employer son Autorité pour une parfaite reunion de toutesles Eglises Reformées. Mais pour y pouvoir parvenir il faut qu'il conserve ses Evêques. Et quand il n'en aurait pas en
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 throughly 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 Moulin’s Prebend of Canterbury. It is directed likewise to Doctor Brevyn 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 parts to consider that wonderful Work of God as they ought; I think it very proper to be here set down from the beginning.

Sir,

"I"t is with great reason indeed that all pious persons a-

"I"dore the good hand of God in the Restauration of your

"King unto the Throne of his Ancestors, of which he was p’Angle.

"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
which represents in some sort the face of that famous Temple of Solomon, that was in a manner brought forth by it itself, 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 lifted 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 reverence 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 ministr'd by God himself; adorning the Royal Head of your King with so many Rayes of Grace, and giving him such an amiable Authority, that the alienation of his subjects from him, which hereto hath rais'd 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 whole ways are unsearchable, had cast him, makes him appear a Son of God, and an Angel of Light. The affections of his people have not past in deed, but have equalled the swiftness 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 faith of his King, His glory is great in thine salvation, O Lord, Honour and Majesty haft thou laid upon him. We trust that his piety and gratefulness 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 mov-

Now, Sir, I make no question but that your King to set-
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"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 settling of his insolu-
"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-
"ness 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 Christ's Kingdom, and affirmed
"it to be a foul Relick of Antichristianisme. God forbid,
"Sir, that we should have such a perverfe and rash opinion.
"I am sure that neither Monsieur Daille, nor Monsieur
"Amirant, nor Monsieur Bochart, nor any of my Collegues
"of Rome, ever approved of it; I that am the last of my
"Brethren am as far from it as any. Truly an Episcopacy
"distraeted 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 despoticall 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 taking off their Hats; but either not
uncovering their Heads at all, or only a little their Poles, as if
they were playing at Boc 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.
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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 Dire-

whence the very Creeds, 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 displeased 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 pleased 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 prayed for were set down obliquely, whereas in the last the Prayers are direct. But however it is still but a Direc-

tory, 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. Where-

fore 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 offered; it is time to produce the above-mentioned Extract of Reverend Monsieur Gayon’s Letter.
I have received your Letter with an extreme satisfaction, having been informed thereby both of your owne condition and of that of the Church of England. I must confess that we have been strangely deceived in this Countrey by what hath been related unto us touching the English Presbyterians. I did always 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
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l'avantage soit pour descrier notre Religion, soit pour for-mer des deffins contre l'E-stat. Je prie le Seigneur qu'il conduise cette saute Assemblée, & qu'il benisse ses re-olutions à l'avancement de son Regne.

_Adversaries will take advantage thereby, either to blemish and flander 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. Dreincourt, one of the Ministers of Paris, of whom I have had oc-ca-sion to speak already more then once, where he fayes plainly, not only that it is reasonable England should have Episco-pacy, but that if the whole Kingdom of France should em-brace the Reformed Doctrine, there must of necessity be a Subordination in the Ministery of the Church. The Letter was directed to Dr. Brevint, and since hath been Printed at Gene-va. There you may find these words in French, which are translated as followeth.

_Comme l'Alemagne & la Suiffe ont leurs In-specteurs, & leurs Surin-tendans, & que le Dane-mark & la Suede ont leurs Evefques, je ne voy pas pour-quoi l'on se doive offenser que l'Angleterre ait aussi fes E-vesques. Que fi cela n'a point de lieu dans les Eglifes Re-formées de ce Royaume, c'est que notre eftat & notre con-dition ne le peut souffrir, & qu'il ne fep voir rien concevoir de mieux que l'égalité qui est entre les Pasteurs. Mais fi_
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 Provincial and National 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 & quitte en sa main les coeurs des Roys & des peuples, faisit 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'égalité entre un si grand nombre de Pasteurs; & il seroit nécessaire d'en establir qui eussent quelque pre- eminence sur les autres, & qui veillassent sur leur conduite, en assurant l'etxt des uns & les autres aux Synodes Pro- vinciaux & Nationaux. En ce Royaume en tous les autres Etats ou l'on ne voit point d'Eveque qui ne depende de Rome, le nom d'Eveque est odieux: Mais il n'en doit pas être de même en Angleterre, ou l'on a vu des Eveques si Chrétiens, si Or- thodox & si zélés & qui ont tant contribué a la Reforma- tion de l'Eglise, jusques la que quelques uns d'entre eux, ont seellé la pure vérité de l'E- vangile, de leur propre sang, & ont fait paroître au milieu des feux une flamme An- gelique & Divine qui les en- levait au ciel.
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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 add 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 Amsterdam, 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 correspondence 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, faith he, in which the Pastors have not only a different Power, but also differ in the very Order itself, 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 itself; and that the nature of the thing itself 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

Sunt Ecclesiae nonnullae in quibus Pastores non solum diversam pasto-
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 himself 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 acknowledge 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 Anglicos post conversionem ad fidem & ejuratum Papismum, afferimus esse sive sideles Des servos; nec dekuisse deservere minus 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 surprized a Presbyterian Novice, that had gone over into France with his principles, and his prejudice opinion of the averseness of the Reformed Churches against Bishops, to have heard a man of such


not condemned by any other Reformed Churches.

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 to 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 faith against the common report that Fathers it upon Calvin; That he cannot Bishop Hail in 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, to have chosen in his room any other.
other Bishop, had been a thing altogether impossible. However, it
doeth not at all appear that Farellus, Frumentius and Viret, who
are the true Reformers of the Geneva Church, introduced
Equality in the Ministry out of any dislike of Hierarchical Sub-
ordination. The truth is, that both at Geneva and other places,
where the Magistrates and Bishops together did not Reform,
but only private persons and the inferior 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 convenience of what was done amongst them; not Argu-
ments 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 ha-
ving forced their Bishop out of their City and Church, where-
of it is said that he was the Temporal Lord as well as the Spi-
ritual Governor.

Miram vetu-
orem habe.

Lemanus, who is said by some to be the founder thereof; it
is out of question that it was a considerable Town in Cesar's
time, who when he marched against the Helvetians made
great use of it to oppose their enterprise 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 Emperor 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 testify; 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 Horsemens in those parts of the Gaules. It was also often called Colonia Allobrogum, because of the Roman Colony that was there settell 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 hommage unto them) three days together, every time the Emperor goeth thither in person, as they actually did Anno 1319. for Henry designd Emperor; Anno 1415. for Sigismond, and Anno 1442. for Frederick the third, who paffed 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 write
write to them to impart those good tidings, as well as to all other Imperial Towns, as being equally concerned therein. The supercription of the Imperial Letters was thus; Honorablestis nostris & Sacri Imperii fidelibus, dilectis Nobilibus Syndicis & Consiliariis Civitatibus nostris Imperialibus Gebennis. This was dated May 20. Anno 1527. And so in another Letter of the same Emperor written in French from Strasburgh, Anno 1539. The Supercription runneth thus, A nos chers & bienaimes les Syndiques, Conseil & Communauté de nostre Cité Imperiale de Geneve. To our dear and well-beloved the Syndicks, Council and commonalty of our Imperial City of Geneva. So that although their Bishop was styled Prince of Geneva, and enjoyed many great privileges, which partly the Emperours, partly the Genevans bestowed upon him yet their Soveraign 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 Soveraign Lords thereof. For it is well known, that though the Archbishop of Colfen 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 Basile, 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 Soveraignty 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 not to coyn money; others to coyn mony, and not to put to death, &c. But though the Bishop of Geneva was not Soveraign over the Genevans, yet a Soveraignty he had, but it was over the County of Genoines, called in Latine, Genrebism, the Counts thereof doing hommage 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 vesques se faisoit par le peuple en Conseil general, chacun y donnant sa voix d'approbation ou rejection. Cité, de Geneve p. 52.
it self, whence it is doubtles 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 instrumets between them for
that purpose, written by two publick Notaries. Now these
priviledges and immunities were such, that no Subjects ever en-
joyed the like; and indeed they cannot be said Subjects pro-
perly who enjoy such priviledges: (a) For they did chuse
their own Magistrates, and amongst them four Chief, cal-
ded Les Seigneurs Syndiques, the Lords Syndicks, to whom
the people gave all manner of power. (b) These Syndicks
were called the Bishops Aessehores, as being equal in power
with him. (c) The guard of the Town belonged to the
Syndicks, and not to the Bishop. (d) The Bishop could exer-
cise 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 Imperi-
um, by the Confession of Ademarvs a famous Bishop of Ge-
neva, Anno 1357. who made a collection of the Rites, Pri-
viledges and Immunities both of the Bishops, and Church,
and City, and People of Geneva. (e) The Syndicks, Citi-
zens, and Commonalty of Geneva had power to make Con-
federacies 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 Citoies, Bourgeoys,
& jures de la dite Cité puissent un chacun an constituer, creer, faire ordonner quar-
tre Syndiques de la dite Cité, auxquels ils puissent conceder & donner toute &
pleine puissance. La copie des Costumes, Ordonnances, Franchises, & Libertés de la
Noble & insigne Cité de Geneve. A Geneve 1507. (b) Ieux Syndiques par les
anciens actes sont appelles Aesseleurs des Eveques. Citad. de Geneve. p. 55. (c) Urbis
Custodia jus erat consular, non Episopale. Genev. Reritut. p. 20. (d) Que nous
ni autres en nostre nom ne doivent exercer aucune Jurisdiction a celles heures (ce, depuis
le soleil couché jusques au soleil levé) sinon lesdits citoyens lequels ayent & auxquels
(e) Les Syndiques, Citoyens & Communaué de Geneve de temps en temps ont con-
traté des alliances avec des Princes estrangers & Republiques au veu & feu de leurs E-
vesques; sans prendre nant moins d'icieux aucun aveu, permission in consentement;
Le Citad. de Geneve. p. 61.
sing 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.

(g) In the year 1526, they made a Treaty of Combourgeoise, 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 privilege 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 join with them in their defence.

(h) And in the years 1530, and 1531, at Saint Julien and Payene, 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 prié 104, 105.

(i) Mais quoy voulez vous un plus signalé témoignage de cette non absolve puissance des Evesques dans Geneve, que ce qu'aucuns d'eux ont instamment recherché puis obtenus la Bourgeoise de la ville; Bourgeoise qui ne se donneroit & conferoit que par les Syndiques & Conseil nommés par nom & surnom au commencement des actes de Bourgeois. Ibid. de Genev. p. 63, & 64.
not condemned by any other Reformed Churches.

les assistans qu'ils le vouluscent en Bourgeois recevoir; engaging Le Citation de
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 desire & apposition d'elle a son poete, comme est la ma-
niere des Prelats devenue 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
fame; 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 franchisces
of the said City; and ever to be true and faithful in all things
to the said City, &c. Lesquelles choses estans par lesdus Nobles
& Magnifiques Seigneurs Syndiques de la dite Cité, ensemble le pe-
tit, le moyen & le grand general Conseil ouyys, ont spontanément
recus, accepté & retenu ledit Illustriissime & tres Reverend Sei-
gneur, Pierre de la Baulme pour Combourgeois; & lequel a pro-
mis procurer de tout son pouvoir le bien, honneur, aïilie & profit de
ladite Cité, eviter le dommage d'elle, reveler tout ce qu'il apper-
cevra esre contra ladite Cité, traité, sans jamais y consentir, &
icelle Cité, us & coutumes, libertes & franchises maintenir, &
esire 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, tis avitex anii-
both within and without the Town, there were often hot
mae, strenue
disputes betwixt them and the Syndicks for the liberty of
the City and People thereof, which Liberty they ever en-
nibus) & illud ibi salvum semper vellent, quod Reip. hujus peculium, imo animam Ge-
deavoured.
endeavoured to keep as their most precious Jewel against all enemies whatsoever, 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 Soveraignty of the City as well as the other two. The last dispute which they had about their Liberty and Privileges, and which did put an end to the quarrel, began soon after the admission of Peter de la Baulme their Bishop, into the number of the Citizens and Free Burgers of the Town. Insomuch that in the year 1528, he left the City and made war against it, and did not return till the year

Episcopus 15. 1533, in company of some of the Consuls & Senators of Friburg, but soon after departed again in the month of July of the same year, and that of his own accord, fearing in himself, the seditions and assemblies of the people; but fearing in effect, left his transactions with the Duke of Savoy against the City, should be known and discovered; he having made over to the Duke his true and real interest in the City, besides his pretended Soveraignty. Now that which I would chiefly have my Readers to observe, is this, that whatsoever were the Rights of the Bishop of Geneva (which in all likelihood never amounted to a Soveraign Lordship over the City, since he was always Free and Imperial, and acknowledged to be such by the Emperors themselvs (as hath been shewed) it cannot be said that he was ejected by those of the Reformed Religion; The whole Senate and Town being then all addicted to Popery and continuing so, for * two years after the Bishop had left the Town. Nay it was so far from their thoughts, that opposed the Bishop in behalf of the City, to & lui livrer la favourable Reformation, that the Senate during the first absence Principaté, modeffe Declaration pour les Eglises Reformées. p. 135. * Geneve avoir esté sans E- velques plus de deux ans avant qu’elle eust pense seulement a rien alterer en l’exercic de la Religion Romaine. Ibid. p. 236. Senatus consultum conditum, quod veteri Religioni cautum, & Doctrine Lutherana professione & patrocinio omnibus interdictum. Genev. Restitut. p. 37. Illis (Reformatis) Senatus authorizatione repressi, Camo (ccionatore Evangelico) urbe exe. Et muritio periculo & ignominia subducto. Ibid. p. 64. Solenni Vicarii Episcopalis edicto, Kalendis Januarii Anni sequentis 1534. promulgato, quo in terdicta citiones Evangelisis, & verbi Divini, sine Episcopali indultu, prædicatio, Biblia quin etiam sacra five Vernacula, five Germanica, flammis & interecessioni 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 con-continue the Lutheran Doctrine. And when the Bishop had withdrawn himself the last time, many that professed the Re-formed Religion were ejected out of the Town, and among them two Preachers, Frumentius and another. And all man-ner 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 Re-bellion 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 horri-ble sinne in the highest degree here amongst us, cannot excuse themselves upon the pretended pattern of the Rebell-lion 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 controversy betwixt them and all such as pre-tended 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, \textit{Ut priusim ju-risdictionem \\& libertates à decessoribus suis Geneva tanquam Civitati Imperiali concessas tuercercus; }that they should maintain their ancient Jurisdiction and the Immunities by his Prede-cessors granted to Geneva as an Imperial City. And after he hath said that he cannot be persuadet, \textit{Eos eo delapsuros, ut in prejudicium suum \\& sacri Romani Imperii, cuiquam aleri fidelitiatem praebere 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 ra ther that they will continue to be faithful and obedient as their duty requireth, unto His Majesty and the sacred Em-pire; }\textit{Vos serio requirentes, }\textit{et sub pena gravissimae indignationis nostrae mandantes ut à praebendo dicto juramento fidelitatis omnino abstineatis, neque in diversam sententiamullo modo eatis aut vos aducci}.\textit{ Vide apud Thurnum Tom. 5, l, 125 p. 936. Edit. Genev. Vide le citad. de Genève. p. 195.}
adduci sinatis, quon potius in nostra ac sacri Imperii fide & obedientiam 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 Aneci, enjoying so much of his Rights, Revenues and Privilegeds 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 prevaine 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 werk 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. Neverthelesse 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.
condemned by any other Reformed Churches.

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 with all 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 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 the
Disciplinam quem habuit vetus Ecclesia nobis deesse necque nos diffitemur sed cujus erit aequitatis, nos evertit Disciplina ab inseculari qui & eam soli penitus sustulerunt, & cum potissimum reducere constemur, nobis habitos observi, necque vero in Doctrina dubitamus ad veterem Ecclesiast provocare. Calvinus in Epistol. ad Cardin. Sadoletum.

Veterramico nunc Præfuli.

Episcopatus ipse à Deo profeactus est Episcopi munus Dei autorialate constitutum est & legisbus definitum. Episcopus creatus est Infat tibi nostris sua exhortatione Apostolus Paulus, prospicientem esse tibi, &c. Col. 4. Postquam Episcopi & nomen & locum tenes, Fidem Ecclesiae obligasti. Quivis potius esse te quam Episcopum responditbo, in quo ne obscurissimum quidem lineaem exacte conspicer qua verum Episcopum aliqua saltem ex parte figurat. At non propter te debere definis, quod est Deo telle & hominibus, tuus potius Deo & hominibus, sacramento pullicitus. He telleth him in one place, That Episcopacy is self proceeded from God, that it was constituted by the authority of God, and ordered by Gods Laws. Art thou, faith he, created a Bishop? The Apostle Paul is presently upon thee with his exhortation; Take heed to thyself and to thy Ministry which thou hast received in the Lord, that thou fulfill 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 anything rather than for a Bishop, seeing upon thee not one of those colours which set forth at least in some part a true Bishop. But nevertheless, faith he, thou art not free from that promise which thou hast made before God and...
not condemned by any other Reformed Churches.

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 Smethyminus, 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 would establish the same Hierarchical Subordination in his Dominions. The ancient Church, faith he, did institute Patriarchs, &c. 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 whole

Tu cur aliquid minus tuis des- beas, quibus Episcopus es praefectus? Omnimò sanè aut tibi, quod ab Episcopo requiritur, praestandum est, aut fedes renda.

Quemadmodum si hodie Illuìtrissimo Polonia Regno unus praefecit Archiepiscopus, non qui dominaretur in reliquis, vel jus ab illis ecretum arrogaret; sed qui ordinius causi in Synodis primum eumer locum, & sanciam inter collegas suos & fratres unitatem soveret, Effent deinde vel Provinciales vel Urbanii Episcopi, &c. Calvin, Sereniss. Regi Poloni, p. 190.
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 satisfies them who propounded this question, what is to be done with a Bishop that shall join himself to the Reformed Churches; Si Episcopus vel curatus ad Ecclesiam se adjunxit; 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 Diocese; But that such a Bishop's 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 invited 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 Prefbends and Clergy of Collen, as blaming them for their endeavouring to put their Arch-Bishop 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 Episcopal, but to consider what place he holds, and what burden is imposed upon him. Cogita quem locu occupes, & quod onus tibi sit imposatum. 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 itself 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 Covenanters 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 inferior 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 of her 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 seditionis and heady, who did rise agains the King and the established Orders of the Kingdom, endeavouring to bring a confusion into all things under the pretense of the Gospel; and the
which are easily known who they were by this description) he faith, *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 calletl the Arch-

Reverend

Domine Clar.

r. Mag. Pre.

sul & mi hi

reverende.

Calv. Epist.

l. p. 134.

Calv. Archiep.

ps. Cant. Epist.

l. p. 135.

Calv. l. de Nece
cess. Reform.

Eccles.
not condemned by any other Reformed Churches.

Then surely, if any be found who do not reverence that Hierarchy, and subject themselves unto the same with the lowest eedience, 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 Reformed Bishops, such as are the Bishops of England.

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 than madness to reject all the Order of Bishops, and God forbid, faith 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 Treatise he hath these words, If the Church of England after her restauration, doth maintain it self, and is up-to

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 impugned the Romish Hierarchy, but never intended to touch or impugne 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, A dicit secundum quod, 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 impugne only the abuses of them, viz. the praying to Saints, the opinion of meriting
not condemned by any other Reformed Churches.

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 Beza faith of himself, that he impugneth only the Romish Hierarchy, but never intendeth to touch or impugne 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 Lectionmay 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, faith he, we man codic. Fabrixtaine 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 Lection his private judgement. For do but hear what he faith further himself, 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, setting, as it were, at

Z.

the * Mr. Pryane.
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Nec vero negavit Theologor. nostrorum quiaquam, putò, antiquissimum illustrum & à temporibus usque Apostolicis in Ecclesia fut. ille morem (nempe ut efferet unus aliquis qui praecipua Ecclesiae cura f sugeretur, & quasi clavum ets. necat sacre navis) & de finibus persadias regundis ex divini ve. bi norma sic egerunt, ut Orthodoxorum Episcoporum ordinem asperrarni, àpavias instar esse protesti sint publicis Scriptis. quos etiam honore omni & studio coluerunt; in his Calvinus, Buceris, Beza, Sadeel, aliique. Ibid. l. 2, effirm. 11, p. 114.

Fridericus Spanhemius for the Bishops of England.

Reverendissimo, Amplissimo, Præfus, Jacobo Ufberno Archipresbo Armachano, tyrannis Hibermniae Primarii,

Sacer mundus illud ad quod Deus tua bonitas evertit. Spanhm in Ep. pt. dedic. 3;

Pa. t. Dubior. Eum quod nostris erga Ecclesiàs omnès Britannicas affectus, quorum Praesides Amplissimos, &c, Suspicimus & amplexamus, & pro Regnorum vestrorum, & omnium qui in his five in Ecclesia, five in Republica ad clavum fedent, incolumitate, prosperitateque divinam bonitatem precibus affiduis fatigamus, &c. quo Deo sua sempitera quos confiderat Gloria, Serenissimo Regi vestro suum jus, Ecclesiâr um vestram Præfibus 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 Section, an Epistle of Fridericus Spanhemius Preacher and Divinity Reader at Geneva, inscribed to Doctor Ufber, the late Lord Primate of Ireland, to the Earl of Pembroke that now is, to the Earl of Angus, Son of the Marquefs of Douglas, and to the Earl of Louderdale, at present His Majesties Secretary of State for the Kingdom of Scotland. Spanhemius gives Doctor Ufber 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 fayes, 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 always 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.
not condemned by any other Reformed Churches.

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 Colleague 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 Latin into English and printed. A Latin 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 demerat, ut florentissima Anglia ocellus ille Ecclesiarum, peculium Christi singularis, per fugium afflictorum, imbemium armamentarium, in opum promptuarium, speis melioris vexillum, tam inopinato caso, nullo hoste, vel ab exterior impressione suis ipsius manibus consceretur, & pedibus proteretur; Et illae Splendide Domini caelest non à feris discernerentur, neque à predonibus dirigerentur, sed ipsis ovisbus invicem asperatis & efferatis devastarentur, exemplo plane diro & inter Ecclesias Reformatas mandito, nempe Dei timore, & fide comparis manu factae, & hosium communium metu consticie, charitatem mutum sanctè, & coluerant, & exercuerant, & inter se quies & concordes à luporum rabie sece morum simplicitate,
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I

The history, religion, and fidelity of the Church of England, formed through the concurrence of the Reformed Churches, which was 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 misfortune, and that without any enemy or violence from strangers, but with its own hands; and that those beautiful sheep-folds of the Lord should be not torn 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 innocency 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 Fathers 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 lineaments 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.
not condemned by any other Reformed Churches.

45. I have one thing further to add of the Church of Geneva, to shew that notwithstanding she differs in Government from the Church of England, yet she is no enemy to our Episcopacy, and that she did not approve of the Presbyterian Parliament and Assembly of Divines sitting at Westminster, their ejecting the Bishops out of the Church, and their abolishing the 39 Articles, and framing another Confession of Faith to be obtruded upon this Church. And I make it appear thus: It is known to the Learned, that there was made a Collection of the several Confessions of Faith, received in all the Reformed Churches of Europe, under the title of Corpus Confronta Confessionumque in diversis Regnis & Nationibus Ecclesiasticis nostris a varias authenticae editae: in celeberrima conventibus exhibita, publicaque autoritate 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 public 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 Jewells 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 the 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.
feffion 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 au-
thentically 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 there-
of, 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 Cyrilus Patriarch of Constan-
tinople; 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 Presbyteri-
ans 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 a-
mongst 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 Jesu, according as it is abridged by the Gre-
cians in three Letters I H S, embroidered upon the Velvet
cloath which serves 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 Supersti-
tion nor Jesuitisme; for it cannot be thought so, but only by
weak
not condemned by any other Reformed Churches.

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 enlightened 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 & solum meum, and under it, Ecclesia Genevensis figillum; 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.

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 Superstitions, 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 enjoined 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...
Reader will give me leave to inform him further, that Oecolampadius tells us that the like is done at Basil. Pro singulis legibus omniumque ad verba cœna, quæ ante altarium vel mensam recitetur; max fæta oratione & communione sequitur Communion. “We read all in the Pulpit (faith 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 laid 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 Smæctymnuus 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 Anglica Liturgia, qualem describitis, multas video subf. tolerabiles ineptias, for which Smæctymnuus hugs and blestes himself so much; though he faith 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 Franckfort 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
not condemned by any other Reformed Churches.

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 of the world they were dispersed, when they might do it conveniently. And in their Letter to him chiefly described the Ceremonies and Liturgy 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 excruciavit, & valde absurdum est, inter fratres ob eamdem fidem à patria exules ac profugos diissidium oriri, & quidem hac de causa, que vel sola debuerat in hac vestra dispersione, quasi sacrum vinculum, vos simul devinitos tenere. “I am grievously vexed, and it is very absurd, that there should arise any dissension among brethren that are banished and driven from their Country for the same Faith; and that this dissension 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 otiō & delitiis litem à quibusdam moveri, idque obstare graminis in unum Ecclesiae corpus, isthie coalescatis, nimiris meo judicio tempestivum 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-
"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 mediis, quales sunt externi ritus, facilem
se ac flexibilem præbere; "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 con-
cerning 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 Anglica niturgia, faith he, qualem
describistiis, multas video suisse tolerabiles ineptias: "In the En-
glish Liturgy, as it is by you described, I see there were
many unfit things, but yet such as may well be tolerated.
This, Smetynwua faith, he thinks is no great applause to the Lit-
urgy: 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, what-
soever were the event of it, as to the very life and substance
of Religion and godliness, rather then to bear with those
improprieties which he thought to be in the English Liturgy,
according to the portraiture 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 Smetynwua, when he addes the Epithet of tolerabi-
les to the word ineptia? But this is not yet all I have to say
upon this Text. I must let neither Calvin nor Smetynwua
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 impeities, supersti-
tions, or idolatries in the Liturgy of the Church of England,
but only ineptia, not fooleries, as the same * Smetynwua is
pleased to render it, but things unfit, and not so well be-
coming as others might seem to be; for such is the proper
signifi-
not condemned by any other Reformed Churches.

cation of the word *ineptia*, both according to its derivation, and to its use in Calvin's own writings; unless *Sucelonymus* will have Calvin call himselfe a fool, and say that he *playes the fool*, when he calls himself *ineptum*, and when he layes, *Se ineptire*, as he doth often; which would not be seem very well Calvin's gravity. Observe, Secondly, that Calvin doth not say that there are, *Esse*, but *Fuisse*, that there were, such unfit and improper things; referring to what they had described to him out of the English Liturgy, which in all likelihood 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 verbs 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 difsemble Knox's fault; For he faith in another place,
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 Whittemham 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 Smetlynumus 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 Smetlynumus 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 Ineptia 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 Amyraut proposes it for an example of great wisdom and moderation to be imitated by others.
not condemned by any other Reformed Churches.

...others. For, faith 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 publicly, 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 whipp'd through the side of our Book of Common Prayer, when the taking the afore-mentioned Suffrage of the Letany out of it, is so much urged as an argument of a sinful complaynce with the Church of Rome; and when Smætymannus asketh, what credit it is to our Church to have such a form of publick Worship, as Papists may without offence joyn with us. Observe, Thirdly, that whatsoever were the Ineptia represented to Calvin by Knox, Whittingham, 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 Smætymannus 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 mediis facilem se & flexibilem praebat, he shewed himself tractable and complying in things indifferent. And it is to be noted, that he did behave himselfe 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 be

Atque hic commemorare liber ad exemplum, quanta sapientia, quantumque temperamento compositæ fuerint ea precatio nus formule publicæ, quibus Ecclesiae Gallicane & Genevinae utuntur. 

Ablunt enim usque ad longe ab omni controversiarum tractatione, ut Pontifii ipsi eas usurpare non vereantur. Et quod vix credibile esset nisi publice visseretur, eas inferuerunt in eos libros, in quos consederunt varias precatiorum formulas, quæ vernaculâ linguâ populo traderentur. 

*ibid.*

In the Vindication to the Answer, p. 35.
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 feeth in the English Liturgy, simply and peremptorily, many things unfit or improper, but in the Engl. Liturgy, quae descriptis, 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 offspring 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 Smebymnuans and their fore-fathers have been pleased to do since his time. And if those who would seem to yield much to Calvin's 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 judgment. 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 to fit to be used. So let the Smebymnuans do,
not condemned by any other Reformed Churches.

49. But if they think the word Ineptia to be such a foul dis- 
grace 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 Li-
turgy, is branded with the very same Epithet, not upon a 
hear-fay, or a qualem describitis, nor by a single person, as 
Calvin was, but by a far greater Authority, and upon a cer-
tain 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 Psalm 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 Figéac 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 meet-
ings, cause the verses to be said aloud before they are sung, shall be 
warned to give over such their attempt, Comme estant inepte, 
faith the French, that is, as being unfit and improper; and a 
Censure shall be passed upon those Congregations which use that cus-
tom. 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, un-
less they have their will, and be yielded to in this particu-
lar? 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 fi-
gure of a Sugar-loaf) when they go in the streets, but must 
wear Hats like other men; Those of Holland must not bap-
tise Children sprinkling them three times, but only once;
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In Heffen 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 compleatant, to whom all those things may seem Ineptiae, unfit and little becoming. And if Ineptiae in Calvin's Letter be fooleries, most men must be fools each to other in some things.

50. Calvin, as appears by his qualem descriptus, and by his audio isbici 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 than 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, feiled 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 wife Popislo 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, peevishness, extravagant zeal, and prophaneness, be they of what persuasion foever? 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 order 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 sayes, 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 wherefoever she is known, her Vote in any thing she speaks of, will always 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
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cation; Et je donnerois 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'abundance 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 his 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 the 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 instru-
cation 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 Geo

nea, and speaking not only as from himself, but reporting the opinion that Church hath of the Book of Common Prayer of the Church of England faith, "(a) That they see nothing in it resembling either Idolatry or Superstition. And Reverend Mon-

sieur 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 understand-
ing of the English Tongue, but did assist willingly at Gods ser-
vice, 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 Lamin 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 show that the French Reformed Churches are defirous to keep Communion with the
not condemned by any other Reformed Churches.

the Church of England. And Monsieur du Bosc, (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 doth that have such an opinion. We have seen likewise Spanhemius the then Geneva Professor in his Epistle to the Right Honourable the Earl of Lauderdale, (b) highly extolling and admiring the publick Worship of God and publick Piety of the Church of England, whereas 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 aforequoted. 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 Colleague in the Reformed Church of Paris, Et sboles tanto non insiniiandaparenti.) Monsieur Gaches, Monsieur de l'Angle, Monsieur Bochart of Caen, Monsieur Bochart of Alançon (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 Mafs, and other Errors and Superstitions of the Church of Rome.) Monsieur Vaquelin, 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 Bosc, 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-
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fence I made thereof in my Sermon. I refer the Reader to the English translation of the said Sermon, where he shall finde the Extraets of the Letters of the two Daillé, 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 Daillé 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 Angloïse qui choque les fondements de la verité; je dis que je le suppose, par ce que je n'ai jamais lu ce livre tout entier pour en pouvoir parler affirmati- 

ment. 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'empêcher de le recevoir; au contraire je tiens que l'Uniformité a cet egard la entre les Eglises d'un même Royaume, peut contribuer a une plus grande edification; Et si vos Presbyteriens ne sont pas dans un sen-
timent 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 disfention, 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 acquain-
ted with the whole Book, but after he had considered all the Contents thereof, Je n'y trouue point de venim: faith he, in an-
other Letter, je n'y vois rien de mauvais ni de dangereux dans leur 
usage; mais au contraire je tiens qu'elles peuvent aider a l'edificati-
on des Eglises ches qui elles sont passées en consuime. That is to 

fay, "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
of Alançon hath these words, \(^{189}\) J'ai lu votre Sermon avec grande satisfaction & approbation. Je suis de votre avis, que ceux qui renoncent a votre communion pour vos ceremonies, sont des Schismatiques; je trouve votre Liturgie tres belle & tres bien faute 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 Schismaticks. "I find your Liturgy very good and very well ordered. Monsieur Mormon writes thus, J'ai esté ravi de voir que les ceremo"nies de votre Eglise ne sont pas contraires aux maximes des no"tres; Et si vous aves 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 faith 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 Vaugeline's Letter, je souhaite"rois quant a moy, puisque la Religion demeure eu son entier, & que la Liturgie telle que je l'ai veue dans cet exemplaire qu'il vous a plu de m'envoyer, est elongnee de toute Idolatrie & qu'elle ne contient aucune superstition formelle, Messieurs les Presbyteriens ne se monstrasserent pas si animes, mais moderassen 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 lend 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 expres"ses himself in a word, saying, Le Surplice ne causera ja"mais de Schisme entre nous; "The Surplice shall never caus"e 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
fity 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 Anglicana Ecclesiae fuerat in su communi; quadem ibi putem concordier esse corrigenda; plura sunt que maxime laudem. "I have red 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, faith, Qu'estant Reformée, ce sera avec la benediction du ciel un clair flambeau qui non seulement esclairera nos trois Royaumes, mais qui respondra sa lumiere celeste par toute la Chrétienté. "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 days observed in our Church, not of all neither; and yet he faith withal, Tout ce qui se dit ces jours la selon votre Liturgie est fort devot & fort Chrétien. "That all that which is said upon those days according to our Book of
not condemned by any other Reformed Churches.

"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 faith nothing against the King: 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 commandements 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 deli-vering 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, Je suis tres satisfait & tres edifie; and he bewailesthe 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 Litaines 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.

51. 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-
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 *Joseph Placent*, and is commonly known by the name of *Theses Salmariones*, 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 faith, *Unum superest examinandum, num illius certam & prescriptam formulam esse opertat, que certis & conceptis verbis fieri debeat; an vero Pastoris arbitrio & libere voluntati permitti cam opertat, ut quibus illis visum fuerit verbis & formulâ matur.* "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, super exortum, quia nullam certam & prescriptam illius in publicis Ecclesie conventibus, adeoque nec privatarum & domesticarum in singulis familiis prescam formulam esse volunt, sed omnia arbitrio tum Pastoris, tum Patris-familias in domesticis pietatis exercitiiis permitti debere consent.* "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 himself 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 foreign 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 practice of the Church; and next what reasons she hath had for it, and hath yet at this day to continue the same. What he faith both of the Jewish and primitive Christian Church I need not report, my scope being only to shew what is the practice and judgement of the Reformed Christians of this later age. Now of these he faith, as I have observed before upon another occasion, not only that passim variis Reformatorum Authoribus condita & prescripta sunt Sacra Liturgia formula; “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 hactenus Reformati quique in sua gene & distincta feliciter & cum fructu usitat, “The Reformed Churches have used those set Forms hitherto with happiness and profit, each of them in their several Nations and Districts; Donec tandem superprimum exorti sunt in Anglia Morosi, Scrupulosi, & Delicatissimum, (ne Superstitiosos planè dicat) homines, quibus Ecclesia tua hactenus usurpata Liturgia visa est non improbanda sola, verum etiam planè abroganda & penitus abolenda & olbiteranda, in occasu locum Directorium suum, quod vocant substitutionem: “Till at last of very late there did arise in England froward, scrupulous, and over-wise (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 faith further, that those many causes which they pretended for the abolishing of that holy Liturgy were levisissima 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 fayes plainly in the same place; the which I observe the rather (though out of my present pur- Quibus Ecclesiæ tuae haec- nos usurpata Liturgia visa est multis, sed levissimis, nulliusque penè momenti, de causis, non improbanda sola, verum etiam planè abroganda & penitus unà cum toto Episcoporum Hierarchico regimine abolenda & obliteranda, ibid. C c pose,
pose, because it is a Retraction of what he had written three years before upon mis-information.) He acknowledged also that our Liturgy, Repurgata ab omni superstitione idololatria papistica, purged of all Popish Superstition and Idolatry; And that, Ea omnia sublata sunt que nimium onerosa & operosa erant, vel parum aut nihil ommin ad edificationem Ecclesia 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. Variae a variis Reformationis Authoribus condita & prascripta sunt S. Liturgiae formula simplices & purae, 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 faith of all the Reformed Churches generally, Liturgiæ habitus feliciter usi sunt quæque in sua gente & diversa, donee 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 forward, peevish, scrupulous, superstitious generation of men, that is to say, the Presbyterians and other Directors, 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 Directors 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; Præseræ sunt & alii nonnulli ritus qui pro varietate locorum,
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locorum, personarum & temporum, multis in Ecclesiis usurpantur, in quibus necessaria pariter sunt certa quaedam & prescriptae formas: ut cum exempli gratia psalmiferum post puerperum Deo se in Ecclesia sicut, ut illa de gratia ab Deo accepta gratias agant: quum fidelem corpora humo mandantur vel eorum liberis principi ad S. Coenam admittantur, catechismantur, examinantur, & in professione fidei Christiana certo rite confirmantur, ac precibus Divinae gratiae commendantur. In his aliisque ejusmodi, si quis sunt, qui utiliter usurpari possint, longe convenieniort est certa quaedam verborum formula ad edificationem composita ui, quam si lâ Pastoris velignari, vel audaces & temerarii, arborio permittere: Moreover, faith he, there are some other Rites which according to the variety of places, persons, and times are used in many 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 Catechized, Examined and Confirmed by a certain Rite in the profession of the Christian Faith, and commended to God by Prayer, before 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 introducita; una enim cum Liturgia S. formula, confeditur Homiliarum cæssam volumen, que singulis Dominicis & diebus Festis populo prælegebantur ab illis Pastoribus qui de suo proprias habere non poterant: "That it was done so of old in England at the beginning of Reformation; a great thick volume of Homilies, having been framed together with the set Form of the holy Liturgy, to be read before the people upon
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" upon Sundays and Holy-days, 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 sua libros Apocryphos quod spectat, neque etiam simpliciter & in se illucium est eos vel publice vel privatim legi, modo legantur non ut Divina, sed ut humana scripta, ex quorum lectione utilitas aliqua potest ad Ecclesiam redire. Et sic quodem olim fuerunt in primitiva Ecclesia lecti libri, non ad divinam abruendam illi: aut fidei dogmata comprobanda, decidenda &que de fide controversias, sed ad mores informandos, & utilia vitae praecepta inde hauendi: Concerning the Apocrypha, it is not simply and in it self unlawful that they should be read either publickly or in private, 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 primitive Church, not to ascribe any Divine Authority unto them; or to prove thereby any Doctrin, or decide any Controversie of Faith; but for the instruction of manners, 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 subje& 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 alius videtux homines illos incitat, ut sic studiöse omnes S. Liturgiae formulas praeclaras damnarent, quam tum novandi & corrupendi amor & studium, ut sub specioso libertatis orandi & prophetandi velo atque obtenu omne genus Setta in Ecclesiam introducuntur: tum vana & falsa atque prejudicata opinii nos in id tempus jam devenisse, quo non secum atque Apostolorum tempore, Spiritus prophetiae, precum, supplicationum, miraculose in hodiernam Ecclesiam effundendus sit, juxta Joelis & Zachariae prophetiam, Joel xii. 28. Zach. 12. 10. qui est Phanaetorum omnium communis & pestilentissimus de Paracleto Christo misendo error, &c. Truly nothing else it seems hath incited those men to reject so passionately all kind of set forms of Prayer, but partly,
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"ly the love of novelties, and the intention to corrupt; that "under the specious pretext of praying and prophesying "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 xi. 28. and Zach. xii. 10. which is the "common and most pestilent error of all the Phanaticks "touching the Paraclet, &c. And drawing up all his disser-"tation 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 milis & conve-

"nientissimus esse posset, & in universa Ecclesia Christiana, to roque "terrarum orbe, jam a plius quam 1300. annis perpetuo obtinuerit, 
equalnum; bodie ubi, ubi obitnetai, nisi apud novitos istos Independen-
tes: "The use of set forms of Prayer cannot, nor ought to "be condemned or blamed; since it may be always and "every where profitable and most convenient; and that set "forms have been and are yet used in the Universal 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 U: plane vecors & prodigiosae sit bominum: si parum fove morositas "& superfluas, aut superstitione, seve potius procax & pervercax iudae-

"sae, qui quod in se est longe innocens simum, cujus usus est wilfs-
nimus & praxis convenientissima, quod tam bin in Ecclesia universalis "obtinuit, quod ad nullam hactenus Ecclesia improbamus unquam fuit, "quod nomen Ecclesia Dei ubi, ubi cum fruittu longe maximo usur-
pant, ex mera cerebrofitate, vel pessimo effranis licentie & intoler-
randa ataqvis in Ecclesiis introducenda studio, superstitione dam-
nant, & Idolato quarto Decalogiet pracepta vetiori, comparant, & ab "omnibus refugi ineptissimè volunt. "So that the untowardness, "peevishness and superstition, or rather the prating and ob-

"litinate 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.
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"an Idol, forbidden by the Law of God in the fourth Commandment, that thing which in itself is most innocent, the use whereof is most profitable, and practice most convenient, 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, knowing that in this, as in other discontents of mind, there are divers degrees, some being less, some more besides themselves, he adds, Atque inter eos maximè detestandi sunt, qui tum Orationem Dominicam vel omnino non, vel non nisi solam, & ab omnibus aliis tum publicis tum privatis precibus sejuncta, recitari & ad Deum fundi volunt; tum nesas esse consent cmlibet pio & fidelì interesse tum publicis in Ecclesia coetu, tum privatis domi in singulis familias, potass exercitii, in quibus est aliquis precum certà verborum formulæ conceptarum usus, justamque esse ca propter ab illo abstinendi & secedendi causam consent ac defimunt, ne scilicet eorum peccato, qui formulæ istis utuntur communicent, eooj fese contaminent atq; polluant, homines hanc illam absimiles de quibus Prophetæ Esaías, Cap. 65. 5. Qui aliis dicunt, manie ìsthic, ne ad me accedas, tibi enim comparatus sanæ tus sum. Hi sunt (inquit Dominus) quasi fumus in naribus meis; hoc est vehementem iram meam in se excitat. Fasit Deus ut ad saniores 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 Prayers, 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 Isaiah Chap, 65. vers. 5. Which say, stand by thy self; come not near to me, for I am holier than thou; these are a smock in my nose, faith the Lord, that is, They kindle my wrath against them. The
not condemned by any other Reformed Churches.

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 observablc, 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 learned 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 of in the Church wherein he lived, and the Directory disliked of all men of understanding that were well acquainted with both those Books, and thoroughly knew what they were.

52. By what hath been said hitherto, I am confident that the unpartial Reader 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 to
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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 Begermannus the Præses of the Synod of Dort, the learned Laudovicus de Diex, Andreas Rivetus and Fredericus Spanhemins, both which died Ministers in the Belgick Churches, and Divinity Readers in their Universities; Put case the Reformed Churches of France send their beloved Peter du Moulin, Monsieur de l'Angle the Father, Monsieur Drelincourt, Monsieur Gayon, Monsieur Daille, Monsieur Amyraut, Monsieur Capel, Monsieur Bochart of Caën, Monsieur Bochart of Alençon, Monsieur Vauquelm, Monsieur Marrel, Monsieur Gaches, Monsieur du Bosè, Monsieur de l'Angle the Son, Monsieur le Mome, Monsieur Morin, Monsieur Daille the Son, Monsieur Rondel, all great and famous men, most of which have been often Delegates to their National Assemblies; Put case Geneva sends Calvin, Beza, Sadeel, Davenus, Diodati, Monsieur Chabret; The Palatinate the Reverend and most Learned Hieromus Zanchius sometimes Professor at Hidelberg, Heffen, 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, Balingger, Peter Martyr, who was Divinity Reader at Zurich, whence he was called to the Colloque or Conference of Pofiti and Gualterus; The Fratres Bohemi, Joannes Amos Comenius; The Lithuanian and Polonian Churches, Johannes de 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 Bafire (who not long since was by them intrusted with the Divinity Chair;) and that with this strict injunction, to speak nothing
not condemned by any other Reformed Churches.

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 Iacobus Lectius, and the famous Casaubon whom he reckons amongst her Worthies; Holland the great Salmasius; and France the honest and learned Doctor Pareus, now one of the Elders of the Reformed Church of Roan. Put case the Church of England for peace, fake condescends to 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 busines; 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 Preses. 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 Smebymnus says 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. Duran hath endeavoured sundry times to perfwade 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 leaft they can send, and I conceive that on all sides none will be thought fitter and most acceptable than Philip Melanthon, 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.
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 Lemen Fasts before Easter, and other set Fasts, loud and instrumental musick in the Church, &c.

54. Now let the Reverend Joannes Amos Communius, who is the only Bishop alive of the Bohemian Churches, (the first that Reformed Religion in these latter times) and who, according to the Tradition of his Church, is thought to have Apolo- logical 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 vivorum extant Ordinis elogia, ut mirum sit tam paucos mortalium quid revist, & quam salvum, quod Ordo dicimus, attendere nemo intelligere. Quin & divinarum querellarum plena est Scriptura, omnes homines ab aeterni ordinis legibus aberrare, ac in confusiones infinitas adeo prolabi, ut perversea nec oqueant corrigi, ut defectuum non sit numerus, Eccl. 1. 14, 15. Ó quum vere dixit, qui dixit, ordo rerum anima est. Ut enim corpus vivum per animam vivit, movevit, sentit, actionesque suas ede, anima sublatà corruit & est cadaver: Ita quicquid usquam rerum bene constitutarum viget, ordinis beneficio viget, &c."

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num ordinem, Sacerdotes vero (per Davidem) in certas tribus dividens? Cur & divini cultûs administrandi ritus omnes, ad minimas usque minutias, præscripti? Cur, inquam, nisi quia Deus Ordinis, latentia ubique Ordinis mysteria, attentioni nostræ sicubique commendata voluit. Novam Ecclesiam quod concernit, annon ipse Dei filius in terra nobis tum veritas, Ecclesiamque fundans, Ordinem simul fundavit? Dum de toto fideli-um populo LXX. Discipulos, & ex his rursum XII. Apostolos, elegit: inter hos duodecim tres iterum solos ad secretiora adhibens, qui postea totus ædificii, Ecclesiæ, columnæ ('ad' 'èxov') dicti fuerunt (Gal. 2. 9.) Annon hos solos, à se vocatos & ita præparatos, ad ministerium confirmavit? (Luk. 22. 30. Joh. 20. 21.) aliis non vocatis, sed se ultro in- gerentibus, non admisssis, (Mat. 8. 19, 20.) Annon Paulus totam Christi Ecclesiæ, ex Apostolis, Prophetis, Evange-listis, Pastoribusque & Doctòribus, ac Fidelium populo co- agmentatum, effe dicit corpus unum, compactum & con- nexum per omnem juncturam administrationi, ex vi intus agente pro mensura unius cujusque membr, &c. (Exeph. 4. 11, 16.) Hinc idem Apostolus ordinem tam crebro Ecclesiäis commendat, adversusque irreprehens ìraeis 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 vos- bis in nomine Domini nostri Jesu Christi, ut vos subducatis ab omni fratre inordinatu ambulante, &c. (2 Theß. 3. 6.) Ex quibus omnibus pati: t, quifquis Ordinemulla in re (maxi-mè autem in re maxima, Regno Dei, quod Ecclesia est) laudat, commendat, suadet, eum non aliud, quam quod Deus, om- nesque sancti ac sapientes viri faciunt, facere. Et vicissimi quifquis uilla in re (maxime autem in maximâ, Regno Dei, quod Ecclesia est) Ordinem turbatum aut dissuasum it, eum rem Deo & omnibus sanctis contrariam agere; eique aut im-petatem aut fulsitiam admittere, gravem Deo redditarus rati-o-num. —Vernum est Ecclesiam appellandi REGEM, Ministros Ecclesiæ PASTORES: non tamen vago sensu, ut quæ pecus precedent aut sequatur nihil intersit, promiscua quæ sint omnia. Sed tantum ut pii Deo suo se curæ esse, deq; paucius vitæ
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vitæ prospici sibi, & salutis Duces atque custodes divinitus
dari, sciant & gaudeant. Ordinis alioquin in Ecclesia, ma-
jorem quam in Grege rationem esse habendam, inde conitare
volui Deus, quod eamdem Ecclesiam suam, Populum suam, Do-
mum suam, Civitatem suam, Regnumque suum, & castro-
rum suorum aciem ordinatam appellatam voluit. In his autem
omnibus politica Societas est, perfonarum gradibus distincta. Hunc
Gregorius Nazianzenus; Ordo in Ecclesia constituit, ut alii
oves sint, alii Paltores, alii presint, alii subsint; alius ve-
lut caput sit, alius pes, alius manus, alius oculus, alius aline
quoddam corporis membrum, ad totius Ecclesiam commun-
tatem, vel utilitatem, superius vel inferius. Hunc Ordin-
em revereamur & fratres, hunc tueamur & conservemus! & c.

Observandum hic insuper sunt duo: 1. Omnum Ordinem esse
à Deo tametsi Ordinis determinatio non semper immediate à
Deo, sed a prudentiâ humanâ. 2. Etiam illa quæ humanæ
sunt institutionis obligare conscientias; si divinæ institutio-
non repugnant, sed illi subordinantur. Primi veritas patet eis
exemplis divinae approbationis, in rebus tam politicis tam Ecclesi-as-
icis. Ut quod consilium à Jethrone Mo6i datum, de subordi-
nandis sibi judicibus, rationem habuit Deus. Et quod toties populi
Israelitici, Judicem sibi (propter aliquod heroicum factum) eligi-
ti, assensa & benedictione sua firmavit. Et quod cum David Le-
vitas & Sacerdotes in-classest certas (melioris ordinis causa) distri-
bussit, non aliter id atque si à Deo ipso profectione est accepturn,
constanterce (utroque durante Templo) observatum fut. Et quic-
gud preservà à Scripturis adducis posset; possent autem innumére.
Quod autem hac conscientias obligent, unicum Petri Apo-
slo/i efficatum abundè ostendit, dicentis. Subjecti estote omni
HUMANÆ ORDINATIO N I PROPTER
DOMINUM, five Regi, ut supereminenti, five Prae-
sidibus, &c. (i Pet. 2. 13.) Consanat Paulus, Magistratibus
Politicis (etiam fidelibus) subjici operere fideles docens, non
solum propter iram, sed etiam propter conscientiam, (Rom.
13. 5.) Læ duorum Apostolorum authoritas temperatæ humanae
ut ne cunctam Deum & conscientiam reverentiam, quidquam rati-
one recte & semel constitutum turbare libeat) obices ponit. De Mi-
ningeriapud Fratres Gradibus, Lasius c. 3. docet, quod non

Ibid. p. 84. fine.
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fine exemplo Christi, Apostolorum, Primitivæque Ecclesiae, adhibeantur. Quibus addi potest quod supra posui. Pulcrumq; illud Gregorii Nazianzeni, ex Orat. funebri Basilii Magni; quem dilandans, quod per Ecclesiasticos gradus legitimè semper ascenderit, haec addidit, Nauticam legem laudo, quæ Gubernatori futuro primum remos tradit, deinde ad program eum collocat, demùmq; post diuturnam remigrationem, ac ventorum observationem, ad gubernacula constituit. Eadem rei militaris est ratio: Miles primum, deinde Centurio, tandem Imperator. Quod autem idem Gradus non per saltum conferantur, sed ordine, ad natura legis est, quas & in artificio pòsumus libenter, precipitum & confusionem vitatur. De quo ita Chrysostomus Homil. 5. ad Coloss. In scalis primus gradus transmittit ad secundum, secundus ad tertium: neque à primo venire licet ad quartum, sicut ieri non potest ut ad secundum veniat ante primum: alter ad alterum via est, &c.

Nempe senex non sit, qui non ante vir; neque vir, prins quam juvenis sit, neque puer, qui non primus insans. Gradata enim Deus esse voluit omnia: ubiq; gradatim ire est, sapienter ire. Quia ergo gradum diversitatem à Ministerio sublatam volunt, non intelligere videntur quid agant: quia Ministrorum Paritas nec ad Ecclesiae decus facit, nec ad stabilimentum. Non ad decus; quia varieta ubiq; delectat, identitas ubiq; satietatis, tandemq; familiaritatis, mater est: Non ad stabilimentum, quia res quaq; summum firma est, sum partibus minoribus ad maiores fese referentiibus, majoribusq; ad totum, per propria undiq; vincula sibi met cohaarent omnias. Idè Deus inter cœli varietatem posuit: ut alius decor sit Solis, alius Lunæ, alius Stellarum; quin & Stella Stellae praestat decore. (1 Cor. 15. 41.) Ecur igitur spirituale Cœlum, Ecclesiam, ab hac idea vellennus abire? In Edificio vero num omnia lignamenta trahes? aut columna? aut culmina? Num in corpore nostro omnia membra unum membra? Tolle differentiam capitis à corpore, oculorum ab auribus, linguae à core, 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 ipsi Graco Sermone, Speculatorum, seu Inspectorem notans rectè, si veritas non defit, studiosum. Fide, Vitam, Mores, commissorum sibi fide liter
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Annon vasa sacra Templo Dei. Balsasar turpissimè profanaverat? (Dan. 3. 4. 23.) nam tamen propere in Templum Dei recipi, usquequando pristinus restitutus, indigna habita? (Esdr. 1. 7. 8.) Aeternum usus regulam nobis nobis aterna Dei sapientia Christus tradit. Res origine bonas, absu tantum malas, non abjiciendi sed ad principia revocandi, (Matth. 19. 8.) Ideo Fratres à Sacerdotum appellatione, quatenus ea vox sacrarum dicatorum personarum, d:notat non Sacramentum. Fateror equidem ubi Reformatis inter Papistas (quibus Episcopalis dignitas opes, honores, mundaneo pompam sonat) vivendum est, potius nomine illo Graeco abstineri, Latinumque illius loco, aut vernaculum adhiberi; modo res ipsa interim (vigilantia super gregem Domini) tanto diligentius urgeatur. At ubi extra periculum septa sumus, cur Ecclesiam Ornamentis firmamentisque suis exuamus. Si quis dicit Apolstitis idem est Episcopus qui Ecclesiae Pastor; Respondéo esse. Si quisque Pastor Episcopus Ecclesiae sua, hoc est Inspector ac Superintendentis gregis sui: an idem ipsè Inspectore quoque suo non egredi? Vидit Apostolica Ecclesia egere omnino: id:que ut plurimum Ecclesiarum Inspectores, sumus nusius Inspectorem (et Episcopum dicte) habere instituit. Cur pia hoc antiquitatis prudentia contentur? An Grex Pastorum non etiam Grex est! Grex autem fine pastore quid est? Omnia videns oculus nostri, feipsum non videt; sed videtur ab alio oculo. Ergo & Ecclesiae Inspector alios inspectans seipsum non videre potest: alio igitur Inspectore, qui illi hoc idem quod ille alius præstat præstet, ne aspereetur.
nempe Schismatis, & Ecclesiæ 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 understanding what that thing is, and how wholesome, which is called Order; nay, the holy Scriptures are full of complaints, that all men do go astray, and wander from the Laws of that Order which is eternal; and that they run themselves into such confusion, that those things which are crooked cannot be made straight, and that such as be wanting cannot be numbered. (Ecclef. 1. 14, 15.) O how truly he saith, who saith, 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 falleth and becometh a carrion, whatsoever is of any esteem and power in things well constituted, 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 always commended both of God himself and of all godly men, and how much the benefit thereof hath been acknowledged and cried up. See Origen. Hom. 2. upon Num. Ch. 2. Chrysost. Hom. 37. upon 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 itself, that every particular Church by so much more she enjoyeth of good Order, 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 itself, 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 attempting that, than if one should be of a mind to take away all the props and pillars of a great house, left those props and pillars should have too high an esteem of themselves, to the undervaluing of the beams & the other pieces of
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c' of timber, or parts of the walls. Or if one should dislike that
c' there be so many members of several most different forms
c' and functions, and should desire it were otherwise, left they
c' might have thereupon occasion of rising one above the o-
c' ther. Now judge if this be a wisdom approved of God? And
c' must we wish therefore that the body of the Church be
c' rather like unto that of a worm, which consists of parts
c' altogether semblable; than unto the body of a man, which
c' is beautified with members of most distinct shapes? who
c' can be so much besides himselfe? For because that God
c' hath not only disposed all things according to their num-
c' bers, measures and weights in the work of Creation; But
c' likewise hath filled all things therewith, when he gave
c' order to Noah to build the Arch of the Flood; unto Moses
c' to build the Ark of the Covenant, together with the Al-
c' tar, Candelletick, &c. And unto Salomon for the building
c' up of the glorious Temple; and to Ezekiel the Prophet for
c' the delineation thereof; at last he was pleased to be called
c' the GOD of ORDER, as by an honourable name,
c' (I Cor. 14. 33.) Now I pray what conclusion shall we
c' draw out of all this, but that all such things as belong un-
c' to God, and so the Church above all other, since it is Gods
c' in a most special manner, must be wholly replenished with
nc' Order within themselves? Let us consider the ancient
nc' Church it self, the people of Israel; Why was God pleased
nc' to divide it into twelve Tribes, and to have him march out of
nc' Egypt in a military order, (Exod. 13. 18.) Why did he pre-
c' scribe so precisely in what order they were to encamp about the
nc' Tabernacle, and then to march, and again to pitch their Tents?
c' Why did he command the people to be divided into bands of ten,
c' into hundreds, and thousands, and that they should have over
nc' them each their respective Officers, Decurions, Centurions and
nc' Chiliarcks to be their Leaders and Governors? Why when he put
nc' a part one Tribe for the performance of Offices Ecclesiastical, did
nc' he divide them into the degrees of High Priests and Levites? And
nc' again the same Levites into three Orders, and the Priests by Da-
nc' vids means, into certain Tribes? Why did he prescribe all and
nc' 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 foun-
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. Job. 20. 21.) without calling the o-
thers, nay, rejecting them, when they would have intru-
ded themselves, Matth. 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 joined together and
compacted by that which every joint 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 Theffalonians, We command you, brethren, in the
name of our Lord Jesus Christ, that ye withdraw your selves
from every brother that walketh disorderedly, &c. 2 Thel. 3. 6.
Out of which it is manifest, that whatsoever doth praise and
commend Order, and perswade unto it in anything, (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, whatsoever doth go about to
disturb good Order, or to disswade 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
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...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 disordered 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 pasture for them, and that he doth send them Leaders and Keepers to lead them into Salvation, and that they may rejoice 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 battle. Now in all there is a civil society, which hath several degrees whereby it is distinguished. Whence Gregory Nazianzeus, Order doth enjoy 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 comliness 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 noted; First, That all Order is from God, although every determination of Order be not always 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 contrary but subordinate to Divine institution. The truth of the first proposition doth appear by the examples of Gods approbation in things Civil and Ecclesiastical: As that the advice given by febro 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-fake, it was received no otherwise, than if God himselfe had been the Author thereof, and was constantly observed as long as...
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 testify,
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-
then) not only for wrath, but for conscience sake, Rom. 13. 5.
Which Authority of two Apostiles is a sufficient barre ag-
ainst the rashness of men, to hinder all those that fear
God and tender the peace of their conscience, from mak-
ing any disturbance in those things which are once right-
ly established.— Concerning the several degrees of the Mi-
istry among the Fratres Bohemi, Lastius teacheth, c. 3.
that it is not without the example of Chrifi, 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 NaXi-
anzen, in the Funeral Sermon of Basil the Great, whom
having commended for that he had alaways 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 fit at the fore part of
the ship, and after he hath rowed and observed the winds
a long time, he is at laft ordered to fit at the Helm. The
same order is observed in military offices. First, a Souldier
afterwards a Captain, and at laft 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
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"man is not old before he hath passed the middle age; neither 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 degrees. 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 conducible neither to the glory nor to the stability of the Church. Not to the glory thereof, because variety is every where delightfulome, 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 proper 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. 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 building 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 importance thereof, out of the Greek language it self, signifying 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 Evag. Therefore it is a needless superstition in those that abhor the very name of Bishop, 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, without 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 furnitures of God's house; which must not be cast away if polluted, but made clean, Esai. 52. 11. & 66. 20.

Had not Belshazzar basely profaned the sacred vessels of God's Temple, Dan. 5. 4, 23. And were they therefore 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 wisdom 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 confess that where those of the Reformed 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 Language instead thereof; pressing in the mean while so much more the thing itself, that is, a watchful over-sight of God's flock. But where we are out of danger, why should we offer to receive the Church of her Ornaments and Pillars? If any one saies, 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 Superintendant of his particular Congregation; doth he therefore stand in no need of an Inspector over himself? The Apostle-lieck Church thought that be altogether needed one; whereas he ordered that the Inspectors of many several Congregations 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 feeth all things, doth not see it self; but it is seen by another Eye. Therefore he that is the Inspector of a particular Congregation having the over-sight of others, cannot see
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fee and watch over himself; and so let him not despise any 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 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 will 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 clericis gradibus & Ministerii interioris se subjiciunt illis, qui sunt in ordine & Ministerio superiore. Hanc Discipline partem docuit Dominus nos & exemplo suo, qui Discipulos futuros Doctores electorum Dei, per universum Orbem, peculiaris ad hoc minuus Magisteriu, & quadam domestica Discipline institut; quem imitati Apostoli, suos quoque Discipulos unusquisque habuit, quos ad sacram Ministerium rite obiunctum formaret. Omnis enim difficultor vita functio, peculiarare quoque ac perpetuum requirit doctrinam, institutionem ac custodiam: ut videre est in Philosophia studiis & institutione militari. Quod perpendens Lucigus Rempublicam Lacedemoniorum sic instituit (ut Xenophon testatur) Ne ullus in Republica ordo sine suo proprio esset Magisterio. Item & Plato in legibus & Republica requirit, ne quid omnino sit in civibus apergeon (incustoditum.) Hinc & Dominus nos, cum solitus sic committi invicem & cohaerere, ut membra in corpore commissa sunt atque cohaerent: subjicit sanc. unum quemque suorum alius, à quibus tangeat a membris amplioris ac latius patens virtutis & efficacia custodiatur, moveratur & regatur. Idem precipit Spiritus Sanës, subjicimini invicem in timore Domini, Ephel. 5. Istutique considerantes Sanctis Patres eum in clero ordinem, descripterunt, ut cæteri omnes Clerici à Presbyterio singulari.
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lari cura custodiremur & gubernaremur. Inter Presbyteros vero Episcopos ut Consul inter Senatores Reipublicae, ita hic primam, cum totus Ecclesia, tum singulariter ordinis Clericallis universi cu-
ram geretur, atque custodiam. Episcopos vero ordinaverunt in sin-
gulis frequentioribus Ecclesiis. Atque cuique talium Ecclesiistarum
viciniore, que in minoribus essent oppressi vel pagis, Ecclesiis
comminderunt, eoque voluerunt Presbyteros atque Curatores
istarum, quos vocaverunt Chorepiscopos, quosque viciniori sibi Epis-
copo & Presbyterio auscultare. Quos Episcopi illi primores sub-
inde cum omnibus Clero convocabant, & in scientia atque diligentia
muneris sui instarabant—Voluerunt præterea Synodis & convo-
candis & moderandis praefesse Metropolitam, Episcopos cujusque
Metropolis, ac præinde hie Metropolitanis Episcopis injuverunt
curam quando, & sollicitudinem omnium Ecclesiistarum per ilam
provinciam; ut si quid minus reæt, vel a Ministris Ecclesiistarum
vel à plebibus institutum, factumve intellexissent, monerent de eo in
tempore: sique id suas admonitoriis non posse emendare, ut ad
corrigendum illud Episcoporum convocaret Synodum. Nam nihil
judicii illis concessum erat, quod sua propria authoritate exercerent in
Ecclesiis, que ipsa suas haberent Episcopos. Omne enim & in plebem
quamlibet & clerum, judicium erat penes suum cujusque Ecclesiæ
Episcopum & Presbyterium, Episcopos autem judicabat Synodus.
Eoque cum Ecclesiis essent ordinandi Episcopi, constitutum erat, ut
eandem Ecclesiæ consecuerint Metropolitanus cum cunctis, (si id
sibi Ecclesiistarum commodo posset) sin cum aliquis, non minus
tamen disibus aut tribus Provinciæ suæ Episcopis, qui electionem
Episcopi (si facienda adhuc esset) gubernearet, factumve exami-
naret, & in electum inquireret quam severissime, & tum demum
ad Episcopalem functionem initiaret. Porro ubi orbis Ecclesiæ re-
pletus sit, ac ipsis quoque Metropolitani suæ singulari curâ opus ha-
berent; nec enim prout cooperarit esse plurimæ, ita omnes pro suo
loco satis vel sapiens vel vigilans (pauci enim semper, & in om-
nibus hominum ordinibus praestantes,) Episcopis quiusdam primâ-
brum Ecclesiistarum aliquot provinciarum cura demandata est, ut Ro-
mano, Constantinopolitano, Antiochono, Alexandrino, deinde Ca-
sariensi, Capadocie, & alius quiusdam, prout fidelium Christi Ec-
clesiis multiplicatis necessitas videbatur requirere.—Tandem
Romanus sub Phoca obtinuit titulum Univerfalis Episcopi, quo
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sensim abuti magis, magisque hujus sedis Episcopi coeperunt, donec data occasione, primum, divisione Imperii sub Carolo Magno, postea disquis Principum & Nationum, quibus fregérunt potentiam Imperatorum occidentis, atque Regum aliorum, se in illam, in qua nunc se jactant, Antichristianam potentiam extulerunt: oppressa primum Episcoporum, deinde omnium etiam Regum & Imperatorum potestate. Sic itaque everit Satan omnem salutarem Clericalis obedientiam & Gubernationem.— At quia omnino necessis est, ut singuli Clerici suos habeant proprios Custodes & Curatores; instauranda est, ut Episcoporum, ita & Archidiaconorum, aliorumque omnium, quibuscumque censeantur nominibus, quibus portio aliqua commissa est Custodienda gubernandique cleri, authoritas, potestas, sed & vigilantia & animadversio, ne quis omnino sit in hoc ordine &c. &c. "A part of clerical Discipline is the specific all Subjection of Clergy-men, by which those that are of an inferior degree and Ministry, do submit themselves to them who are of an higher Order and place. This part of Discipline our Lord hath taught us, and that by his own example; who intending to make his Disciples the Doctors of the "Ele& of God throughout all the world, gave them a peculiar power for the execution of that Office, having first fitted 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 prepare 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 Doctrine, 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 testifieth, that there was no rank or order in it, but had its proper and peculiar Magistracy. Plato likewise requireth in his Book De legisbus & Republicâ, that by no means Citizens be suffered without some power over them to keep them in order. Hence it is also that our Lord requiring his Disciples to join together, and adhere each to other, in the same manner that the members of the Body are joined and knit together, doth
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 yourselves 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 Conful among
the Senators of the Commonwealth, so the Bishop had the
chiepest 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 chores\scopi,
to obey all and every of them, the Bishop and Presbytery,
that were nearest unto them. And those chiepest 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 amidst, 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
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"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-
venience 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 always 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, An-
tioch, Alexandria, and after to the Bishop of Neoesarea,
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 obta-
ined the title of Universal Bishop under the Empire of Phos-
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 diffentions 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 vigil-
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-fight and
government of the Clergy, is to be restored; that so there
may be none whatsoever in that Order without some Supe-
riour to have an eye over him, & to keep him in obedience.

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 resitus in Ecclesiis & Disciplina ceremoniarum.
Sunt vero ha necessaria & omnium Christianorum communes cere-
moniae : Sanetificatio locorum, in quibus Christi religiones publice
administrentur : Sanetificatio temporum, quibus populus in Domi-
no coeat, religionibusque vacet : certa administratio verbi, Sacra-
mentorum, disciplina modicatio ; sacra olationes & horum distribu-
tio in pauperes. Primum enim certa oportet habere Christianos
locis : sacris caribus & traditis à Christo Domino Religionibus de-
putata, que nullis alis usibus, nisi summa cogat necessitas, debent
patre. — Altera communis Christianorum ceremonia est, ut sicii
certa loca, ita etiam definita tempora sacris Christi Religionibus
sanetificent. Est quidem Dominus celebrandus à nobis & invocan-
dus omnì temporis, sicut etiam in omni loco Dominationis ejus : sed
quoniam hoc, fideliun coaeito coetu, & majore subinde religione fa-
ciendum est, visum est Domino, ut ad hanc rem haberent sudeles
ejus quadam singulariter consecrata, sicut loca, ita & tempora.
— Atque minus populus adduci possit, ut cum Dominicus diebus
vel ea tantum festa Christo & propria salutis non profigant, sed in-
staurande, verò sanctificaret, quibus celebratur Domini Incarnatio,
Natalis, Circumcissionis, Epiphania, Supplicium, Restitutio, Ascen-
sus in coelum, & Spiritus Sanci mssio. Item quibus visitatio Ma-
ria Matris Domini, Natalis Johannis, & devi Petri atque Pauli,
Martyrum, Angelorumque peragitur memoria. —— Tertia com-
munis Christianorum Ceremonia est, Sacrarum Sanctis Christi coe-
tibus act in omnem, ut administrationis verbi, Sacramentorum, & dis-
ciplina Christi, precum & Psalmorum, ejusmodi ratio & moderat-
tio, ut illa quique populo religiosè, decenter & ordine, ad veramque
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fidei edificationem exhibeantur, & administratam. Qua in re Ecclesias Christi sua est permittenda libertas, quod ona cuncta cum præ-sentiat modum & rationem sacrificiis lectionum, interpretationum Scripturarum, Catechismi, administrationis Sacramentorum, Precums & Psalmorum: Item publica peccantium reprehensionis, ad agendam poenitentiam ligations, atque eorum qui agendo poenitentiam Ecclesias satisfecerunt, reconciliationis, quam possit quaelibet Ecclesia confidere suis populis maxime ed conducturum, ut ex his actionibus ad veram veram; poenitentiam commoveantur, & in fide Christi conferentur, atque provehantur. Qua tamen in eadem gente vel regno Ecclesiae sunt, cum ibi hominum ingenia non tantopere variet, non pulcrum modo, verum ad angendam sacrificium Christi exsationem, pleurisque, admodum comodum 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 Ceremonies 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 performing of holy Duties; and a certain set way of administering 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. — Another Ceremony common to all Christians, is the Consecration 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 because that duty of ours ought to be performed in the Congregation of the faithful, and sometimes with greater solemnity, 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 purpose. — And would to God that the people could but be brought to the true hallowing to Christ our Lord, and to the
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the furthering, not destroying of their own salvation, of the much as those holy days, besides the Lords day, in which the Incarnation of our Lord, his Nativity, Circumcision, Epiphany, Passion, Resurrection, and Ascension into Heaven, and the sending of the Holy Ghost, are celebrated: And those likewise in which the Annunciation 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 PROSCRIBE the manner and way of holy Lessons, expounding of Scriptures, Catechism, 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 doing 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 confirm and advance them in the Faith of Christ. In the mean while those Churches that are of the same Nation or Kingdom, since there is not such diversity of inclinations amongst 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 Worshipp of Christians, to have as much Conformity as possible in those things.

57. Now to other particulars he goeth on thus, and first of the Book of Common Prayer in general. Equidem cum primis in hoc Regnum (Angliae) venissim, quae publicè dogmata quique Ritus in Ecclesia essent recepti: videre quam co, nun meum possem Ministerium his solido consensus adjungere, librum istum Sacrorum per interpretationem, quantum potui, cognovi diligentius. Quo facto ego gratias...
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nias Deo: quod dixeret vos has ceremonias eo paritatis reformare. Nec enim quaeque in illis deprehendi, quod non sit ex verbo Dei desumpsum, aut saltem ex non adduceretur, commodè acceptum. — In Descriptione Communionis & quaedam varias precum nihil ibid. cap. 1. video in libro esse descriptum quod non sit ex Dei literis desumptum, si non adduceret ut Psalmi & Lectiones, tamen sensu ut sunt Collectae. Modus quoque harum lectionum ac precum, & temporae sunt admodum congruenter & cum verbo Dei, & observatione priscarum Ecclesiaram consuita. Religione ignor summa retinenda est & undicauda hic Ceremonia. — Signum hoc (crucis) (non, ibid. cap. 12. tam quod est usus in Ecclesias antiquissimis, quam quod est admodum de signo crucis. simplex & praenun admonitionis crucis Christi) adhiberi nec inde- cens nec mause existimo, si adhibeatur, modo purè intellectum, & religiosè expiatur, nullanec superstitione adjungata, nec elementi servutete, aut vulgare confutatur. — In constitutione de Baptismo aegris infantibus privatum conferendo, sunt omnia sanctè pro- professa, utnam ita serventur; & maxime illud, ne baptismum infantium differatur. Nam eò paterit Diabolo olim introducti contemplationem Ecclesie, ac ita totius redemptionis & communionis Christi; quod per Setiam Anabaptistarum nimis optatè obtinuit opinionem apud quamplurimos. — Ritus, ut Annulium, & si quod aliquid signum desponsationis sponsus velit dare sponsa, sive argentum: sive sponsus prius ponat in librum sacrorum, & inde Minister sponso illa reddat, quo ipse ea sponsa tradat, praescriptus in libro verbis; Et hoc (inquam) admodum commodus ritus esse videtur, si modo quid sita omnia significent, populo subinde explicetur. Ut, quod simili & cetera dixit, quibus sponsus sponsam ornare velit prius in librum sacrorum deponeatur, & à Minis- stro sponso versus tradatur tribuenda sponsa, significare; oportere nos nostra omnia, prinsquam illis utamur, offerre Deo, cujus sunt, & consercere, & illa tarnquam ex ipsius manu accipere ad illius gloriam usurpanda. Ita annulus insertionem in proximum minimo digi- tum manus finstra; in quod digito auunt nervum quemdam protrunc- tem de corde siniri: et si quisque nervis ejus digitii implicar, significare, cor sponsa debere semper sponso esse devinétum vinculo amoris perpetuo, ut annulus nullus finis est. Ac his omnibus ideò illa verba adjungē; In nomine Patris, & Fili, & Spiritus Sancti, ut cogitent, nihil inter ipsos vel raum fore, vel revera bonum & salutare, nisi
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Nec quod Aboronica sint nobis revocanda. Sed præfare tantum co	obedientiam Regie Majeflati & irs penes quis Dominus vult esse de externis Eccleſiarum virtibus (conſentirenter ſamen verbo Dei) statuerem, ac defugere offenſiculum turbati ordinis, conſensusque publici: tum ſeſtari pius hominiibus omnem Dei creaturam bonam esse, etiam Significando: poſſeque proinde omnes Chrifi ver æ credentes, piis rebus uti, quibus quantumvis absi aliis ſint impie. Sed nec Regiam Majeflatem nec Magnum Regni concilium, quod quisque Superſitionis harum uſu ſeſtium velle retinere, aut ſovere: sedcum ejusmodi ſeſtium uſus ante Papam Romanum Antichriftum, fuere piæ & ſanctissimis patribus uſurpatus, poſſitque hodie ad aliquam sacri Ministerii, totiusque Christianismi, erga juniorum ac rudiores homines deservire commendationem, si earum significatio pia instituat, atque probè etiam doceatur, notuliffe re-moctione harum ſeſtium dare occasionem infirmioribus ſide homini-

bus, verum Chrifi Ministerium fæciliendi, aut contemnendi: vel etiam ſuspicionem illis ingerere de ſe, quas irreligiosae quadam levi-
tate gaudentem cum ſeſtus uſurpata ante in religionibus, etiam quorum poſſit bonus uſus esse, invertere, & abolere. Populumigitur debere ex harum ſeſtium confpeʃtus de nulla alia re cogitare, quam de ce-lestri puritate atque candore, omniumque virtutum ornatn, qui per Sacram Eccleſiae Ministerium credentium omnibus commendatur, atque etiam exhibetur: ut eum candorem & ornatum orient, cum fibi ipſis ſum Miniftris ipſorum, & ad comparandum eum, omni ſtudio eniantur: quo omnes enieant tandem ſeſtibus juſtitiae & sal-
litis. Oportere Miniftris tamen alaquibus ſeſtibus uti, & que non ſanctum corum tegant atque ſoveant corpora, fed etiam aliqúid Si-nificant, & aliqúis admoenat. Cum itaque uſum nunc fit Regie Majeflati, atque primo Regni concilio, ut harum ad uſus ſeſtium habiten ſeſtium retinatur, debere ipſos ad Gloriam Dei, & ho-
norem Regie Majeflatis, impiam Papiflarum abuſum, & in his bonos per ſe Dei creaturis, pien alia comuanare, atque reipſa decla-
rare, sanctis & puris hominiibus omnin sancta esse & pura vere-
que sanctificari per verbum & orationem: nec uſlos vel demones, vel homines, poſſe ullam Dei creaturam sic contaminare, ut eam piu homines non valeant piæ & ad gloriam Dei uſurpare, etiam uſu

Significationis, non tantum frutione effeſtium naturalium. Debet enim omnes creature, prater exhibitionem divinae benigntatis.
per effecta naturalia, nos etiam ipsius creatoris sui & nostri nostraeque in eum gratitudinis multis modis admonere. Ad quas etiam admonitiones possit ac debent publicè adhiberi. Scripturae, ex quibus me credo hanc sententiam didiciisse, sunt ferè iam indicata, haec quae docent omnem Dei creaturam bonis bonam esse, etiam significatione & admonendo: nec posse in ulla Dei creatura ullum hereris piis hominibus absum impiorum: Christi Dominum sui liberum harum rerum reliquiae usum: quos assumpti Dominus, eos suscipiendo esse, & non ad dij adjudicacionem cognitionem: in tamen nos usum semper ejusmodi rerum debere temperare, ut ad decorum aliqÜem, ordinem & fidei adiunctionem faciant, Rom. 14. 1 Cor. 8. 9, 10. 1 Tim. 4. Item quern describunt exempla Apostolorum, qui tam diu Ceremoniis Mosaicis, nec impii usi sunt. De altera Quæstione, mea est sententia hæc: ut credo ex Divinis litteris, Eos qui dicunt, vestibus de quibus agitur quovis modo uti, etiam eo, quem descripti, nefas esse, ad minimum errare; & hoc eo, quod negant lanæticatis esse sancta omnia. Idem affirmo de ipsis, quæ eadem causa vestibus illis nolunt uti; cum publico Regni Decreto, & Ecclesiarum consensu, usus eorundem, & non superstitionis usus levis, sit prescriptus. Possit enim usus harum vestitum ex superstitione, aut in graiam Romanorum, aut alicuius alterius Antichristi, sicut nunc in Germania fit, obtredi, ut pius Christi Ministris admittit ille piè nequeat. Eateor etiam, eos Magistratibus piis suum hosorem immuniæ, qui eorum negant in his rebus judicio esse referendum. — Porro dicere, has vestes, per Antichristi absum sic esse contaminatas, ut nulli Ecclesiæ quorumvis aliquæ Christi sunt, & rerum omnium libertatem nosset & colorum, sit permittendo, religio sanè mihi est, nec ulla video scripturam, qua possim istam bona Dei creaturam condemnationem tueri. — Rursum aliquem Aaronicum esse, vel Antichristianum, in nullis heret Dei creaturis, in nulla vestes, in nulla figura, in nullo colore, aut nullo Dei operœ: sed in animo & professione bonis Dei creaturis, ad impias significationes abutenti num. Quæ Scriptura docet, diabolo, vel multis hominibus eam esse factam potestatem, ut absum suo ulla queant Dei creaturam & bonam etiam significando & admonendo per se malam facere & impiam? Quo-circa nihil potest vere dici, esse feceratii Aaronici, quatenus abolitis illud est (nec enim sanctum Ecclesiæ Ministerium quod
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quod et preceptis de sacerdotio Aaronico docteur abolitur, abhinc illud est nisi quod ex superstitione usurpatur, tamquam sit etiam ve-
velato Christo ad salutem necessarium, aut per se utile, aut quo oc-
casio detur aliqua sibi hanc superstitionem sumendi, vel retinendi,
vell concordiam fratum turbandi. Ita nec Antichristianus vitus
dici potest, nisi quo aliqua Antichristi exhibeatur professio, & com-
municatio, vel tali professioni, & communicationi deserviatur.
Jam autem quis neget Dominum multis electorum suorum, ut cum-
etis ex rebus significationes & admonitiones prater usus naturales,
sibi tantum sumant, & Dei beneficiorum, & suorum officiorum,
nec ullius rei male; sicque detestentur ex animo, omnia que à Chri-
sfo sunt aliena, ut nulla omnino eis daret occasio uta ex re, in
quantocunque absumilla fuerit aliis, ullius superstitionis, aut cum
tenebris communications, aut perturbationis fraternel benevolentia?
Si jam tales veri Christiani, quorum facile multi passim extarent,
si cum pura Christi Doctrina, vigeret etiam tota ejus communio &
disciplina, in suis Ecclesiis judicaret facturum aliquid ad sancti
Ministerii commendationem apud simplices homines & pueros, Mi-
nistros singulares aliqua veste ut in ministrando, & ea etiam, qua
Papiste sunt abusi, cur non deberem hujusmodi Christianos suo re-
linquere judicio? Equidem nullam video Scripturam docere. Cur de-
berem autem, non dubito clarè doceri, Rom. 14. 1 Cor. 8. & 9.
tum multis aliis in locis, quibuscumque, sc. de libertate, & bono usu
creaturarum, non ciborum tantum verum omnium rerum docemur.
Constat etiam Dominum nostrum Jesum Christum substantiam tan-
tum Ministerii, cum verbi, tum Sacramentorum, suis verbis nobis
prescriptisse, & catena omnia qua ad decentem & utilem admini-
strationem mysteriorum ejus pertinent, ordinanda permisisse Eccle-
sia. Unde Sacram oenam nos non vesperti, nec in domo privata, nec
discumbendo, nec cum viris tantum celebramus. Quid jam impie-
tatis damnaret Ecclesiam, siquò purò & sanctò suorum consensu,
cum morem haberet, ut singuli etiam ad oenam Sacram, sicut olim
recens baptizati faciebant, veste alba uterentur? Non-nulì adme-
merant his rebus, libere ordinationi Ecclesiarii religii, etiam co-
nam Domini, in anno semel tantum ter aut quater, vel pluries cele-
brare, & oenam adfari, nec Sacramenta participare. Sed constat
verò Papisticum esse utrumque. Apostolos enim, & Apostolicas
Ecclesias constat ex Domini insituto, singulis diebus dominicis, &

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quoties frequentiores fratrum coetus habuerunt, & sacram coenam celebrasse, & praesentes omnes ea participasse, & c. Ista itaque auo, Domini coenam tamvarò celebrare, & ea tam panos communicae re, per se Papistica judico: pugnant enim cum verbo Dei. Illa autem de loco, de tempore, de habitu corporis, ad sacram co- nam vel celebrandam vel sumendam, de admitterendis & mulier- culis ad sacra coenae communionem, de modo precum atque hymno- rum ad Deum, ita etiam de vestitu, & alius rebus, ad externum de- corum pertinentibus, non dubito Dominum Ecclesie sue liberam fe- cisse potestatem, statuendi de his rebus, & ordinandi, que judicave- rit qualibet Ecclesia apud suum populum maxime collaturn ad susti- nendum, & angendum reverentiam erga omnia Domini sacra. Si itaque aliqua Ecclesia ex hac libertate Christi, & ad hunc finem adsciscanda plebis Christi, Ministros suos vellent in sacris Ministe- riis aliquibus singularibus vestibus uti, remota omni superstitione, omni levitate, omnis etiam inter fratres dissentione, id est, abusu. Tales certè Ecclesias non video quis possit jure ob hanc rem condemn- nare ullius peccati, nemum communiones cum Antichristo. Eam enim libertatem, si quis contendat nulli Ecclesia Christi esse permis- sentendam, oportebit sancè fateri, unum ex bis, aut nihil omnino circa coenam Domini ordinandum Ecclesias esse concessum, de quo non habeant expressum Christi mandatum: quo paæo condemna- buntur sancta Ecclesia impia audaciae. Nam omnes & tempus, & locum, & habitum corporum, in sacra coenae celebratione observ- vant, admittantque ad sacra coenae communionem mulieres: de qui- bus omnibus rebus, non solum nullum habent Domini mandatum, sed etiam contrario exemplo: Dominus enim suam coenam cele- bravit vestieri, non mane; in domo privata, non publica; dis- cumbens cum suis, & sumpta coenae Paschali, non sanc; & hanc solam suæ communionem exhibens: Denique exclusis mulieribus, quas habuit tamen inter Discipulas suas sanctissimas. Aut fieri non posse, ut sine Ecclesia, quas Dominus eosque omni libertatem superstitione, & abusu bonarum creaturarum suarum, ut puris per veram fidem in nomen ejus, sint omnes Dei bona creaturas, & usus significationis pure; quod qui dicat, is certè negabit eo ipsò Chri- stum Dominum esse omnibus hominibus eam, quem se promisit fu- turum omnibus liberatorem ab omni immundita. Aut posse im- pios abusu suo bonas Dei creaturas per se ita vitiare, ut nemini

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pio ad pium usum queant deservire, quod apertè adversatur testimonio Spiritus Sancti, Rom. 14. 1 Cor. 8. & 9. 1 Tim. 4. Ant 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 doceat, de agnosendo & colendo Deo, in omnibus operibus suis, & faciendo omnia in nomine Domini nostri Jesu Christi, ad gloriam Patris. Hæc omnia absurda piis animis desugienda sunt, nec mali illud metendum 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 quaecumque vel rituum, vel vestium in usum suam desumant, temperabant, ut serviant Evangelio Domini nostri Jesu Christi illustrando, non obscurando, ut apud verè Christianos omnium externorum rituum à Domino non præceptorum expressis mandatis. Proximus finis (rituum) est, commendatio, & exornatio ministerii Evangelici, per quod cuncta profligatur superstitionis, omnesque rerum quarumlibet abusus. Velimus, nolimus, facerem nos oportet, discriminæ cultuum in gerentibus munera civilia, apud homines reélè institutos, causam dare singularis erga Magistratus reverentia? Quid jam obfet, quo minus idem sit, in Ministerio Religionis? venit quidem a Spiritu Sancto necessario omnium pius animi motus, & verbo Dei sustentari eum necessè est; Attamen huic spiritui, & huic verbo Dei apudpios nihil creaturarum (adversatur) & eo minus si res publica instituto ad piem aliquam deputetur significationem, atq; admonitionem. Omnia namq; opera sua Deus bonis in bonis, & huic multiplicemus usum suis hominibus condidit, conservat, atq; si in ipso bis utuntur, exibet. Penitenter que de significatione multiebris veli, & detecto capite viri Spiritus Sanctus doceat? 1 Cor. 10. Cur enim de Angelorum lucidis vestibus meminerit nominatim? Nihil namq; facit semere, et cunctis rebus saluté fuorù que side constat Evangelii procurat. "I confess that when I came first into this Kingdom (of England) being desirous to know what were both the Dogmas and Rites and Ceremonies publicly received, that
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Ibid. cap. 7.

Ibid. cap. 12.

design crucis.

Ibid. cap. 15.

Ibid. cap. 20.

"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 Service 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 substance, as the Collects. The manner likewise and times of those Lessons and Prayers are agreeably constituted both to the word of God, and the practice of the ancient Church. This Ceremony therefore ought to be very religiously retained and vindicated. The use of the Sign of the Cross, I think neither indecent nor improfitable, not so much because it is of ancient use in the Church, as that it is very innocent, 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.

In the constitution concerning the administration of private Baptism to sick Infants, all things are devoutly proposed, I wish they may be so observed: and that especially, that the Baptism 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 Redemption and Communion of Christ; which too much according 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 signify be now and then explained to the people.
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...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 signify, 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 always 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 joined 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 Impostion 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 Queries proposed concern- "ing Vestments; according to my duty I answer. The "Queries are these, If the Ministers of the Church of England "without offending God may use those habits which they use at this 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 politic 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 initil and imprint it in their Souls. Thos 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 manifelt preaching of our Saviour Christ, and by the
discovery and deteftation of the whole Antichriift, 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 then 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 Commination, 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 whole 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-
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"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 itself 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 formerly 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 virtues, which by the sacred Ministry of the Church is commended, and likewise exhibited to all believers; that they should pray for that candor and ornament, both to themselves and their Ministers, and that they should most carefully endeavour to acquire it, whereby they may all at length shine with the Vestments of righteousness and salvation. That yet it behoveth Ministers to use some Habits, and such as may not only cover and cherish their Bodies, but likewise signify and admonish something. Since therefore it hath seemed good to the Kings Majesty and the Parliament, that the use of those Vestments be still retained, they ought for God's 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 contamiinate any Creature of God, that pious men may not use it piously and to God's 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 likewise many ways to admonish us of the Creator of them & us, and of
yet no ufeth that is of 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 without condemning their thoughts: Yet that we ought so to moderate the use of such like things, that they may conduce 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 without impiety. Concerning the other question, my opinion is drawn, as I believe, from sacred Scriptures, That those do at least erre, who say it is unlawful to 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 caufe 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 obstructed, 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 magistrates of Christ. I confess likewise that they lessen the magistrate's 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 God's works to make a Rite Jewish or Antichristian, but in the mind and profession of those who abuse...
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"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 Aaron's 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-
tian, 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 God's benefits and their own duty,
"and not of any evil thing; And so to detect with all their
"soule, 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-

glarity 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-

er things pertaining to external comliness, 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 

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"this liberty of Christ, and to this end of edifying Christ's "people, will have their Ministers use some particular Vest- "ments, all superstitition 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 Chur- "ches of any sin, much less of communion with Anti- "christ. 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 superstitition, 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 promis- "ed 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 themselvs, 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 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 shun’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 admoni- "tions: 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 Magistrats. "What should now let, but the same may be in the Mini-
"ftrie 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
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"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.

58. 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 Christ's Truth, together with many other godly Bishops of the Church of England, had a strange weakness 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 weakness, 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 ab anac \(\text{\textit{...}}\) 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 persuadum id haberem, numquam cum Ecclesiae bie in Anglia communicassem, in qua discrimen hujusmodi adhuc est conservatum. But his reasons by which he confutes Doctor Hooper's 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 Judaism or Popery. Si pergamus hic

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indifferentia quasi perniciosa & impia diffusae, permultas Ecclesias non ab Evangelio alienas damnamus, & innumeris qua antiquitatis vel landamissima celebrantur, nimirum acerbé taxamus. Non me latet Ecclesiarem authorityatem sive presentiam sive preteritorum non eo defere valere, ut illis Verbi Dei veritas prematur; nam ei & si fractus orbis illabatur, inconcussa & immota permanere debet. Sed propter a Inminimam esse contendo, vel ut dæanter, vel ut de illis minus bonis, loquamus. Et quia te animadverteri, haec nequaquam esse indifferentia, jam rationes quibus hoc tibi persuades forte utile fuerit expendere. Ideo eas ut compendio agam, quemadmodum tu facis, ad duo capita praecipui redigam.

Primum dicis Aaronis Sacerdoti non esse revocandum, ad quod ista discrimina vestium pertinere videntur. Nam cum habeamus Christum Sacerdotem, Ceremonia Aaronis abrogate sunt, neque salva pietate rursus accepti debent. Alterum fundamentum est tuarum rationum: Hac Antichristi esse inventa, cumque non tantum a Papa, sed ab omnibus ejus commentis nos alienos esse porteat, ejus etiam differentias & ornatus ministrorum abjiciendos. Cum bis sint duo tui præcipui arietes, primo loco de illis videbimus: Duntque quoque addendum erit siquid alud praeter haec memoria suggester pro tua opinione confirmanda, esse abs te allata. In lege fen Aaronico Sacerdotio, fuerunt Sacramenta quibus Deus placuit obligare promissiones Christi venturi, que omnia novi fuissent abrogata, & Christum jam datum, non dandum credendum esse, cumque alia promissio divinarum occasias ab ipso Dominio Sub Evangelio tradita sint, panis inquam, vitam & aqua, nos antiquas notas minimè debemus repetere. Fuerunt nihilominus ibi aliqua actiones ita comparata, ut Sacramenta propriè dici non possint, faciebant enim ad decorum, ad ordinem & aliquam commodiam, quæ ut laminæ naturæ congrua & ad nostram aliquam militatem conducentia ego & revocari & retineri posse judico. Quis non videt Apostolos pro pace & convivium credentium facili mai sunt, mandasse gentibus, ut a sanguine & praefato absinere? Erant haec citra controversiam Aaronicam, si generaliter omnia que in lege fuerunt, complecti volueris. Decimas quoque bodie in infinitis locis institutas esse ad alendos Ministros Ecclesiæ, nemo nostrum ignorat. Psalmos & Hymnos can apue sacris coetibus non facile monstrabis ex literis novi Testamenti, quod in vetera fuisses factum manifestissime constat. Mitto quod
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quod Ambrosius dum interpretatur Epistolam ad Corinthios pri-
orem capite decimo quarto, apertissime dictum a Paulo ibi tra-
dium prophetandis a Synagogis desumptum, in nostras Ecclesias,
suisse transfusum. Ad haec diligentius inpicerem atque consider-
arem, quod tempus minime pastur, non paucar possent invenire,
quia nostra Ecclesia ex Mosaicis decretis mutuata sit, idque jam
inde a primis usque temporibus. Utque hoc non omissum, dies ha-
bemus festos in memoriam Dominica Resurrectionis, Nativitatis,
Pentecostes & Mortis Christi; num omnia ista erant abolenda, quia
sunt vestigia legis antiquae? Ex his omnibus jam arbitror te vide-
ere non ita omnia Sacerdotii Aaronici sic esse abditam, ut nihil eorum vel
reputeri vel usurpari possit. Neque mihi statim dixeris, aperiatur
jam fenestra omnibus abutibus, aque lustrati, suffitius, atque alius
infinitis id genus, quia respondebant adversarii, modum in his quae
revocant & reiinent, esse constitutum, ut non oneretur coeptus fi-
delium hoc verum genere, neque ibi cultus aut vis religionis colloc-
tur, ut in aqua lustrali & sufficient factum vidimus. Denique Chri-
siana libertas cavendum ne periclitetur, ut & sita resituta sue-
rint, non ita reponantur, quia necessaria fuit ad salutem consequen-
dam. Sed ita oportet que sint hujusmodi tolerare, ut quando visu
fuerint, minus utilia seponantur, ut jam sum tesiatus mihi videri de
hoc vestium discrimine hodie agendum. Illud enim re vera seposita
voluistem, verum quando non successit, quod meliora dentur,
ferre statum. Unnam Ecclesiam que sunt in Germania, hoc uno dispen-
dio suam pristinam libertatem redimere possent, licet omnibus modie
optem ut nihil superfluum illis obstruatur. Sed jam alud argu-
mentum expendamus, quod videbatis non licere harum vestium ipsum,
quod à Papa tyrannide fuerint invenita. Hic ego non video quomo-
domini firmiter statuatur, nihil nos usurpare posse quod in Papate se
consecutum fieri. Cavendum profecto est, ne Christi Ecclesiam ni-
mia servitute premamur, ut nihil usurpare valeat, quod Papa
fuerit. Certe maiores nostrri recepterunt Idolorum Templam, & con-
verterant in sacras domos, in quibus Christus coleretur, atque re-
dus consecratos Diis gentium, ludis theatris, & virginibus ve-
sa-libus, interrum ad alendos Miniftros Ecclesie, cum haec primum non
modo Antichristo, sed Diabolo inserrerint. Quin & carmina
Poétarum quae dicata fuerant Musis atque diversis Diis, vel fa-
balis agendis, in Theatro ad Deos placandos, quando commoda &

I i pulcras
pulcra veraque fuerint, Ecclesiasticis Scriptores usurpant, atque exempli id Apostolos qui Menadrum, Arasium, Epimenidem, citare non est deignatus. Atque id in ipsa divina Scriptura, quam tradebat, & ea verba, quae alioquin prophana erant, divino cultui adaptavit. Nisi foris esse dicere velis minus ad cultum Dei facere verba illius descripta in sacris lucetis, quam verba visibili que in sacramentis versatur. Quis praterea non intelligit, vinum consecratum suisse Baccho, panem Cereri, aquam Neptuno, oleam Minerva, literas Mercurio, canum Musis & Apollo, & 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 vereamus, tam in sacris quam in prophana usu, tametsi vel demonibus vel idolis dedicata fuerint? Neque situm concedo habemus orum habuisse, quandoquidem legimus in historia Ecclesiasticum Johanno Apostolum Ephesiam esse Petalem seu laminam Pontificalem. Et de Cypriano Martyre testatur Pontius Diaconus, quod cum esset max caput plethendas, Bivrum dederit carnisicibus, Dalmaticam vestem Diaconis, & sitet in lineis: Praterea vestis candida Ministrorum Ecclesiae Chrysostomus facit mentionem. Atque Christianos cum ad Christum accessissent, veteres testantur mutasse vestem & pro toga induisse pallium. De quo cum irriterentur ab Etnocis Tertullianus libellum eruditissimum scriptit De Pallio. Neque te latere puto illis qui baptismo iniabatur tradatur albam vestem. Apparet itaque prinsquam esset Papa Tyrannis discrimina nonulla vestum suisse in Ecclesia. Verum ego, facienda esse a Papa inventa, non mihi persuasdeo Papatus impietatem esse tantam, ut quicquid attingis omnino reddat contaminatum & polluu- tum, quo bonis & piis usu sancto non posse concedi. Jam exstitnre se intelligere quid ego vel de Mosiacis ritibus vel de Papisticis se simiam, aut recovarens ad reinundis. Quare in ita breuiter annota- tes de duobus principis capitibus: traurum rationum, munc ad id venio, quod ipse quoque fateris, omnibus humana inventa non illico damanda esse, alioquin humanum invocum est, ut manè potius quam ad prando communicentem, Etrumumque inventum frui, ut pretia rerum divinditarum in primis Ecclesiae ponentur. ad pedes Apostolorum. Fatober una secum vestes illas humanam inventum esse, & per se non adscire, sed a nonnullis putatibus condu-
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cere ut ad tempus ferantur. Nam id fortassis efficet ut coacturus
istea contentiones quibus maiores fructus ac ubiiores commoditates
periculum est ne impediantur, ac ne ut fieri videmus statim ab E-
vangelio animi hominum avertantur. Mutuo quod illi qui haec de-
sendant, pretextere poterunt aliquam honestam justamque significatione
Scripturis non alienam. Ministri Ecclesiae sunt Angeli &
nuum Dei ut Malachias testatur : Et Angeli semper ferè albis
apparuerunt vestibus indui. Quomodo probabimus Ecclesiam haec
libertatem ut non possit suis actionibus & ritibus aliquid significare,
modo id siu bi non statuendo cultum Dei modeste atque paciis, ut
populos Christi Ceremonii non oneretur & ne meliora impediantur?
Discas, praestent fe Angelos, non id significent. Audio. At idem
potuisse Paulo respondere, quando statuebat ad Corinthios ut mulier
effet opertu capite, & vir aperto, rationem quippe significationis tan-
tummodo urget, nam quispiam illi ex Ecclesia Corinthia respondere
potuisse, praestet se vir caput mulieris & mulier subjectam viro
se factis & vita demonstrat, non id signis delavare contendant. At
vidit Apostolus & hoc usitare fieri, ut non tantum rellè vivamus,
sed etiam verbis & signis de officio admoneamur. Quod si data
hinc informis occasio erraudi, noneantur ut haec indifferentia credant,
concionibus doceantur ut cultum Dei in hoc situm non judicent. An
animumsanitatis propter vestium discrimen avertantur à rebus
seriis cogitandis, non ab omnibus forè judicabitu verum. Primum
enim respondere poterunt adversarii id non eventurum si absque iuxta
& admodum simplices, atque in sacris hactenus usitate, fuerint
illa vestes, quas adhibebunt. Nam usus & militias admirationem
auterum. Quia & fortasse respondebunt verissimile esse, ut illa per-
moti admiratione que seria sunt, magis attenti cogitent, ad quem
sinem sacramentorum symbola videntur esse reperta, ut vel ex ipso
asprea ac sensu ad cogitationem de divinis rapiantur. Neeque illi o
tyrannideo induci arbitror, si quid in Ecclesia indifferens suscipiatur
agendum, & a multis constantem servetur. Hodie sit administratio-
mus Eucharistiam tempore matutino, ut à prandio nolimus in sacro
cum synaxim habere, at quis dicet hoc esse tyrannicum, quod vo-
luntate atque consensus part omnem facimus? Mihi sanè, ut
falias jam commemoravi, magis placet, ut solum que Christi-
sum gestit & Apostolis tradidit, ageremus. Verum si aliqua in-
differencia sunt adjecta, non haec de causa, nunc velim acrius con-
sendere.
If we go on to disapprove 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 sharply an infinite number of those which anciently were reckoned 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 God's word; For that truth is to remain stable and unmovéd if the world itself should be overthrown. But I earnestly affirm that we must not condemn the Church, or speak of her unseemingly meerly for indifferent things. And because I see you think that these things are in no wise indifferent, it may be useful to weigh now the Reasons by which you are so persuaded. 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 abrogated, neithet can they with good Conscience be recalled 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 differences and ornaments of his Ministers. Since these be your two chiefest Batteries, let us first take them into consideration: then will I add the other things if my memorie can suggest me any, that have been said by you for the confirmation.
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"mation of your opinion, There were in the Law or Aaron's
"Priesthood, Sacraments, by which God was pleased to
"confirm the promises of Christ's 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 God's 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
"convenience, 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-fake, 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 innumer-
"able 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-
"phecying, 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 Christ's
"Resurrection, Nativity, Pentecost, and Christ's 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 Aaron's Priesthood are not so abo-
"lished, 
"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 left 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 obtruded upon them. But let us now weigh the other Argument, by which the use of these Vesture 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 among the Papists. Truly we must take heed left 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 Revenue consecrated to the Gods of the Gentiles, Stage-plays, 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 Plays 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 example of the Apostle, who did not scorn to cite Menander, Aratus, and Epimenides. And that in holy Scripture it left, which he delivered, and hath fitted those words, which other ways were prophane, to the worship of God. Except, 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 Sacraments. Moreover, who knows not that Wine was consecrated to Bacchus, Bread to Ceres, Water to Neptune, the Olive-tree to Minerva, Learning to Mercury, Singing to the Muses and Apollo, and many other of the same kind? 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 prophane uses, though they have been dedicated either to Devils or Idols? Neither do I so easily grant that this diversity 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 being to be put to death, he gave his upper thick coat to the Executioner, his Priest's habit called Dalmatica, which was a kind of white garment, to the Deacons, and remained in his under-linen cloaths. Besides, Chrysostome makes mention 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 being 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 difference of Vestments in the Church before the Popes tyranny. But be it so, suppose them to have been invented by the Pope, I cannot persuade my self the impiety of Popercy to be such, as that it should defile and pollute every thing.
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 establisht or continued.
Wherefore having observed briefly in this manner what was
to be answerfed to the two chiefest heads of your Reasons,
I come now to that which your self confefs, that all hu-
mane inventions are not to be condemned; For, it is an
human 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 fold in the Primitive
Church, should be laid at the Apostles feet. I will ac-
knowledge with you those Veflments 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 caufe 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 Gofpel 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
Minifters of the Church are Gods Angels and Messengers,
witnes Malachi; and Angels have almost always ap-
ppeared 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 he does not make the Worship of God to confift in
such things that she uses moderation, and have but few; that
Christ's people be not burthened with Ceremonies, and bet-
ter things hindred? If you fay that Minifters should be
Angels, and not reprefent them: I hear it. But the fame
might have been anfwersed to Paul, when he prefcribed to
the Corinthians, that the Woman fhou'd be covered, and the
man uncovered, for he doth urge nothing besides the
signification. For, some of the Church of Corinth might
have anfwersed him, Let the Man behave himfelf as the
head of the Woman, and the Woman fhew her self subject
to man by their deeds and life, and let them not endeavour
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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 cautioned to believe these things indifferent, they must be taught in Sermons not to put God's 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 assistants may answer that it will not happen if the Vestments they use be without superfluity, and very plain, and such as hitherto have been used in the time of Divine Service: 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 devised, that by the very sight and feeling of them we might be led to the meditation of heavenly things. Neither do I think when any thing which of itself is indifferent, is taken in to be used in the Church, and is constantly observed by many, that by the same means a tyranny is brought into the Church. We now do administer the Lords Supper in the morning, that we would not have a Communion 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 hastily 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 opposites. 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 creature.
"Nature 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 disapproving 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 acknowledgeth the same thing. Ecclesiæm facultatem habere condendis leges non inficior, quando quidem sumus homines, & opus est ut in operibus etiam quæ ad cultum Dei pertinent, habeatur solum, propter quas alia decreta in Ecclesia statui posse concedimus. Sed conditiones quaedam omnia retinenda sunt, cum primis ut instituta ejusmodi, cum verbo Dei minimæ pugnet. Deinde providendum, ne cultus Dei, justificatio & remissio peccatorum in his collocetur. Adhoc non debent esse hac multa, ne premant & obscurant Ecclesiæ; neq iis sunt statuenda, quæ necessaria sunt, & mutari nullo modo possint, cum visum fuerit expedire salutis credentum. Neq, iis serenda sunt, ut sibi quisque faciat scandalum et contemptum non servaverit, lesbahiter peccet. "I do not deny, faith 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 observed; 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 remission of Sins be not made to consist in those things. Moreover, 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
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"be changed by any means, when it shall seem expedient to do for the salvation of Believers. Neither ought they to be enacted, as that those be accounted guilty of deadly 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 condemned or neglected without a grievous sin. His inquam conditionibus, leges ab Ecclesia constitutas, Christiani excipiant, ilis pareant & reverenter obsequantur. Leges haec ratione constituente, non sine gravii deliciis serni sunt contemni possunt. About the use of the Cross for meek signification, he hath this; Citra superstitionem Signum Crucis a principibus in coronis gestatur, quoniam eo signo tamummodo profersur ac testantur, se christianam religionem colere ac sueri. Porrò si licet, insignia propria familia gestare, licet etiam signo crucis, Christianam religionem profieri. "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 Baptism, after the manner it is used in the Church of England, every one may see. About the receiving of the Lords Supper kneeling, thus; Multi pie genualectant & adorant, illis verbis Evangelii auditis, & verbum caro factum est: nec sane ipsa verba dicenda sunt adorari, verum significata. Quod idem hic, (cum percipimus Eucharistiam) fieri quid prohibet, modo non adoremur symbola, sed quod per illa significatur? "Many there be who piously kneel and worship, when these words of the Gospel are heard, And the Word was made Flesh, and yet it must not be said that the words themselves are worshipped, 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 his
his judgement touching the lawfulness of Episcopacy, he hath manifested it many ways; First, by what I related herefo.re 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 while 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 only 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 practice of the Primitive Church, and proper for edification.

60. If Hieronymus 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 Deus esse ordinis, non confusionis: Et Ecclesiam servari ordine, perdi autem aeterna. Qua de causis multos etiam diversos non solum illum in Iraele, verum etiam post in Ecclesia, ex Judaeis & Gentibus celata, Ministrorum ordinum institut: & eandem etiam ob causam hicrum religios Ecclesiis, ut plures aderent vel non aderent, modo id ad edificationem fieret. — Fides autem mea, utitur cum prmiss & simplicier verbo Dei: Deinde non nihil etiam communem totius veteris Catholicae Ecclesiae consensus, si ille cum sacris litteris non paganet, credo enim que a plus Patribus, in nomine Domini congregatis, communem omnium consensus, citra ullam sacrarum literarum
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lucrarium contradictionem, definita & recepta fuerunt: ea etiam (quamquam baud ejusdem cum sacrīs literis authoritatis) à Spiritu Sancto esse. Hi nec fit ut quae sunt buei smodi; Ea ego improbare, nec velim, nec audeam bona conscientia. Quid autem certius ex Historiis, ex Concilis, & ex omnium Patrum Scriptis, quam illos Missiorum ordines, de quibus diximus, communis totius Reipublicæ Christianæ consensus, in Ecclesia constitutos receptosque suisse? Quid autem ego sem, qui quod tota Ecclesia approbat, improben?

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 only 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 Catholic 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 (especially 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
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Hujus rei confirmandae causa placuit hic inferere, quæ de iis rebus scripta reliquit, Martin. Bucer. p. m. vir, singulari & pieta & eruditione Clariss. in Ep. ad Epb. Item de Disciplina clericali. Zanch. in observ. in siam ipsius Confes. in cap. 25. ad Apob. 10. & 11.

Haœstenus Bucerus, non solum fideliter recitans, verum etiam laudans veteris Ecclesiae, in variis Ecclesiasticarum functionum ordinibus constituendis, de quibus nos supera diximus, consuetudinem. Zanch. ibid. p. 583.

* 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 Ecclesiae Evangelium amplectus, quo

suum & re & nomine Episcopos arque Archiepip.

copos retinuere. Atque in Ecclesiæ etiam (aliorum) Protestantiam non deesse reipka Episcopos & Archiepiscopos; quos mutatis bonus Gracis nominibus, in male 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 Superintendents-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 Dedication 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 & Presulem, Most Reverend Prelate; Saying, that he is most Illustrious by his Dignity in the Church of God, Dignitate in Ecclesie Dei illustriissimum; having the care and Government of many Churches committed to him; Cui Ecclesiarum multarum cura, ac gubernatio commissa est. And rendering 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 inatem rerè post Ecclesiæ in isto Regno reformationem, ut alias nunc eligantur Episcopi, sed ad canone Apostolico, prius examinantur, quis sit antistitem &c. manes venire quibus, profanis, &c. qui òxi, qui òxi, &c. & que apud Apostolum sequuntur. Oportunit ergo te etiam ante-
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quam ad Episcopale manus vocariris, ab his viribus, quas exigit Apostolus, haud prorsus fiuisse vacuum: multo vero ornatiorem te fiuisse necesset, quum ex Episcopo Archiepiscopus creatus es, & Anglice Primas. Nisi enim in priore illo officio te veri præstitisses Episcopum; quæ nec sit ad illum alterum, longe gravius & amplius te minime exequendum fiuisse? Et ut ergo totum illustri argumento omnibus esse debet: talem esse virum, cui consecrari non debæant de Religione libri, nisi qui Christo digni sint. Ita solum tuum nomen, non nisi magnam libris hisce meis conciliare authoritatem potest.

That is to lay, because that in the Kingdom of England since Reformation, Bishops are not chofen 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.
But let us hear Learned Zanchius in other things, and he will speak very pertinently to most of the questions proposed to the Council. *Numquam Ecclesia Dei in terris can¬
ruit ceremoniis, neque carere potest scum sine ceremoniis neg; fideles in unum convenire & coalescere possunt, neg; Deo publicè servire. Itaq; à condito Orbe, etiam ante Mosen, Ecclesia sua semper ha¬
buit sacramenta, sacrificia, publicos conventus, publicas Preces, cantus sacros, situt ex sacris literis conflat. — Et etiamnum habet & usq; ad finem mundi habitura est suas ceremoneias 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 join 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 the "hath still and shall have to the Worlds end her Ceremonies, "wherewher 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¬
siastical, 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 imperiti pleriq; dum humanis traditi¬
onibus, impiè ligari hominum conscientias & frustra Deum col¬
andium, eadem litera omnes leges Ecclesiasticas inducunt, quibus Ecclesse ord ordo constituitur, ideo illorum quoq; errori occurriendum. "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 necessariæ sint in Ecclesia Dei traditiones, prater legem Dei, tum propter D. corum, tum propter Ordinem in Ecclesia servanda. That
not condemned by any other Reformed Churches.

That Traditions besides the Law of God, are necessary in the Church of God, as well for Decency as for preservation of Order in the Church. For proof whereof he bringeth many reasons, Quia si in omnibus societate necessaria est aliqua Politia, quae ad alendam communem pacem & retinendum concordiam valeat: Et in omnibus rebus agendis aliquis ritus qui ad publicam pretendit honestatem, atque ad humanitatem ipsam necessarium est. Ergo in Ecclesia, que est Fidelium societas, & in quâ multis res aguntur, eequaliter Divinae & celestae, haec duo necessaria sunt, nempe politia & ritus propter concordiam & honestatem alendas & retinendas. Quia Ecclesie & sine concordia nullum praestitum: Et bene composita rerum omnium constitutione optimâ sustinentur. Concordia autem & honestas sine ordine in Ecclesie servari non potest, nec deceter omnium & secundum ordinem fieri possum, ut inbet Paulus, nisi addantur leges & traditiones sine observationes, quibus tamquam vinculis quisvisdam ordine ipse & decorum constitat. Quod ex eo patet, quod cum in hominum moribus tanta insit diversitas, tanta in animis varietas, tanta in judiciis ingenioseque pugna; neque politia nulla sita, firma est nisi certis legibus constituta, nec sine statu quodam forma servari ritus quispiam potest.

Because, saith he, that if in every society of men some Polity 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 itself, 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 preferred 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 itself 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 addes the Reasons why the ordering of such outward circumstances is left to the Rulers of the Church in every age and Nation, Quia in externa Disciplina & Ceremoniis Dominus non voluntis suis ante, quid sequi debamur; idq; quia si non pendere a temporum conditione prauideret, neque omnibus formam convenire; Quia idem nihil expressum tradidit Deus circa has traditiones, quot iam nec ad salvam necessarium habeat, & pro moribus unius genera gentis ac seculi vari et accommodari debent ad Ecclesiae etificationem quod Ecclesiae utilitas requiris. Ideo configurare hic opus est quod regulas quas dedit generales, ut ad eas egenatur quae, quonque ad ordinem & decorum inipsi Ecclesiae necessitas postulabit. Because, faith 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 diversely 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 Churches 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 enjoyned, be ordered agreeably to the same. Whence he concludes, Quod convenit tam usitatum manere traditiones & abrogare quam novas instituere, 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 Calvin (whom he follows here almost word for word in every thing) did give before, non semine, nec subinde, nec levibus de causis,
not condemned by any other Reformed Churches.

causis, ad novationem esse decurrentum; 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 vero Christiani populi officium est, que secundum hum canonem suerint instituta, libera quidem conscientia, nullaque superstitione; pia tamen & facili adsequendum propensione, servare, non contemptim habere, non supina negligentia praterire; tantum abest ut per fasium & contumeliam violare aperit debeat.

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 God's 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 Quaeres. 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 publicas causas preservem Ecclesiam statum nonint mutari: num Ministro deservenda est ista 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 politic account; must the Minister leave his place and trouble the Church by unseasonable clamouring, or make a dispute between the Magistrate and the Church? Nequaquam, by no means, faith he, and why? Quid ita? Quia hoc ad eversionem Ecclesiae spectat non ad edificationem: & pugnat cum ea charitate, quam debet Christo, & Ecclesia & ex qua concionari & fangui 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 Church,
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"Church, according to which charity he is to preach and "exercife his Ministry. The other Quære is this, Quid si & Pastores & Major pars Ecclesia velini tolì paleas, sed Magistra
"tus soli? "What if the Pastors and the major part of the "Church would have the chaff laid aside? Nequò hic faciendo, "est fchifma: sed post debatas admonitiones, & fusas ad Deum pre-
ces, aquo animo ferenda est Magistratus vel igno-rationia vel per-tinacia, & rogandus est pro eo Dominus. "Neither must you "make a Schifme in this case; but after due admonitions "to the Magiftrate, and your Prayers to God, you must "bear with the Magiftrates ignorance or obstinacy, and "pray for him.

62. But let us hear him about particulars. Of Holy dayes thus, Quamquam Ecclesia Christi liberum est, quos velit, pra-
ter Dominicum, dies sibi sanctificandas deligere: boneßius tamen est, laudabilius aique milius, eos sanctificare, quos etiam venus atque Apostolica proriq; Ecclesia sanctificare solita fuit. "Al-
though it be free for the Church of Christ, to chufe fuch "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 thofe "as Holy dayes, which the Apostolick and purer Church "did use to keep as fuch. And after he hath reckoned all thofe Holy dayes which relate to the chiefest mysteries of our Redemption through Christ, viz. the Nativity, Passion, Re-
surreftion, &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. Thofe 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 a
erent: Et in testimonium animi grati, largiora etiam dona af-
ferrent in usum Sacerdotum & pauperum. That they might re-
cember the benefits which they received at fuch times, "and give God thanks for the fame; giving more largely "towards the maintenance of the Priests and Poor, in token "of their thankful mind. For, faith he, Si igitur propter com-
memorationem istorum beneficiorum faciendum, instincta erant fefer-
not condemned by any other Reformed Churches.
apud Judæos: cur non etiam rectè Ecclesia Christi festa, qua com-
memoravimus, instituit? ut illis diebus solennis celebraretur memo-
ria beneficiorum, que à Christo acceperimus, operumque illustrium,
que pro nobis praebuit, & de quibus certas habemus in Evangelifo-
rum libros historias? Proinde in hujuscemodi etiam festis diebus, cum
institutis sint, ut commemoratio fiat beneficiorum Christi, atque eorum
que gestit vel passus nobis: debeat historia harum rerum recitari
et explicari populo: Id quod semper solita fuit vetus Ecclesia facere.
Quare non possam eos probare Ministros, qui ita mordicibus suas or-
dinarios textus perseverant, ut si in die Paschatis occurrat locus de
Passione, illæ explicent, & qui sunt de Resurrectione neglignent omnes.
"If Festivals were instituted among the Jews for the com-
memoration of those benefits they had received: why hath
not the Christian Church likewise rightly instituted the
Holy days by us mentioned? to the intent that upon those
days there might be a solemn celebration of the benefits
we have received of Christ; and of those illustrious at-
chievements which he hath performed for us; of which we
have the true and certain Histories in the Evangelists?
"Wherefore upon these Holy days also, since they are in-
ituated for commemoration of Christ's benefits, and of such
things as he hath done or suffered in our behalf; the Hi-
story of those things should be read and expounded to the
people, which thing the ancient Church was always wont
to do: wherefore I cannot approve of those Ministers, who
go on so stifly 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 perverse malis; sed adiaphoris: an-
tiquitas enim non fine causa ea esse judicanda est, que eum, prefer-
tim in diebus festis constitui desiderii. "Because it is praise-worthy
: to follow Antiquity in things that are not evil of them-
selves, but indifferent; because Antiquity must not be
thought to have done without good reason what it hath
done, specially in ordaining Holy days. The third Rea-
son is grounded upon the usefulnels of Festivals, Diei non
pasti, quam usile sit plebi, tales celebrare dies festos, in quibus
historiae
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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 expounded. For, how many are there, who never read themselves, 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 contemn such Holy days, 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; hac Martyrum festa improbari possint: neq; enim sanctificabantur sanctis ipsis illis dies, sed Deo, quamquam in memoriam Martyrum. “That neither can these Holy days 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 institution, and the manner of the keeping of it, he writes thus, Quadragesima est tempus quadraginta dieorum, usque ad sanctum Pascha, ex pia veteris Ecclesiae ordinatione continuata in quo fideles diligentius quam alio loco tempore, tum jejunis, tum precibus, tum auditione verbis, tum aliis prae exercitii ad peenitentiam excitandis, edq; ad Cenam Domini in Paschate dignius sumenda preparatur. “Lent is the space of forty days, continued according to the pious custom of the ancient Church till the holy Feast of Easter, in which the Faithful by fasting, prayers, hearing of
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"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 de-
nias quis eamque 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, debat ne mi-
ninger, cum ad Sacramentorum administrationem accedit, uti solius
suis Vestimentis, an vero peculiaribus, puta linea vestem, quam
vocant superpellicieam vestem? Certe neque Christum, neque
Apostolos legitimus quippiam hac de re statisse: imo neque
vestem ipsos mutasse, cum vel baptizabant vel coenam admi-
nistrabant: sed neque vesterrum, ne quipiam alia sumat: li-
berum ignar est per se uti vel non uti alius vestibus. Certe
vestida fuit consuetudo in Ecclesia, ut Sacramenta administraturi
veste linea indumentum. Unde Hieronym. contra Pelag. Lib. x.
ita scribit: Quæ sunt, rogo, inimicitiae contra Deum, si E-
piscopus, Presbyter, Diaconus, & reliquis ordo Ecclesiasticus
in administratione sacrificiorum, candida vestes proceflerint.

—Et si vero res libera est, & inter adiaphora connumeratur: tamen
proper significationem magis decreet vestis linea quam lanae ministri
in Sacramentorum administratione: quod ea sint symboia.innocentiae
& sanctitatis. Unde & in Apocalyp. sanctis dantur ftoles albae.

About the business of Vestments likewise there hath been
at this time a great controversy, to know whether the Mi-
ninger 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 Pelagins, Lib. 1. I beseech you what
cumity
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, quæm 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 essentiel 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 enjoyned 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, cœnæ administraturi aliam induerint vestem; ad mutatio-nem cœna nihil pertinent; non enim Christianus juris, ut communibus vestibus induit cœnæ administraremus, sius & ipse induit erat, sed tamum ut faceremus quod & ipse fecit. Idem multis aliis de rebus dici poteft 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 Baptism 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 Minister's
Ministers to wear when they officiate, because of its significance. 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 applied 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 persuaded 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 behalf: 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 persuade them who scruple to conform, by any means not to leave their places, rather then obey the Queens Royal Edict. For which he gives his Reasons; Non enim videri, cur licet Pastoribus suum deferere græci Episcopi non linte mutare sententiam, periclitabitur Ecclesia. Idcirco judicetur Fratres scribendum quoque esse ad aliquot præcipuos & prudentiores Episcopos, & regandos ut reliquis sint authores, ne, si Regina amovet nullo modo posset à sententia, ipsi propter ea suas deferere malint stationes, quam edicto Regio obtenreally, Zanch. Ibid.
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...quotes est licite libere docere, & Sacramenta ex verbo Dei administrare; tamet si aliquid agere cogatur, quod usquequaque non probetur, modo non sit ex tali rerum genere, quae per se & sua natura male sint. Si enim talia mandentur, dicendum est cum Apostolis, obedire oportet Deo magis quam hominibus: Et interim in sua pergenendum esse vocacione, sumque sibi curandum esse gregem. Si vero res sua natura adiaphora lege mandatoque Regio praecipiantur, quando alterumrum necessitatis sit, ut aut cedatur loco, aut tali mandato obtemperetur, obtemperandum potius esse, sed cum legitima protestatione, & docendum esse populum, cur & qua lege tali sit a se obtemperari mandato; quam expectandum dum Pastor exauenteretur, & gregem alteri cedere cogatur. Esse vero hanc sententiam ita certam, & perspicuam, tum in sacrarum literarum tum apud Patres, & in historiis Ecclesiasticis, ut supervacaneum omnino sit, ullam adferre probationem apud illos, qui vel medioriter in Scripturis sint exercitati. Numquam enim propter res sua natura adiaphorae, deferenda est vocatio legitima & necessaria.

That it appears not why it should be lawful for a Pastor to forfake 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 nature 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 people 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 Scripture, 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-
not condemned by any other Reformed Churches.

"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 Palaminate wherein he lived, as hath been observed before, Zanchius hath this, Hae est catastrophe hujus nominis Iesu, quod cum antea ab omnibus fere judaeis blasphemaretur, post mortem patrepatia ejus Deitate, ab omnibus adoratur: ita ut ad solam mentionem nominis Iesu omnes ei genua flectant. Atq; hinc non dubito, quin profecta sit illa antiquissima consuetudo in Ecclesiis, ut cum nominatur Iesus, omnes aperiant caput, in testimonium reverentiae & adorationis. "This is that change of this name Jesus, that whereas before it was blasphemed by almost all the Jews, after his death his Divinity being made manifest, he is adored of all men: so that even at the mentioning the name of Jesus 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 God's holy Commandments, he delivers his judgement thus, Interim non negamus, quin unitas in ipsis etiam Ceremoniis & ritibus cujusque Ecclesiae quoad ejus scrierum genera sunt, in quibus unitas Ecclesiae esse potest: qua in verbo Des trauta sunt. Et que verbo non sunt expressa, quales sunt externi virtus, & Ceremonie 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 tam auctuali subiecit Dei rebus ad adificationem Ecclesiae institutum est atque receptum, ibi unitatem quoque in hujusmodi ritibus, cuique retinendum esse & ordines Ecclesiasticos non esse turbandos, sentimus: juxta regulam Apostolorum, omnia in Ecclesiae ordine, decernet & ad adificationem scrii debere, 1 Cor. 14. quibus de rebus duos eiiam Augustini Epistolas ad Iannarium scriptas, vehe-
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 Ecclesi-
astical Ceremonies. We believe that in the first, it is ne-
cecessary 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 Apoffle, 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 Epiftles of
Augustine written to Januarius, viz. the 118. & 119. 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 Council 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 add-
ing 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, Reve-
rend 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 Archiepiscop-
al Dignity, subscribing himself thus at the end, Archiepisc-
copalis tue Dignitatis observantissimun, is enough for the same purpose. † Andreas Rivetus his glorying in the Bishops of the Church of England, when he fayes to Baily the Jesuite, that his Com-
rades 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 look-
ing upon them as the greatest honour and ornament of the Clergy in the Reformed Churches. We have seen Spanhe-
minus 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 de Moulin hath declared his mind sufficiently for the Church of England by his subscribing the 39. Articles, the Book of Common Prayer, &cc. 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 Ang-
liae post conversionem & ejuratum papismum, suisse sideles Dei servos, nec debuisse deserere munus, velitium 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 faith, That his heart did leap for joy when


Fridovicius
Spanhemius.

(a) Vide pag. 173.
(b) Vide pag. 66.

Dr. Peter de Moulin.

Pet. Molin. de Notis verae Es-
cles. part. 2. Edil. Gen.

Mons. de l'An-
gle the Father, Vide his Let-
ters, p. 143; be & 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 Schismatics that will not conform to the Church of England. And Monsieur Drelincourt, that as Germany, and Switzerland, have their Inspectors and Superintendents, and Danemark 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 those are in a dream and dote that have such an opinion. And as for our English Presbyterians, he finds them a strange Sett 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 Daille 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 Baptism, 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 says, Rebus ipsius 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
not condemned by any other Reformed Churches.

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 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 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.

Voluit sapientissimus indulgentissimusque Deus, quique 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 absolutè necessè est, ut habita ratione variarum circumstantiarum, temporis, locorum, imperiorum, in quorum similes Ecclesiam habitant, & aliarum istiusmodi rerum, omnia siant inter Christianos, ex Apostoli prescripto, decentia atque ordine. He is so far from condemning those among the Reformed who love to have their Churches decently adorned, that he esteems them *superstitionis who are against it; and excuses them whose Churches are naked, and altogether without Ornaments, alledging their poverty or want of liberty, by which they are forced to use such poor places as they can have, or are allowed to build for Gods Worship.

* Siqui fundo quos in eare superstitio alis qua, aut ni mia austeritas tenet, &c. ibid., p. 212.
Alii adhibebant impositionem manuum, &c. Signum Crucis in fronte & in pectore infantis baptizati designatum. Quae discrepantia ut spectantium oculos vehementer ferit, sic mentes imperatorum solet magnopere conturbare. At eorum quibus sensus animi paulo sunt exercitatores & mentes confirmationes cognitione veri, aliud debet esse judicium. Nemo in istiusmodi rebus considerari debet primum Ritus ipse; deinde Institutio; ac denique Doctrina quae ad Ritus pertinet. Et Ritus ipse quidem si per se spectetur, res est naturae sua indifferens, hoc est neque bona neque mala moraliter. Quidquid mali habet, illud omne situm est, in incommodatia aliqua, quam vel multitudo rerum, vel celebransdifficultas, vel sumptus aut aliquid istiusmodi parit. Institutio magnum habet in mentum. Nam si Deum autorem habet, necessitatem inject: Si pender ex confuetudine 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 judgment, he considers three things in them. 1. The Rite itself; 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 itself, neither good nor evil morally. If it hath any thing of evil, that comes either from the troublesomeness 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 inconvenience. Ob res indifferentes, quamvis
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quamvis nulla necessitate institutas, atque aede canum aliqua incommoditate conjunctas, turba in Ecclesiâ temere excitanda non sunt. " And as for the Doctrine, it is that, says he, which gives " the dye to the Rites. For if the Doctrine be wholesome, so " are likewise the Rites, or at least they are tolerable. Dogma " verdissim, ut uta dicam, qualitatis Ritus ipsos imbruit. Nam si bo- " num est, Ritus etiam vel bona sunt, vel saltem tolerabiles. All this " he says about the Exorcisms, 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 ingenious 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 he 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 " alius fuisset in Ecclesia Romana quod animos nostror offendisset, pra- " ter innumera Ceremonias quibus & in Baptismo & in aliis rebus ultra " modum & genium Christiane Religionis usurur, ejus communio- " nem pertulissentus: " 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, alleging " to that purpose Saint Paul the Apostle. Qui ex una Ecclesiâ " in aliam vel peregrinandi, vel negotiandi, vel etiam communandi " causa migraverit, eum nulla religio incessat quin seque compellet in " earitis accommodet, ne pacem Ecclesiâ turbet, antr infirmis pre- " beat materiam offendiculi. Atque in ea re Paulum Apostolum & " praeceptorem & exemplum habemus. Apply all this to our pre- " sident case. About the Rites used at the Communion, he is of " the same judgement. Ex Evangelicis alii eam suscipium ge- " nibus flexis, alii stantes communicant, alii denique ad mensam " Nn

ibid. p. 273

ibid. p. 324

ibidem.
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affident sacram mysterium celebratur. Qui ad mensam affident, in animo habent Christum imitari, qui in coe ne institutio eor corporis situs, quo so lebant esse qui cibum una capient, & Apostolorum tempore idem factitatae esse videtur. Qui stantes communicant, preter aliam Ecclesiaram unarum commoditatem, in eo instituto banc rationem secuti sunt, quod illes ille habet aliam reverentiam significationem, quae sancta et actionum maximopere convenit. Qui denique genua summum tunt, pro- ficientur sse non cogitare de adorando Sacramento, & simul id illis imputaret, utrum in modum indignantur. —Cum igitur genua fleunt Evangelici, ea sola ratione ducuntur, quod quum cultus divinus in agitur singularisatione, animus vero humanus piis cogitationibus & ferventissimis voce ad Deum evexitatur, idem gestus ille quod solemn summan reverentiam testificari, omnium isti rei convenientissimus esse putandus est. Atque omnibus sane eo libe rium esse debet frui quemque suo ritu suaque consuetudine, quod neque Christus neque Apostoli quicquam de eo diserte precepedunt. Fuisse enim quidem servator ut panem & vinum ad eam rem adhiberemus, & ut eadem & biberemus in sui commemorationem. Reliqua quae ad Sacramentorum circumstantias pertinent, permittit Sapiens quam Spiritus propedemis esse omni- time Ecclesiast Christiana Suppediata nostrarum esse. 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 in- "stituted the holy Supper used that gesture of the Body, "which at that time was used by them that did eat their mea "together; and the same seems to have been done in the "Apostles' time. Those that communicate standing, besides "that they find in it some convenience 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 beco- "meth 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.

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Wherefore when the professors of the Gospel kneel, the only reason they have of so doing is this, that God's 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 necessitate suo ritu hac in parte immutare, neque licere cuquam qui ex una Ecclesiam in aliam migraverit, subierit fugere quominus ii ritibus utatur, qui sunt instituto & consuetudine locorum 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 institution 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 established, as well for Government and publick Worship, there is nothing impious or inconsistent with true Christianity; yet because they have fears and jealousies left the Government should degenerate into Tyranny, and the publick Worship into Superstition, they chuse rather to make a Schism, then to submit to the one and conform to the other; to which men he speaks as followeth. At neque prudencia neque charitas patitur, ut ob metum in certa rei in futurum tempus, opus pacis & concordie tam ardentibus votis expetitum in presentia interturbe-
mus. Si quid mali ex ea consuetudine olim eorum, tum abhi-
benda eum medicina idonea & opportuna. At id quod metuimus
ne forte post aliquot facula causam habeamus communionei divid-
denda, nec am Schisma facere, aut jam factum fovere atque
continuare, videatur alienum esse à prudentia, & charitati contra-

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 ariseth
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 seemeth far from prudence and con-
trary to charity.

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 sup-
pposed 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 forward, 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 pene
momenti de causis, for very light causes and almost of no mo-
ment at all; by maintaining the reading of the Apocrypha in
the Church, to be lawful, &c. as hath been observed before
more then once.

The most famous Monsieur Bochart of Caen 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 anci-
ent Fathers Writings, against those Bishops that abused
their Authority, he adds, Tamen nemo repertus est qui deabo-

lendo.
not condemned by any other Reform'd Churches.

lendo Episcopatum cogitaverit; "yet there was none found that did so much as think of abolishing Episcopacy. Nay, says he, Aërius was held by some for a Schismatik, 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 Aërius ab aliis pro Schismatico, ab aliis etiam, qui Schismaticos omnes Hereticis accenebant, pro Heretico habitus est, eo quod in ordinem nature sacram violenter insurrexerit. Wherefore he would have us to beware of falling from one excess into another, lest through too great rigidnes 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 Scyllae fugam in hanc Carybdim incidamus. Neque rigor nimius, & plus quam vaticanum in Episcopos odium, eo imprudentes adigat, ut videri Ecclesia dicam, sobimur, & ab ejus communione ipsi nos arceamus. A quibus extremis Gallicanas Ecclesias semper abhorreffe libri a Gallis scripti palam indicant, & nostrorum perpetua praxis. Nec enim horum in Britannia quisquam fuit, qui non libenter interesset sacram vestris, postquam aliquem Anglici Sermonis fibi comparaverat usum, & ab Episcopalis Presbyteris, aut etiam ab Episcopis ipsis, Syria ferret, sacram recipere communitionem. "From which extremities the French Reform'd Churches have ever kept themselves very far, as the Books written by French Protestants do publickly testifye, and likewise their constant practice; all of them who ever were in England, having always 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 occasion offered: Which he saies 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 England, 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;
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"Prayer very good, and very well ordered. Monsieur Vanquelin, "That since fo 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 against such moderate Episcopacy as that of the Church of England, refuse to have communion with Ignatius, Polycarpus, 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 fayes that well ordered Episcopacy hath most important and considerable utilities which cannot 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 obliged them to it; and if there be any in England at this time that be so rigidly partial for Presbyterian parity, as to justly 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
not condemned by any other Reformed Churches.

"would conform to such things belonging to the outward
"worship of God, as are imposed, or by custom received. 
Monseur 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. Monseur 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.
Monseur Daillé 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. Mon-
"seur Rondelet, "That he reverences in a very special manner "the Government of the Church of England; That he e-
"stems 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. Monseur "le Maine, "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 encrease 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 English
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"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 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 enterprizes, 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 Bezæ. 67. If after all these you give Bezæ audience, notwith-
standing what we know of him, he will speak thus; "If
"the Church of England after her restauration, doth main-
tain itself, 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.

Vide p. 114.

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-
ed; 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;
not condemned by any other Reformed Churches.

"done; or the Church for order-fake 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. Serenissime Regine Consiliario; & totius Angliae Primari: 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 coevis, nec non
totius Ecclesia Genevensis, “In the name of the whole Confi-
"lory, 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 Christ’s Vice-gerent over her.
Danaeus his address to the same Lord Arch-Bishop, whom
he calleth Reverendissimum in Christo Patrem, Amplissimunque
Dominum, Dominum Archiepiscopum Cantuariensis; Most
Reverend Father in Christ, and Right Honourable Lord,
the Lord Arch-Bishop of Canterbury, is as much as can be
wished to testify his good liking of the Church of England as
it is by Law established. Doctor John Diodati hath express-
"ed more in behalf of the Pastors of this Church, and also of
the Church itself, in his Letter to the Assembly at Westmin-
ster, they were then or are now, (some of them) willing to
hear:
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 Governors thereof. *Monseur Chabret professe, 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.

68. *Oecolampadius surely will not speak against Bishops, who himself did execute all the Functions of a Bishop in the Church of Basel, as long as he lived there, after the Reformation; and who when he was dead, had the very title of BISHOP engraved 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 Episcopal Government, yet in few words, thus; Sint qui presint, & qui ministrant: sint visitatores, qui alias Episcopi: sint Ecclesiasta, qui alias predicatoros & 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 Bishops: 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 ex pristinis ritibus vel verbis Canonis omitto. Ego non adeo temerarius ut immunes quae bona consciencia servare possint: Et mihi necquaquam periculosus est Canon. Neq; enim ob nomina quedam sacrificii, oblationis & munera, atque alia similia, abhorreo: Neque propterea *Christum, qui nostram foit infantitatem, & ipse infantiliter no-
not condemned by any other Reformed Churches.

biscom locui in SCRIPTURIS non designatur, mihi male propitium ti-
meo, quod pacis gratia hisce vocabulis non abstineo, modo piu arq;
Christianum semiam. Non est talem morosa interpretes charitas, non
ita additum littera amat Spiritus, non ita plagas Christus. Doleo
vemen, quod multi seipsum illis nominibus misericordiam:
im non solum se, sed & alios. Et ego olim ita docebar, ut my-
sterio hui?nullum, quam erat, tribuere mi. "I omit nothing,
faith he, of the old ceremonies, or the words of the Ca-
non. 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 in-
fancy, and who sometimes doth not scorn to use Infants'
language with us in Scripture, will therefore be displea-
sed 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 in-
terpreter; 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 Obers-
vation 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 Re-
formers of Christian Religion from Popery, does not stick to
use the very Canon of the Mass itself. And I add, that
whereas some there are who are pleased to accuse the Church
of England of Popery, or at least of complying with Pa-
pists, 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 Refor-
med Churches in the Maffe-
Book against Popery.

Vide Petr. du
Moulin. Bo-
chart. du Sa-
crifice, 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: 

Iose dire qu'apres l'Escriture sainte, il n'y a point de piece plus forte contre l'Eglise Romaine que la Messe same; laquelle quiconque aura bien comprise, aura une puissante arme en main pour confondre le papes. Et viens pour chose assurée que si le Pape osoit 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 itself; 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'Escriture sainte, nous n'avons rien plus fort contre le Papisme que le Canon de la Messe, lequel semble planté express pour battre en ruine l'Eglise Romaine. Le Purgatoire, les Merites, la Transubstantiation, 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, Transubstantiation, 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.

But I crave pardon for this my interrupting Oecolampadus, who goes on thus. Optarem quidem si Ecclesiae omnibus integra nostra, ceremoniis iisdem cantos mi. Sed nemo hoc persueferit hoc tempus, sed Nos ubi Ecclesia reformare incipi- 
mus, spectavimus, quid nam magis unite plebi infirma, cura veri- 
itatis facturam, quid ferre possint tenereos. At illud nobis cura 

70. But I crave pardon for this my interrupting Oecolampadus, who goes on thus. Optarem quidem si Ecclesiis omnibus integra nostra, ceremoniis iisdem cantos mi. Sed nemo hoc persueferit hoc tempus, sed Nos ubi Ecclesia reformare incipi- 
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itatis facturam, quid ferre possint tenereos. At illud nobis cura 

Oecolampad. 

Erasim. Ritter. 

Eccles. Sopha, 

inter Epíst. V. 

70. Dott. de re 

Euch. & Ana-

bapt. fol. 12. 

*Idem. Fratri. 

In agro Solotu-

vo Evangelium 

pradicanibus. 

9b. fol. 126.

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res vestrae in ritibus diversis instituitis, quando quidem & alia se-

te inter vos esse audivitur. — Nihil consulius esse potest, quim

in unam quandam formulam concedatis. — Nolimus vos in

nostro omnino trahere ceremoniarum observantium: Neque ad

Tigrinon neque Bernates mittere: sed vobis nihil utilius conformi-

tate quidam. — Numquid pietas est in aureo vel in ligneo pocuslo?

Et ex Argentea vel aurea paterna mystica symbola recipi au-

ter porrigi? Numquid Christus magis sedentes, vel stantes, vel gea-

netentes respicit? Numquid minus habet qui sua, ut aliena manu

recipit sacramenta? O nostrum miseriam, si in tam calamitosis

temporibus, postquam tam clarè lux Evangelii prodiit, adeo ele-

mentis servimus, & libertatis nostra obliviscimur, quomodo illa

stenda in proximorum militatam. Prosecto ubi vel per ostentationem

singularis ritus quaeritur, & reciditur a fratrum communi ratione,

utilius foret interim caenam destinari. Itaque si dederit Dominus vobis

covenire, & de ritu sumendi caenam mentio incidere; quia sub

siDEM agitur Dominis, quasi unam diocesim constitutis, Date oro

operam, ne sit in vobis Varietas. Secundo cavebitis omnino, ne in

contemptum veniant Sacramenta: quod etiam ipsum gravissimum

periculum est. Numquam unius constabit, ubi unitatis parvipen-

dentur Symbola: — Quod si inter vos concordiam neglexeritis, non

video qualem erga nos servatursit. 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 per-

mit 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 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 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 glass? Hath Christ more regard to them that sit,
or stand, or kneel? Hath he the least, who receives the Sa-
crament with his own, or with another's hand? Our mis-
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 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-
cele, I beseech you to do what you can, that there be no
variety amongst you. Secondly, you must always take
heed that the Sacraments do not come to be flighthed;
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 yourselves, lo I do not
see what agreement you will be able to keep with us.
Thus Oecolampadus 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, & max à fundato Christi regno interris des-
erunt Apostoli, Evangelistae & Prophetae; subierunt autem in lo-
cum eorum Episcopi, Pastores, Doctores atque Presbyteri: quo-
um ordo in Ecclesiâ constantissimè perduravit. Ut jam nihil dubi-
tare possimus plenum Ecclesiæ ordinem, & absolum fore guber-
nationem, si hodie quoque maneat in Ecclesiâ Dei Episcopi seve
Pastores;
not condemned by any other Reformed Churches.

Pastors; Doctores item sive Presbyteri. "Many ages since, and soon after the foundation of Christ's 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 like wise in the Church of God, Bishops or Pastors; and also Doctors or Priests. About Ecclesiastical constitutions thus;

Ecclesiastical laws are those which being drawn out of God's word, and accommodated to the condition of persons, times, and places, are acknowledged and used in the Church by God's people. I do not call these Ecclesiastical Laws, humane Traditions; because that being drawn out of holy Scripture, and not invented.
"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, hanc "Ritum Cæsa Domini & simplicissimum & optimum esse, quem "Apostoli a Domino Christo acceptum, omnibus nationibus custoci- "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
not condemned by any other Reformed Churches.

with thy Spirit. The Minister added, Sursum corda, admonens
Ecclesiæ mystica sacra fore jam celebranda, idœque mentes ad vi-
sibilibus elevandas ad invisibilia; Lift up your hearts, admonish-
ing 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 invitas totam Ecclesiæ, clamabat,
Gratias agamus Domino Deo nostro. "Then inviting the whole
"Congregation to thanksgiving, he cried 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, ère dignum & justum est, aquam & salubre
( & conversus ad Dominum) nos tibi semper & ubique gratias auge-
re Domine sante 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 faith
is that simplest and best Rite for ministering the Communion,
which the Apostles delivered to be observed by the Church
in all Nations. About the Lords Prayer after he hath quo-
ted 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 layes, Consulissime ergo faciunt, qui omnes suas orationes ad
orationem referunt Dominicum, cui & primas tribuant. "Where-
fore 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 predicatio) in eo loco sunt, quatenus sunt
& ipsæ locus appellatur sanctus. Merito ergo abest a Dei Tem-
plo sancto omnis prophesania & res turpis atque foeda. —Ut in
Templetis superstitionem odimus, ita prophesaniaem ipsorum non
amamus, imo minimè serimus. "Tis true, the place of it self
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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 itself is called holy. Wherefore it is with good reason that all prophaneness, and filthines, 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, Jam & mortuorum corpora non abijit Christi Ecclesia, instar mortui canis. Agnoscit enim corpora Tempula suisse ejus qui inhabitavit sancti Spiritus. — Colligit ergo corpora honestissimè. — Ceterum dam deponitur funus & telluri mandatur corpus suum preces publicæ 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 decently, and whilst the Herse is set down, and the Corps committed to the Earth, Common Prayers are said by those who accompanied the Funeral, &c. About worshipping towards the East, he sayes, Disputetum 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 worship. 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 faith, In his si abit superstition, altercatio, licentia, & offensio, vaet libertas, "That in such things if there be no superstition, wrangling, licentiousness, nor offence, every one is at liberty.

72. It is not necessary Guatetnus should make a long discourse 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. Eduino Sando, Londinisii, D. Roberto Harno, VinionienSi, D. Richardo Coxo, Elenfsi, D. Joanni Parchursto, Nordovicensi, & D. Iacobu Pilkinsono Dunelmensi Episcopis & Pastoribus vigilantisimis; "To the most Reverend and Honourable Fathers in Christ and Lords, Edmund Gryndall, Lord Arch-Bishop of York, Ed. Sand, Lord Bishop of London; Robert Horn, Lord Bishop of Winchester; Richard Cox, Lord Bishop of Ely; John Parkhurst, Lord Bishop of Norwich; and James Pilkinton Lord Bishop of Duresme, and most vigilant Pastors. But it is worthy observation, that Guatlerus 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 moros and ignarus, who for things indifferent, such as are Rites and peculiar Vestments of Ministers, trouble the peace of the Church, and separate from her Communion; Quorum morositatem nemo qui sana mentis & pacis amans est, probare poterit, qui dum nihil ferre volunt, quod à vulgari aliquis genus habuit vel medicum differt, litibus minime necessariis omnia turbaunt, & Ecclesias non sine periculosisimo scandalo in partes disfrahant. Hi dum nihil timent, interim seipsos & Ecclesias in discrimen omnium maximum noceantissimumque adducunt, & fit plerumq; (quod Socrates de Novatianis, Eunomianis & alis similibus scribit) ut qui semel ait Ecclesia secessionem fecerunt, postea ipsi quoque inter se scindantur, necesse 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 habits 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

Sunt qui de ministerorum habitu lites non necessariorum movent, & co usq; pro grediantur ut propter illum viros graves & de Ecclesia arque communi Religionis causae optimè meritos dam nare audent,
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, 
Hac autem vobis, commentari librat, Pares in Christo Rever-
endissimi, parum quod meam de hae re sententiam vobis non in-
cendam cognovit fore putarem, quibus aliquando cum ejusmodi ho-
mibus res suin, qui dum nimio rigore atque zelo Ecclesias Ang-
gae ad eam, quam ipsi animo conceperant ideam suae formam, ad-
ducere contiunt, earum pacem aliquantis per turbarunt, quam 
vobis ex Dei beneficio restituum esse, ex uno 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 whilst 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 rejoice to see restored among 
you through God's favour.

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 Luhuanian Churches, whereby it appears that 
they have amongst their Clergy a Subordination of several 
orders, viz. Superintendents, Conseniores, Priests, Deacons, Le-
tores, Acolyti, 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.

74. Reverend Doctor Bafire sheweth out of the very Can-
ons 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 inferior Ministers swear Canonical obedience unto the said Bishops. Mr. Fisher, besides what hath been said of the Church-Government of Hesse 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 Melanchthon and the Prince of Anhalt for the Churches which follow the confession of Augsburg. Melanchthon 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's sake: Non petunt Ecclesia ut Episcopi Honoris sua jacturâ sanciam concordam. And again, Nunc non id agitur, ut dominatio eripiatur Episcopis, sed hoc novum petitur, ut patiatur Evangelium pure doceri & relaxent pacas quasdam observaciones quae sine paccato 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 posseut Episcopi legiunam obedientiam rertinere, si non urgerent servare traditiones, quae bona conscientia servari non possunt. Nam imperat coelibatum, nullas recipiunt nisi jurent se puram Evangelii dociliam nonnolle docere. Bishops, faith 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.
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 Melan
debon 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 licet Episcopis seu Pastoribus facere ordinationes, ut res ordine gerentur in Ecclesia, non ut per illas mereamur remissionem peccatorum, aut satisfaciamus 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 remission of sins, or satisfy for sins, &c. And of such Ordinances, (amongst which he reckons the keeping of the Lords day, Easter, Pentecost, and other festivals,) and of Rites, he faith, Quod eas convenit Ecclesias propter charitatem & tranquillitatem servare eateus, ne alius alium offendat, ut ordine & sive tumultu omnia siant in Ecclesiis. "That it behoveth the Church for love and peace-fake 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 faith 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, sic ut no-
mina gerent & Titulos, ita se reipfæ prestant Episcopos Ecclesie: Utinam sic ut in ipsorum ordinatione Evangeliorum liber traditus & humeris impositus est, ita huic docerent consona, ipsque fideliter Ecclesias regerent: O quam libenter quamque cum cordis latitudi, 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 ac-

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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 solici-
tous he was to be ordained by a true orthodox Bishop. Ego
certe pium Episcopum Brandeburgensem Reverendum Dominum
Matthiam de Jagaun, qui purum tum doctrinam, Dei beneficio,
norat & profiteatur, & verum Sacramentorum usum jam rece-
perat & manifestos in Ordinatione abusus abolaverat, per Sacella-
num meum D. Jacobum Styriam, ad ordinandum me rogavit; ac
præstisset is mihi officium, scit summâ cum voluntate jam ante
promiserat, nisi misericors Deus ante tempus eum ex hâc evocasset
vita. Nec enim erat in his terris, qui hoc præsaret Episcopus
alius. "As for me I intreated (by my Chaplain Mr. James
Styrius) the pious Bishop of Brandenburgh, the Reverend
Lord Matthias de Jagaun (who then knew and professed
through God's favour, the pure Doctrine, and had embrac-
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.

76. There remains of the whole Assembly but the Lay
Elders to speak their minds before Calvin pronounces the con-
clusion of all. Jacobus Leclius 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-
eness 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,
Bucer,
"Bucer, Beza, Sadeel, and others have yielded all manner of honour and affection.

77. The famous Casaubon declares his judgement concerning the Church of England in these words, directing his speech to the King, Ecclesiam habes in tuis regnis partim jam olim in institutam, partim magnis tuis laboribus tta instauratam, ut ad florentis quondam Ecclesie formam nulla bodie propius accedat, quam tua, inter, vel excessit, vel defecit peccantes medium viam secuta. Qua moderatione hoc primum affecta est Ecclesia Anglicana, ut illipsis, qui suam ei felicitatem invident, sapè tan- men, ex alienam comparatione, illam coagitur landare: deinde, ut etiam in remotissimis terris posita Ecclesia, Communione jungit cum tua vehementissime cupiant. Quod nuper magni beneficii loco vidimus enixe petitse unum è Patriarchis orientis, cujus litteras itemque unius Episcoporum Asia, ad illustissimum Presulem Dom- inum Cantuariensem, prudentissime scriptas, & antiquam pie- tatem redolentes, magna cum voluptate anse 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 flourishing Christian Church of old, than yours which hath taken a middle way betwixt those Churches which are amis either 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; whole 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 too much diffimulation and complying with the times and all powers in being, some may be ready to say that Casaubon speaks thus to please the King,
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King; hear him opening his mind to a private Friend,

Quod si me conjectura non fallit, totius Reformationis pars integer-rima est in Anglia. Ubi cum studio Veritatis vigit studio Antiquitatis: quam certi homines dux spernunt, in laudes se indunt, unde nisimendacio postea excurre se nequeant. Ita hostibus veritatis non solum risus praebetur, sed ciam partes illorum mirificè confirmantur. Nemo serio versatus in Antiquitatem hoc verum esse negaverit. Sed multis amor partium cogit mentiri. "If my judgment does not deceive me, the most found part of the whole Reformation is in England, where together with the "love of Truth, flouriseth the love of Antiquity: which "whilest certain men do flight, 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 wonder-"fully strengthened. No man who is seriously versed in An-"tiquity will deny this to be true. But Faction forces many "to speak lies.

78. Salmasius confeffes ingeniously, that though he was once no friend to Bishops, yet considering, Quod ab Epifcopatus abolitone, consecuta est horrenda confufio & perturbatio religionis, sectis innumerabilibus, que antea orco damnata, in re-"nibris delitescebant, derepente, qua data porta, unde quaque in lac-

cem erumpentibus, metu videlicet Epifcoporum sublato, à quibus antea repremebantur; quod nunquam suffisset, si Epifcopi Ecclefas regerer nt olim rexe-"runt; hac experientia edoctum, ut dies sequens magister est prioris, sententiam mutaret, & Episcopos in Anglia prefertim retinendos pronunciasset, cum tot mala subsecuta esse eorum converterem videreit. "That the abolition of Episco-
"pacy (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 be-
"ing taught by that experience, as the last day is the Master
"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 prac-  
pulis, ut quae nihil continere videretur pietas & doctrina Evange-  
lica non congruum; the set form of Liturgy was of old appro-  
ved by most of the Reformed Ministers, and those of  
chiefeft note, as well in France as elsewhere; as not fee-  
ing to contain any thing that is not agreeable with Piety  
and evangelical Doctrine.  

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 λοικον εταιζιος αλλαυ) 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 R O Y A L P O R T R A I C T U R E,  
out of English into French, which was Printed over and over  
again so many times; whereby he came perfectly acquain-  
ted 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.  

Ter quaterque beatus ille, qui regnum Dei querit imprimis, atque  
justitiam ejus; cetera enim superadditur ipsi in hac vita, & poft  
excellum, accipies ab ipso judice, gloria coronam. Talis est  
atque
not condemned by any other Reformed Churches.

...
byteri Episcopo, Episcopus Christo, sicut & ipse Patri. Si
andire sanctos alios Pares & Episcopos, primis seculis de sancta
illa & amica subalternatione differentes, Cyprianum, Irenæum
in Ecclesiæ rerum positos, à quibus indebenti & haud inscindandä
série per Athenæum, Cyrillum, Basilium, Ambrosium, Chry-
stoïmum, Augustinum & alios, pervenit Episcopalis dignitatis
ad nostra usque tempora (quamvis sanotis doctrinae continuatio non
responderit sucessionis personarum, & accident.i magna illa Apo-
stasia de quæ Vaticinatus est Apostolus, pessimis erroribus in
fide quam nesciisse introducitis, quos licitum erat in prernecessi-
sarum corrigere, intaësis ut in ipsa doctrina sit in Disciplina, fun-
damentalibus.) Si demque parum apud eos valent Canonum Apo-
solorum, & primorum quatuor Oecumenicarum Synodorum an-
thoritas; saltem audiam hoc de re loquentem Hieronymum ipsis
& dignitatis Episcopalis iniquissimum astitorem, Antequam Diaboli instinctu studia fierent in Ecclesiæ (inquit)
& diceretur in populis, ego sum Pauli, ego Apollon, ego au-
tem Cepha; communi Presbyterorum consilio Ecclesiæ gu-
bernabantur: postquam vero unusquisque eos quos bapti-
verat, suos esse putabat, non Christi, in toto Orbe Decre-
tum est, ut unus ex Presbyteris electus superponeretur cæte-
ris, ad quam omnis Ecclesiæ cura pertinentet, & Schismatwm
femina tollerentur. Ergo si sub Apostolus (Hieronymo testé)
nata est illa consuetudo, seuer ille ordo insititum, vitandi Schisma-
tis causâ, viventibus adhuc ipsis Apostolis exorti; nobis per Deum
immortalem indulgentiam instar etiam Apostolica institutione
gaudere, in remedia schismatum, bis corruptis præserim tempo-
ribus, & longè a priorum puritate recedebimus, eternim

Damnosa quid non imminuit dies?
Ætas parentum pejor avis, tulit
Nos nequiores, nox datus
Progeniem vitiosiorem.

Quæ fuit autem necessitas regiminis Episcopalis retinendi, impedien-
di schismati & avernancandis heresibus atque impuris sestis per-
universam Angliam pullulanibus, docebunt Annales ab initio
principatus Edoardi sexti ad Caroli primi Martyrium; Et
not condemned by any other Reformed Churches.

vix capiet posteritas De muutat vastitas in ferendis tam din monstruo-
sis in religionem opimionibus, & omnium illa verum confusione toler-
anda, quae cadentibus cum regio illo capitc Preslibus, trium reg-
norum faciem deseparaverant. His cum legitimo Principc refur-
genibus, cecum vobis meliora pollicetur o Angli. Ecclesiae Angli-
canae reddentur Episcopi; sed o vos obvixitis, viri fratres, ab 
oniaque Catharismum non satis reddolent nuseabundii, efoe bono 
animo, destinantur vobis Episcopi Paeres, non Tyranni, non divo-
sumulos, neque (quod venit in Evangelio sapientia increata) Re-
gniter in instar, crudele & sapel violentium in vos imperium excercen-
tes, quod si calamiitiioles te o claram, ad nos tuos viventis te 
ripari. Ac vero si Christianorum sola nomine hand contenti, quod 
obiis Antiochiae venit, alio gaudeatis appellari, quod a magno Cal-
vino munisum velitis, & nihil antiquius vobis si tanti vivi suffraga-
gus, Quales Angliee optantes Episcopos, tales amplectitur amba-
buses ubis viv ille examinus; Et post illum Beza, Bucer, Melan-
cthon, Bullingerus, atque aliique pauci transmanuarum Eccle-
fiarum Pastores, non minus vere & reformata pieta zelo ac-
cessi, quam eruditione insignes, Molinæus etque; Rivetus, 
Amyraldus, Dallæus, Bochartus, Heraldus, & superrimæ 
Langñæus noftræ & aevi æbænæ, qui Anglicanum Epscopatum 
scriptis suis ostiisimis ab Antichristianismo vindicarunt, cujus et 
notas inuesterant novi Aëriani; quique varios ejusdam Ecclesiae ritus, 
ceremonias, & verbi ministrorum diversos amicitias minimè impro-
barunt, utque qui maximum discrimen esse debere noverunt inter 
Ecclesiæ sub cruce luitantem, ac diversa religionis Principii ob-
noxiam, & aliam quam sub Rège Orthodoxo triumphat; in qua 
vis admissatur subalternatio Presbyterorum, & in rebus Æp-
hecybe populus obedientem se præset, non levis motus est ne tandem 
obrepit ab Ecclesia in Statum Anarchiam, & Superiorum comtemp-
tis. — Utinam Dei voluntate talis oberta fuisset in Gallia noftræ 
olim reformandae occasio. Famesatum Protestantantium Choro permix-
ra fuisset Ecclesia Romana per istam in rebus mediæ & externæ 
indulgenciam. Homines enim cum simus, non Angeli, ut ad res 
divinas mentes noftra erigamus, sensum indigemus ministerio, 
Sec namquam Religious obtentu, prob dolor! crudeslare lamellas, 
immanis bella, totque florostiimaram Civitatum direpionies, 
passa fuisset carissima patria noftra, que 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 darknes, 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 Magistry 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 untouch't;
But being taken away (as by most sad experience it hath
been found) they have loft, 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
not condemned by any other Reformed Churches.

"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 "everything 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, Cyril, 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 perni-
cious errors both in belief and government having crept "in, the which it was lawful, nay very necessary to correct, "without medling with Fundamentals, either in Doctrine "or Discipline. If firstly, 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: \[that\]
that by the Devils instinct there were divers Factions in the Church
of England; that is, saith among the people, I am of Paul, and
that is, of Apollo, and that is, of Cephas; the Churches were governed by
the Common Council of Presbyters: But after that every one
thought those whom he had baptized to be his own not Christ's,
It was Decreed in the whole world, that one chosen from am-
ong the Presbyters should be set over the rest, to whom the
whole care of the Church should belong, and the seeds of Schism
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 whilst 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,
doing far degenerating from the former; For,

What doth not evil days 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 borne so
long with those monstrous opinions in Religion, and suf-
ffered 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,
not condemned by any other Reformed Churches.

"Tyrants, not men that are not bound to Rules nor Laws, nor (which is forbidden in the Gospel by the uncreated wisdom) 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 Father and Son, Mr. Rivet, Mr. Amyraut, Mr. Daillé, Mr. Bochart, Mr. Heran, and lately our Mr. de l'Angle (of whom no man can speak with expressions of too much value) who by their learned writings have cleared the Bishops of England from the Antichristianity the new Aeri
cans had stampt on them; who also have approved the divers Rites and Ceremonies of that Church, and the variety of Vestments of the Ministers of Gods word; as knowing the great difference which ought to be betwixt a Church hidden under the Crofs, 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, togeth
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,

R r cruel
Mr. Calvin.

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.

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"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.

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 proposed 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, faith be, 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 fixt way of ministering the Sacraments, also for the form of Common Prayer. And again, for fear his meaning should be mis-apprehended, Quod ad formam precum & Ritum 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 unskilfulness of some, as that the Agreement of all the several Congregations may better appear; and finally, that the defultory and capricious lightness of such as affect not velies 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-
not condemned by any other Reformed Churches.

Substantiam Ecclesiastica Disciplina exprimit dissertis verbis Scriptura: Forma autem ejus exercendae, quoniam à Domino prescripta non est, à Ministris constituui debet pro edificatione. — Verumne quis calamnietur nos in rebus externis esse morosos, qui adeò præciis tollamus ommem libertatem, hic testa tum ver- lim ne non de Ceremoniis litigare, que decoro tantum & ordi- serviant: vel etiam Symbole sunt & incitamenta ejus quam Deo defferimus reverentia. — Fatum præterea sunt omnes, tum etiam singulas Ecclesiis hoc jus habere, ut leges & Statuta sibi con- dant ad politiam communem inter suas constituendam, cum om- nia in Domino Dei RITE & ordine fieri oporteat. Eiusmodi porro statutis obedientiam deferendam esse, modo nec conscientias adstring- gant, neque superstitio illius adhibeatur. Quia hoc detrectent, cerebro & pervicaces apud nos habentur. "The Scripture doth " express in plain words the substance of Ecclesiastical Diff- 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 settling 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-conceited, stubborne " and obstinate. To the fourth and last Question, viz. Whe- ther there must be Uniformity of outward Rites and Ceremonies of God's worship in all the particular congregations of every National Church? He answereth thus, Quantarum rixarum semen fu- sura est istarum rerum confusio, si prout ciquae hibiun ait mutare liceat que ad communem statum pertinient? Quando numquam

* See Calvin's meaning, p. 107.
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futurum est ut omnibus idem placet, si res veluti in medio posita, singulorum arbitrio relitae fuerint! —Varietas in Ecclesia bene constituta tolerabilis non est; apud exteros etiam suspicionem gignit non bene civibus inter se convenire. —Denunciat sibi non esse loco fratris, qui communem Disciplinam contumacia sua perturbat. Semper hoc in Ecclesia valuit quod veteribus Synodis fuit decretum, ut qui subjici communis Disciplina legibus noluerit, munere abdicaret. Neque hie quarenda est hominum Authoritas; cum Spiritus Sanctus de talibus pronunciaverit, Ecclesiam non habere morem contendendi, valere ergo cum jubeant, qui communis societatis jura respiit. Of how great jars and wranglings will the confusion of those things be the feed, 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 customs) is a thing not to be suffered. And it breeds this opinion among strangers, that there is no agreement between those that are fellow-Citizens. Therefore let it be declared unto him that overthroweth the common Discipline by his contumacy, that he is no longer holden for a Brother. This hath been alwayes 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 accusé stowed 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 Quares, 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 several 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 days at Geneva, protesting it was done.
not condemned by any other Reformed Churches.

done without his privy and against his desire; Ego sanctic testari possum, me incicio, ac nec optante quidem hanc rem suisse transeatam. And that if he had had the choice given him (to keep or abolish Holy days) he would not have approved them that passed that Decree by which they were abrogated. Hoc testatum esse volo, si mihi delata optio suisset, quod nunc constitutum est, non suisse pro sententia 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 significance. But what he faith 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 Anglie multum pro suisset, 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.

The Conclusion.

And now I have made good (as I conceive it will be 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 perswasion 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
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 lay 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 only this, that they be thankful to God for it, and that they require 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 God's sake, you subject your selves to this Ordinance of man, as you are commanded to do by the Apostle. I know the same Apostle saies, that we ought rather to obey God then 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 fawning allying 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 wholesome 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 set Forms of Prayer, and for the administration of Sacraments, celebration of Marriage, burial of the Dead, churching of Women, dedicating of Churches, &c. decreeing Penalties against all contentious persons, whether Ministers or 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 Baptism, and other significant Ceremonies, Holy days, set Feasts, Organs, with other Instrumens of Music, 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 Frankfurt had a set Order of Common Prayer to be always 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 always 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
not condemned by any other Reformed Churches.

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, 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 Colloquy, 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.

\textit{Vide Soyland's History of the Church of Scotland.}
\textit{Ad Anno 1604 p. 487.}

\textit{Synode de St. Maixent, 1609 Artic. 36. des Appel. Il est enjoint au Sieur Welch de se conformer à l’ordre accoutumé es Eglises de ce Royaume.}
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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 Augsburg, which as hath often been observed, have all the very same Rites and Customs, and many more of the same kind, for which you forfake 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 publickly 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 Customs 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 Frankfurt as well as Canterbury, or Saint Pauls, London; of making the differences betwixt the Protestants
irreconcileable, &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 phantasies, 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. i. verf. 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 iniurus quam ut oederint homines quod ignorant? Vacante merito notit a, unde odii justitia defenditur? Omnes qui retro oederant, quia ignorabant quale esset quod oederant, simul ut desinunt ignorare, cesserat & odisse. Hic tantum humana curiositas torpescit: amant ignorare, cum aliique gaudem cognoscere. Malunt nescire, quia jam oederunt. Adeo quod nesciant, praecedat id 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-
osity of men is dull: they love to be ignorant, when others " are glad to know. They choose 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 uti est in his melior gravi prudemis; Christiano, quam ut eo modo agant, quo agere viderit Ecclesiam ad quamcunque fortii deuenerit. Quod enim neque contra fidem, neque bonis mores injungiatur, indifferentem est habendum, & pro corum inter quos vivitur societate servandum est. "Neither is there (in things indiffer-" ent) 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.1 4 c.10.n.17.

Cum in hominum moribus tanta infit diversitas, tanta in animis varietas,
not condemned by any other Reformed Churches.

varietas, tanta in judiciis ingeniorum; pugna; nec; Politia nulla satis firma est, nisi certis legibus constituta: nec sive statu quadae formata servari ritus quisque potest: Huc ergo quae conductum leges, tantum abest ut damnemus, ut his ablatis, dissolvit suis nervis Ecclesias totas; 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 constituted 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.

Quaia autem in externa disciplina & Ceremoniis non voluit (Deus) sullatim prescribere quid sequi debeamus (quod istud pendere à temporum conditione preaveret, neq judicaret unam secus omnis formam convenire) consagere hic opertis ad generales quas tradit regulas, ut ad eam exigantur quaecunque ad Ordinem & Decorum precipi necessitas Ecclesiae postulat. "Because God hath not been pleased to prescribe every particular thing that we ought to follow, as to external Discipline and Ceremonies, 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 consult the general Rules which he gave us, whereby to examine and to fit and settle all such things as belong to Order and Decency, according as the exigencies of the Church shall require.


Caesari, &c.

Illos pro Schismaticis habemus qui turbas & confusiones invelunt ad dissipandam Ecclesiens, quae non aliter stare potest quam sii regul
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The Church of England, &c. 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 1. de vitandis superstitionibus, Opusc. p. 609.

Neque putet me audè auferum esse aut præcisí rigoris ut velim in toto; interdicere homini Christiano, sine ulla exceptione, ne se papistis ulla ceremonia aut observatione accommodet. Neque enim mihi quicquam damnare proposítum nisi planè malum, & palam vîtiosum. "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 Proteâ. Angliæ.

Phrenetici illi qui mundum in supinam quandam licentiam transversum cuperent, excitantur à Satâ nations, ut per illos Evangélium malè audiat, quasæ Evangélium causam præberet rebellioni adversus principatus. "Those Frenetics, who with the world were altogether out of order, and brought into a supine licentiousness, 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 READER.

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
To the Reader.

the Peace of the Church against the said Innovators; And I heartily wish that whatever be the pretenses 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.
APPENDIX.

Prefatio.

2 Tim. 1. 13, 14.

Expressam formam teneto fanorum verborum quæ à me audisti, cum fide & charitate quæ est in Christo Iesu.

Præclarum illud depositum cultodi per Spiritum Sanctum qui habitat in nobis.

Ad pios Christi Servos & Dispensatores mysteriorum Divinorum, quos Spiritus Sanctus in Regno Polonie, & Magno Ducatu Lithuaniae Ecclesiae fideliun hoc seculo praefecit.

 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.

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.

To the beloved Brethren in the Lord Jesus, it is much conducing to edification, and to
the propagation of Gods glory, that we should be joyned 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 observacion 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 instruction) does clearly demonstrate the same unto us. For there came to Christ on a time (as

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**Jer.31.39.**

**Rom.15.5,6.**

**Heb.12.2.**

**Aft.13.15.**

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legant, _Frates in Domino Jesu dilecti, ut non solum una fide & confessione, una doctrina & intelligentia, uno charitatis & vitae sanctitomnie vinculo, verum etiam mutua in cultu divino concordia & unitate tamquam membra unus corporis compagnatu simus._

_Ad hoc ipsum Deus in verbo suo nos manducere videtur quando in veteri Testamento observationem instituturarum Ceremoniarum instruxit, & de novo Testamento hoc promissu facit._ Indam inquiens, illis cor unum & viam unam ad reverendum me omnibus diebus, ad bonum ipsorum & filiorum ipsorum postrum. _Quod ipsius Apostolus requirit a nobis illis verbis: Deus auctor toleratiae et consolationis; det nobis ut itidem alii in alios affecti sitis secundum Christum Jesum; ut concorditer uno ore glorificetis Deum ac Patrem Domini nostri Jesu Christi._

_Exemplum insuper ipsius Ducus & consummatoris fidei, Principis; vita Domini nostri Jesu Christi (cujus omnis actio nostra est institutio) idipsum nobis demonstrat._ _Acceserunt enim aliquando (testante Evangelista) Discipuli ad_
the Evangelist witnesseth) his Lord, and 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 Baptism and the Lord's 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. 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. It may also be obvious to every one, almost by all Circumstances, that the whole divine worship was uniformly administered 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-
wife 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 Congregacon. 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, thine people, the house of Israel have sinned, they have dealt wickedly and treacherously against thee; I beseech thee now O Lord, forgive the sins, 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 Psalmes and other Hymns of the Prophets, and other Servants of God, did immediately follow this Confession: and thereafter some certaine

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parts of the divine Law (which they themselves called Sedarim) were read, joyning there-with Sermons or Explications of the sacred Scriptures: which likewise is clear from Luke his testimony of Saint Paul and Barnabas; Who being entered into the Synagogue upon the Sabbath day, sate 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 Jews 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 Milevis made this

**Dei Servorum.** Dēinde certa quaedam partes legis Divine (quas ipsi Sedarim appel-labant) legabantur, adnexis concionibus seu explicamentibus Sacrarum Scripturarum: quod etiam liquet ex testimoniio Lucæ de S.Paulo & Barnabae, qui ingressi Synagogue die Sabbathi, confederunt. Post lectiónem autem legis & Prophetarum, miserunt præfètii Synagogæ ad cos dicentes, viri fratres, si quis est in vobis sermo exhortationis ad populum, dicite. Tandum omnes necessitates publicas unda pre-catione Sacerdos complèctebatur pro se & pro populo orans. Negò vero inter solos Judæos, qui erant illuminati, sed etiam inter Ethnios ignorass gloriae Veri Dei. Soloq; instinctu naturali duètos talis cultus divini modus observabatur. Omnes enim, & subiès uniformiter Deos suos colebant, ad eum modum quem factum erat ab ipsis requirebatur. Ipsa etiam ratio docebat humilitatem & ridiculum, in quo quinque esse unitatem Religionis praeferebant, non tandem unitatem cultum addibere. Quo observato Concilium Mile-vitanum, hanc ea de re Canonicam condidit. Placuit eti-
this Canon concerning that matter. And this likewise is thought good that Prayers or Orationes, 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 in-comely 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 Orationes seu Missæ que probatae fuerint à Concilio, five Præfationes, five cœmendationes, seu manus impositiones ab omnibus celebrentur, nec aliae om-nino dicantur in Ecclesia, nisi quæ praudentibus tra-çatăe vel comprobatae in Synodo fuerint, ne forte aliquod contra fidem vel per ignorantiam vel per minus studium fit com-positum.

Omnibus hisce reâte consideratis omnem curam adhibebat Christi per omnes Christiani Orbis partes Ecclesiæ, ut uniformitatem Religionis servaret. Quod quidem ut per totum terrarum Orhem, propter pregnantes aliquid causas, fieri non potest, liquidae iste perfectiois apex soli Coelo reservatur; ini quem minus hoc in uno ad minimum Regno vel Ditione fiat, cum tamen fieri possit, & indecorum, & unitati charitati, fidei & Religioni Christianæ damno- sum esse indicatur. Qua- propter, ut consularetur unitas toius Ecclesiæ, placuit eidem in duobus Synodis Generalibus Ecclesiarum Regni Poloniæ, & Magni Ducatu Lithuaniæ, hoc est Orlensf,
Orel. Ann. 1633. &
habitis, unanimi: consensu san-
cire, ut ex omnibus tribus
Provinciae, puta ex Maiore
& Minore Polonia, & mag-
no Ducatu Lithuanie, om-
nium generum Libellis Run-
alibus conquitis suis conscri-
beretur quin in omnibus Eccle-
siis, in Dittonibus ad S. Regi-
am Majestatem pertinenti-
bus, constanter in usum effici.
Quod quidem jam per Dei
gratiam, ad umbilicam per-
ductur, pro piis omnium fi-
delium in hoc regno desideriis.
Si enim diligentier inspiciant-
tur, Libelli predicti Rituales,
& invicem conferantur, certo
comperietur, quod tantummo-
do verbis & ordine non nihil
differant, repsect ante & in
fundamento sive sint consoni.
Hinc emendatio corum nihil
alium est quin in nonnullis lo-
cis proxinitatis contractio, in
aliis brevitate amplificatio:
precum sacrarum coordinatio,
& omnium in ordinem reda-
litio. In nonnullis locis id quod
cum majori edificatione, evi-
dentia & devotione dicte potui
emendatus est; quae vero de-
viderantur (ut ad ritus Ca-
suales, de Disciplina Ecclesi-
astica, de Divortiis, &c.) ca-
muno consensu, juxta usua-
of Lithuania held at Orel, Ann.
1633. & at Wlodaw, Ann.
1634. to ordain with an unan-
imous consent, that out of all
the three Provinces, to wit, out
of the Greater and Lesser Polonia,
and the Great Dukedom of Li-
thuania, Ritual Books of all
kinds being diligently search-
ed, one should be composed,
which should be constantly ut-
used in all Churches which are
in the Dominions belonging to
the Kings sacred Majesty.
Which truly is now perfected
according to the pious desires
of all the Faithful in this King-
dom. For if those said Ritual
Books be diligently looked in-
to and compared one with an-
other, it will be certainly found,
that they differ only somewhat
in words and order, but in ef-
fact and in fundamentals, they
are consonant to Faith.
Hence the amendments are nothing
else but in some places a con-
traction 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 mend-
ded that which might be said
with greater edification, evi-
dence 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 practice of the Church, that in every thing all persons might be satisfied, 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 conscious 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 Lesser 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 Distriict of Belsen, and most faithful and vigilant Superintendence of the Churches of God in the Lesser 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

\[ \text{ Appendix.} \]

\[ \text{t} \] \text{a} Ecclesia praxin addidimus, \text{ut omnibus in omnibus satisficeret, id quanvis impossibile sit. (quis enim est adeo felix?)} \]

\[ \text{Tamen quoniam propositi nostri sunt, \& est, Deo pra omni-} \text{bus placere, \& gloria ipsius ac mutae adificationi servire; hoc minus durior-} \text{rem hominum censuram re-} \text{spicimus: probè conscit, quod nihil prater ordinationem divinam, \& duarum supra dictarum Synodorum facere voluerimus. Secuti praterea sumus quoad sensum \& Or-} \text{dinem (nam in nullius verba juravimus) quae diligentis-} \text{fimè potuimus, Libellus pri-} \text{ores Rituales Ecclesiarum Majoris \& Minoris Poloniae \& Magni Ducatus Lithuanie; præcipue vero, à pia memoria viro Dei, D. Christophoro Krainski olim Seniore Distriictus Belsenfis, \& Superintendente Ecclesiarum Dei in Minore Polonia fidelissimo vigilantissimoque, editis: qui per longam annorum seriem hucusque, ut pluri-} \text{rum in Ecclesiis Regni sunt in usu. Quod etiam con-} \text{sen-} \text{su \& volunteae predictarum Synodorum factum est. Quia vero à multis retro secularis Rituales Libri Agenda, }

\[ \text{five} \]
past the Ritual Books were called *Agenda, or set Forms,* That is, 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 accustom themselves to the same *Psalms, 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 all things shun all those who under the vail of liberty, do endeavour by their

\[1\] Cor. 2. 17.
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sughtilely to introduce a licentioufnefs 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 fay, First, the Minifter 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 pleafure 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 Minifter to pray according to his own conception and opinion?

The Answer to the firft is ready at hand; For the question is not, whether the Minifter can or cannot utter in the Congregatfon a Prayer conceived in his heart: for, we know that God hath poured out the Spirit of Grace and Prayer upon his faithful fervants. But here the main question is, whether every Minifter should be suffered to obtrude his own Prayers con-

**Responsio ad priorem rationem:** est in promptu. Non de eo res agitur, utrum Minifter posset vel non posset mente conceptam Orationem in congregacione proferre: Scimus enim quod Deus effuderit Spiritum Gratie & Orationis super veros fervos ejus: Verum in eo cardo rei veritus utrum permittendum sit: cuilibet Ministerorum, loco pre-
precationum è Servis Christi gravii cum deliberatione conceptarum, ad Senioribus Ecclesiae relectarum, & ad Synodo approbatarum; suas proprias, a se conceptas, multis cognitas, inuslitatas Ecclesiae Dei obtundere? quam libertatem cur non concedamus, his ducimur rationibus. Primum, videit Christus ut fideles congregati isdem verbis orent, ut supra dictum ex illis verbis Vos autem sic orate; Pater nofter, &c. ubi & for- mam & exemplum communium precum palam demonstrat, Deumque invoca- ri & coli debere isdem verbis docet. Proinde hisce adversari extra dubium consedus est Pastor ille, qui ut vanam gloriam capuet, nullà religione dutias, aliis verbis quam quibus popu- lus Dei orare solet, preces peragit. Secundo, Christus monet, ut omnes precantes consentiant de is que roga- re volant, illis verbis, Di- co vobis, si duo ex vo- bis consenserint in terr- ra de omni re quam pe- tierint, fiet eis a Patre meo qui est in coelis. Ta- lis autem Pastor non concur- dat cum fidelibus in eadem, ceived by himself, known to no body, and unaccustomed to the Church, instead of those which are conceived with ma- ture deliberation by the servants of Christ, perused by the Seni- ors of the Church, and approv'd of by the Synod? Which liber- ty 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 Com- mon 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, prayes in other words then the people of God use to pray. Se- condly, 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 Prea- cher does not agree with the
Faithful in the same thing, whilst 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, whilst 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

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Faithful in the same thing, whilst 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, whilst 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

Psal. 51: 17.

Hebr. 13: 15.
dum alius quidpiam rogat, qu'am illi putabant cum petitorum, & loco usitaturn precum, alias, & modo & ordine ab illis diversas introducit. Hinc fit ut audientes ipsi, audientes preces instatatas, devotionem aitumque sua interturbent, dum eo tempore potius novitati precum attendunt, quam Pastorem imitantur: Et quamvis saperunermo sequent, tamen vel non addunt, vel non intelligunt, vel propri novitatem verborum in sua devotione cessant. Tertio, Preces totius Ecclesiae sunt sacrificiwm Deo gratum in Novo Testamento sacrificiis Legallibus subrogata. Et quemadmodum sacrificia equaliter, uniformiter ab omnibus offerebantur, in isque idem Ritus ac Ceremoniae a Sacerdotibus observabantur: Pari exemplo nostra sub Novo Testamento sacrificia uno ore ac animo absque aliqua difficultate, ab omnibus offerri debent dum (admonemem Apostolo) rationalem nostrum cultum Deo præstímus. Hinc consequenter colligere licet, quod alia fit ratio praedicandi verbi alia vero orandi: quia enim Minister
is different: for because the Minister of God's 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 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 (lay 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 from the Father of Lights, from whom every good and perfect gift commeth down from above: which God himself witnesseth in that promise, saying, I will pour upon the house of David the spirit of grace and prayer. Now whilest he poureth out the spirit of prayer, without doubt...
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.

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 enjoined in the Scripture; wherefore it is lawful to pray or not to pray to him. The other is this, Christ is not

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Mat. 7. 20.

Dum vero effundit Spiritum precationis, procul dubio eam legendo, devotè oratur.

Deinde, Integrum tibi est Minister, facere quicquid volueris cum tua privatia praecatione; qua vero toto populi sunt, non tantum babes in ea juris, ut mutare possis. Hec enim publici sunt juris, ab Ecclesia cum consensu omnium deliberatæ tradita. Nullus quoque fidelium sibi metuit, ut abrēret in sensu, scies publicas precationes sub trunita multorum fuisse, easque jam mambus & ore omnium ter: secus, quum unus omnium nomine Deum alloquitur, verbis insusisis, quaque ad ple risque intelligi non posunt.

Verum enim vero, est aliud Fratres charissimi quod iitus farina homines pretendent, aliud quod intendunt, ex fructibus cognosce re eos poteritis. Fructus autem his Novatorum Doctrina, quos pro Christi professis hostibus habemus, is inter primos merito reputatur: Dicunt enim, Nulli in Scriptura inuncta est invocatio Christi; licet igitur eum invocare vel non in-
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invocare. Alter est iste: Christus non est adequantum objectum Oratiois nostrae, quae terminus ad quem dirigatur Oratio, sed solus Pater, quem Patrem invocamus. Tertius est: Spiritus Sanctus non est invocandus, sicutque fictas memoriter recitando suppomunt. Quae injuria Sacrosanctae Trinitatis illata, ab omnibus fidelibus merito est vindicanda: Et si alicubi inter nos id genus homines reperiantur, quos suspectis omnino in fide habendi sunt, ut poe qui perseverare nos librum in unitate & charitate voluerint, immemores illius gravissima exhortationis Apostoli discentis, precor autem vos fratres per nomen Domini nostri Iesu Christi, ut idem laquamini omnes, & non sint inter vos dissentia, sed sitis impaeti eadem mente & eadem sententia. Quapropter dilecti ne cuivis Spiritui credite, sed probate Spiritus 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 anywhere 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 joined 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 gone.
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 persuaded, 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.

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

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*Phil. 1. 27.*

*Eph. 4. 3.*

*Appendix.*

prophetæ venerunt in mundum. Ex hoc cognoscite Dei Spiritum: quicunque Spiritus profiteatur Iesum Christum in carnum venisset, ex Deo est. *1 mo nutlo modo ipsis placere studete, vel eorum cultum ac opera imita-

*Psal. 2. 11.*

Dei non amant, satius reputantes horrendi tempus Marana-


tha in semetipsos derivare, quæm eum osculari, eique in timore servire.

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*Phil. 1. 27.*

*Eph. 4. 3.*
in the bond of Peace; edifie
his Church in concord, in same-
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.

Strength, 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 Hun-
gary 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 Arian 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

Had wretched man doth
not know what is the dif-
ference betwixt Order and Ty-

ranny
APPENDIX.

ranny. The Church never was nor can ever be without Order, which is a fit disposition of all the parts, or of things superior and inferior, 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 Superintendenst? 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 advantageously keep the same according to the diversify of Places, Countries, and Men. But the Pope, sayest thou, hath

*est partium omnium, vel superiorum & inferiorum secundum prius & posterius apta dispositione, Ecclesia nonquam fuit, nec esse potest; sic ut nulla Societas alia Or- dine carere potest. Ordinis fuit quod in Ecclesiâ Apostolica alius erat Episco- pus, (que vox quid enim est nisi Superattendens? In Palatinatu Inspectorem, vocamus, qualem singule habent Prefectura,) alius Presbyter laborans vel non laborans in Verbo, alius Di- aconus, &c. Et varios Mi- nisterii Ordines recenset Apo- stolus, Rom. 12. 1 Cor. 12. Ephes. 4. Et si au- tem abscebtymiam Presby- teris Episcoporum nomen tribuit Scriptura, tamen quare & quomodo distincti- onem fecerit Ecclesia ut unus Episcopus multis Pres- byteris praestet, non quidem Imperis sed Directionis po- testate, Hieronymus Com- ment. ad Tit. 1. perspicue exposit. Quem Ordinem recte & utiliter dixit serva- vit Ecclesia; Et hodie pas- sim Ecclesia Reformata pro diversitate locorum, Pro- vinciarum, & hominum sa- labriter observat. At in- quis, Papa hunc Ordinem in Tyran-
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 Reverend Brother,

"To 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 invalidate the ancient and Apostolical Constitution of Episcopal Prebendarie. But we believe that whatsoever it is established conformably to the ancient Canons it must be carefully preserved, and whatsoever by some heat of contention or otherwise hath been put down or violated, it ought to be reverently restored. The good Primate told me besides, that whereas

X x 2
the Book had been written at the earnest request of the Assembly 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. Blondel's 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 shewing himself an enemy instead of a friend to their holy Covenant. This they urged upon him with such vehemency and unwearied importunity, that they prevailed with him to put out that conclusion. Having received that information from a person of so much knowledge and integrity, as that famous Prelate, yet for a further Confirmation I told it to Mr. John Blondel (David's 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 remember 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 remembered 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 selfe, 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,

(SIR)

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 Ambassador 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 Baptism, and for the Communion, which he ministered 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.

Monseur & tres honoré Frere,

Entendant, par les Lettres de Monsieur Gues, qu'avies pris la peine de me rescrire, combien que je n'aye point reçu vostre response, je ne veux pourtant negliger la presente occasion de vous continuer l'assurance de mon tres humble service, & vous témoigner le singular 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 testify unto you the singular satisfaction I receive, together with our whole Company (which
Appendix.

(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 self 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 Ambassador of Great Britain, for which both they and we remaine obliged to the Pietie.

vos salme affectueusement, en nostre Seigneur, des bonnes nouvelles que nous entendons de nostre saint Teie, advar- cer le Regne de Dieu en ces quartiers la parmi les no- stres, & parmi les Grecs, y employant heureusement, le don de diverses Langues, que vous possedez en grande me- sure, & proposant les choses Magnifiques de Dieu, à cha- cun jour son Langage, comme faisoit les Apofteres. Et a cela vous prions nous devons accourager de plus en plus, au Seigneur, lequel en son temps vous sera voir le fruit de vostre travail, qui ne sera point vain, quoi que par fois on rencontre de la mes- connaissance & Rebellion du cefle, des hommes. Mon- seigneur Girard nostre tres hono- re Frere, & moi, avons ex- horté & exhortons au nom de Dieu, & de nostre Com- pagnie, ceux qui sont par de l'originaires de ceste Eglise, de profiter du grand benefice, que le Seigneur leur presente par votre Ministere, en la maison & sous la Pro- tection de Monseigneur l'Amb- bassadeur de la Grande Bre- tagne, dont eux & nous demeurons obligés à la Pi- eté de S. E. & à la vostre,

comme
Appendix.

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.

Monseur & tres cher Frere.

Pour satisfaire a votre 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 sujet de la Liturgie d'Angleterre, sur laquelle ils savoyent bien que je celebrois 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 difficulte des Ceremonies ni du Baptisme ni de la Sainte Cene. J'ai peur que leur bon exemple ne soit prodig en ingen- ment contre les faulx de

Sir my dearest Brother,

To satisifie 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 Baptism or the Lords Supper. I feare their good example will be brought in judgement against those that are factious in this Church.

How-

comme aussi de ce que vous maintenez puissamment la verité de notre 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.
Appendix.

However it may serve for a conviction, according to the design of your Treatise.

Stanhop the 12. of June, Anno 1662.

Matth. 5. v. 5.

Blessed are the Peace-makers, for they shall be called the Children of God.

ERRATA.

Page 24. n. 22. l. 8. after Lithuania put out the Period. p. 31. l. 1. after used put a Period. 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 for. 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 usually Assembles in that place, upon the first day
that Divine Service was there celebrated according 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. Royston, 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 i 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 Baron of Lanthony and Arclo, Lord of the Regalities and Liberties of the County of Tipperary, Chancellor of the University of Dublin, Lord Lieutenant General, and General Governor of his Majesties Kingdom of Ireland, one of the Lords of His Majesties most Honourable Privy Council in his Kingdoms of England, Scotland, and Ireland, Lord Steward of his Majesties Household, 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 Auditors, so would it never have come into my thoughts to expose it to publick view and censure, had not Your Excellency imposed upon me
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 conjunction of the af-
fairs of Religion in this Kingdom. To this I might
adde the commands which to the fame effect I have
received from other persons of great Authority. But
as the publishing of it hath been solely grounded up-
on 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 con-
fesse, that I am much more to seek how I shall satisfie
such as shall find it strange, that I should take the li-
iberty 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 Brass,
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 twelvemo to the bulk of a full Panegyrick, without
any the least disproportion between them. Whereon
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 Elog
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 late at the Helm of it, none was found better qualified then 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 conjunction 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.
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 Depository 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 loss of those vast Demeans wherein You exceed any Subject in Europe. You quitted them without regret, freely and cheerfully; and, which is more, with a matchless Courage You parted with all that was dearest and nearest unto You: even with that Virtuous and Illustrious Confort 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 Wilderness. 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 handomely performed, that all Europe hath taken notice of
of it, even with admiration. For neither the continu-
al and lasting Prosperity of the Usurpers, which seem-
ed to exclude His Majesty out of His Dominions for
ever: nor the cold indifference of His nearest Allies,
who looked upon His affairs as desperate: nor those
straits where to the greatest of Kings hath frequent-
ly 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 in-
comparable Prince was led by Divine Providence (that
they might, when God had brought Him back again
into his own, and therein subject all under His Em-
pire, envy our happiness) 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 rea-
sions (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 Your right, will bestow upon Your
Excellency. Mean while, I humbly offer this Med-
ditation 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 the
rather Dedicate it to Your Excellency, because there-
in I affert the same Religion, in the defence of which
Your Excellency hath done and suffered so much.
And I affert it against the same Adversaries, which
made head against it in Ireland, even those very men,
which
The Epistle Dedicatory.

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 Passors 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 Caen, 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 Daille, 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 secula seculorum. Amen.

Monseur et tres-honore frere, En sai si je vous ai remercie de votre excellent Sermon; Si je ne l'ai fait je l'ai deu faire, car c'est un excellent present que vous m'aves fait, vous le deves faire Imprimer en mame Volume que vostre Liturgie Françoise afin qu'il lui serve d'Ange Tutelaire & qu'il l'accompagne in secula seculorum. Amen.
Out of a Letter from Monsieur Bochart 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.


Out of a Letter from Monsieur Daille the Father, Minister of Paris.

Pass to your Sermon, which was brought to me three days 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 add mine to the same most willingly.

De Paris le 9. jour de l'an, 1662.


Sir, my most honoured Brother,

I crave your pardon that I have not rendered you the most humble thanks I long

Monse. & tres-honoré frère,

Je vous suis tres-obligé des exemplaires de votre Sermon qui me sont venus quasi en même temps que vos Lettres. Je l'ai lu dans nos deux familles avec grande approbation des deux chefs, dont vous pouvez bien penser que le reste a suivu le brasil. Votre texte est tres-bien choisi, bien expliqué, bien appliqué.


Out of a Letter from Monsieur Daille 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

Monse. tress-honoré frère,

Je vous demande pardon de ne vous avoir pas pluost rendu les remerciements tress-humbles since
sine owed you, for that Co-
y of your Liturgy you have
bestowed upon me; And I fur-
ther acknowledge now the
new obligation you have lates-
ly put upon me, by sending me
that Sermon, which came to
my hand some days after your
obliging Letter of the 21. No-
vemb. I have read it with great
satisfaction for the handli-
omeness of the work, which is per-
fect in all its parts, as well for
the pureness of Language, as
for the choice and excellency
of those conceptions and rea-
sions 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 im-
portant; that we may not ei-
ther be without them, or tol-
erate them according to the ex-
igencies of the Church.

Out of a Letter of Monsieur Daille the Son, Minister of Paris.

The general Doctrine of
your Sermon hath so
much of reason in it, and a-
greeth so well with truth and
justice, that to my apprehe-
tion, it cannot be contradicted
by any whatsoever, no not by

que je vous dois depuis long temps,
pour la part que vous m'avez
faite de votre Liturgie ; & j'a-
joint maintenant ceux que je vous
dois tout fraisement pour le
Sermon qui m'a été présenté de
nôtre part quelques jours après
votre obligante Lettre du 21.
Novemb. Je l'ai lu avec
grande satisfaction pour la beauté
de l'ouvrage, achevé en toutes ses
parties, soit pour la pureté du
Langage, soit pour le choix &
el'excellence des pensées & des
raisons que vous y employez. Il
ne se pouvoit rien escrire de mi-
eux sur ce sujet à mon avis. Je
suis de votre avis, que ce sont
des choses indifférentes de leur
nature, ou du moins non si im-
portantes, qu'on ne puisse ou s'en
passer ou les tolérer selon l'intérêt
de l'Eglise.

A Doctrine que vous esta-
blissez en general dans votre
Sermon est si raisonnable & si con-
forme à la vérité & à la justice,
qu'a mon avis elle ne peut estre
contestée par qui que ce soit, non
pas mesmo par ceux qui ne sont
à 2.
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 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.

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 affairs; who in a Letter written by one of them in the name of all to Mr. Hierofme, 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 aforesaid 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
LITURGY
Of the
Church of England asserted, in
A Sermon.

1 Cor. ii. 16.

But if any man seem to be contentious, we have no such custome, neither the Churches of God.

Then on the one hand I reflect upon the late troubles you have undergone, the continual Crosses you have daily met with, and the uncharitable practices 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 dwellings 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 blessing
The Liturgie of the Church

blesing 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 always 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 threatened, 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 concern 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 controversy 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 unreasonable.
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 (faith 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 use of this Malady, in those who are so unhappy as to be molested, and to molest others therewith. For contentious men are like those unpatient 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 Quarter upon the least panic 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 meek and humble
of heart, whose voice was not heard in the streets, notwithstanding did not forbear to fight with incomparable zeal against the corruptions of the life, the hypocrifie of the carriage, and the errors 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 Colleagues, even with heat, disputed against the Rulers of the Synagogue; against the Philosophers and false Teachers; and generally against all the adversaries of the Truth, on all occasions, that ever were offered. Insomuch 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 Irenæus, the Athanasius, 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 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 forefathers, 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 lukewarm and cowardly; and it were the way to incur the punishment wherewith our Saviour threatens them that are such, when he faith that he will
spew 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 suit so well as some others would, which might be substituted in their room; or which appear unto us barely useless 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 everywhere, 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 possessed 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 itself. 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 less; 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 Jealousy, for by Pride commeth contention, faith wise Solomon, 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 mere obstinacy, which makes them still to assert what they have once
of England asserted.

once maintained; and still too blame what they have once cried down, though they are conscious, they have no reason for either. But this it is, that if they should do otherwise, it were to confess that they were mistaken, and that they were in an Error and in the wrong, which 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, and 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 anything, 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 Corinbah; 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 be-
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 affairs. 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 Jews, as to cause Timothy to be Circumcised, thereby to gratifie them, and who was so compliying 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 Corinth. I confess 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 Sex should hear it in, and should be present at that Service which was rendered to God in his Church. Nevertheless, though the thing in itself 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 knowes 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 progress) soon degenerates into Schisme, from which men readily passe into Errors and Heresies. 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 heares that there be divisions among them, and that he sees them already in the High-way which leads to Herefies, towards which they haften 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 then forfake it, thereby to purchase the praire 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 dath, as he meanes 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 seamed a very small matter (although it be always a great matter for to reftift the Orders of the Church) but he drove them a great way further. From the contempt of a meer Ceremony, he carried them to assault the Holy Sacrament of the Lords Supper; and from the irreverence in Prayer and Prophefie (whether by Prophefie 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
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insolent and brutifh as to make themselves drunk in the Feafts of Charity (as they termed them) which used to accompany that Sacrament. Hath not that old Serpent be-thought himself of the fame 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 Adminiftring Baptifme, receiving the Holy Communion, and against our Eccleiaftical Discipline. In the end have not some or other of them come to that paffe as to reject all manner of Minifters, all manner of Liturgies, even to the Lords Prayer, the Creed, and the ten Commandements; absolutely to condemn Infant Baptifme, and the Celebrating of the Lords Supper, either wholly neglecting it, or receiving it onely with a small number of felect 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 Apoftle 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 fay what they will, God never left them without a witneffe. And what St. Paul did in his time fay unto the contentious of Corinth, hath he not faid the fame over and over, in his writings to the contentious of this Kingdom? But if any man seemeth to be contentious, we have no fuch custom, neither the Churches of God.

That is the laft and the great Remedy he preferibes them for their cure. And fuch a remedy it is no doubt, as is capable to cure any spirit that is not altogether incurable, when its squeamifhness proceeds only from a Ceremony, it cannot relish. Yet it is not the onely remedy which he applyed to cure thofe of Corinth, for he had before offered them others. For as the holy Apoftles never confututed any thing
in the Churches of God, but upon very good and pertinent grounds; in the fore-going Verses he alleged 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 appeals 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 itself 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 alleged, and which indeed ought to be alleged alone without any more ado, when we have to deal with contentious persons. It is in a word, faith he, that it is not the custom for men to be cover'd in the Church, nor for Women to be uncovered. He alleges 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 always 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, ask no more 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
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 than 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, meekness, 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 alledged 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 than the Psalms of David, many of which are Prayers throughout as well as this. But it is enough to satisfy any rational person, to alledge 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 only 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 only, but even all who upon occasion happen to meet with them) it may be farther alleged, 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 Philippis, 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 addeth 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 posset 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 prote-
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...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 several 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 lea cause to be reputed contentious then she. Rome had brought Tyranny into her Government, making of her Bifhop 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 conjunction: 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 cried 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 intolerable, 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 useless 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, Doctrine, Government, and Publick Worship, what was therein to be rejected? From Doctrine, 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 practice 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, nor given him thanks, nor given alms, nor 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 Soveraign 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 suited 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 universal 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 virtue of Relicks: of Prayers for the dead, Exorcisms, Salt, Spittle, Unctions, and such like stuff: and especially from the Mass which the Pope had inserted into it, and which had defaced, fullied, and empoisoned that faire Liturgy of the ancient Church. Let Rome seriously confess 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 not
not know whether they ought to be excepted) could never charge her with any Error 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, carried away, or profaned her Sacred Vessels. They have dispoiled 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 beloved, 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 Jews) 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 Darkness. 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. And
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 ears 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.

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 itself should be repeated more than once. Nay they even think that we give too often glory to God, as though they were jealous of it. The sign of the Cross which is made upon the fore-head of Infants after Baptisme, goes currant with them for a groffe Superstition, for an usurpation of Gods Authority, and a meer relic 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 fame holy-days in all respects, with them of the Church
of Rome, the commemoration which we make yearly on fe
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 God's glory for the salvation of the faithful. Neither
will they be satisfied unlefs all things are ordered according
to their fancy. If I had none but contentious perffons 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 Religionfly endeavoured to conform her self
in her Reformaion, it is certain that there is not any one
of the things which these people condemn as evil in our
Church, which is not practifed in one or other of the Refor-
med Churches beyond the Seas: or which they do not ei-
ther approve of as good and necessary, or at leaft bear with
as indifferent. I could easily make this good, did I not fear
to trefpaffe 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 les, and the remainders of the
Church of the Brethren of Bohemia (who of all Christians
were the firt Reformers in these latter times) have not one-
ly 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 Confeflion of the Christian
Faith, and they bear their part in certain places at Divine
Service as is practifed among us, namely in their great Litur-
ny, which is the fame with ours: for they have many o-
thers, especially in Lithuania, and in Poland. In the Bohem-
ian Churches, and in thofe of Poland which follow the
fame Confeflion, they receive the Sacrament kneeling:
They observe the Festival days of Christ, of the Virgin, and
of the Apostles. And the fame is also practifed in those
Churches
The Liturgy of the Church

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 Audience 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, Psalms, 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 Instrucions 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 oeconomie, that those, who have Devotion and leisure 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 Psalms (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 Prophe-
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 History of the Jewish Church, and a continuation 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 cauleth 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:
The Liturgy of the Church

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 Liturgy contains besides is proper to teach humility, zeal, and devotion, especially the Litany, and all that is comprised in the several Lessons, Prayers, Confessions of sins, and in the forms of thanksgiving, which is appointed for the celebration of the Lord's 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 pronouncest 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 denunciation 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 which they affirm with their own mouths the curse of God to be due. For the words are not cursed be, but cursed 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 faith, 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,
of England asserted.

but, so it is; which would be so neverthelasse, though it were not pronounced. Our Liturgie hath also set forms of admi-
nistring 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 Impostition of hands, and with Prayers. And all this without Christme, or Box on the ear, or without any such superstitious or superfluous Ceremony. And as Children are the guift 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 pub-
lick Assembly, there to return thanks to God for so signal a mercy, and prescribes the manner wherein to do it. Fandy, it is therein ordered, that the dead be buried in a de-
cent 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 shortness 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 cer-
tain Prayers, not for the dead, to whom they are uselefs, 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 Con-
feffion of Sins, that they may be the more sensibly affected.
The Liturgie of the Church

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 tendring 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 express 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 only 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 enjoued 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 Liturgy are short for the most part (for a reason must also be rendered of this shortness, since some dislike it) and they do seldom comprize 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
of England affirmed.

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 leventh Psalm: Be merciful unto me O God, be merciful unto me. And of the 123. Psalm, 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 rejoicing, 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 faith, Use not vain repetitions, as often as they repete the same word, or sentence, or prayer
more then once, David among others had fallen into a very gross 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 six verses, and those very short) Praise the Lord. And when these Psalms are sung 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 sung these words of the Psalm, Let the people praise thee O God, let all the people praise the, and the same again a little lower.

But it were a small matter if the cenfure 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 cenfuring 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 up- on him. For that gracious Redeemer being in his Agony, and praying to his Father, doubtles 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 expressly obserue in the faithful Narration of that mournful passage of his Life. And Saint Luke faith 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 Liturgy, 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 Mariæ one after another, between two Pater Nostrœs, unless 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 vain 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 ourselves. The 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 contentious 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 persuaded to credit the report, what assurance ever 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 upon
upon the express words of Saint Paul, 1 Cor. x4, 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 Respsnes set together, make a sacred Harmony, imitating the manner wherein Esay cap. 6, and Saint John (Revel. x9.) 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 conteined, 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, the 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 itself 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 Re-
formed 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 one-
ly 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 the binds
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 God's 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 diversely, according to the diversity of Nations, among which God's providence dispersed her. It was by vertue of this privilege 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 Country, 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 God's Service in your Churches, and receive the Lord's Supper of the hands of Episcopal Ministers, and of the Bishops themselves when occasion was offered, which I profess I have done myself not without profit, when I studied Divinity at Oxford and London. M. Bochart in his Let. to Dr. Morley.*
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people 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 yoak 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 Liturgy, 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 laid of our Liturgy, that all of us Protestants lay 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 Liturgy is not good because it is comprehended in the Mass-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 Roman 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 Liturgy is naught, because it hath been extracted out of the Mass-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
of England asserted.

...and superstitions. And would they not have had great cause to complain, if upon this pretence they had been always suspected, rejected, or condemned? Therefore as they were reputed found 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 Missal-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 Occonomy which our Liturgy useth in the reading of the holy Scriptures, nor those excellent passages which let 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 Masse-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 Commination, nor several Prayers of the Letany or of the other forms. But in it they will meet with the Lords Prayer, the Creeds, 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
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mitive Christian Church before ever the Mass was batcht.
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 virtue 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 endeavourd to reform the abuses in Religion in these later days: You forget (faith 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 Haffa.
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 Creeds 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 Trice assersion, as they call it, that is about their sprinkling of Infants three several times when they baptize 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 Countrseys as well as in this, they are sprinkled but one time, and Baptisme is administered 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 signifie 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 Forc-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 Emissaries have done) that the blessing they pronounce when they dismishe 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, who
who in this Nation receive the Communion sitting, contrary to the practice, and to the express 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 Paul's 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 God's 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 find established in the Church of God in this Kingdom 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 customs, namely, in not fasting upon the same dayes: When (faith 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 selfs, 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 Januarius 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, faith 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 poffe aft 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 practice, 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 Discpline, 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 bleffe 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, wherefoever dispersed, with encrease of all manner of graces, from henceforth and for ever more. Amen.

FINIS.
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