

ab omni pœna finaliter, hoc est ita ut tandem ab omnibus peccati effectis liberi simus : quando nimirum Deus absterget omnem lachrymam ab oculis nostris : tamen si donec id fiat, aliquid subinde de illis effectis adhuc in nobis sentiamus. Sic morbi, Calamitates, fames, pestis, & infinita incommoda sanctissimos adhuc infestant; quæ effecta & pœnas peccati per se esse etiam Impudentissimi Heretici negare non possunt. Et ratio huius est, quia Christus sic liberavit nos ab omni pœna peccati, sicut ab ipso peccato : (mark this) A peccato autem sic nos liberavit non ut non sit in nobis sed ut non imputetur, & nobis non dominetur, ut Rom. 8. 1. & 6. 14. Manent in sanctis multa peccatorum reliquia, quæ etiam reliquias pœnarum secum trahunt, in quibus, præter alias afflictiones externas est etiam mors Corporalis. Idem dicitur aliis verbis. Christus ab omni pœna peccati nos liberavit quoad Meritum : hoc est ^{ἀπο} suo meritis est nobis Remissionem omnium peccatorum & pœnarum : sed nondum quoad efficaciam : hoc est, nondum effecit in nobis omnia perfectè, quæ est meritis, quia perfectionem Glorificationi nostræ reservat. 1 Joh. 3. 2. Col. 3. 3. Sic nondum effecit, ne moriamur, quia mors est hostis ultime abolendus. (This is as much as I say) And page 372, 373. He proceeds, Omnem ergo mortem peccati pœnam esse, et quotquot moriuntur, propter peccatum mori, hîc scriptum esse Contendimus. Et Ezek. 18. 4. 20. Quicumque moriuntur, Peccant, seu idè moriuntur, quia peccant : huic universali æquipollet, Anima quæ peccaverit morietur Rom. 5. 12. Per peccatum mors introiit in mundum, & in omnes homines transiit, in quo omnes peccaverunt. Quid hoc est nisi peccatum esse scaturiginem vel januam mortis, et quidem universalis mortis. Ad quoscunque igitur mors transiit, per hanc januam transiit : hoc est, Quotquot moriuntur, ex hac Causa moriuntur, quia peccaverunt. Rom. 6. 23. stipendium peccati mors est, stipendium, h. e. meritum, debitum ex Ordine Iustitiæ Divinæ, quæ unicuique tribuit quod suum est, &c. Ergo mortis quasi mater & causa per se est peccatum, Peccati proles et effectus per se, est mors. Posito effectui proprio, necesse est causam propriam, esse, vel fuisse : Ergo quicumque moriuntur, peccati causa, moriuntur, & mors est Peccati Pœna per se universaliter. Hac & similia scripturæ dicta & argumenta Nullis Hereticorum argutiis eludisse patiuntur, &c.

Et page 383. Sunt quidem peccata fidelibus omnia condonata per Christum, nempe quoad pœnas æternas, non autem quoad Castigationes temporales, aut mortem corporalem. His enim manent ab-

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noxii quoad peccatum penitus ex carne expurgabitur : nec sequitur, *Aliqua peccati poena est reliqua in sanctis: ergo peccatum non est eis plenè remissum : sicut non sequitur aliqua Cicatrix apparet vulnere, ergo vulnus non est plenè sanatum.*

I have been so long on this Testimony of *Parvus* that I must omit the rest, whereof I shall soon produce an hundred, if I do but understand that it will be worth the labour. Here I recur to my former observation, How the fury of contentious Disputation would rob men of that, which both Grace and Nature evidently teach. And I shall but desire the Reader that wants humane Testimony, 1. To read over our English Sermons that have been preached in any times of Plague or other Calamity, or on daies of humiliation, whereof of late years we have had great store, and tell me whether they deny Gods anger, and displeasure, his threatning and our sin, to be causes of our sufferings? 2. To hearken to the Confessions of the Godly in their sufferings, yea of the opposers of this truth, when they come to lye under any long or heavy suffering, and approach their death, and hear whether they will say, that none of this is a punishment for sin, nor from Gods wrath, or threatning, and whether they never pray God to turn from his wrath and displeasure against them?

Conclu. 27. Punishment is the *Genus* : and it is, A Natural Evil inflicted for a Moral Evil : or *malum passionis propter malum culpæ*, as some define it, Punishment is either *πῦρ & θυμω*, or *πῦρ & δέμῳ*, which we call ordinarily chastisement, which is for the amendment of the sufferer, so that chastisement is a *species* of punishment. If any doubt of this, I will give him a catalogue long enough of Schoolmen, Lawyers, Philosophers and Reformed Divines to prove it, as soon as I find it worth the while.

Conclu. 28. Gods sanctifying the sufferings of the Saints, and working out of them a greater good, doth not make them cease to be Evils in their own nature, nor to be so far as evil, punishments for our sins. The good is but by accident. Poison is poison still, though the Physitian can make a medicine of it : yea in the use it is still poenal, as being a natural evil inflicted for a moral evil, that is, for sin.

Conclu. 29. God threatneth these things to his own people if they sin. The matter of all threatnings is evil of Punishment : therefore these chastisements are Evils of punishment. It is the

Benefit of the suffering, and not the suffering it self that God promiseth. God doth not threaten to do men Good, nor promise them punishment, as punishment.

Conclu. 30. Let the Holy Scripture be judge whether they are Punishments or not, *Lam.* 3. 39. *Wherefore doth a living man complain? A man for the Punishment of his sins?* 4. 6. *For the Punishment of the Iniquity of the daughter of my people is greater then,* &c. 22. *The Punishment of thine iniquity is accomplished,* O daughter of Zion, &c. *Hos.* 12. 2. *The Lord also hath a Controversie with Judah and will punish Jacob according to his ways, according to his doings will he recompense him.* *Amos* 3. 2. *You only have I known of all the families of the earth: therefore will I punish you for all your iniquities,* *Ezra* 9. *Thou our God hast punished us less then our iniquities.* *Jer.* 9. 25. *I will punish all you that are Circumcised with the uncircumcised.* *Lev.* 26. 18, 24. *I will punish you seven times more,* &c. *Lev.* 26. 24, 41, 43. *If then their uncircumcised hearts be humbled, and they accept of the Punishment of their Iniquity,* &c. (Its certain some among the Jews were sincere.) *Psal.* 73. 5. *Its said of the wicked that they are not plagued like other men.* And verse 14. *David saith of himself, All the day long have I been Plagued, and chastened every morning.* *Psal.* 36. 1, 2, 3, 4. *O Lord rebuke me not in thy wrath; neither chasten me in thy hot displeasure: For thine Arrows stick fast in me, and thy hand presseth me sore: There is no soundness in my flesh because of thine anger, neither is there any rest in my bones because of my sin.* So *Psal.* 6. 1. 1 *Cor.* 11. 30. *For this cause many are weak and sickly among you, and many sleep: For if we would Judge our selves we should not be judged. But when we are Judged, we are chastened of the Lord that we should not be condemned with the world.* And the word chastisement is put frequently in Scripture, (not only for the Paternal Punishing of Children with intents of special good to them thereby, but also) for the Punishment even of enemies: or for any punishment in general. *Psal.* 94. 10. *He that chastiseth the Heathen, shall not be correct?* *Isa.* 53. 5. *The chastisement of our Peace was upon him,* &c. *Jer.* 30. 14, 15. And that all our chastisements are Punishments, the definition given them frequently in scripture telleth us. For it ever ascribeth them to mans sin, as the provoking meritorious Cause: and to Gods anger, as the efficient cause; and speaketh of them

as hurtful in themselves. And *evil of suffering, inflicted for sin, is Punishment.* Nay that Mr. Crandon may see that I have spoken no higher then Scripture, see divers places where imperfect pardon is mentioned, or where some sins of the Regenerate are said to be in some respect unpardoned. Lam. 3. 42. *We have transgressed and have Rebelled; thou hast not pardoned.* Num. 14. 19, 20, 21, 22, 23, 29, 32, 33, 34. *Pardon I beseech thee the iniquity of this people, &c. And the Lord said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the Glory of the Lord: Because all those men which have seen my Glory, and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it.* 29. *Your Carcasses shall fall in this Wilderness, &c.* 33, 34. *And your children shall wander in the Wilderness forty years, and bear your Whoredoms until your Carcasses be wasted in the wilderness. After the number of the days, &c. shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.* Nay if I had said that a mans sins may be partly unpardoned, when his soul is in Heaven, what a peal would Mr. Cr. have rung me? yet as to Executive pardon, which is not punishing, consider whether the Bodies lying in the grave to the Resurrection be no punishment? which is unremitted as to the execution, though it be remitted perfectly as to the Right of a Resurrection at that time. And see an Example of a mans sins punished on his Posterity, when his soul was at rest, and God would not pardon them: 2 Kings 24. 4. *Surely at the Commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh according to all that he did: and also for the innocent blood that he shed; (for he filled Jerusalem with innocent blood) which the Lord would not pardon.*

Conclu 31. I think those that are against me in this confess, that the Regenerate are under a threatening, and are punished with temporal punishments, and consequently that Punishments they are: so the Marrow of Modern Divinity, where it earnestly presseth Believers not to look at their sins as making them lyable to Gods everlasting wrath and Hell-fire, nor to crave pardon and forgiveness for them that thereupon they may escape that penalty; yet

saith that the Law of Christ threatneth a penalty which we must fear and pray to have our sins pardoned as to that penalty: which is *the want of neer and sweet Communion with God in Christ, even in the time of this life, and a lyableness to all temporal afflictions, as fruits and effects of the transgressions of that Law; and therefore when ever we feel the Lords chastening hands on us, he would have us ask forgiveness of sin, as we are taught in the Lords prayer; page 206. 208. 210.* Now I would know how this standeth with perfect pardon; and how it comes to pass that man must bear any punishment himself, when Christ hath made a perfect satisfaction? when they have answered themselves, they will perhaps see what others may answer. But I should have thought that this doctrine here delivered, against praying for pardon, as to the eternal punishment, should have made a Christians ears to tingle, and he should have felt by experience the Spirit of Christ within him contradicting it. I Confess these and many other such passages, which I then mention'd (& Mr Cr. hath like himself attempted to palliate) did urge me in the *Append.* of my *Aphor.* to say somewhat against it, p. 99. and in the *Aphor.* p. 330. to marvel that such a Book should have so many applauding *Epistles of such Divines.* I hope Mr. Caryl takes not these words ill, because there are two Epistles of his: For as I unfeignedly revered him, and some others whose Epistles I there found, so I neither named him, nor intended his dishonor: though I cannot deny but that I am sorry to see his name both there, and here (in Mr. Cr.)

Conclu. 32. Nay the punishment which remaineth unremoved, (and so far unpardoned) to the Saints in this life, is not so contemptible, or small, as to occasion men to deny it to be evil, or punishment. For 1. The earth and other creatures retain still that Curse, *Gen.* 3. 17. 18. which was passed on it for our sakes, and so was our punishment. 2. Man undergoeth that life of labor & sweat there threatned. 3. The seed of the Serpent bruise our heel, as was sentenced. Satan hath power to tempt us to sin, frequently and violently, and that to haynous sins; which is a sore punishment in it self to the Godly: Though I say not that all temptation is penal, for Adam had some in innocency: Yet to be given up to frequent sin, foul temptations, is: and to have the Messenger of Satan to buffet us. 4. Wicked men are left, as thorns in our sides, not only to vex us, but to provoke us to evil, and

and to entice us with them to sin, which we are too prone too of our selves. 5. The Godly are oft punished justly by men for their miscarriages ; and perhaps with death it self. 6. But the forest punishment is sin it self, which as it is permitted and left unhealed, is a punishment of former sin. I think those that are most offended with me, will yield to this, and like well of Mr. *Rutherfords* copious endeavours to prove that God punisheth sin with sin, in his elaborate audacious Disputations *de Providentia*. *Paul* groaned under this penalty, *O wretched man that I am, &c. Rom. 7.* 7. The estrangedness from God, loss of communion with him, sense of his displeasure, wants of Grace and comfort, are no small punishments. 8. So is death and the bodies lying in the earth till the Resurrection without life or fruition of God. If it be said that these do work for our greater good. I *Ans.* 1. It is certain our sufferings for Christ do. 2. Castigatory afflictions are intended to our good, but that is by accident that they accomplish it, and are nevertheless punishments themselves. 3. God would give us the good, without the evil of punishment, if we did not sin. 4. It is contrary to the judgement of many of the best Expositors, that *Rom. 8. 28.* doth speak of sin ; And it is hard to shew how all sin worketh for our good. It is possible a Godly man may lose his first Love in a great measure, and decline to a very low degree of Grace, and a scandalous life, and a terrified conscience, and so die ; And how it should do him good to Love God less then he did, to have less faith, less humility, &c. I know not, when the good of Affliction is to encrease these Graces. Besides every man dyeth in some degree of sin habitual and actual, which is not cured till he leave the flesh : and what good that last sin doth him, I know not. Nor do I remember any Promise that his bodies lying in the Grave till the Resurrection, shall be better then if he had ascended with *Henoch* and *Elias* : though Christ love and regard that very dust, and will give it at last a greater happiness then we lost. All this punishment therefore I suppose is yet left unremoved, and if you will call this the curse or part of the curse, it must be said that part of the curse is not actually removed. Yet I conceive it fittest to say, that believers are freed from the curse, and are not under it. 1. Because the word *Curse*, usually signifieth the great destroying penalty, inconsistent with Gods special Love, and making the sinner accursed, that is, miserable : and so

we are freed from it, for every Believer is freed and justified, from any charge that can be brought against him as to damnation, or destructive-punishment. 2. And their right to a future deliverance is more full then the actual deliverance yet is. 3. It is our own sin that hath made sufferings necessary to our good. 4. As long as Christ hath made sure for us in heaven a far greater glory then we lost, and which will make all these sufferings to be none, we may well say, that he hath done the office of a Saviour perfectly, though the time be not yet come for our full deliverance.

Conclu. 33. Though in our first Justification and pardon, we are acquit from all sin past, and nothing lyeth against us, and so that Justification may be said to be perfect and have no degrees; yet I conceive that our pardon is not absolutely perfect as it shall be at the last. My reasons are 1. As to the continuance of it, it is yet but conditional (how certain soever): and that is not so perfect, as it will be when the Condition is performed: even our perseverance, which is the Condition of persevering Justification. 2. We have many a thousand sins yet to be pardoned, that were not pardoned at first, as not then existing. 3. And all the fore-said penalties to be remitted actually, by the removal of them. 4. And the great absolution at judgement is behinde.

Conclu. 34. It is not only affliction as such, but punishment as punishment, that is necessary both to Gods great ends in governing the world, and also in particular, to the best Saint on earth, for the right ordering of his life. Meer affliction is no act of a Governor, as such, but punishment is. And if men suffer never so much, and know not that it is for sin, and from Gods displeasure, and to scourge them to obedience, it will not do them that good that it is sent for, and must be done. If Christ had delivered Believers from being under any threat, or lyable to any execution of a threatening for sin, then he had brought them to be from under Law, and then he had set them from under Government, and then he had set them from under God, and then he had either made them Gods, or else bruited incapable of Government. Whiles Saints are imperfect, and while they are under Government, God will govern them by the due means and instruments of Government, Laws having Rewards and Punishments annex.

How and by what Laws he Governeth the Glorified, and Angelical nature, I pretend not to know, (further then that the knowledge

knowledge of God himself, and so of his holy Nature and Will, is their Law, which conjoynd with perfect Love and holyness, will procure perfect obedience and blessedness) But sure I am that as the Angels themselves, when they (some of them) fell, were subjected to penalty, and so its like did before live under a kinde of penal Law, that is, knew that if they sinned they should suffer, so much more clear is it to us, that man while he is in flesh, is not otherwise to be governed agreeably to his nature. And Grace it self is not given him to be instead of this Law, and so to make it void, but to conform him to it in mind and life. And as threatnings are of necessity for the Government of the Saints themselves, so are some degree of execution. For a threatening which we know shall never be executed, though we offend, is no threatening: and is as dishonourable to the Lawgiver, as useles to the subject; except where the same Lawgiver prescribeth certain terms and means for remedy, and so the case is divolved thither. Nor did God see it consistent with our present safety here, to remedy the whole by a perfect Impunity. Man hath flesh and sense, as well as Reason, and hath need of some Execution as well as of the threatening.

Conclu. 35. None of a Believers Castigatory punishments, do in the least measure satisfie Gods Justice: Yet is there some Demonstration of Justice in and by them so far as they are punishments; though there may be a far greater Demonstration of Love, in and by them, in regard of the good to which they are intended.

Conclu. 36. It is not the least dishonor to Christs satisfaction, or derogation from its sufficiency and perfection, to say that Believers bear some penalty themselves. Because Christs satisfaction is to be denominatd sufficient and perfect in reference to its ends, and intended effects: And it was never his end in satisfying, to take his people from under a penal Law in this life, nor to cure the wound which the first sin made, perfectly, till the Resurrection, nor to free men from all sin, or all sufferings of Castigatory punishments in this life. See *Paræus* words before cited, to this effect: And the Confession of the *Marrow of Modern Divines*, about temporal penalties. (The same reason clearly proveth that it is no derogation from Christs satisfaction or merits, that we as-

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sert a necessity of Obedience, and performance of Conditions, for obtaining of some of the fruits of his satisfaction)

Conclu. 37. How far a true Believer may lie under terrors and wounds of conscience, and how long and how commonly they may doubt of salvation (by *may*, I mean not lawfully, but possibly, not *Debet* but *Potest*) I have shewed my thoughts in my Method for Peace of conscience. And sad experience speaks it too loud.

Conclu. 38. How far also it may accidentally be a duty for a Believer in some sad Cases to question his Justification or pardon, and so to search after it, (though it be his great sin that he is in that uncertainty, and his greater sin that caused it) I have shewed my thoughts in the same book.

Conclu. 39. How far a Believer may fear hell, and labour to escape it, I have shewed my thoughts in the same book, and the *Append.* of my *Aphor.* and somewhat before.

Conclu. 40. By all that hath been said on the Negative and Affirmative concerning the Laws obliging Believers to punishment, for every sin till Remission do dissolve the Obligation, It is evident that the Obligation of the Law to Believers, is exceedingly different from the Obligation to *Adam* before the Promise, or the Obligation on unbelievers, or the Obligation of the Law of Grace, on the finally impenitent and unbelievers. The Law obliged *Adam* before the Promise, without any Remedy, existent, or revealed : And therefore if he had then been Judged, before the Interposition of a Saviour, he must have been condemned and executed. The Law obligeth unbelievers to eternal punishment, by an actual obligation, remaining in full force upon them, and as truly unremedied and not dissolved as if there had been no Remedy provided, (till they believe) but yet a Remedy sufficient is offered if they will accept it ; and the Moral Law alone, is not the Rule of their judgement to Condemnation : but before the sentence pass, it will be enquired whether or no they accepted and used the Remedy. The Law of the Redeemer, or of Grace, doth pass a Peremptory, Irreversible, Remediless sentence (virtually) on all that die unbelievers and impenitent : But the Obligation of the Moral Law on the Believer for every new sin, is such as hath a perfect Remedy at hand, even Christ and the Promise, and he hath

hath a certain present interest in that Christ and Promise, and hath the Spirit within him to cause a renewed application, and (at least for ordinary sins of infirmity) it seems that the Habit of Faith and Repentance which is ever in him, is a Condition which qualifyeth him for present Remission; and so the guilt is but transient, and the justified state is permanent, nor is it such a guilt as makes an intercession in our Adoption or Union with Christ, or casteth us out of Gods favour: but only maketh Remission necessary: And most properly we must say, that the Law concludeth that we *deserve* punishment, and speaketh meerly *de Debitō*, but nothing *de Eventu*, against a Believer, Observe this: A Law as a Law, doth directly constitute Dueness, and so the Commination makes the Penalty *due* to the Delinquent. One use of the Law is to be *Norma Judicii*; and God is Just, and therefore though the Law as a Law simply bind not him to execute it, nor deprive him of a power to Relax it and Dispense with it; yet the perfect wisdom and Justice of the Law-giver, and the ends of Government, forbid the doing of this, but upon a valuable consideration, which may equally attain those ends: So that Impliedly, Indirectly, by Accident, the Law most commonly speaks *de Eventu*, as it doth directly, and *per se de Debitō*: So that the subject must expect the Execution. This being premised, I apply it to our Case. The Law so condemned *Adam*, that it gave him cause to expect the execution eventually (till the remedy was revealed) as well as to conclude it his Due. The Law so condemneth unbelievers, (though Elect) that it gives them cause to expect the Execution eventually, unless they will believe; and therefore to expect it while they remain unbelievers. The Law of Nature and Grace so condemn all final unbelievers, as that they are left without hope, its sentence being Peremptory and Irreversible, not only *de Jure*, but also *de Eventu*, foretelling that there shall never be a Remedy. And this is Accidental, or added to it, as it is a Law: and in this it exceedeth in tenor the very Law of Works in its utmost rigour to *Adam*: for though that contained no Remedy, yet it excluded it not for the future, as this doth. But now the Moral Law, doth so threaten punishment to a true Believer for his daily frailties, as that it only as a Law doth constitute the *Debitum pœne*; it speaks *de Jure*, what we deserve; but *de Eventu*, that we shall actually suffer hell fire, it hath not a word to say; because the Promise stops its mouth

mouth : So that it gives not the Believer any just cause to expect the eventual Execution of it, but only to bewail his sin, and flee to Christ, and beg and receive pardon from him by his Promise. In a word, The Law bound *Adam* to a punishment Irremissible, as to any remedy then revealed, but not so absolutely. The Law bindeth unbelievers to a punishment remissible (in Law), but uncertain whether it shall be remitted. It bindeth Believers to a punishment presently to be remitted. It bindeth final unbelievers and impenitent Rebels against the Lord that bought them, to a Punishment, Absolutely as to the Event, Remediless and Irremissible.

But I will add this true Confession of my Heart, how ever it be taken : Though I have truly spoke my opinion concerning the speed and facility of the pardon of Believers sins ; yet I am not able to practice according to this opinion. I find something within me, that will not suffer me so easily or quickly to conclude that I am pardoned : Nay that forceth me to beg pardon daily for all the past sins of my life, and especially the more observable ; and that as earnestly, as if they were newly committed : yea and forceth me to conceive, that I do well in so doing : and indeed so carrieth me to it, that I dare not forbear it, nor repent it : but indeed have much to say to Justifie it.

And thus Reader, I have given thee my Confession, how far I think Believers are yet under the Law and its threatening, or the effects thereof. And for all these two last Chapters, thou maiest thank Mr. *Caryls* Epistle to Mr. *Crandons* Book : For I was passing on further, when that came to my hands ; and judged it necessary to make this Addition for the satisfying of so Reverend a man as Mr. *Caryl*, perceiving him so deeply offended, as to suppose that Mr. *Crandon* vindicateth, and consequently that I oppose the very fundamentals of a Christians Comforts, about his deliverance from the Curse of the Law, and his Justification by Works, and Faith as a Work. The Lord of Mercy grant that my soul miss not of any part of the deliverance which I have here professed to acknowledge, and then I doubt not but I shall be everlastingly happy, notwithstanding all my omissions, or mistakes, or the censures of my Brethren.

But I must entreat the Reader to expect but little order of Method in these Propositions, for indeed I do but
hastily

hastily write them down as they come into my memory.

But yet I remember one thing more I have undertaken to perform, for Mr. Caryl; of which next.

Reader, In this place I added my Reply to Mr. Crandon, which upon consideration of its unsuitness for this place, I have since removed into the end of my Apology.

CHAP. VI.

Whether it be true that the Papists do maintain no other merit than I do, as Mr. Eyre, and Mr. Crandon fearlessly affirm.

SECT. I.

MR. Eyre in his Book against Mr. Woodbridge most confidently affirms that the Papists ascribe no more meritoriousness to Works than I do, no not any of them: Mr. Crandon faith of my Doctrine of Merit thus, pag. 192. par. 1. In general I affirm, there is not to be found any of the most Trentified and deepest branded Papists, that hath in this point spoken more derogatorily of the Grace of God, and more superlatively to the exalting of mans monstrous Righteousness; but contrariwise divers, especially of the more ancient Schoolmen that have spoken more modestly and moderately of both then Mr. Br.

And pag. 190. Can he name any one of the worst Papists or Jesuites that doth attribute merit to mans Works in a higher degree then? or doth not when he hath extolled mans merits salve the Grace of God as finely as himself? Are not his words and theirs about Gods Grace?

Grace and mans Merits the same? Doth he add any thing here of his own that he hath not learned of them? Do not Bellarmine and his Brethren speak altogether so fully and more fully, seemingly to vindicate the Grace of God. &c?

I promised on this occasion to shew you how ill these men deal with the Ninth Commandment, by producing sufficient evidence of the falshood of their speeches: Though I need not do it for any man of reading; yet for the sake of younger scholars I will briefly do somewhat.

What my own Judgement is concerning Merit, I have fully declared: I disclaim the very name, as unfit for our use in this case: Yet I say, Improperly and unfitly and largely, our works may be called Meritorious; not that they *may fitly or lawfully* be so called: but that the thing is true which is so spoken, though the terms be unfit: and thus all our Divines against the Papists excuse the Fathers: and this is all that ever I held or wrote.

Now that the Papists do ascribe more to, or say more of the merit of works, then I do, I shall leave past question, when I have shewed you, 1. What our writers charge them with, 2. What they say themselves, so that if you will believe either Protestants, or Papists themselves, the case shall be clear.

But before I come to it, I have these two things to premise. 1. I do here confess that Satan took occasion from the false accusations of the men before named, and the unconscionable spleenish Jealousies and Censures of many others, to assault me with a Temptation to a very grievous sin; that is, to have stretcht and rackt the words of the Papists to the utmost that I could, thereby to make them seem more distant from the Protestants then indeed they are, that I might thereby appear to be as distant from them. He thus set upon me to move me to this sin. *Thou seest what furious spirits are in many men, and how violent and implacable they are against dissenters, and how little Conscience they make of the vilest slanders; and what firebrands they continue to the poor divided Church. If thou dost not manifest yet a greater distance from Papists, they will brand thee every where as a Papist or as Erroneous and too near them: and though thou little regard this as to thy own name, yet oughtest thou to regard it for the benefit of the Church: For if thy name by these men be blasted and a Jealousie and Odium raised on thy doctrine, thy Labours will be-*

come unprofitable, and the common people will be deterred from the reading of thy writings, or read them with prejudice; yea and the world will be prejudiced against the truths which thou deliverest, as supposing them to be Poperie, and will neither receive them now from thee, nor hereafter from any other. There is no way therefore to be taken but by making the worst of their sayings, to make the world believe that the Papists are more erroneous and further from us in the doctrine of Merit and Justification than indeed they are.

The Premises were too true, that is, the Antecedent; but the consequence so bad, and the Conclusion so evidently contrary to Gods word, that quickly shewed me that it was from the Tempter.

2. I do therefore now profess, that if Mr. Cr. and Mr. Eyr's words were true, that the Papists give no more to works, nor make them any otherwise Meritorious than I do; I am heartily glad of it, and shall hope that they are so much nearer the Truth and the Reformed Churches than they have been taken to be.

And I do profess that if I knew that the Papists hold every point that I hold, I would not therefore forsake one of them, no more than I will deny God, because the Papists do confess him: but I would be glad that we were unanimous: nor shall the name of Popery, by the grace of God deter me from owning any truth that I know, or from Receiving any that I do not know.

I do also profess, upon a survey of their writings, that many hot-brain'd incendiaries on both sides do perswade the world that our distance is greater in the doctrine of Justification and Merits, than indeed it is: And I do believe that it would be a very useful work of any that write against the Papists on these points, to gather the nominal controversies by themselves, and then let us see all the Real doctrinal differences by themselves, when the verbal differences are laid by, that we may know how far we differ indeed, in the matter, and how far in meer words. [To which Purpose Mr. Watson d' Reconcil. hath said somewhat. For example, seeing they use and obstinately will use, the word *Justification* for Sanctification, or as including it, which we do not; and seeing we confess that Justification and Remission of sin are either all one, or differing but notionally, or

very little, or that Remission and Acceptance is our Justification; and seeing that we are better agreed with the Papists about the meaning of the word *remission of sin* then about the word *Justification*, were it not worth the while to enquire diligently how far we agree and disagree, about Remission of sin, and that while lay by the notion of Justification?

I do also believe that it is a hainous sin in any man to study to widen the difference, and make it seem greater, then indeed it is: when firebrands have consumed themselves in making havock of Christs Church, it is Healing and Closing in peaceable Consultations, and humble conjunction in enquiring after truth, and covering the tollerable failings of each other, that must Recover the Church if ever it be Recovered, and must find that Truth, that is now lost by contention, and covered in the Ashes and the Ruines which faction and passion have turned some into. Restauration and Healing lies more in uniting and closing, then the Dividing furious party will believe. And even with Papists themselves we must so far endeavour it, as may justifie us before God and men, that the Division is not caused by us, but by them, and that it is not long of us, but of them, that it continueth unhealed.

Yet I still profess, that we must not for love of unity, renounce any of Gods truth, nor subscribe to any known error.

These things premised, I come to tell you what Protestant Divines do charge the Papists with in matter of Merit; that you may see whether it be any more then I assert: Yet I must advertise you, 1. That it is not all the Papists that our ordinary Writers do lay these charges upon: 2. That I undertake not to prove every charge that any Divine shall bring against them, much less to Justifie every angry word, but shall only tell you the charge, and referr you to try and judge of the verity. And to avoid tediousness of transcribing, I shall for most of them, but cite the places in their writings where you may finde their words.

SECT.

SECT. II.

1. **P**erkins (whom I cited to Mr. Eyres) saith thus, *The Popish Church placeth merits within men, making two sorts thereof; the merit of the person, and the merit of the work. The merit of the work is a dignity or excellency in the work, whereby it is made fit and enabled to deserve Life-everlasting for the doer. And Works as they teach are meritorious two wayes: 1. By Covenant, because God hath given a promise of Remard to them. 2. By their own Dignity: For Christ hath merited that our works might merit. And this is the substance of their Doctrine. Perk. Reform. Cathol. of Merit. Vol. 1. pag. 574, 575. See more Vol. 1. p. 103. 2. c. pag. 187. 2. c. pag. 249. 1. a. p. 341. 1. d. p. 573. 65 1. 2. b. p. 69. d. &c.*

2. Mr. Wotton in his Defence of this Book of Perkins, and this place against Bishop, pag. 287, 288, 289, 290, 291, 292, 293. *Vide & Wotton de Reconcil. Part. 2. l. 2. c. 37. pag. 396, 397, &c.* hath much that way. He saith, *We charge you, and that truly, without ignorance or slander, and according to your Doctrine of merits, that you need neither Christs merits nor Gods mercies; for so much of your purchase of everlasting life as is made by good Works: For if your works be such as that in the rigour of Justice, they deserve everlasting life, as wages, what need they either Christs blood, or Gods mercy to make them meritorious? The use of Christs blood is to wash away sin: where there is no sin, what should Christs blood do? And pag. 289. This then is the Doctrine of the Church of Rome concerning merits: that the good Works of them that have the first Justification, do truly and wholly Deserve everlasting felicity of God, as wages due to them by Debt, not by Grace. See also the same Mr. Wottons Tryal of the Romish Clergy, pag. 364.*

3. Dr. Willet Synops. Papif. of Merit of Works, saith thus, *Our Works, say the Papists, are pleasing and acceptable to God, even after the same manner that Christ and his Works were: Tapper. ex Tileman. loc. 11. Err. 14. Again Bellarmin saith, that the good Works of the righteous, are properly and verily meritorious of eter-*
nat.

nal life, even *ex condignō*, of *Condignity* or *Worthiness* in the highest degree, Bellar. c. 16. and that *non solum ratione pasci*, sed *ratione operis*, in respect of the work as well as of the Covenant or Promise. Again, Bellarmine saith, that the trust which the righteous have in God, ariseth not only of Faith, but springeth also from their merits.

Again, Bellarmine saith, that our confidence ariseth not only from good Works, but that our confidence and trust may be reposed also in our merits. See him on *Rom.* 3. and 4.

But I perceive, should I go on to cite the words of others, to the same purpose in so well known a case, it would be tedious to my self and to the Reader, I will therefore only cite the places of some more, and that but one of many that might easily be cited.

4. See *Jewels* defence of Apolog. pag. 77. 319. 331. 321. 322. 323. &c. Edit. Printed, 1567.

5. See *Calvins* Institut. lib. 3. c. 15. Sect. 1, 2, 3, 4, &c. Et c. 14. Sect. 12, 13, 14. Et alibi passim.

6. *Chemnitius* Exam. Concil. Trident. (8^o. Printed 1606. pag. 195. 232. 274. 282. 354. 169. 160. 336. 195. 196. 200. 201. Et frequ.

7. *Chamier* Tom. 3. l. 14. de operibus, cap. 1. per totam pag. (mibi) 455. &c.

8. *Davenant* de *Justitiā habituali & actuali* cap. 53. pag. 570. 571. 603. Et passim.

9. *Pelargus* *Jesuitism*. loc. 9. pag. 50, 51, 52, 53. & loc. 10. fol. 54, 55, 56. & in *Math.* 25.

10. *Junius* Lect. in *Daniel*. Tom. operum 1. pag. (mibi) 1204. 1205. &c. & Tom. 2. p. 1299. & passim.

11. *Paræus* in *Genes.* pag. (mibi) 1401. 1402. 1293. 1294. Idem in *Rom.* 3. & 4. frequ. ut pag. (mibi) 591. A. 795. B. 185. D. 229. D. 230. 232. 238. 1142. 1018. Idem in *Galat.* p. 114. 154. 293. Et in *Corinth.* (Impress. Genu. 1614) p. 98. 99. 27. 50. 100. 92. 157. 426. 442. & in *Hebr.* p. 329. 545. 555. 136. Idem *Bellarmin.* *Castigat. de Justif. & operib.* per tot.

12. *Rivet.* *Catholic. Orthodox.* Tom. 2. Tract. 4. Qu. 15. pag. 310. ad p. 322. & Qu. 17. Sect. 7. Idem in *Disput. de satisf. & merit.* & sapissimè in *Genes.* & *Exod.*

13. *Zanchius*, Vol. 3. *Compend Relig.* loc. 11. de *Justific. & operib.* p. 767. &c. et alibi passim.

14. *Fulk*

14. Fulk on *Rhem. Testam. in Math. 25. Sect. 1, 2. Rom. 8. Sect. 5. Rom. 11. Sect. 4. 1 Cor. 3. Sect. 2. 2 Cor. 1. Sect. 1. 2 Tim. 4. Sect. 4. Luk. 20. Sect. 1. Heb. 13. Sect. 8. Col. 1. Sect. 2. 2 Thes. 1. Sect. 5. 2. Apoc. 3. Sect. 2.*

15. *Mornaeus Plessiacus of the Mass, lib. 3. cap. 16, 17, 18, 19, 20, 21. fol. 341. to 388.*

16. *Sadeel, advers. human. satisfaction. pag. 201. Et per tot. Et de uncio Christi sacrificio contra missam per totum: Et adversus monachos Burdegalenses passim.*

17. *Camero (operum Genu. edit. fol.) pag. 46. 47. 44. 170. 616. 847.*

18. *Vossius Thes. de operum meritis edit. Oxoniens. pag. 65. & sequent.*

19. *Scultetus Medulla Patrum pag. 1201. in oper. Ba-filii.*

20. *Johan, Crocius, de Justificat. Disput. 5. & 7, 8, 9. & 10. per totas.*

21. *Guilielm. Rivet, de Justificat. Vindic. pag. 260, 261. &c.*

22. *Sam. Marefius, Colleg. Theolog. pag. 298, 299, &c. Idem Exeges. Catech. p. 344. fully.*

23. *Altingius, Problem. Theolog. pag. 210, 211, 212. Idem explicat. Catech. pag. 298. Idem Loc. Commun. part. 1. 236. & part. 2. 689. &c.*

24. *Cloppenburgius, Syntagm. select. Disput. pag. 530 531.*

25. *Pemble of Justification. Sect. 2. cap. 1.*

If I thought these were not enough, or that number would satisfy, I would so far conquer my impatency, as to add the like from *Luther, Melancthon*, many Churches Confessions, *Bucer, Martyr, Bullinger, Musculus, Zuinglius, Illericus, Wigandus, Hemmingius, Hunnius, Brochmond, Polanus, Wallaeus, Polyander, Thyfius, Trelocatius, Laurentius, Rivius, Molinaeus, Triglandius, Gryneus, Daneus, Piscator, Vrsine, Qualter, Lud. Crocius, Conc. Bergius, Gomarrus, Paulus Ferrus, Sharpius, Beza, &c. Cartwright, Whitaker, Reignolds, Twiss, Field*, with multitudes more, who all affirm that the Papists do hold that Doctrine of merits, which as to the name and thing, I do constantly disclaim. These that I have named, I have not only seen and known that they so speak, but have them at hand by me to cite, were it useful, (all save one or two) with many more.

SECT. III.

IF our own Divines are to be credited, then I have proved that Mr. E. and Mr. Cr. are not. I come now to give you the testimonies of the Papists themselves concerning their own Faith.

1. *Bellarmino* (Printed *Ingolst.* 1605. 8°.) pag. 2567, 2568, &c. cap. 17. lib. 5. *de Justificat.* (which I cited already to Mr. E.) determineth the Question, *Utrum opera bona sint meritoria ex condigno ratione pacti tantum? aut ratione operis tantum? aut ratione utriusque?* *Media* (*inquit*) *sententia nobis videtur probabilior, qua docet opera bona justorum meritoria esse vitæ æternæ ex condigno, ratione pacti & operis simul; non quidem quod sine pacto, vel Acceptatione non habeat opus bonum proportionem ad vitam æternam; sed quis non tenetur Deus acceptare ad illam mercedem opus bonum, quamvis par & æquale mercedi, nisi conventio interveniat. Quam sententiam conformem esse non dubitamus Concilio Tridentino & principibus Theologorum S. Thom. S. Bonavent. & aliis.* pag. 2570. Iam vero opera bona justorum meritoria esse vitæ æternæ ex condigno, non solum ratione pacti & acceptationis, sed etiam ratione operis ita ut in opere bono ex gratia precedente sit quadam proportio & æqualitas ad præmium vitæ æternæ probatur his argumentis. And so he annexeth 7 Arguments to prove the Proportion; and in answering *Durandus*, saith, that as the seed naturally contains the tree, *Sic etiam charitas Dei in corde diffusa, morali meritoriaque virtute gloriam ipsam continet.* And the 18. Chap. he bestoweth in answering the objections made against this. And lib. 1. c. 21. especially pag. 2208, 2209. he laboureth to prove *potius fundari meritum de Congruo in aliqua dignitate operis, quam in promissione.*

If I should add no more, me thinks that mans face should blush (whether Mr. Cr. Mr. E. or his Patrons who said the like) that affirmed that *Bellarmino* himself gave no more to works than I; and that he owned no other merit than I, and that (as Mr. E. saith) the Papists owned no merit, but *ex pacto*; nay that no Papists

pists went further in this than I. Look one of these men in the face after the reading of this, and see whether they blush not, if they have any remnants of modesty left.

2.* *Cajetan* not only saith as much as *Bellarmino* in 1, 2. qu. 114. art. 3. but is opposed by *Bellar.* himself as going too far, as holding *opera bona Justorum esse meritoria vite aeternae ex Condigno, ratione operis, etiamsi extaret nulla Divina Conventio.* Vid. *Bellarmin.* de *Justific.* l. 5. c. 17. p. 2567.

3. *Dominicus à Soto* (though he deny all merit. de *Congruo*) is of the same Opinion with *Cajetan* lib. de *Natur. & Grat.* cap. 7. and is with him cited and opposed by *Bellarmino.*

4. *Vasquez* is as bad or worse, and more laborious in it, then they in 1, 2. disp. 2. 8. & 204. cap. 4. & 1. & 208. n. 5, 6. & d. 210. c. 4. labouring to prove that *opera Justorum ex sola ingenita Dignitate meritoria sunt* (viz. quia facta a justo per gratiam) so also in 2. sent. disp. 27. & in 1, 2. disp. 214.

5. See *Suarez* at large D. l. 12. 33, 34, 35, 36.

6. *Aquinas* in 12. qu. 14. art. 1. c. & art. 3. c. *Si consideretur secundum operis substantiam, & secundum quod procedit ex libero arbitrio sic non potest ibi esse Condignitas propter maximam inequalitatem: sed est ibi Congruitas propter quandam equalitatem proportionis. Si autem loquamur de meritorio secundum quod procedit ex gratia Spiritus sancti, sic est meritorium vite aeternae ex condigno: sic enim valor meriti attenditur secundum virtutem Spiritus sancti, moventis nos in vitam aeternam. &c.* Vide etiam respons. ad 1^m. 2^a. & 3^m. ibid. & Art. 8. & 9.

7. *Romæus* de *libertate & necessit. operum Veritat.* 22^a. *Si doctioribus creditur illud dicitur esse Meritum de Condigno cui merces reddenda est secundum Justitiae debitum: ita sanè ut inter meritum & mercedem attendatur equalitas quantitatis, quemadmodum in Commutativa Justitia, puta tantum quantum. De congruo autem dicitur quis mereri, cum scilicet inter meritum & premium non paritas quantitatis, sed Proportionis attenditur.* This is high indeed.

8. *Peregrinus* de *Traditionibus* parte tertiâ de *sacrific.* *Altaris* p. 141. dicit, 4. *Quod Crimina & peccata his sacrificiis delentur: non tantum ejus qui communicat sed ejus pro quo offertur & representatur modo impedimentum nonponat; & hoc quidem ex vi ipsius institutionis & excellentiae illius qui in eis mysteriis offertur, & Merito rei oblata,*

* *Cajet. in*
Mat. 5. fol.
(mibi) 28.
Mercēs non ex
Gratia datur
sed ex Justitia
redditur pro
opere, &c.

Vid. quid
Paulus Ferius
de Vasquez
loquitur in
Scholastic.
Orthodox. c. ult.
& Chamier
de Merit. ope-
rum.

quod scholaſtici dicunt ex opere operato. Valent ergo ſacrificia oblata ad remiſſionem criminum & peccatorum id eſt reliquiarum qua in nobis remaſerunt poſt indulgentiam Culparum. Et part. 1. page 108. Coniungimus Contritionem & ſatisfactionem qua perfecte Deo Reconciliamur peccatores per bona & poenalia opera.

9. Coſterus Enchirid. cap. 7. de Meritis honor. op. page (mibi) 286. Obſervandum eſt ſcripturam quando de Retributione loquitur, eadem verborum formula uti cum agit de Juſto reddendis premiis, qua utitur cum improbis ſupplicia denunciat, ut clare perſpiciatur, non minus nos bonis actionibus eternum ſœlicitatem, quam malis & flagitiſis promereri eterna ſupplicia. Et p. 288. Ita opera noſtra propter Chriſtum, qui nobis cen membris utitur, & ſpiritus ſanctum inhabitantem, & per nos operantem, digna ſunt cœleſti premio. Et p. 289. 2. Intelligimus ex dictis rationem hanc Juſtitia qua Deus eternam vitam Juſtis in mercedem operum donat, ad utramque quidem Juſtitia partem aliquo modo pertinere. In ea tamen magis elucere diſtributivam, qua perſonarum dignitatem intuetur, quam Commutativam, qua operum æquabilitatem conſiderat. So that he takes the reward to be partly, though not principally according to Commutative Juſtice. And page 294. 3. Conſiderantur ut effecta à filio Dei, atque inhabitante Spiritu ſancto, qua Conſideratione equalitas invenitur inter opera & premium, verumque meritum atque Juſtitiam.

10. W. Byſhop againſt Perkins Reformed Cathol. of Merit ſaith, Auſtin ſaith, That the Reward cannot go before the Merit, nor be given to a man before he be worihy of it, for, (ſaith he) what were more unjuſt then that? and what is more juſt then Godd. de mor. Eccleſ. c. 25. where he concludeth that we muſt not be ſo hardly as once to demand, much leſs ſo impudent as to aſſure our ſelves of that Crown, before we have Deſerved it. Seeing then the Proteſtants by this their proſtor, renounce all ſuch merit and deſere, they muſt needs alſo renounce their part of heaven, and not preſume ſo much as once to demand it, &c. and much more after on the ſame point; making a Geometrical Proportion neceſſary, and to be in mans Merits, though not an Arithmetical.

11. Baillius Catechiſ. part. 4. qu. 17. ut in Riveti Cathol. Orthod. To. 2. p. 312, 313. (I will not tire the Reader in vain with reciting the like words of each Author.)

12. Lindanus in Panoplia lib. 3. cap. 20. & ſequentibus.

13. Sal-