

The Prisoner against the Prelate:

OR,

A DIALOGUE

1st BETWEEN THE *Parliament*

Common Goal

AND

CATHEDRAL

OF

LINCOLN.

WHEREIN

The true Faith and Church of Christ
are briefly discovered & vindicated,

BY

Authority of Scripture, Suffrages of Antiquity,
Concessions and Confessions of the Chief
Opposers of the same Church and Faith.

Written by a Prisoner of the Baptised Churches
in *Lincolnshire*.

A PROBLEME *demonstrated,*
A N D

Fixed to the ensuing Dialogue,
instead of an *Epistle* to the Reader.

The PROBLEME.

No Learned English-man can modestly pretend to know the meaning of the Hebrew and Greek Tongues (so far as they only concern the holy Scripture) any whit more in substance or effect, than such us are Unlearned.

The Demonstration.

IS it not the usual refuge of many in our Age to fly to their (particular) skill in the Hebrew and Greek Tongues, as a sufficient defence against such as are not skilled in the literature thereof, when opposed about such things touching Religion, as for which the English Text affords nothing? Yea, it is even deemed enough to silence the Unlearned, when assaying to reason about Religion, to tell them, They are un-
A learned,

A Problem demonstrated.

learned, know not the Originals, understand no Greek, &c.

Upon this occasion I have taken this their Plea into consideration, to see whether it be of such weight as is commonly thought. And verily (to the utmost of my understanding) it seems to have nothing of strength in it: for (to say nothing of this vain boast of their knowledge of the Originals of holy Scripture, when yet they never saw them, nor know where to look for them; I say, to let this pass) if we consider diligently wherein the effectual and substantial knowledg of the Hebrew & Greek Text of Scripture lieth, we shall find, that (as touching Englishmen) it lieth not in the knowledge of the Characters or Words of these Tongues (for this a Child of seven years old may know) but that which is the effectuall knowledge of the Hebrew or Greek Tongues to an Englishman, is, His knowing the true English of the Hebrew and Greek Characters and Words: For

א. ב. ג.
α. β. γ.

example, these* Hebrew and Greek Letters avail an Englishman nothing so long as he can only sound them in the Hebrew and Greek Dialects thus; *Aleph, Beth, Gimel, &c.* or, *Alpha, Beta, Gamma, &c.* But that which is the effectual knowledge of these Letters

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A Problem demonstrated.

to an Englishman, is to know that they are of the same signification with the English A. B. C. The like may be said of words; for so long as our English-men can onely sound the Hebrew word *El*, or the Greek word *Theo*, it edifieth not the understanding, but when we know these words are the same in signification with our English word [*God*] this is that understanding of the Hebrew and Greek which to us is truly effectual: for whatsoever sounds our lips pronounce, be they Hebrew, Greek or Latin, our understanding receiveth these several sounds in the English tongue.

This being evident, it now remains to be considered whether it be not possible (as things now stand) for such English-men as know not the Hebrew or Greek Characters and Words, yet for all that to know the most proper and effectual signification of the Hebrew and Greek Text of the Old and New Testaments.

That thus it may be, and is, will thus appear; Either the Translations which we have, are the same in substance and effect with the Hebrew and Greek Bible, or they are not. If they be the same, in substance and effect, Then such as know the Scripture, as translated into English, do know

A Problem demonstrated.

the substance and effect of the Hebrew and Greek Bible. Yea, further ; If the learned Translators (whether *Cantabrigians* and *Oxonians*, or else the *Rhemists*) themselves knew the meaning of the Hebrew and Greek Text of the Bible, Then we who are unlearned do know the same. This must needs be true ; or else we must conclude, that they knew the true meaning, and yet delivered a false : but this were a great violation of Charity, to think that they would thus abuse themselves and the whole race of English-men ; or expose their Credit to everlasting contempt, and themselves and followers to eternal destruction, and all this wilfully, and only about the signification of Words and Letters, and not about the Doctrine contained therein (for Translation and Exposition are two things :) But this (I say) were a great breach of Charity to think, and must needs argue great pride in any to affirm ; and would certainly expose not only such particular Learned-men, who so highly stand upon their Learning, but also whole Conventions of them, to unavoidable suspicion, let them give forth never so sincere a Translation ; and the rather, because so many eminent for Learning and Industry, have vigorously and unanimously

A Problem demonstrated.

nimously pressed the Unlearned to adhere to the English Text, as the *undoubted Voice of God*, speaking by his *lively Oracles* the Scriptures. Now then, if our English-Translation be indeed the same in substance and effect with the Hebrew & Greek Bibles, at least to the best of the understanding of the Learned Translators; and that their understanding may well be preferred before the understanding of any one learned English-man now living; Then it followeth, that such as know the English-Text, do in substance and effect know the Hebrew and Greek Text, at least so far as may equallize the knowledge of any learned English-man now living; Because that which the Translators DID know, the same for substance We DO know; And that which they attained to through much study, we know without either learning or study, further than to hear or read the Text of Scripture in our Mother-Tongue. For the Translation which they gave forth was (by their own solemn protestation) the utmost, for substance, of their knowledge of the Hebrew and Greek Text of the Bible: But we have this their Translation, Therefore we have in substance the same knowledge of the Hebrew and Greek Text of the

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A Problem demonstrated.

the Bible which the learned Translators had.

This might be further illustrated by the consideration of divers Arts, and obscure Mysteries, which at the first were not found out without great learning and travel; but when once a familiar discovery thereof was made, divers have been expert therein, and that without the help of that learning and study which first brought them forth.

As thus; The Unlearned may defend themselves in the use of Holy Scriptures, when concerned in any Controversie with the Learned about matters of Religion; So also may they defend themselves in using the Works of Greek or Latin Writers, so far as they are found to be translated into the English Tongue. And this may also serve for an Apology for the Quotations alleaged in the ensuing Dialogue, whether from Scriptures or Antient Writers.

If now it should be objected, *That many words in holy Writ are left untranslated; and that therefore we must needs depend upon the present Learned for help in such cases, &c.*

To this it may well be answered, That there are such Lexicons, Dictionaries and Tables, long ago extant, and yet remaining, as may well suffice the Unlearned for
their

A Problem demonstrated.

their attaining to the true etymology of all such words, at least in such sort as may be thought equivolent with what the present Learned are capable to accommodate us with.

Hence it may be perceived that the mode of divers of our present Scholars (under what form of Religion soever) in their contradicting of Translators and Interpreters, which have communicated to us the holy Scriptures, or other Authors, in the English Tongue, is so far from forcing the Unlearned to a necessary reliance upon them in these cases, that in truth it will rather inforce them to a necessary disclaiming them, as not much regarding what they either say or write. For if we have been deceived by all that have formerly pretended to serve their Generations in these weighty and eternal Soul-concerns, We shall have small ground of incouragement to believe that we shall be ingeniously dealt with, by such men, as (to the intent they may bring us under their devised fables and antiscrptural Traditions) do run that desperate adventure to traduce the Scriptures as falsly translated.

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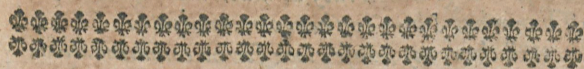
A Problem demonstrated.

Aug.
De Civ.
Dei. lib.
18. cap.
43, 44. For that diversity which may seem to be among our English Editions of Holy Scripture (which perhaps may thrust it self in Objection-wise in this place) *Augustine* hath said well, who adviseth the Reader, not to leave the signification of the History for the circumstance of a word, nor to condemn either of the Authorities.

From the premises I will conclude with the words of the Problem : *No Learned English-man can with modesty pretend to know the meaning of the Hebrew and Greek Tongues (so far as they onely concern the Holy Scriptures) any whit more in substance or effect than such as are Unlearned.*

Tho. Grantham.
To serve their Generations in these weighty and eternal Soul-concerns We shall have small ground of incouragement to believe that we shall be ingeniously dealt with by such men, as (to the intent they may bring us under their devised snares and snailship-tyes) do run that desperate and rash race to reduce the Scriptures as fully

The



The Authors Expostulation with himself,
and his Appeal to God about the Pub-
lication of the Ensuing P O E M S.

Lord, have I any other end in what
My purpose is at present to relate, (Praise,
Than to advance thy Truth, thy Name and
In these so much divided, dismal dayes?
If so, thou know'st how much I have desired,
These lines ere they came forth, may have expired;
So as t'have found their end, before they had
Their full beginnings in these Poems made.
Or is it for vain fleshly ostentation
That I appear 'gainst the prevarication
Of these our days? Then let my hand forget
Her cunning, once a Pen to draw or set
On Paper; yea Lord, let my Tongue also,
Forget to speak that any it may know,
Till of such evils I convinced be,
And own my faults to all, but more to thee.

Ere what can it avail the Sons of Men,
To seek applause (by using thus their Pen)
From mortal flesh, if thou Lord, the erst while,
Upon them and their doings dost not smile?

But worms that I am, wherefore do I name,
On this account, mens praises, or their fame
(As they are such) to be to me extended;
For this my work whereat they'l be offended.
Partly because no Learning therein shineth;
Partly for that these Poems undermine it.

Those things which they do much more estimate,
Than what I here to them communicate.

Well then, my Muse, look for no commendation,
For this thy work, from this crook'd Generation.
They are prepar'd for those things to requite thee,
As did that Troop which lately came to fright thee.
When they, without producing any power,
Bereav'd thee of thy Fam'ly in an hour;
And drag'd thee up and down from place to place,
Till in the Goal a period took thy race.

Lord sith 'tis thus, advise me what to do;
Shall I speak now? or wilt thou thereunto
Appoint some other; if but so it pleaseth,
Thy self, 'tis that thy servant greatly easeth.
But, O my God, th' hast taught me this to know
That thou on me didst not in vain bestow
Any good gift, so, but to thee I must,
Give an account thereof, for thou art just.
But yet th' hast many, which have spoke and cri'd,
Against those errors which are fortifi'd
With many School-shifts, and with Martial strength,
Whereby their life hath had so large a length,
As that through many Ages they have run,
Though some from thee, to blame them did not shun;
So that, may not I silent sit as well,
As now approach to publish or to tell,
What hath been told by others, and is known
Much more to many, than can here be shown;
If that which those have done may free me from,
The exercise of thy free donation,
I could be well content; but in this Meeter,
I call to mind the word once spoke to Peter,
When Christ to him a service did assign,
He strait look'd back on John, that great Divine.

With

With expectation he should him excuse,
 In part of that charge. But stay here my Muse,
 Thou must not equalize thy case with theirs,
 Yet thou must faithful be in Christ's affairs.
 Though thou'rt the Least, yet mayst make thy abode
 'Mongst those in England that dare speak for God.

But O the times, are they not perilous
 To publish Truth in ? mind how quarrellous
 Is this poor Age against such, as would tear
 The hood of blind Devotion from their Ear
 And Eye, that so the Antient Gospel-pathes
 Might extirpate our fears, our jarrs, our wraths.
 But oh ! speak of this matter, and Sedition
 Is charg'd upon us, or a deep suspicion
 We must lye under ; as, if to the Peace,
 Some danger by our freedom would increase :
 Yea, and our words such heavy things betoken,
 As if within our Land they once be spoken,
 'Tis strait supposed they cannot well be born,
 But England will by th'weight thereof be torn.
 So thought the High Priest once of Amos words,
 And cry'd, Amos conspired hath by swords ;
 And so commands the Prophet for his Life
 To fly, and so avoid the dismal strife
 Which Truth occasioned. Thus be it noted,
 That alwayes Truth with Treason hath been spotted.
 (I mean by way of calumny) that so
 Truths friends might find Authority their foe.
 And by this means (alas) what floods of Lives
 Have been destroy'd ? and yet blest Truth survives.
 Yet here I must needs grant, that there hath been
 Too much of Tragical deportment seen
 In some that have the Truth (pretendedly)
 Embraced in its ancient purity.

Yea, I do heartily this day desire
 That none that own Gods way may stir that fire
 Of war or strife, which by Gods Providence
 From this our Land's but newly driven hence.
 At least, I pray, if any have attempted
 To stir up war, yet those may be exempted
 From punishment, whose hearts are clear therefrom,
 And let the guilty only bear their doom.

But O my Lord, why am I busied here,
 Thou knowst from war my heart and hands are clear.
 And yet, O Lord, I pray thee, teach me fight
 Courageously, that warfare which thy might
 Only can mannage, sith it's war Divine;
 And Lord, I thank thee, that thou dost incline
 My heart and hand thereto, and hast assisted
 My soul therein, since what time I was listed
 Within thy Roll; and in this undertaking,
 I pray thee keep my hand and mind from shaking.
 That so the Truth, with comely boldnesse, I
 May practise, preach, write, teach and testifie.
 For Lord, if Truth be Truth, and still the same,
 In nature, worth and usefulness, then blame
 Must be their Lot, who are right bold to speak it
 In times of Peace, and afterwards forsake it,
 Because the times do turn. O God forbid,
 That I should for such cause, let Truth lye hid
 In fleshly fears. O God, how great would be
 My shame, when I thy glorious face shall see
 In that great Day, the Day of final Sentence,
 When none their loss regain can by Repentance.
 The thoughts whereof, O Lord, doth give me boldness
 To speak for Truth, though in a day of coldness;
 Wherein the Waters are not more congeald,
 Than mens cold Zeal, hath all thy Laws repeal'd.

For what do they less than repeal thy Law,
 Who of poor mortal flesh stand S O in awe,
 As they'l not act, nor speak one word for thee,
 But as great men do give them liberty?

But Lord I speak of Truth, which all confesse
 To be more worth than all that men possess :
 But thou Lord know'st, how doubtfull in this day
 It is become to find that blessed way
 Of Truth: for though there's nothing more pretended,
 Yet surely there is nothing less befriended.
 What one man saith is true, another man
 Doth say is false ; yea, even such as can
 Skill all the Sciences and Liberal Arts,
 Are so divided into sects and parts,
 That there's no end of their most hot Divisions ;
 Yea such the multitude of their Confusions,
 As thou Lord know'st, cannot be lightly number'd,
 And herewith Europe hath been greatly cumber'd.

What then shall I poor dust now signifie
 In Truth's behalf ? will any think that I
 Have found this Pearl, or can assign the Field,
 (Or Church) which doth this precious Treasure yeeld?
 Well, whether I have found that Church or no,
 Let him that readeth judge : But this I'll do,
 I'll shew the Church I've found, even the Truth,
 Which I have fallen in love with from my youth.

That so, if I be right, another may
 By this means get some help into the way
 Of blessed Truth : Or else if I be wrong, (throng)
 Some one that's right, may break forth (through the
 And show me that Old Way, where Rest and Peace
 May be obtain'd, that my own wayes may cease.

For is not this that which poor soules desire,
 Where is the good Old Way ? (others enquire)

Where's

Where's blessed Sion? Mother of the Saints!
 Yea, for a sight of her, some hearts now faints:
 Yea thou, my soul, remember canst the Days,
 The Weeks, the Months, the Years, and dolsul wayes
 Wherein thou Pilgrim-like, didst mournful walk,
 And in thy Solitudes, wouldst often talk
 With thy Creator, by Pray'rs, Vows, and Tears,
 That if he would but free thee of thy fears,
 (Which these crook'd wayes did minister to thee)
 And of his Sion once but make thee free,
 To set thy feet upon that holy Hill,
 Then wouldst thou wholly yeeld up to his Will;
 To be, to do, to suffer Gods good pleasure,
 If he thereto would fill thee with his treasure.
 And now, my soul, what i'st wherein thy Lord
 Hath failed of in making good his Word,
 In setting thy bound feet free from the band
 Of miry paths, and in his blessed Land,
 (His dearest Church) hath given thee a Station,
 A dwelling place, in his beloved Nation?
 Yea, thou a name, and a remembrance
 Hast there obtain'd, with an Inheritance
 So rich, so full, so ample every way,
 That what it is, no words can fully say.

Now then, my soul, see thou perform thy Vows,
 Lest thy Engagements prove but empty Shows.
 What Truth thou knowst, the same communicate,
 That others may thereof participate.
 Remember how the Labours of the Saints,
 In former times, did much supply thy wants,
 And so do still: yea, some the Seed-time knew,
 And thou canst but to reap their Harvest true,
 Yet thou a Seed-time, with respect to those,
 That are to follow, must perhaps disclose.

Or

Or at the least (my Muse) bring forth thy gains
 Which thou achieved hast by others pains :
 That so the Sower, and the Reaper may,
 Rejoyce in mutual profiting that day ;
 Which shall in Praises to our Lord be spende,
 And yet nor Day nor Praises shall be ended.

But now my Pen, stay here, and let us muse
 Upon the subject which thou must peruse,
 Use seriousness, for they are Divine things,
 (For the most part) whereof thy Muse thus sings.
 Gods precious Statutes are the chiefest Objects :
 Implore his ayd in handling so great Projects,
 To clear his Laws, wherein men do abuse them,
 And to declare how rightly they should use them.
 Again, there's many things which thou here blam'st,
 Speak of them seriously, when thou them nam'st ;
 For some do deem as highly of those doings,
 As of th' Apostles Precepts, Walks, or Goings ;
 Yea, some are masked so, they think those wayes
 Had their beginning in th' Apostles dayes ;
 (As Pedorantisme, and other things,
 Which their procedure had from humane springs.)

And whereas thy most weighty subject is
 About the Church, that heavenly place of Bliss,
 Deal clearly in this point, for that indeed
 In this one Question lies both Fruit and Seed.
 Defend her in thy place, she'l thee defend,
 Yea God will him protect that is her Friend.
 Dispute for Truth, then will the Truth approve thee :
 See to thy charge, my Muse, it doth behove thee.
 Bear in thy mind the dayes wherein thy thought
 Was no way's like to that which I am taught,
 More by Tradition (humane) than by those
 Instructions which the Scriptures do disclose.

This

*This if thou dost remember, it may serve
To lay thee low, and in thy self preserve,
A due respect to those that do not see,
The error of their way. But if there be
Any that do maliciously oppose,
The Truth, see thou give them the sharper blows.
Fear not my Muse, if Truth be on thy side,
(As he which fanned Babel, well hath cry'd,
That Truth is strongest) by it thou wilt be
Made Victor unto all Eternity.*

*My Muse, sith thou a Prisoner art this day,
Because thou canst not walk in th' Minsters way,
Now therefore go thee forth in form of Jayle,
To Dispute with the Minister do not fail.
If she sound Reason with the Truth produce,
I do conjure thee, make with her a Truce.
But if of these thou destitute dost find her,
Then freely of her fallacies remind her :
And if she mind thee not, appeal to him
Whom she pretends to serve, and so come in
To Goal again, till Liberty from Heaven,
Thee further to confer with her be given.*

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*An Introduction, shewing the occasion of the
Dialogue Ensuing.*

UPon a time, I had in me a motion,
To take some cognizance of that Devotion;
Which in Old *Lincoln's* great Cathedral
Is used in the way Prelatical :
Which, I confess, did outwardly appear
Right glorious, for to please both Eye and Ear.
But when I call'd to mind the greatest end,
Of Divine Worship, which is to amend
Mans pravity, by good edification,
I found that Worship, a meer desolation.

One thing to me prodigious did appear
Above the rest, 'twas two men which did wear,
Great Linnen Coats, and one had on his back
A Red Cloath ty'd, as some men tye their Pack.
These did themselves divide from all the rest,
And walked Eastward, bowing down their brest
At certain places, and obedience yeelded,
Unto a cover'd Board which there was builded,
Where on a Cushion each man kneeled down,
And when their Arms, on other two were thrown
They seem'd to pray, having their eyes cast down
Upon two Printed Books : where having shew'd
Their skill in Reading, he on th' right hand rose,
And turning West, he did his Book unclose,
And therein read a Chapter, which *Paul* wrote
In th' second of the *Corinths*, which I quote 2 Cor. 3.
The rather, for because, methinks it might
Have given these two Readers much more Light
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Than to have worship'd Wood or Cloth utensels,
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Or ty'd themselves in Pray'rs to what mens pen-
Had measur'd out. This read, some other things
They also read, and then a Black man brings
Them off their stage, bearing a silver Mace
Before these white men, to their former place.

Now when these Obsequies and Postulations
Were finished, then many made Orations
Around the Quire: but what was said or sung,
If I should say I know, I should but wrong
My self and them; for there was such confusion
Of Voices, that wer't Truth, or wer't Delusion;
Nor hurt nor profit, did thereof ensue
To me, sith what they said I no whit knew,
Yet these strang sights do cause me stil to wonder
Why Prelates do against the Papiests thunder,
So much, because of Image-adoration:
For if that Wood or Stone, built in the fashion
Of Tables, may adored be by Saints,
What lets the same, when some like Men it paints
Especially, if Christ his form it beareth,
As reverend as a Table it appeareth.
Now having these mens doings thus far viewed,
I left them all within their stalls impued.

And having heard that some in Prison lay,
Because they could not close with that fine way
of Worship, I therefore anon repaired
To see how these distressed persons fared;
And being come unto their lodging place,
I found the Prisoners, with crested face
To Heaven, with their knees prostrate before
The mighty God, whom they did there adore
With Pray'r and Praises (which I understood)
And so far fervent, that I gain'd some good

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By this Devotion; for my cogitations
 Provoked were to heav'nly meditations,
 And Christian conference with those distressed,
 About the end reserv'd for all the Blessed.
 These things I thought upon when home returned,
 And in the sence thereof I partly mourned,
 And partly did rejoyce; I also thought
 How these things might into some form be
 For others and my own edification, (brought,
 In Truth to stand, and to have Preservation,
 Somewhat by this means, from the several snares,
 Which do or may lye hid in Forms of Pray'rs.
 And sith the *Prison* and the *Minster* were
 The places wherein I these Prayers did hear,
 I therefore have the Conference compiled
 Between these two. And now to be reviled
 For this my work, it is my expectation,
 From all such persons as in this our Nation
 Are preresolv'd to follow Mans Invention :
 But hap as'twill, that shall be no prevention
 To me from speaking Truth, and more than that,
 To speak, if I do know't, my soul doth hate.
 But now of time I'll make no more expence,
 But let the Goal begin the Conference.

 The CONFERENCE.

CHAP. I.

About Antiquity.
 The Argument. *The Jayle doth first Dispute,*
The Minister makes Reply;
The Jayle doth her Confute.

Jayle.

I Greet thee well thou great Cathedral,
 Now shining in thy Form Prelatical,
 Whilst others lye within my Cells, because
 They can't conform to thy Prelatick Laws;
 Whose case yet seemeth just and good to me,
 Although, 'tis true, they do dissent from thee.

Cathedral.

Is this a Jayle-like-greeting? what's the cause
 Thou thus declin'st thy work, to take a pause
 About Religion? and I further strange,
 To hear the Jayle once intimate a Change
 'Twixt her and me, who wont with one consent
 All talk that's too religious to prevent.

Jayle.

'Tis I, even I, thy old deluded Friend,
 Which us'd to keep in hold whom thou didst send,
 Without a due inquiry of their cause;
 And now behold, such as do keep God's Laws
 Thou hast again committed unto me,
 And let't the breakers of his Law go free.

Cathe-

Cathederal.

Fy, my Old Friend, It grieves me thus to hear
Thee side with those, who do against me bear
So great an opposition, that if they
Should freely speak, perhaps my glorious way
Might get a blot; now therefore I advise thee
Be gon, lest I for this attempt chastise thee.

Fayle.

Perswade me not, for I'm concern'd to know
The Truth from Falshood, full as much as thou.
Now therefore give me leave with thee to reason
About Religion, whil'st we have a season
Wherein to do it; for the day's at hand
We must give an account how here we stand.

Cathederal.

Thou reason 'bout Religion! When didst thou
Take thy degrees, the Liberal Arts to know?
Thou art prophane, and I a Holy Place,
Nor can I with thee reason 'thout disgrace.
Sith therefore thus I may my self abuse,
I think it best thy offer to refuse.

Fayle.

Religion is not ty'd to Humane Learning,
For this is plain to all men of discerning,
That God hath chose the foolish, and the poor
Of this world, rich in Faith. Yea furthermore,
It seem'd well-pleasing to the Lord, that Babes
Should see true Light, whilst th'wise lie in dark

Cathederal.

(shades.

'Tis true the Scripture speaks of such a thing,
When first the Gospel-Light began to spring,
But since that time 'tis said, th'unlearned do
The Scriptures wrest unto their overthrow:
And this (O *Fayle*) is like to be thy fate,
Unless thou keep thee to thy former state.

Fayle.

Jayle.

Th'unlearned and th'unstable ones, which do
The Scriptures wrest unto their overthrow,
Are Learned *Jews*, and famous *Athens* Scholars,
And not the poor, who are our Saviours followers.
Th'first Churches were unlearned, yet had skill
In holy Writ, to know Gods holy Will.

Cathederal.

My other reason may suffice (though this
Should fail) the Disputation to dismiss :
Defile not then my place by thy intrusion,
Nor think thou here to vent thy new Delusion :
For each must know their place and keep the same
Or else receive their due deserved blame.

Jayle.

I do presume no holiness can be
A good pretence this Conference to flee,
Nor yet can I thy place more holy deem,
Than other places, this, though strange it seem,
I can prove true, for in the Gospel day,
Distinctions of this kind are done away.

Cathederal.

It seems then I no holier am than thou
In thy conceit, but Scripture doth us show,
There's holy ground, as well as ground prophane,
Place where God will be worship'd, and again
Place where he will no Sacrifice accept,
But th'Off'rers and th'Oblation both reject.

Jayle.

The Scripture shews that such esteem there WAS
Of Place, but shews that such esteem should pass
Away from Christians ; wherefore, I say,
Thy Ground or Place no holier is this day,
Than other places ; wherefore every where
Men may with holy hearts in prayer appear.

Cathe-

Cathederal.

My Place must needs be holy ; for this cause
 It builded was, therein to teach Gods Laws.
 It consecrated was also by those
 Whom God to minister his Word there chose,
 So was not every place : then thou dost ill,
 Thus to compare thy Place with this my Hill.

Fayle.

Were all this proved (which thou never can)
 Yet mine's as holy, seeing such a man
 As Christ, hath sanctifi'd each place so far
 As therein he'll accept of holy Prayer.
 And Paul i'th Jayle, at Midnight sang an Hymn,
 Such as few fingers ever sang in thine.

Cathederal.

Well, I perceive, I must with thee engage
 In a Religious contest, ere this Age
 Doth terminate: Then let us now propose
 The Point to be Disputed, and then close
 In Argument. The Question then shall be
About the Church, Whether't be Me or Thee?

Fayle.

No Question like to this, the Church once found,
 Will for our finding all Truth, prove a Ground
 So clear, that we no Truth shall need to know,
 But she will strait be ready it to show.
 Then fit thy self thy Church for to maintain,
 For that's the thing I question (to be plain.)

Cathederal.

Dost question that ? then that will I defend
 Against thy Opposition : Now descend
 To some particularities, that we
 The reason of thy doubt may fully see,
 And fairely Answer. Then let's see the ground
 Thou hast to prove thy Church and Doctrine
 found ?)

Fayle.

Fayle.

(thee

First
Argum.
from An-
tiquity.

Well then, the first place where I shall detect
For no true Church (now let who can protect thee)
Is thy Minority, or want of Age,
To be esteemed for that Matron sage,
Espous'd to Christ 'bove sixteen hundred years
Ago, whilst thou as yesterday appears.

Cathederal.

Blis me ! Did ever any creature know
A Jayl that had a more unshamefac'd brow,
Than thou in this ? What, do not I well know ye
To be of *Leidens* breed, of *Munster*, trow ye ?
For shame leave talking of Antiquity,
Thou art in no respect so old as I.

Fayle.

See the
London
Apology,
Printed
in the
Year,
1648.

Alas I see thou knowst me not i' th least
Whilst thou deriv'st my line from that mad beast
Of *Munster*, 'gainst whose pranks I did protest,
Even in those dayes as *Cassander* hath prest
Me forth in Print, and sith he doth acquit me
Thy Callumay in this case cannot hit me.

Cathederal.

What ? wilt deny thy Father ? do not each
My Pulpits sound thee forth when there I preach,
For such an Upstart ? Yea, my Doctors all
There shew thy Radix, this their Volumns shall
Attest, yea th' Papists, whom thou sayst acquit thee
Say *Munster*, as thy Patriarch, befits thee.

Fayle.

Thy Doctors and the Papists sometimes say,
I am no older than that *Germane* fray,
Yet otherwhile they both confesse I came,
Down from th' Apostls times; now then for shame
Insist not on their witness, which appears
In its Concordance, like two Dogs by th'eares.

Cathederal.

Sure thou dost wrong both Papists and my Men;
Beware how thou dost thus imploy thy Pen;
For if thou shew not from sufficient ground,
Where they themselves, in this case thus confound,
I will requite thee as a false accuser,
And of these reverend Clerks a great abuser.

Jayle.

First, *Willet*, in's *Synopsis Papismi*,
Opposing Papists 'bout Antiquity,
Observes that *Bernard* names some Sectaries
(Who Pedobaptisme did much despise)
They'r call'd Apostolicks, because 'tis thought
From th' Postles times these Sectaries came out.

Cathederal.

I find that *Willet* speaks to this effect,
But those bore not the name of thy proud Sect:
Men may deny to baptize Infants, so
They may deny Believers Baptism too;
So then, this Instance thee no way assists
Unless these men were prov'd Anabaptists.

Jayle.

The Papists in their Book of *Motives*, say,
Th' Apostolicks were such as at this day;
Are called Anabaptists; yea, that name,
They do expressely give them; and the same,
Thy old Friend *Marbeck* gives to some in *Rome*,
In *Anno Dom.* One hundred fifty one.

Cathederal.

I read these Books, and must confess I find
These things are so; What then? Thou art behind
Some which do boast of their Antiquity
From such like proves, to wit, the Papacy,
But yet all this cannot evince the truth
Of their Church-state, nor yet of thine, forsooth.

D

Jayle.

Jayle.

If I no better Plea in this respect,
Can shew, than th' Papists, thou shalt me reject,
As one that's noval; but at present I
Am not engag'd for my Antiquity:
'Tis thou, O *Minster*, which must now engage
To prove thy self Christs Church in point of age.

Cathederal.

*Fearly,
against
Fisher.*

Come on: I reason thus from *Featly's* mouth,
That Church is of full age, whose Doctrine's Truth,
Perpetual, unchanged; and I say,
Such is my Doctrine; wherefore now I may
Conclude with him, that thus my Church is true.
Thy Answer now bring forth to open view.

Jayle.

I do deny thy *Minor*, and I say,
Thy Doctrine, which gives entrance to thy way
Of Church-ship, is not true, nor yet so old,
As in the Scriptures to be found enrol'd.
For thou without Christs Soul-converting Word,
Thy Church with carnal members hast bestor'd.

Cathederal.

'Tis true, my Members now are wholly such,
When I receive them, as no word can touch
In order to Conversion, yet I say,
The holy Scripture will evince my way.
Was not our Father *Abram* and his Seed
Brought into one Church-state? Search now and

Jayle.

(read.

I search, and find, That unto every Nation,
To every Creature, good news of Salvation;
For Faith and for Repentance must be taught,
Before into Christs Church they can be brought;
Contrary-wise, 'tis clear, that *Abrams* Seed,
Had no such Obligation, that we read.

Cathe-

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The Parents do believe, and so the Child ;
For *Abra'ms* Seed in Holy Writ are stil'd
Gods Covenant, which *Abram*, is the same
That's made with us ; now therefore here again
See how thou err'st, making Parental-Faith
So needful to let in to th'Churches Path.

Fayle.

The Scripture shews most plain, that *Abrams* Seed
In Gospel-times, are such as own his Creed.

Also the Scriptures quite dissolve that Plea,
Of Parent-interest in a Gospel-day.

Mat. 3.

The *Jews* are *Abrams* Seed, and yet 'tis plain,
That makes them not in's Covenant remain.

Cathederal.

I tell thee, Christian-Infants are as free
To Gospel-Priviledges, as we see

The Children of the *Jews* were in their time
To Legal Rites ; thus doth my Doctrine shine
And is most Antient, being not deny'd
Till such as thou oppos'd it in your pride.

Fayle.

I know thy Conscience tells thee, there is need
Of FAITH, to give admittance to the Seed

Of Christians unto Gospel-Sacraments ;

For, of thy Doctrine, these are the Contents,

That Faith and true Repentance are expected
Of all, ere they to Bapti'm are elected.

Cathederal.

'Tis true, I say, Faith and Repentance are

Requir'd of All, as needful to prepare

Them unto Baptisme ; but then you know,

Sith Infants cannot do this, I allow

Them Sureties, who for them do then Believe,

And eke Repent, before I them receive.

D 2

Fayle.

*See the
Vulgar
Catechis-
me in the
Common-
Prayer-
Book.*

Jaile.

Well, now you grant *Repentance* joyn'd with *Faith*,
Must be *before* any *Admittance* hath
Into the Church. TO THIS I DO AGREE:
So that the *Difference* 'twixt thee and me
Is this; thou cal'st *Grown Persons* to Repent,
And then Baptisest a poor * *Innocent*.

* Viz. A
Sucking-
Child.

Cathedral.

Though this I hold, 'tis not a *Noval* thing;
For proof of this *Authorities* I'll bring
From *Antient* times, which are *irrefragable*,
At least they'r such, as thou canst not *disable*.
The *Wisdom* of the Church did *Infants* give
This *Privilege*, that they for aye might live.

Jaile.

This *Doctrine* is too new to be esteem'd,
True or *Perpetual*, though by you deem'd
Of such great worth; Reduce this false account,
For it to more than nought, will ne're amount.
O *Rotten Church*, not now one member's known
When he's *Unchurch'd* to have *Faith* of his own.

Cathedral.

Thou lay'st so great a stress on this one Point,
As if 'twould prove each member out of Joynt;
What must my *Doctrine* stand or fall, as here
I Vanquished or Victor do appear?
Sure though this ground I yeeld, I never shall
To ruine in my Church or *Doctrine* fall.

Jaile.

Well, yeeld this ground, & then thou hast no faith
When th'art *enchurched* so, thou maist be grath.
Thou art *foundationless*, therefore must fall:
For what's another's *Faith*? a rotten Wall
For thee to lean upon; wherefore I say,
This false Prop gon, thy Church soon fades away.

Cathe-

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But let us h
Against the

Cathederal.

That Doctrine which I preach for a Foundation,
Is Christ as Crucifi'd for mans Salvation,
There is no Name nor Thing, whereon I found
My Church, save this, wherefore my Root is found.
'Tis neither Baptisme, nor yet Sureties,
Which a Foundation-place for me supplies.

Jayle.

Alas! what's all this Talk, if without Faith?
Which I have shew'd, none of thy Members hath
At their Admission, nor for many Years,
The least *Iota* of true Faith appears?
This is thy State, O *Minster*, at the best,
Anothers not thy own Faith which thou hast.

Cathederal.

I told thee, I can prove what here I hold,
To be the same the Church receiv'd of old,
As that's my Task; and were my Study here,
I'd shew this Custom, 'bove One thousand year
The Church hath used, wherefore 'tis no new
Devis'd Fable, but a Point most true.

Jayle.

No Study can accommodate thee so,
As to prove *Sponfers Faith*, the Means which do
Give any entrance (in a Scripture way)
Into Christs Church, wherefore I boldly say,
'Tis a meer Novalty, and did arise
When darkness came by means of Heresies.

Cathederal.

I see thou standst upon Antiquity,
Only as Scripture doth it amplify;
From whence, I must confess an Evidence,
Cannot, *in terminis*, be fetched thence.
But let us hear, what further thou canst say,
Against the use of *Sponfers Faith*, this day.

Jayle.

Fayle.

I note this further (as a consequence)
 Of what thou'st said, me thinks it follows thence
 That Infants must sit down at Christ his Table,
 If others Faith to Baptism them enable.
 For can the Church in this their wants supply,
 And not in that? This soundeth monstrously.

Cathederal.

The Case is not alike; for God requires,
 A Self-examination, and desires
 Men should the Body of our Lord discern,
 When they approach that holy Rite to learn,
 That so they may not drink their Condemnation
 In that which is ordain'd for Consolation.

Fayle.

'Tis true, God call for this, then pray thee why,
 Canst thou not learn, these Reasons to apply
 To holy Baptisme, in which our Lord
 More frequently requires Faith in his Word,
 With true Repentance; thus these Cases are
 Alike made manifest, and so appear.

Cathederal.

The Churches Judgment doth the one allow,
 And not the other, unto Infants. Now
 Either the Church or thou, O *Fayle*, must be
 Deceived: but canst thou more clearly see,
 Than she, who hath the eye of Learning bright?
 Sure no; then cease against the Church to fight.

Fayle.

How like to *Rome* is this thy Argument?
 Dost thou not know, that this same Sacrament
 Was also given to Infants, in Old time?
 Sure there's as plain a ground for this, as thine
 Alleag'd for Infant-Baptism; hence 'tis clear,
 As th'one, so th'other thou should'st quite forbear.

Cathe-

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 And sure d
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The Arg.

My next
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 But National
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 Of Persons; y
 Though thou
 Union.)

I know that *Rome* this Argument doth bring
To force us, when the Text saith no such thing;
And sure the Churches Judgment will out-weigh
The private Judgement of such as inveigh
Against her doings, and I'll hold me here,
Until a means of greater strength appear.

Jayle.

Admit the Sentence of the Church be great,
In things most doubtful; yet I must entreat
Thee not to use it, till thou'st proved plain,
Thy self to be that Church. Yet here again
I needs must tell thee, That the Doctors all,
Engag'd 'gainst *Rome*, about thine ears do fall.

Cathederal.

Some of my Doctors sang a Strain too high,
When in this Point engag'd 'gainst Popery.
I likewise grant before this Plea be mine,
I must, as a true Church, conspicuous shine.
Which I shall do ere this Discourse have end;
Then to the next *Objection* let's descend.

CHAP. II.

'Gainst Nations by the Lamp,
The Arg. } *For Churches being made*
 } *The Jayle Disputes; the Minister strives*
 } *To uphold that golden Trade.*
Jayle.

MY next *Objection*, O *Cathederal*,
Is this. *Christ hath no Church that's National:*
But Nationall thy Church is known to be,
Ergo, Not Christ's Church, but a Pedigree
Of Persons, yet unfit for Church-Communion,
Though thou with them, and they with thee have
Union.)

Cathe-

Fond *Jayle*, didst never read what *David* said,
 In *Psalms* the second, were description's made
 Of *Christ* his Church, to have her propagation,
 Amongst the Gentiles, to their utmost Nations;
 And when the Kingdom was tane from the *Jewes*,
 'Twas given unto a Nation, Scripture shews.

Jayle.

Peter doth well expound the second *Psalms*,
 In *Acts* the tenth, when sent with Gospel-Balm
 Unto *Cesaria*, where Gods acceptance,
 Extends to such, as fear him in each Nation.
 In *Peters* time, no Church was National,
 Yet, Holy Nation, *Peter* doth her call.

Acts 10.
 36, 37.

Cathederal.

So then, it seems the Church is National
 But by a Figure Metaphorical,
 Consisting but of such, as joyntly hold
 A Union in those Laws, which are enrol'd
 In Divine Writ, as touching Church-affairs;
 I like not this, for it my Pomp impairs.

Jayle.

Christ saith, The Gospel would Divisions cause,
 Such as were not occasion'd by the Laws
 Of *Moses*; for, in Families there should,
 Two this, three that; three this, and two that hold.
 But if *Christ's* Church for Constitution be,
 Like *Moses* Church, what need they disagree.

Cathederal.

It seems my Union thou approvest not,
 This favours of Sedition, or some Plot.
 The Land shall never quiet be, untill
 Rulers, by their Edicts, all sorts compel
 To Uniformity, in things Religious;
 And therefore thy Opinion is Prodigious.

Jayle.

Jayl.

Rulers, by Edicts, Uniformity
 May well require in things transitory :
 But Rulers, as they'r such, in things divine
 Ought not t'compel men in the Gospel-time.
 Rulers may miss the Truth, which if they do,
 Destruction unto their Commands is due.

Cathedral.

Until the Rulers did by force compel
 All to the Church which under them did dwell,
 The Church was thin, & maintenance was scant,
 But since they nourish't her she feels no want.
 Her Honour's great, her Members like the sands,
 As well in this as many other Lands.

Jayl.

I do confess of Christians nominal
 The world abounds by th'Church that's National;
 But it's most plain thy Church no semblance hath
 With those that walked in th'Apostles path;
 Whose Honour lay not in the outward State,
 But with true Grace their Souls were console.

Cathedral.

Come, tell not me of th'Apostles days ; for then
 Christs Church was small, & of the meanest men:
 But when the Nobler sort possession took
 Of Christianity, the Church forsook
 Her subterranean places, and her Head
 Did lift up, as one risen from the dead.

Jayl.

The Churches outward glory doth not prove
 That she from death to life doth nearer move,
 But may as soon portend her Vacation
 Of Grace, as John hints in his Revelation.
 And for the Nobler sort, it seems this day
 They'r too great strangers to the Gospel-way.

Rev. 3. 17

E

Cath-

How canst thou say this? dost not daily see,
 With one consent they do resort to me?
 Yea, they unto the Church are so united,
 As that with none like her they are delighted;
 And by their strength the Church is now protected
 And her Opposers unto her subjected.

Jayl.

2 Cor. 5. The Church doth not subject by worldly powers
 19, 20. Her Opposites. Nor is this plea of yours

A better plea for you than 'tis for Rome,
 To whom the Nobler sort more freely come:

Rev. 18.3 Yea, Nations, Kinreds, Peoples, to the Whore
 Of Babylon resort, her to adore.

Cathedral.

The Prophets do presage that Nations shall
 Flow to the Church, and bring their Glory all
 Into the Church, the New-Jerusalem.

And this my Doctors do expound of them,
 Who now by Kingly Power their Subjects bring
 Into my Church, my divine songs to sing.

Jayl.

Thou know'st right well the Papists do the same,
 Their present pomp and glory to maintain:
 But you are both deceived, for 'tis clear,
 Before that blessed joyful day appear,
 The Jews (a People chiefly there concern'd)
 In Can'ans Land must once more be confirm'd.

Cathedral.

If this be true, I must confess I h've err'd,
 When to my present state I have referr'd
 These Prophecies: But thus much I perceive,
 A State that's National thou dost believe
 The Church may yet enjoy, although it be
 When Isr'el their desired Land shall see.

Jayl.

Jayl.

This weighty case I will not undertake
Here to dispute ; but this is what I spake :
I say, the Prophets mainly have an eye
In these Prefages, to the *Jews*. Then why
Shouldst thou imagine this thy present glory
To be the subject of the Prophets story.

Cathedral.

Well, we will leave unto consideration
What hath been said of that Prophetick Nation,
Wherein the *Jews* (I must acknowledge here)
Are often mentioned, as may appear
By reading of the places. Now let's see
What thou hast further, which must answered be.

Jayl.

Thy bringing Nations by the lump into
The Name of *Christian Churches*, plainly do
Destroy the use of Preaching, to convert
The sons of men ; and makes their carnal heart
Believe they'r *Christians* from the womb, and so
Their souls deceive, unto their overthrow.

Cathedral.

What though by preaching I do not convert
My Members, yet I have another Art
Them to renew ; for this my Book doth say,
When any I receive into my way,
They are regenerate, and born anew :
See therefore how thy charge is found untrue.

Jayl.

I know thy Book doth say't, but tis not true :
For *Christs Book* tells us, *all that's born anew*
Are like the Wind, which in such sort doth blow
As others by their hearing it may know.
Again, 'tis said, *the World they overcome.*
Of all which signs thy *Converts* can shew none.

Jch. 3. 8.

Cathedral.

I grant where true Conversion is, there's ceasing
 From *fleshy sins*; There's likewise some increasing
 In *holy life*: And truly in these cases
 My *Infant Converts* claim no real places
 'Mongst *Scripture Converts*: But (I say) unless
 They *Converts* be, they have no *Blessedness*.

Fayl.

God doth not gather where he hath not strewed.
 But from the Word it never can be shewed
 Where Infants are required to convert;
 Nor yet canst thou, with thy most subtil Art,
 Discov'ry make 'twixt Infants eight dayes old,
 To say, *This is renew'd, That under sin is sold.*

Cathedral.

I must confesse such a discovery
 Doth pass my art: for Babes in Infancy
 Do not demonstrate whereby we may know
 Which have the Spirit, or whether or no
 Any whom I baptize have yet receiv'd it;
 But as I have been taught I have believ'd it.

Fayl.

Thou said (even now) *Infants no Blessedness*
Can have, unless they converts be. To this
 I answer; As old *Adams* sin involves them
 ('Thout their consent) in death, So *Christ* absolves
 them

('Thout their concurrence) for *Paul* doth profess
 The Grace by *Christ* exceedeth *Adams* loss.

Cathedral.

So then this is thy judgment, I perceive,
 That look how *Adam* Infants did bereave
 ('Thout their committing sin) of happiness;
 So *Christ* ('thout their obedience) shal them bless.
 I hold the contrary to this: but now
 Some other Argument I pray thee show.