

## CHAP. III.

The Arg. { *The Minster Papal Rome disclaims;  
The Jayle from thence doth shew  
Her own Prelatick State she mains,  
If not unchurch her too.*

*Jayl.*

**I**N this great Question, *Where the Church must be*  
It may do well thy *radix* for to see.

The more I look, the more I see thee come  
In thy Church-state but from great Papal *Rome*.  
From whence I argue, If *Rome* have no Church;  
Then thou wilt scarce be found to have a Porch.  
*Cathedral.*

Presumptuous *Jayl*! my Chronicles do shew  
I cast off *Rome*, and all her Popish crew;  
Yea, of their Bones a fire I have made:  
And she sometimes with same coyn hath me paid.  
Which clearly shews I have her quite disorted,  
As an old Harlot, from all Truth diverted.

*Jayl.*

(ther

Thou cast off *Rome* thou saist, but thou hast nei-  
Baptisme nor Church-power, but what either  
Thou brought from thence; this *Rome* thee boldly  
And thou canst find no answer which refels (tels  
This their Objection. So 'tis evident,  
Unless *Rome* be a Church, thy Church is spent.  
*Cathedral.*

What though their Baptism I do valid deem?  
What though their Ordination I esteem?  
Must it needs follow *Rome* is *Christ* his Spouse,  
Or else the title of *Christs Church* I loose?  
This is *Jayl-Logick*, and to *Jayl* must go,  
Or else the reason I'm resolv'd to know.

*Jayle.*

*Fayle.*

It follows clearly, and I marvel why  
 Any wise-man can *Rome* the name deny  
 Of Church; if they true Baptisme and Power;  
 In Church-concerns, retain unto this hour.  
 If these Essentials be truly there,  
 For lesser faults tis hard the Church to tear.

*Cathedral.*

O but she's full of faults, and those most great,  
 For by unwritten things she doth defeat  
 Poor souls of Gods most holy Ordinances,  
 Which Saints have counted rich Inheritances.  
 My Doctors shew how much I do detect her  
 Of this Abuse, and therefore do reject her.

*Fayle.*

Unwritten things! Thou canst not without shame  
 Blame her in this, because thou dost the same.  
 For wher's thy *Common Pray'r-Book* or thy *Crossings*  
 Found in the *Scripture*, more than *Papish-Massings*?  
 Were not thy *Organ Pipes* and *Antick Dressings*  
 Found in one Chapter, with the *Popes Confessings*?

*Cathederal.*

Well, but they worship Images, which I  
 Reject, as being gross Idolatry:  
 Indeed it is unsufferable folly  
 For men to count a carved Post for holy,  
 And then to bow before what their own hands  
 Have made, contrary to our Lords Commands.

*Fayle.*

Alas, thou'rt every whit as far amiss,  
 For I have seen thee do as much as this:  
 What means thy frequent bowing to that Board  
 In this thy Quire? How canst thou think our Lord  
 Will 'low thee this, and not allow them that?  
 Sith all's but Wood, by you set up in State.

*Cathe-*



'Tis true, I bow to th' Altar, but what tho?  
 I do not worship it, as these men do  
 Their graven Images; for 'tis most plain  
 They Idolize: But as for me, I feign  
 No holiness inherent for to be  
 In th' Altar, when to it I bow my knee.

*Fayle.*

This is the Papists Plea for what they do  
 In Image-Worship; yea, they tell thee so  
 In express words, accursing every one  
 Which worship Images of Wood or Stone.  
 Now therefore if this Plea for thee will serve,  
 'Twill Image-Worship full as well preserve.

*Certam.  
Relig.**Cathederal.*

I wish thou be no Papist all this while,  
 Thy disputation favours of their Stile;  
 Nor need I doubt, but *Rome* hath her Consorts  
 With thee; who in a hidden way deports  
 Themselves, that so they may advantage take,  
 My Church and all her holy things to shake.

*Fayle.*

Mistake not *Minster*, I no Papist am,  
 I only shew what thou must say, and can  
 Not choose but say (till thou be better grounded)  
 That when thou call'st *Rome Where*, thou art con-  
 founded

With her; because in truth she is thy Mother:  
 She tells thee so, and thou canst shew no other.

*Cathederal.*

All this thou speak'st, because I was baptiz'd  
 By th' *Roman Church*, and also emolliz'd  
 Or form'd into a Church, and there Ordain'd  
 By *Babylonish* Priests, with whordoms stain'd;  
 This I must grant. We likewise had from thence  
 The Scriptures; yet thou canst with them dispense.

*Jayle.*

The latter will not prove the former sound,  
 For though a *Jew* or *Turk* the Book had found,  
 And so from them I should receive the same,  
 Yet hence no man could argue (without shame)  
 That now if by the *Jew* or *Turk* we be  
 Ordained Bishops, it must satisfie.

*Cathederal.*

VVell, if't be so that th'VVhore of *Babylon*  
 Can give no Baptisme, then I have none :  
 Or if she could no Bishops well Ordain,  
 I must confesse my calling will prove vain.  
 But yet I'll hold me where I am, till thou  
 A way more clear than this my way canst show.

*Jayle.*

Who ere they be gives others holy Orders,  
 Must needs be such as are within the borders  
 Of holy Church ; now sith thou dost exclude  
*Rome* from the Church, to thee she's not endu'd  
 With power Ordinataive. But the way  
 Of Ordination, I'll anon display.

## CHAP. IV.

(behauoirg) } The Jayle the Minster doth detect,  
 The Arg. } As unbaptiz'd and vain.  
 } The Minster doth the Charge reject ;  
 } The Jayle doth it maintain.  
*Jayle.*

BEcause six Lines no Preface will allow,  
 My next *Objection* presently I'll show,  
 Which on an Antient Maxime I will ground;  
 NoBAPTISME No CHURCH can wel be found.  
 VVherefore the Point for thee to Answer shall  
 Be this, Thou hast no Baptisme at all.

*Cathe-*



Prodigious *Jayl*! where got't thou this *Objection*?

'Tis some *Anabaptistical* infection.

But sith thou hast my *Christendom* deny'd;

First I'll appeal to *Rome*, there to be try'd;

From whom my *Infant-Sprinkling* I receiv'd,

Which to be *Baptisme* is now believ'd.

*Jayle.*

'Tis well confest, and lo, what shall I think?

How canst thou now refuse with *Rome* to drink

Their *Transubstantiated Cup*; sith thou

Thy *Babyes-Sprinkling* from *Rome* must avow?

But let *Rome* judge and she will tell thee plain;

No *Scripture* owns thy *Sprinkling*, so 'tis vain.

*Cathederal.*

*Rome* doth indeed tell thee and all men so;

But she had better have said nothing tho:

But as for me, I *Scriptures* can produce

Which shew *Infant-Baptism* th' *Apostles* use:

I other proves from *Circumcision* draw,

To prove the point in hand a *divine Law*.

*Jayle.*

If *Circumcision* be thy *President*,

The *Papists* say, *Baptism* hath no extent

To *Femals*; for the *Law* only assigns

For *Circumcisions* subjects *Masculines*:

And for thy other *Texts* 'tis a vain crack;

The *Learned Papists* say, such *Texts* you lack.

*Cathederal.*

What? art thou turned *Papist*, that thou dost

Of their *Confessions* in this case so boast?

But see my *Texts*; *Matthew* the twenty eight;

With *Acts* the second, gives apparent light

For *Infant-Baptisme*. So the sixteenth

Of th' *Acts*; and seventh of the first *Corinth*.

F

*Jayle.*

*Bell. de*

*Bapt.*

*S. N.*

*Ani. dote.*

*T. B.*

*End to*

*Controv.*

*Mat. 28.*

*19.*

*Acts 16.*

*Act. 2. 38.*

*39.*

*1 Cor. 7. 14*

Fayle.

Teaching precedes Baptizing, *Matthew* saith ;  
Both Texts in th' *Acts* the same in substance hath.  
(That Text in *Corinths* speaks not of Baptizing)  
So then sith Infants are of Catechizing  
Uncapable, these Texts teach no such thing  
As that for which thou dost them hither bring.

Cathederal.

Infants are holy, *Ergo* they must be  
Baptized in the name of th' Trinity.  
All Nations are enjoin'd to be baptiz'd.  
Herein whole Families were not despis'd.  
Here's ground enough to prove Infant-Baptism,  
And consequently to rebuke thy Schism,

Fayle.

The unbelieving Husband's sanctifi'd.  
Thy Logick saith, Baptism must be apply'd  
To them. Yea *They* are part of every Nation ;  
*Ergo* must be Baptized, if thy fashion  
Of arguing be good : but this may shew  
How 'tis unsound, inconsequent, untrue.

Cathederal.

Thou tak'st no notice of the Families,  
Which I observ'd th' Apostles did Baptize.  
This Allegation is unanswerable,  
*Ergo* Infant-Baptism stands here most stable.  
I challenge thee, resolve this if thou can :  
For 'tis not yet resolv'd by any man.

Fayle.

The Texts are clear, the same that were Baptiz'd,  
Were first by *Paul* and *Silas* Catechiz'd.

Acts 16.

- 14, 15, -

32, 23, 34

- 40.

'Tis said they did *Believe in God* also.

Th' Apostles for to visit them did go,

As they were Brethren : which things consider'd,  
Thy boasting of thy proof from hence is wither'd.

Cathe-



Proud *Jayle* ! how i'th thou dar'st thus contemn  
The Expositions of my Learned men ?

Who with one voyce these Texts do explicate,  
My Pedobaptisme to vindicate.

Art thou grown wiser than my Doctors all ?

'Tis time that I thee to account should call.

*Jayle.*

Thy Learned men ! why I have more than thou,  
Who do my sentence on these Texts allow,

To wit the *Papacy*, who do exceed

The number of thy Doctors, and can read

As well as thou. And now I further add,

Thou hast no Baptism, for thy *Manner's* badd.

*Cathederal.*

O I perceive my *Sprinkling* doth offend thee,

And by thy *Dipping* thou assay'st to rend me.

But wilt thou know the Scripture doth thee quash ;

For *BAPTIZO* is taken there to wash.

The *Pharisees* did wash their Cups and Hands :

They did *Baptize* them, so in Greek it stands.

*Jayle.*

Some drops of Water *sprinkled* on some part

Of Cups or hands alone, all washers art

Doth scorn to call a *washing* : for except

The water wholly drench them, we'll suspect

They are not wash'd ; so in those Texts is nothing

But what doth bring thy *Sprinkling* into loathing.

*Cathederal.*

The Arguments for both these points are known

Some by the Papists, some by me are shown.

And lately some by *Calvins* off-spring were

Brought into light ; now therefore let me hear

Thee briefly touch each parties Argument,

In which Discourse to hear thee I'm content.

I'm well content ; And now to what is spoken  
 I'll here add something, as a further token  
 Of the unsoundness of Pedorantism,  
 As they maintain who are of *Calvins* Schism.

Yet first I will endeavour to confute  
 The Papal Plea ; for they do much repute  
 Infant Baptism to be such a Tradition,  
 As stands upon Apostolick Commission.

Most strange it is, to see how our *three sorts*  
 Of Clergy-Men *three wayes* themselves departs,  
 For vindication of their *Babish-washing* :

FIRST *Papists* by Tradition come forth flashing  
 All down before them, in their own conceit.

NEXT comes the *Prelate* forth, us to defeat  
 With *CIRCUMCISED* Arguments, and those  
 Which from the 7th of *Corinths* never rose.

THEN comes the *Presbyter*, and he'll maintain,  
 Infants Disciples are, and so remain,  
 Subjects for Baptisme. But by and by  
 I hope to shew their Plea's a fallacy.

But though the *Papists* boast of their Tradition  
 For Infant-Baptism ( that ground of Division )  
 To be Apostolically descended (mended  
 From the first Age, and by th' whole Church com-  
 To these our dayes. Yet divers reasons may  
 Be rendred, which their falshood doth betray.

Reason First this, Th' Apostles by Tradition would  
 Not null the way wherein Christ bad them build  
 His Church : but *Infant-Baptization* hath  
 To Desolation brought that Antient Path,  
 Almost in every Nation of *Europe*,  
 Chiefly where Kings are Subjects to the Pope.  
 Therefore this *Popish way Traditional*,  
 Is no Tradition Apostolical.



The *second Reason* may thus framed be :

2 Reason

No Writing of approv'd Authoritie,  
In the first hundred, names *Infant Baptism*;  
Therefore 'tis but an *innovated Schism*.

Yea, in the second hundred's latter end  
It scarce was heard of ; nor did it extend  
To any large dimention ; and beside,  
Some Antients then against it boldly cry'd,  
As an unnecessary practice. Here  
*Tertullian* my witness doth appear.

*Tertul.*  
chap. 39.

I'll add to him the record which is given  
By *Vives* on *Augustine*, where 'tis driven  
(*Infant Baptism* I mean) from all reception

In *antient times*, see therefore his Collection,  
As English'd by *J. H.* and many other.

Yea, see *Augustine*, where that Learned Brother  
Doth write to this effect. Now those whom we

*Augustin.*

Into the Church by Baptisme (saith he)

Do give admittance, we the same do teach  
To live so chaste, that none may them impeach

In Widowhood, or Marr'age honourable,  
That they the Gospel fame do not disable.

Upon this sentence *Vives* saith, Lest we  
Should be deceiv'd through its obscuritie,

*Vives.*

We ought to understand that None of old  
Baptized were, till they could well unfold

What the Baptismal purgation did mean.

So then of Old Infants were quite and clean

Exempt from Baptisme, in the opinion

Of *Vives*, whose words must have some dominion

With such as rest on Learned-mens perswasion,

As that is now become the most mens fashion.

The learned *Grotius* doth the same aver,  
Saying, In *antient time* for to defer

*Grotius*  
judgment  
on points  
controv.  
p. 91.

*Baptism*

*Baptisme till ripe years, at liberty*  
*Was left.* Thus he with Truth doth well comply,  
 Whilst our late learned men the Truth withstand,  
 To force all men to stoop to their Command,  
 'Gainst truth of Scripture and Antiquity,  
 And so involves this Age in misery.

Add further, That which no man can gain say,  
 That *Jerome, Nazienzen,* and I may

See Den  
 contra  
 Marthal.

Add *Austin, Ambrose,* and that Emperour  
 Call'd *Theodosius*, who though they were  
 Children of *Christians*, right much commended  
 For such as holy Church right well befriended,  
 Yet these their Children they did not baptize,  
 Till they discretion had the same to prize:  
 Yea thirty years divers of them attained  
 Ere Christ in Baptisme was on them named.

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 of Bapt.

And sith *Augustine* is affirm'd to be

August.  
 Confess.

The ablest Doctor which Antiquitie (ther  
 Doth name, I'll therefore shew that he was ra-  
 To *us* than *Papists* a true antient Father.  
 Unto which purpose see his own Confessions,  
 Where you may find in very plain expressions,  
 His pious Mother was right virtuous  
 In Christian Faith, and of Life courteous.  
 And how that he, be'ng but a youth of years,  
 Did much desire in faith, with pray'rs and tears,  
 That he, as then, might forthwith be baptized;  
 But to defer the same he was advised,  
 Because the Church did fear lest sin should be  
 A hindrance to the life of Sanctitie.  
 Yea, though at this time he was sick to death,  
 (As was suppos'd) yet he no Baptism hath  
 Allowed him, but he was well restored,  
 And liv'd till thirty years, and then adored.

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The Name of *CHRIST*, in that his Ordinance  
Of *holy Baptisme*, And did advance  
To perseverance in that great Profession  
Of *Christianity*. Now who possession  
Can claim so rightly of this holy Man  
(For one of their Church) as the *Baptists* can?

The same I think I might well say of all  
The antient Fathers; so that here I shall  
Desire any learned man to name  
Some One that hath attained to the same  
Of *Antient Father*, for the first four Ages,  
That was baptiz'd an Infant; and his wages  
Shall be my thanks. Till when I'll tak't for true  
There's no man can me such a Father shew.

(*stration*)  
Now these things weigh'd, gives clear demon-  
That *Infant Baptism* had no general *itation*  
Till more than half a thousand years revolved  
From Christ. So this tradition is dissolv'd  
From Apostolical repute; therefore  
Let all true Christians lock't out of their door.

What our late *Prelates* urge for its defence,  
Confuted is above in th' *Conference*.

And now let's hear what th' *Presbyter* hath said  
In his late Catechise-Book, which was made  
By well-nigh threescore of their choice Divines,  
Who unto *Baxter* the first place assigns.  
Their words at length I'll faithfully set down,  
And then the weakness of them shall be shown.  
Weakness, I say, as they pretend to shew  
Ground for *Infant-Baptism*: for else they'r true.

A Book, entituled, *The Agreement of divers  
Ministers in the County of Worcester, &c.* coming  
To my hands, being sent to a Friend of mine;  
The

The party sending it, supposing it gave very clear evidence against the *Anabaptists*. I therefore searched what it said in that respect; and found in their Answer to the ninth *Question* the very thing which we hold in the point of Baptism, clearly asserted and proved. The *Question* and *Answer* are verbatim as followeth.

Question.

*What are the publick means which Christ hath appointed to Salvation?*

Answer.

*Christ hath appointed that fit men shall be ordained his Ministers to disciple the uncalled, and to baptize all that are Disciples. Mat. 28. 19, 20. Mark 16. 15.*

This is all they say in that Book concerning Baptism, nor quote they any other Scriptures: whereupon I wrote as followeth.

What! shall nigh sixty of wise learned men (Yea of the prime) be contradicted, when, After no small debate, they published This Book, which seems with Zeal and Truth be- Our Catechisers, grave & learned all, (spread? How can a work by such performed fall? Good Reader, bow thine heart to understand What's true, though't be from an unlearned hand. The wisdom of the wise must come to nought; For so it was foretold, and now is brought In part to pass; since thus much may be said, Ev'n of these men, they quite destroy the trade Of their so much adored baptizing Of Infants. Wherefore them this song I'll sing.

Our Catechisers must be catechiz'd,  
How and what persons ought to be baptiz'd.

For

*Isa. 29. 15*

*1 Cor. 1.*

*20, 26,*

*27, 28.*

For here  
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For here they lie i'th dark, and will not see  
 What's true, what's false, though by themselves it  
 Made manifest, in this their little Book, (be  
 To every Reader, who doth please to look  
 In page the one and thirtieth, where they say  
 Concerning Baptizing, *This is Christ's Way;*  
*That such as are uncall'd must first be taught:*  
 Now Infants are uncall'd, and therefore ought,  
 By their direction, not to be baptized,  
 And yet, as though all this had not sufficed;  
 They further tell us, *All that are Disciples*  
*Baptiz'd must be into the sacred Titles*  
*Of Father, Son, and Spirit.* Then they cite  
*Mathew the eight & twentieth, which gives light;*  
*With Mark the sixteenth, full to what they say,*  
*And we say th' same;* and thus they cast away  
 Their Infant Baptisme, sith Infants can  
 Be no Disciples made by th' wisest man;  
 That is amongst this Catalogue I mean,  
 Or else their skill is more than we have seen:  
 For sith *Disciple* doth import a Learner  
 By others teaching, he's a weak discernor  
 That taketh new-born Infants for to be  
*Disciples;* Thus we may man's folly see.

*Cathedral.*

As for the *Presbyters*, let them maintain  
 Their plea. But for Tradition 'tis most plain  
 It stands with me. And tho thou hast now shown  
 Some few who did thy way of Baptism own:  
 Thou dost not prove that ever these men taught  
 'Gainst Infant Baptisme, yet this thou ought  
 To shew; but this can in no wise be shown:  
 For 'tis most clear they did my Baptism own.

Because I hate disingenuity,  
I grant some Antients did with thee comply.  
But yet I say, th'most Antient (if not all)  
Such doctrine taught, as doth in question call  
Thy Infant Baptisme. And some did so  
Oppose it, that their lives they did forgo  
In opposition to it, in our Nation,

When first upon our Land it made invasion.  
But ere I come to speak of these sad dayes,  
We'll cast our eye on some doctrinal rayes  
Of th' Antients, that the mist they may expel,  
And clear our way. First (a) *Jerom* doth us tell,  
*The Lord commanded first to teach, and then*  
*Baptise such as appeared faithfull men.*  
And (b) *Justin Martyr* doth the same avow.  
And (c) *Athanasius* doth that truth allow.  
(d) *Haimo* avoucheth this for verity.  
(e) *Rabinus* the same doth testifie.  
(f) *Beda* is of this mind, and plainly saith,  
*Th' Apostles did instruct men in the Faith*  
*And then baptise them.* So (g) *Strigelius*  
Did likewise teach. So did (h) *Eusebius*.  
(i) *Basil* and (k) *Austin* do this Doctrine own.  
(l) *Cyprian* before them did the same make known;  
With others, whom I now refuse to name,  
Sith these are persons of the greatest fame.  
And now, O *Minster*, pray thee well observe  
What strength I have from Records, which pre-  
The mem'ry of our Nations first reception (serve  
Of Gospel-light; see therefore this collection  
Out of *Fabian* his right ancient story,  
In the fifth part, where though he greatly glory  
Of that great Monk, *Augustine* call'd by name,  
Yet, unto his and thy no little shame,

a) *Jerom*  
in *Mar* 28

(b) *Justin*  
*Mart.* in

*Orat. ad*  
*Autho.*

*pium.*  
c) *Athan.*

*Serm.* 3.  
*contra A-*

*rian.*  
d) *Haimo.*

in *Mat* 28  
(e) *Rab.*

*decret.*  
(f) *Beda*

in *AR.* 19  
(g) *Strig.*

in *AR.* 8.  
h) *Euseb.*

*Eccles.*  
h) *ist.* 1. 6.

(i) *Basil.*  
1. 3. cont.

*Eunomi.*  
(k) *Aug.*

ad *Salcot*  
(l) *Cyp.*

*Epist. ad*  
*Magnus.*

*Fab* 5th  
*part.* scil.

107.



He doth confess that *Brittons* Bishops did  
 Refuse to baptise Infants, tho much chid  
 By that great Monk. Their reason was, they say,  
*Such things had not been taught them till that day.*

Yet they the Gospel long before obeyed,  
 And in the love thereof were firm and stayed.

But now (alas) for this their just denial  
 Of *Austins* motion, they strait met with tryal :

For *Fabian* relates how they were slain;

And *Fox* upon *Augustine* layes the blame,

At least in part : and can assign no cause,

But that they did not bow to *Austins* Laws.

Now *Minster*, if we take the perfect time

When in this Land the Gospel first did shine,

Which was more than four hundred years before

*Austin* the Monk set foot upon our shore,

(During which time no persons were baptized,  
 That I can find, till they were catechised.)

Then 'tis most clear my Baptism thine outdates

Four hundred years, as *Fabian* relates,

In this our Island; and in other places,

Mine hath the old foot-steps, thine noval traces.

But why do I thy doing daign to name

*Baptisme* ! for in truth it is a shame

For to vouchsafe it such an appellation,

Only I use it, 'cause our disputation

Doth so require. But *Sprinkling* never can

Suit with God's Word, delivered unto man

For his direction in that Ordinance

Of *Baptizantes*, sith that clear instance

In *John* the third, and twenty third, hath said,

The Reason why *John Baptist* us'd his trade

In *Enon*, was because of plenitude

Of *Water*, which doth *Sprinkling* clear exclude

From being *Baptisme*. As also doth  
The act of *Philip* and the *Eunuch* both ;  
Sith both went into th' *Water* for to act  
What *Baptisme* requires in th' outward fact.  
Yea, *Christ* our Lord, who knew the Father's will,  
Went Into *Water*, *Baptism* to fulfill.

Now whether *Scripture*, or thy *Doctors* be  
The safest guide herein, I leave to thee.

*Cathedral.*

Doubtless, O *Jayl*, in this bend of quotations  
Thou'rt guilty of no small falsifications.  
I ask thee whether thou hast read each *Father*,  
Whose words in this sort thou hast scratch'd to-  
gether?

If not (as doubtless not) sith thou'rt unlearned,  
O how presumptuous then art thou discerned!

*Jayle.*

I answer freely ; some I've read, not all  
The *Works* of these whose witness forth I call.  
The most I've read, even as they are translated,  
By those to whom thy self art 'sociated :  
Which therefore must more claim thy estimation,  
Than if they were the fruit of my translation.

*Cathedral.*

Whereas my *Sprinkling* thou so ill dost brook,  
Thou mayst remember, if thou please to look  
Into my *Common-Prayer-Book*, I allow  
That way in case of weakness. But I show,  
In the same place, that dipping is God's way  
For *Baptisme* to be perform'd this day.

*Jayle.*

I do confess thou sayst so ; but, behold,  
When thou presumed for to be so bold  
To give an inch, thy *Doctors* took an ell ;  
And now this weakness doth all strength expel

Out

See vulg.  
Catechise  
in Com.  
payer-  
book.



Out of thy Church. And God's way is rejected,  
And, as a foolish thing, by thee neglected.

*Cathedral.*

No Alteration in these things I see  
Will be assented to by such as thee !  
As if we must in these cold Climates go  
Into the Water when baptis'd ! But lo,  
The time requires the *Conference* should end,  
Now therefore unto what remains descend.

## CHAP. V.

The Arg. } *The Minster's Consistory Court*  
              } *The Jayle to visit goes :*  
              } *The Minster takes it in ill sort*  
              } *She should that place disclose.*

*Jayle.*

(doth shine;

**M**ongst other things whereby *Christs Church*  
We are to reckon *Christian Discipline*.  
This Ornament thou wants. Whence I conclude  
*Christs Church* consists not of thy *multitude*,  
Nor yet of this thy gorgeous *Courtly Tent* ;  
Because you all reject *Christ's Government*.

*Cathederal.*

What ! dost 'come here to hold thy *Visitation* ?  
That thou beginst to make this exclamation  
Against my *Court* ; whose wayes thou cast not  
Nor will I unto thee my secrets show. (know,  
Yet will I this my *Government* maintain  
'Gainst which thou mayest strive, but all in vain.

*Jayle.*

Well, but before we try thy *Discipline*,  
Let's take a view of those brave men of thine,  
Which are thy *Officers* ; let's know their names  
(Or *Titles*) for, behold their glorious *Trains*

Seem

Seem to import they are no Fishers mates,  
Nor yet (like Paul) Tent-makers sociates.

*Cathedral.*

These are their Titles; and the first degree  
*Arch-Bishops* are; the next *Lord-Bishops* be,  
Attended with their *Bishops*, *Suffragans*,  
*Arch-Deacons*, *Deans* and *Chapters*, *Courtizans*;  
With *Judges*, *Surrogates*, and *Proctors* store,  
*Apparitors*, with very many more.

*Fayle.*

*Arch-Bishops* and *Lord-Bishops*! what is this?  
Did not our Saviour all such titles hiss  
Out of his Church, when his Disciples would  
Have bin the chief, that so they might have rul'd  
By Domination over those, to whom  
Christ did intend they servants should become?

*Cathedral.*

Unless these Titles 'gainst plain Scripture be,  
Thou canst not them condemn, nor do I see  
Those Texts alledg'd which any whit oppose  
These Titles, but 'tis meant of such as those  
Which *Papists* give unto their *Popes*: But I  
Have oft condemned that Supremacy.

*Fayle.*

Thy Titles are as much beyond the Line  
Of holy Writ, and full as clandestine  
As those amongst the *Papists*: for whilst they  
Make one great Pope (now heed well what I say)  
Thou makest many *Popes*; for thy *Arch-Lords*  
Their *Fancies* force upon us for God's words.

*Cathedral.*

I thee require some Scriptures to produce  
Which shews my Titles to be such abuse  
As they prohibit; otherwise thy plea  
In this our contest cannot mine outweigh:

For



For all things which 'mongst *Papists* are esteem'd  
Must not unlawful for that cause be deem'd.

*Fayle.*

*Peter* (an Elder) Elders doth command  
The Churches oversight to take in hand,  
Without becoming Lords; and *Paul* avows  
He preached Christ as Lord, and likewise shows  
He preach'd himself a servant (for Christ's sake)  
To th' Church; now this against thy Lords doth  
*Cathedral.* (make.

1 Pet. I. 5

2 Cor. 4. 5

'Tis true, the letter of these Scriptures do  
Seem to oppose Lord-Bishops, but you know  
The Scripture hath a secret sence, and can  
Not easily be understood; now then  
How canst thou tell the Lordship here, is meant  
Of those *Lord-Bishops* which my Church frequent.

*Fayl.*

The Texts must needs be meant of some that *lord*  
In things *Temporal*: or (as thou dost word it) (of  
Of *Lords Spiritual*. But *Peter* doth  
Allow the first; yea, and to speak the troth,  
Commands the Church all such (as such) t'obey:  
Ergo, 'tis Spirit' Lords he thrusts away.

*Cathedral.*

Thy *major* Proposition must be true,  
Sith needs it must be meant of one of th' two.  
Thy *minor's* likewise true: *Peter* doth call  
The Church t'obey Lords Magistral. And  
That then I must deny, is thy Conclusion:  
And truly why? It makes for my confusion.

*Fayl.*

If th' Propositions both be verified,  
Th' Conclusion can in no wise be denied,  
Logicians say: and therefore thou art one,  
That from both Truth and Reason's so far gone,  
As

As neither will thy Lordship cause to bend,  
Till Christ the Lord his Judgments on thee send.  
*Cathedral.*

Leave off, proud *Fayl*, thou art not yet my Judge;  
But thou shouldst rather know thy self my *Drudg*.  
Nor will I thus permit thee, at this season,  
To charge me with the want of Truth or Reason.  
Turn then thy course unto my Discipline,  
And do not thus my Lordship undermine.

*Fayl.*

Thy Discipline we must find in thy Court,  
To which I see poor men (compell'd) resort  
To pay their Money. And I also see  
Thy Officers as greedy of their Fee  
As any Lawyers; And I likewise hear  
These Fees do make them reel with *Wine & Beer*.  
*Cathedral.*

Touching my Court thou shalt instructed be  
Ere long what they do there, I'll warrant thee.  
And as for those who come unwillingly,  
They'r such as from my Laws have trod awry:  
And I shall let such know their punishment  
Must peirce their purse, till they be penitent.

*Fayl.*

Purse-penalties the Church of Christ knows none,  
As she is such, nor can it once be shown  
In all the Apostolical Directions  
In holy Writ, there should be such exactions.  
And doubtles whilst thou *thus* minds *earthly things*  
*Paul* under a most sharp reproof thee brings.

*Cathedral.*

Purse-penalties alone may not excuse  
Those that my Laws presumptuously abuse:  
For Heresie deserves the most severe  
Chastisement, others for to put in fear,

Even



Even Confiscation, Banishment, or Death,  
This crime deserves, the holy Scripture saith:  
*Fayle.*

This is a Monstrous Discipline for you,  
Who Gospel-Laws pretend for what you doo.  
'Tis true, by *Moses*, Death might be inflicted  
On some who were of *Heretic* convicted:  
But if the Church in Gospel-constitution  
Should so proceed, 'twould now prove Persecu-  
*Cathedral.*

Here thou insinuat'st accusations;  
But I am clear from such prevarications:  
For I no Persecuter am; but this,  
I punish such indeed as go amiss,  
That I might them reduce from *Heretic*;  
Or others keep in Christian purity.  
*Fayle.*

That thou'rt a Persecuter is too plain  
Witness in part some souls whom thou hast slain;  
And partly some thou dost at this day keep  
In Prison, only 'cause they cannot sleep  
With thee in Error, but the Lord's Precepts  
Have chosen as a Rule unto their steps.  
*Cathedral.*

Those I imprison, and those I have slain,  
Are such as would in *Heretic* remain;  
Yet 'tis not really I, but 'tis the Powers  
Which punish in this kind these Mates of yours.  
'Tis true, 'tis I advise them thus to do it,  
And so shall still, and care not who do know it.  
*Fayle.*

So 'tis my will, is all the rule indeed  
By which thou dost thus ridgedly proceed.  
For from good ground it never can be shewed  
That thou or other ought to have imbrewed

H

Your

Your hands in their blood, who did well behave  
In all things civil, but to God should leave them.

*Cathedral.*

So then it seems for things meerly religious  
Thou would have no man slain; *O most prodigious!*  
But then the Tares will over-grow the Wheat,  
And every one will publish his deceit.  
Whereas by means of my sharp punishment  
These evils I can easily prevent.

*Jayle.*

Tis known that for more than three hundred years  
The Church had no defence from worldly Peers;  
Yet Truth with purity did greatly prosper;  
Errors they quash'd as fast as they did foster;  
At least in such sort as may equallize  
What thou hast done by severe penalties.

*Cathedral.*

I said that Tares would 'mongst the Wheat in-  
But this thou tacitly goest by in peace. *(crease,*  
'Tis not the *Heresies*, but *Hereticks*,  
There is the pinch where this Conference sticks.  
Now if to Kings it do not appertain  
These Tares to put away, they must remain.

*Jayle.*

To them it appertains not as they'r Kings:  
For so men may be, though plung'd deep in things  
Which makes them Hereticks: Also the Tare  
Which Christ intendeth, by him suffer'd are  
Here to remain until the Judgment-day,  
Yet hath the Church them alwayes put away.

*Cathedral.*

Well; this in short I see is thy opinion,  
Kings ought protect all those in their Dominion  
In Life, Estate, and all things necessary,  
If from their Civil Laws they do not vary.



As for the Church she only may do this, *do it to*  
Punish with Censures such as do amiss. *or ban*

*Fayle.*

What is the utmost bounds of Kingly powers  
I'll not dispute in this discourse of ours,  
Which may perhaps be more than I well know:  
Yet sure in Church-respects the Scriptures do  
Not give them pow'r (as Kings) to execute  
Church-Discipline, and that's what I dispute.

*Cathedral.*

If Kings did not assist by penalties  
My Church, I see men would me soon dispise:  
Nor could I live, sith all my *Maintenance*  
I chiefly have by their *good Countenance*  
And hence it is men readily obey  
My Discipline in whatsoever I say.

*Fayl.*

Alas, alas, that thus it should be said,  
And truly too! O how's Christs Gospel made  
A meer pretence, whilst men their Bellies do  
Make their great God. But this th' Apostles show  
Was once the way that false Apostles went;  
And to the same way they are still intent.

*Cathederal.*

What, wouldst thou have men sit i'th Church as  
Of her misdoings, only as her Drudges. (Judges  
Take from my Church the profits thereto due,  
And Officers thou wouldst find but few.  
And thus the Church-affairs would soon be slighted  
Yea and perhaps the Church would be benighted.

*Fayl.*

Benighted! why? Is Silver your great Candle,  
Or th'Oyl that feeds it? One this point did  
In the Affirmative (who appertains (handle  
Unto thy Church) when like to lose his gains

Of Tithes: But *Paul*, yea and all such as he,  
Us'd to perform their Office without Fee.

*Cathedral.*

*Paul* doth allow such as do minister  
In Church-affairs, thus to be sinister,  
So as to live upon the Church: So then  
We do what *Paul* allows, ev'n all my men,  
Which at my Altar serve, or in my Court.  
Thus have we Fees and Tithes in Gospel-sort.

*Fayl.*

Such as are taught, ought to communicate  
By gift to such as do officiate;  
That it might be a fruit to the account  
Of such as give: but no Text doth amount  
To prove, that you by force should ought compel  
For what you *preach*, from those 'mongst whom ye

*Cathedral.*

(dwell,

I see thou wouldest all our holy things  
Proceed as fruits which from the Spirit springs,  
Whether our service to the Church, or their  
Respects to us for all our pious care.  
But still I tell thee *null* thus my Revenue,  
Nor Church nor Ministry would long continue.

*Fayl.*

No Argument more clear that thou art none  
Of Christ his Spouse, that fair and lovely one;  
Whose things are all perform'd by Charity,  
Which works by love. Now this disparity  
'Twixt her and thee, shews you cannot be one,  
Till Grace abound, and Selfishness be gone.

*Cathedral.*

I will not yeeld to this thy Argument,  
Yet further talk about it I'll prevent,  
And hear if thou hast yet a fresh Objection  
Left unpropounded, more for my detection.

Then



Then prove thy self, what thou deniest to me,  
To wit, *Christs Church*; now let's thy Answer see,  
*Fayle.*

Object! a very tedious thing it were  
To say all that might be objected here.  
But this I say, the walking of thy Churches  
Shews that amongst you all uncleanness lurches;  
So that, as *Paul* saith, it were a great shame  
The things you do in secret, once to name.

*Cathedral.*

What then, 'tis known we have a discipline  
Provided, to the end we may refine  
Our selves from these enormous volutions,  
And we have now removed some corruptions,  
The rest in time may be removed all;  
Intending this, I am not criminal.

*Fayle.*

Thy Discipline small power hath, but where  
Thou may'st get money; or something appear  
That's truly godly, those are punished:  
But even in thy Court is found inbred  
Great vileness, and of late it is increased  
Abroad much more than when thy Court last cea-

*Cathedral.*

(sed.

Leave prying thus into my Churches walking.  
I'm tired out with thy unpleasant talking;  
I now expect to hear thine own defence,  
But not in this enterchang'd conference,  
But by a speech continu'd, till thou do  
The heads of what thou holdest plainly show.

*Fayle.*

The heads of what I hold, then I will shew,  
As 'twas presented to the Kings own view;  
Signed with fourty hands of such as own  
The said Confession, which hath now been shown

In

In most parts of this miserable Nation,  
Whose Church doth change, as th' Powers have  
(translation.

## CHAP. VI.

The Arg. } *The Jayl the Symbole of her Faith  
With Scripture-light doth sing,  
And brings some of the Antients forth  
To witness every thing.*

## I. ARTICLE.

1 Cor. 8. 6 **O**NE God alone (the Father) I believe,  
Ila. 40. 28 From whom all things their being did re-  
Eternal, glorious, and his Attributes (ceive,  
To tell forth fully no tongue once reputes  
It self sufficient, but with admiration  
Must give to him the highest Adoration.

*The Witness of Antiquity.*

Athanas. There is but one God ; in Trinity three Per-  
in Symb. sons, in Unity one God.

Aug. de We believe, hold and faithfully maintain, that  
Civitar. God the Father begat his Wisdom, by which all  
Dei, chap was made, his only Son, one with one, co-eter-  
II. and nal, most equal ; and that the Spirit is both of the  
chap. 24. Father and of the Son, consubstantial and coeter-  
nal with them both ; and that this is a trinity  
in respect of the persons, and but one God in the  
inseparable Divinity, &c.

## II. ARTICLE.

Gen. 1. 31 In the beginning God created Man,  
Ecclef. In a condition so compleat, as then  
7. 29. No misery was mixed therewithal ;  
Gen. 2. 27 From which he by transgression took a fall,  
& 3. 17. And hereupon he misery atchieved  
18, 19. On him and's off-spring : yet it is believed

By