

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,
1 Sa. 40. 28 From whom all things their being did re-
Eternal, glor'ous, 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. in Symb. There is but one God ; in Trinity three Per-
sons, in Unity one God.

Aug. de Civitat. Dei, chap. 11. and chap. 24. We believe, hold and faithfully maintain, that
God the Father begat his Wisdom, by which all
was made, his only Son, one with one, co-eter-
nal, most equal ; and that the Spirit is both of the
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,
Eccles. 7. 29. In a condition so compleat, as then
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

By me, that both this death and misery
Extendeth not to all eternity.

The Witness of Antiquity.

By the death of the body, we read, that some
have died not for their own, but for the sin of o-
thers :—But in the death of the soul none dieth
for the sin of another.

For as in Adam all die, both just and unjust ; so
in Christ shall all, both believers and unbelievers,
rise, though unto punishment.

III. ARTICLE.

There's one Lord Jesus Christ I do believe,
By whom all things their beings do receive,
The only (natural) Son of the most High,
Yet born of Mary in virginity,
And so considered is as David's Son
And Off-spring for to sit upon his Throne.
Yet as he is the Son of God, he's Lord,
And Root of David, and th' Eternal Word.
This is he whom the Father freely sent
In his great Love, into the World, who went
As freely, and to death for all he gave
Himself, that all to life recourse might have.

The witness of Antiquity.

The World being all at peace, Christ (accord-
ing to the precedent Prophecy) was born in Beth-
lehem Judah, being openly Man of the Virgin his
Mother, and secretly God of God his Father—
Christ Jesus, the substance of Israel, and the son
of David; -----God's Son of God, taking on our
Man without wasting Godhead, ordained Faith
to be a pass for man to God, by his mean that was
both God and Man.

IV. AR-

Aug. con-
Advers:
1. 1. c. 16.

Ambros.
in 1 Cor
15. 22.

Luke 20.
24.

Rev. 22.
16.

1 Tim. 2.
5, 6.

Heb 2. 9.
1 Joh. 2. 2.

Aug. de
Civitat.
Dei, l. 18.
c. 46.

& lib. 17.
cap. 11. &
lib. 11. c. 2

IV. ARTICLE.

Tim. 2. 4 God's will is not that any man should perish;
 Mark 16. Wherefore, that dying mankind he might cherish,
 15. His Son, the Lord of all, hath given Order
 2 Pet. 2. 1. The Gospel should be preached in each Border,
 Joh. 3. 18 to ev'ry Creature, and to every Nation,
 & 3. 17. To wit, that God holds forth Non-imputation
 & 1. 7. Of sins; so that men shall not die, because
 Act. 17. 30 Christ dy'd not for them; but because his Laws,
 1 Joh. 5. And Word, which calls for Faith in his rich Death,
 10. Men do reject, and so themselves bequeath
 Heb. 3. To Infidelity. Hence it is clear,
 10, 18, 19. That to all men at sometime doth appear
 So much of Grace, as if they rightly mind it,
 It holds forth Life to them that they find it.

The test of Antiquity.

Ambr. 7ⁿ God would have all men to be saved, but if
 1 Tim. 2. they come to him, he so would it, not as that he
 would save them against their will.

Christ in mercy was born for all; but the un-
 Ambr. 1. 3 faithfulness of Hereticks is the cause that he that
 de Fide. was born to all, is not born for all.

cap. 4. In respect of the greatness of the price, the
 Aug. tom. Blood of Christ is the Redemption of the whole
 7. Artic. World.

V. ARTICLE.

Act. 11. 22 Concerning those whom Christ appoints for such
 23, 24. As are the Pastors of the Gospel-Church,
 Acts 11. 18 I do believe that they must first be added
 19, 20. Unto the Church, as were those who were gladdened
 & 13. 2, 3 With Peters words; and growing in their Stations
 & 1. 23. In gracious gifts and good qualifications,
 And throughly tryed, by their exercising
 Their gifts, the holy Scripture so advising;
 Such

Such men
 (To minis
 By laying
 Assigning
 To gather
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Such men the Church may chuse & them ordain, 1 Cor. 1.
(To minister as Pastors in Christ's Name) 19, 21.

By laying on of hands with holy prayers, 1 Cor. 2.
1, 4, 5.

Assigning them to their respective cares,
To gather Churches; or to feed and guide them. Rom. 2.

But as for such who for a while abide them 21.

In humane Schools, only to be instructed

In humane Arts, and so to be inducted

(Without Repentance, and Baptism succeeding,

With growth in Grace) unto a Parish feedi n;

Or rather to feed on their large Revenue,

Than to gain souls to Truth, there to continue:

Such I do say no Teachers ought to be,

But should be taught the Christian A. B. C.

The test of Antiquity.

Eusebius alledging the Epistle of *Alexander Bp* *Euseb.*
of *Jerusalem*, against *Demetrius*, saith; Thou saist *Eccl. hist.*
it was never seen that the lay and secular people should L. c. 11.

dispute of the Faith in the presence of the Bishops.

I marvel what moved thee to affirm a Lie so evi-

dent, inasmuch that as often as there is found any

man that is sufficient and apt to give good coun-

sel, and to instruct the people, the Bishops have

accustomed to desire him to do it; as the Bishop

of *Aleon* did *Enelpius*, &c. ----- And there is no

doubt but that the other Bishops may do the like

in their Diocesses, when they find any one which

is a man fit to profit the people.

Ye drive them from God's Word, and will let *Eccius*

no man come thereto, till he have been two years *Book of*

Master of Arts. First you nurse them up in Sophi- *Obead.*

stry, and in *bene fundantur*, and there corrupt *fol. 19.*

their judgments;-----then they begin not at the

Scripture, but each one chuseth himself a Do-

ctor severally, &c.

VI. ARTICLE.

Touching the way of man's Justification
 Rom. 5.1 Before the Lord, in order to Salvation;
 2 Cor. 5.15. I say, it is by Faith in Christ our Lord,
 Rom. 4.22,23,24 That is, with heart believing that sweet word,
 Which shews to man in Christ there is remission
 Rom. 3.25,26. Of sins for all through faith & through contrition;
 For which great cause Christ worthily bespeaketh
 Their chief affections, and their souls so breaketh
 Wholly to yeeld to Christs most just Commands,
 And to deny all Self, which Christ withstands;
 And eke with godly sorrow do commit
 Themselves to Christ's Grace to depend on it.
 Such like believing men are justifi'd; (try'd.
 Their Faith will Righteousness be found when

Aug. in
 verb Dom

serm. 40.

Aug. 11b.

cont. Fe-

lag. c. 21.

Greg. 1.6

ep. 15.

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The test of Antiquity.
 The Medicine of the Soul is the only propitia-
 tion for the sins of all; that is, to believe in Christ.

How virtuous soever the antient righteous per-
 sons have been, they were not saved but by Faith.

It is manifest that such as have Faith in Christ,
 shall not be saved unless they have the Life of
 Faith.

VII. ARTICLE.

There is but only one most holy Spirit,
 Eph. 4.4. Which God doth give such richly to inherit
 As do obey his Voice, that they thereby
 May have the Grace themselves to mortify,
 Act. 5.31. And be enabled in the Truth to stand
 Immovably (thout which no mortal hand
 Can do the work of God) and that we may
 Honour the Father and the Son each day,
 1 Cor. 6. Who is the Author and the Consummator
 Of all our Faith. And John (that Revelator)
 Gal 5.22,23. Doth say, this Father, Son and holy Spirit
 Are One; and so the Name of God they merit.

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The fruits
 Is growth
 Wherefore
 Who are
 Or desire
 A quiet life

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 That God
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The fruits which follow this great gifts reception
Is growth in ev'ry grace, and sins rejection.

Wherefore we say, these have it not received

Who are of *Love* (that Spirit fruit) bereaved,

Or destitute; so as they such deny

A quiet life, that would live peaceably.

The test of Antiquity.

That Spirit being the Fathers and the Sons, is Aug. de Civ. Dei, l. 11 c. 13
properly in Scripture called *the Holy Spirit*; It is
neither Father nor Son, but personally distinct
from both; and this Trinity is one God.

Behold the sign and token, whereby ye shall Rupert. in Apoc. c. 13.
know those that are of God from the evil and
wicked. Those are the wicked which do kill and
lead into captivity, the which all those that are
of God have not done nor do.

O Lord God, these are the chiefest and first that Bernard serm. converter. Paul
persecuted thee, whom men see to love the high-
est seats and rooms in thy Church, and which bear
the greatest rule. They have taken the Ark of
Zion; they have occupied and used the Castle;
and have afterward frankly and by power set all
the City on fire: Their conversation is misera-
ble: The subversion of thy People is pitiful.---
Now holy Orders are given for occasion of most
filthy gain, and they think gain to be piety and
godliness.

VIII. ARTICLE.

About Election this is that I've said, Joh. 3. 16.
That God from aye, before the World was made, Eph. 1. 4.
Hath chosen unto Life such as believe,
And so in Christ through grace he'll them receive. 2 Thess. 2. 13.
Yet I am confident God's purpose here Rom. 9. 11
Stands not upon what Faith did fore-appear,

Pfal. 4. 3. Or Works done by the creature, but alone
 God's Mercy, Kindness and Compassion.
 Thus 'tis of God who calleth: Yet behold
 Let no man think that now he may be bold
 To live in sin: for as our God is pure,
 So can he no ungodly man endure.
 Then this Decree to every Godly man
 Hath its extent, as David witness can.

The test of Antiquity.

Amb. in
 Tit. 3. According to his mercy he saved us. This
 goodness which doth flourish in Christians doth
 arise out of the root of Divine Piety or Love;
 for God by his Mercy hath saved us in Christ.

Jerom
 apol. ad
 Ruffin.
 August. The Apostle saith not, he hath chosen us when
 we were holy, but that we should be holy.
 Election goeth not onely before Works, but
 before Faith, where all good Works do begin.

IX. ARTICLE.

Jude 4. Concerning Reprobation this I say,
 2 Thess. 2 No men (as men) of old were cast away,
 10, 11, 12. But as they have God's Grace in wantonness
 Rom. 2. Abus'd, and lived in ungodliness;
 9, 10, 11. To those indeed God sendeth strong delusions,
 That they might damned be. Sith vain confusions
 They rather chose than Truth in faithful love;
 And hence it is God's Wrath 'gainst men doth
 Yea against ev'ry soul that doeth evil, (move;
 So as to die the servant of the Devil.

The test of Antiquity.

Amb. l. 2. The Damned cannot complain justly, because
 de voent. it is their wickedness that doth cast them down
 Gent. c. 1. into pain. --- He was worthy to lose an unpro-
 & c. 2. fitable Faith, which did not exercise Charity.

Aug. God is good, and he is just. He may save a
 man without good works of his, because he is
 good;

good ; but he cannot condemn any man without his evil deserts, because he is just.

X. ARTICLE.

Concerning Infants, I believe they shall Suffer no death, but that that's temporal ; And this their father *Adam* brought upon them : But th' second *Adam* shal take it quite from them. *1 Cor. 15. 22.* And further than that death that's temporal No one shall die for *Adams* sinful fall.

Christ hath avouched Infants 'thout exception *Mat. 19. 14.* To appertain to Heav'n : Then rejection Of Infants into Hell, is such a preaching As doth want Charity, and cross the teaching And nature of our God. Yet thus they teach Who do the Church her Baptisme impeach, Contending that to Infants it pertains, To some of whom yet they allow no gains By means of Christ his Death ; for this they say, He only dy'd for some. And now we may Demand how they did know he dy'd for those Whom they baptize, and did the rest dispose To hellish torments ? See the cruelty Of those who sprinkle Babes in infancy !

The test of Antiquity.

By the death of the body, we read of some that have dyed not for their own but for others sins ; *Aug, contr ad vers.* But in the death of the soul *none dieth for another.*

God cannot condemn any man without his evil deserts, because he is just. *Aug.*

XI. ARTICLE.

The only way by God and Christ ordained, *Mat. 28. 19, 20.* Whereby the sons of men should be constrained To sit down in Christs Church, is Gospel-preach- *Mark 16. 16.* Wherein a reconciled God is stretching (ing, *Acts 2. 38* His Hand of Love extensively to all ; *Re- Acts 8. 12* And then to dip or baptize such as shall

& 18. 12. Repent from sin, and faith in Christ profess,
Through Gods forbearance and great tenderness.

Gal. 4. 22 I say, such only as are catechised,

23, 24. Are in the Scripture bid to be baptized
Into the Name of *Father, Son, and Spirit.*

Marth. 3. But as for those who would by Legal merit,
3, 9. Or Parent int'rest, bring a fleshly seed

Eph. 5. 11 Into the Gospel-Church, all such indeed
I do deny, with that Scriptureless thing,
Most truly called *Infant Sprinkling.* (Word,
Which custom hath, or would make void God's
And bind the Church still with a Legal cord
Unto a fleshly line; And the New-birth
Would, as a useless thing, fall to the Earth.
This is one reason why we separate
From all such persons, that participate
We may not with these *darksome wayes* of theirs,
But rather by reproofs break through these *snarcs.*

The test of Antiquity.

Jerom in Mat. 28. The Lord commanded his Apostles that they
should first instruct and teach all Nations, and
afterward should baptize those that were in-
structed in the mysteries of Faith. For it can-
not be that the body should receive the Sacra-
ment of Baptism, unless the soul hath received
before the true Faith.

Council of Worms chap. 5. The dipping into the Water, is the going down
Wilfrid. into Hell: the coming up out of the Water is
the Resurrection.

Strabo de rebus Eccl'es. c. 26. We must know that at the first, Believers were
baptized simply in Flouds and Fountains.

XII. ARTICLE.

Heb. 6. I also do believe that the baptized
1, 2. Believing souls, ought thus to be advised,

Acts 8. 12 To seek unto the Lord for his donation

5, 17. (The Spirits gifts) for their mortification That,

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That by that Grace, their Life & their Profession
May not unto each other seem oppression. Acts 19. 6
2 Tim 1.
Rom. 8.
13.

The way to ask this Gift in Scripture stands,
Known to be Prayer, with laying on of hands,
As one first point which in *Christ's doctrine's* shown,
Whereby his Saints are from all others known.

The test of Antiquity.

Laying on of hands hath ever been the custom
of the Church. Jerom
ad Lucif.
Aug de
Bapt. 1.
3. c. 16.
Eras. pa-
raph. on
Heb. 6.
1, 2.

Laying on of hands, what is it but prayer over
a man ?

The first degree of Christianity, is, to be re-
pentant of our former life ; --- Next to be taught
that true-innocency and soul-health is to be ho-
ped-for of God. Then forthwith that we be pur-
ged by holy Baptism. Then that we receive the
holy Ghost by laying-on of hands.

XIII. Article.

Concerning Perseverence, this I say,
And do believe, that in Christ's blessed way
Men ought, without a tossing to and fro,
Continue stedfast ; and these things must do,
Meet in a Church-Society together,
In the Apostles Doctrine, to consider
And call to mind in Pray'r, with breaking Bread,
Their Saviour, till he come to raise the dead.

Act. 2. 42.

The test of Antiquity.

I pray you, O ye Bishops, which do think your Hilary
selves to be so, What Suffrages have the Apostles contra
Auxent.
used for to preach the Gospel ? with what power
were they aided ? Did they assemble the Church
by the Kings Edict ? They nourished and kept
themselves by their hand-labour --- and assembled
the Church --- against the Edicts of Kings.

--- When wise and good People do meet to-
gether,

Tertull. ther, we must not call that a *Faction* or *Sect*.-----
Apol.c.29 Saint *Luke* declareth the Order of the Primitive-
 Church; That the Faithful assembled themselves
 often times----for to preach the Word, and cele-
 brate the Lords Supper.----We assemble to pray
 for the Emperour, &c.--- and for Peace--to make
 commemoration of Divine Scriptures, and do
 feed and nourish the Faith with voice and holy
 words---- We plant and graft most strongly our
 Faith; And do labour much to imprint in our
 hearts the discipline of the Commandments.

XIV. Article.

Heb. 12. I say moreover, though I thus contend
I 4 For th'old *Church way*, that men must either mend
IIa. I. 11, As well in point of Life, as their Profession,
12, 15, 16 Shunning with all their might sin & transgression;
 And in religious things be still devout, (out.
 Else from Heav'ns joys the Lord wil thrust them
He that wants Holiness sees not the Lord.
 Let him that readeth meditate that word.

The test of Antiquity.

Aug. de Let not sinners therefore and wicked men se-
Civ. Dei. cure themselves by their continuance in the
L. 21. c. 25 Church--- nor renounce Christ their Justice, in
 committing any or all of the fleshly works, spo-
 ken of, *Gal. 5.* for he saith expresly, *they shall not*
inherit the Kingdom of God which do such deeds.

---He that abideth in Christ, &c. hath taken
 Prosp. in the meat of Life---- but he that discordeth from
I. de sent. Christ doth not eat the flesh of Christ--- although
 he do take every day the Sacrament of so great
 a thing.

XV. Article.

(As once I said) The Churches Pastors ought
 From'mongst wel-graced Christians to be sought,
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Chiefly such as have learned self-denial,
 (In which few worldly Priests will bide the tryal)
 And such as by the Church are thus elected,
 And eke ordained (as God's Word directed)
 Knowing ' to feed the Flock with meat in season,
 And to bear rule with Godliness and Reason,
 With love and care seeking such Sheep as stray;
 Such I do own as Teachers of God's way.
 But such as feed themselves with others fat,
 And keep the Flock from such like food as that
 Which only can their soul relieve: And who
 To seek for great Revenues rather go,
 Than to enquire into the state of souls:
 I say such Teachers do transgress the Rolls
 Of holy Writ, And therefore I deny them,
 And by this Testimony do deery them.

AR. 14. 23
 Ezek. 34.
 2. 3.

2 Cor. 12.
 14.

Ezek. 34.

The test of Antiquity.

The Church was governed in times past by the
 common counsel and advice of the Presbyters -
 And that, *Episcopum & Presbyterium unum esse*;
 A Bishop and an Elder are all one.

Hierons
 ep. ad E-
 vag.

Frederick sent this Message to Adrian the 4th;
We shut up our Cities against your Cardinals, because
we see that they prey upon the People. They do not
raise Peace, but rake together Pence: They do not
repair the World, but impair their Wealth.

Let none be ordained to the Ministry, unless
 he first be examined of the Bishop, and approved
 by the People.

Con. Car-
 thagenis
 can. 22.

--The Pastors should seek the Salvation of mens
 souls, not earthly commodity.

Con. Ca-
 bil. c. 6.

All Clergy men that are strong to labour, let
 them learn some Handicraft as well as Letters.

Con. Car-
 thag. can.
 51, 53.

XVI. Article.

Such Ministers of Christ as have obtained
 1 Cor. 9. Free gifts from God, freely they are ordained
 17. To serve the Church : and yet the Scripture wills
 ver. 11. Some fruit for him which that ground rightly tills.
 Gal. 6, 6. Wherefore such as are taught, as freely should
 Communicate to them who forth do hold
 The Word of Life, upon their Work-account,
 That to the Givers good it may amount.
 But as for Tythes (those forced consecrations)
 I say, they are no Gospel-Ordinations.

The test of Antiquity.

Aug. in
 Psal. 13. If thou despisest not a Beggar, how much more
 oughtest thou to regard the Ox that treadeth out
 the corn in the floor. And in *Psal. 146.* He saith
 — *Thou scarce payest the thousand part; yet I find
 no fault; do so still: for I so thirst after your well-
 doing, that I refuse not your very crumbs.*

Bernard. O Lord Jesus, thou hast multiplied the people,
 and thou hast not encreased their joy—They have
 removed the Offices-----into shameful gain, and
 the health of souls is not searched for---- they
 strive and contend most impudently daily by pro-
 cess for Bishopricks, Archbishopricks, &c. there
 remaineth nothing but the Man of Sin to be re-
 vealed, the Son of Perdition.

XVII. Article.

Tit. 3. 10. The Scripture saith that Heresies must be,
 11. And shews the way appointed us to free
 2 Theff. Our souls therefrom; for such as do erect them,
 3. 6. The Church hath power wholly to reject them,
 Rom. 16. After the first or second Admonition.
 17. Moreover, by Apostolick Commission
 She hath a power also to withdraw
 From such Disciples as transgress the Law

Of Christ, in point of Worship, or of Life;
Peace to preserve, and terminate her strife.

The test of Antiquity.

The Antient Canons make two kinds of Ex-communications; one greater, the other less: Decrer
the greater not to be inflicted but upon the ac- Greg. 5.
count of mortal or deadly sin, tit. 39.
cap. 59.

Sins are not loosed nor retained at the plea- Aug de
sure of men, but according to the will of God, Bapt. l.
and prayers of the Church. 3. c. 13.

XVIII. Article.

Touching the point of falling off from Grace, Joh. 15.
I do believe men so may lose their place 15, 23, 24. S
In Christ the Vine (yea such as he doth say
Is in him) and, lest they should fall away,
Exhorteth them to make their biding-place 1 Tim 1.
In him; yea, such may fall away from Grace 5, 6, 7.
As once had Charity in pure heart, John 15. 6
And conscience good; yea, that unfained part 2 Pet. 1. 5,
Of Faith: yet, wanting constant Watchfulness, 6, 7.
May turn aside, so foully to transgress
As to be withered branches, and in fire
Burn and consume. But yet such as desire
(With constancy) and do the same indeed,
Add Grace to Grace, so certainly shall speed,
As they shall never fall; yea, no deceit
Of false Christs can them possibly defeat.

The test of Antiquity.

It is to be believed that some of the children Aug. de
of perdition, receiving not the gift of Perseve- corep. 6
rence to the end, do begin to live in Faith that gra. c. 13.
worketh by Charity, and for a time do live faith-
fully and justly, and after do fall.

In time of temptation they fall away---- Some Bernard
therefore revolt from Faith, because Verity a- ep. 42.

voucheth it; and by consequence from Salvation, because our Saviour rebuketh it; from whence we conclude from Charity also, without which Salvation cannot be obtained.

XIX. Article.

- 2 Cor. 9. 7. Such as are Poor in Christ his Congregation,
Ought to be cared for by the Donation,
1 Cor. 8. Or bounty of the Church (not by constraint) is
11, 12. Which ~~care~~ should hold proportion with the want.
And for the more sufficient management
Acts 6. 1. Of this affair, the Church ought to appoint
2, 3, 4, 5. Some faithful men therefore to be deputed,
1 Tim. 2. With laying on of hands: Thus constituted,
9, 10. They must now undertake this sacred Function,
1 Pet. 3. 3 The Church to keep in peace & sweet conjunction.

Here be it noted, since men did decline
Job 31. 14 From this appointment (holy and divine)
And did by force compel, both rich and poor,
To pay a stinted portion to the Poor,
(Which is but small) allotted for their living;
It hath destroy'd the Ordinance of giving
By free-Collection; And now Charity
With mens Estates holdeth no parity,
But their large sums are laid out to maintain
Gay clothing, Pearls, & all things which are vain.
VWhat will these men do when God riseth up
To cause all men to tast his Judgment-Cup?

The test of Antiquity.

1. 2. 3. Sacred Orders we call *Deacons* and *Presbyters*;
dec. Greg for these two the Primitive Church is found only
1. 1. c. 14. to have had.

1. 2. 3. That which men do by compulsion is not a sa-
Firmian. crifice; forasmuch as if it be not done volun-
tarily and with the heart, it's most execrable and
accursed.

If thou hast riches, labour by well-doing to Aug. ep:
store them up in Heaven. c. 6. con-

Christians must not be compelled to give their cabil. c. 6
substance.

XX. Article.

I do believe through Christ the Dead shal rise, Isa. 26. 19
Because he lives, who once did not despise
To die for them. Yea from the graves of earth Act. 24. 15
Each individual body shall come forth,
Both just & unjust; though when they were sown, 1 Cor. 15. 3
Weakness, and all Infirmitie was shown; 21, 22, 42,
Yet in the Resurrection they shall be 43, 44, 49
Made strong and firm to all eternitie,
Each pious man, body and spirit joyned,
To their desired place shall be assigned.

The test of Antiquity.

Every part of the bodies, perishing either in
death, or after it in the grave, or wheresoever; Aug. de
shall be restored, renewed; and of a natural and Civ. Dei
corruptible body, it shall become immortal, spi- l. 22. c. 21.
ritual, and incorruptible: Be it all made into
pouder or dust, or by chance or cruelty dissolved
into air or water, yet can it not be kept hid from
the omnipotency of the Creator, who will not
have one hair of the head to perish. Thus shall
the spiritual flesh become subject to the spirit,
yet shall it be flesh still.

XXI. Article.

After the dead are come forth of the graves, 2 Tim. 4. 1
Whether of Earth, or Seas fierce raging waves,
A Judgment that's eternal shall be given Heb. 7. 27.
At Christs appearing, coming down from Heav'n,
Which Judgment & which everlasting Sentence, 2 Cor. 5.
Can never be revoked by repentance. 10.
Then good and bad, each must rewarded be,
As Christ the nature of their work shall see.

The test of Antiquity.

Aug. de Civ. Dei. lib. 20. c. 12, 13, 14, 15, 16, 17, 18, 20, 21. In all these Chapters *Augustine* asserteth and proveth the resurrection of the Bodies of all men from the graves of earth, or howsoever consumed; and he proves the Bodies of the Saints shall be spiritual and glorious in the Resurrection, and yet that they cease not to be bodies of real flesh.

Aug. de Civ. Dei. l. 21. c. 2. And he proves that a body of flesh, and living, may endure in the fire unconsumed, and yet tormented. *There are* (saith he.) *a kind of Worms that live in the fervent Springs of hot Baths, whose heat is such as none can endure it at certain times, and yet those Worms do so love to live in it, that they cannot live without. Whence he observes, seeing bodies of flesh may live in fire, and be nourished by it, 'tis easie to believe that a body of flesh may live in the fire, and be tormented by it; because to nourish is not proper to the fervent heat of fire, but to torment is proper thereunto.*

XXII. Article.

I do believe the same Christ which did shew Himself alive by tokens plain and true;
 Luke 24. Who was beheld ascending into Heaven,
 51. Quite from the sight of the select Eleven;
 Acts 1. 9. The same, the very same shall come again;
 10, 11. In the same manner wherein he was ta'en
 Col. 3. 4. Up from the Earth. And when he shall appear,
 Rev. 19. The Saints their fruits of Faith shall richly wear.
 16. For Christ the King of kings and Lord of lords,
 Psal. 22. Shall reign according to the holy words
 28. Of these great Prophets in the Margent quoted:
 Zech. 14. For every Kingdom under Heaven's allotted
 9. Unto our Christ; yea, and unto his Saints,
 Psa. 72. 4. Whose heads a place to rest (sometimes) now
 Rev. 5. 10. wants.
 & 11. 15.
 1 Cor. 3. 22, 23.

Yea

Yea, God hath said, they then shall rule the Nations, Dan. 7. 27
Rev. 2.
26, 27.

Though here erst while they meet with Tribulations.

The test of Antiquity.

John's mention of a thousand years, *Rev. 21.* Ludovic. and Christ's words, *I will not drink henceforth of the fruit of the Vine, until the day that I drink it new with you in my Father's Kingdom, with many* Vives comment. on Aug. de civit. Dei l. 20. c. 7. Prophecies touching Christ's Kingdom in *Jerusalem*, made some think that Christ would return into the World, raise the Saints in their Bodies, and live a thousand years here on Earth in all joy, peace and prosperity---- The first Author of this Opinion was *Papias* Bishop of *Jerusalem*, who lived in the Apostles times. He was seconded by *Irenaeus*, *Apollinarius*, *Tertullian*, *Victorinus*, *Pickaviences* and *Lactantius*---- And many Martyrs and righteous persons held this opinion.

XXIII. Article.

The holy Scriptures are the Rule of Saints, In Faith and Life, sufficient for their wants, Through *Jesus Christ*: Yea they are profitable To all good works, God's servants to enable.

*2 Tim. 3.
15, 16, 17.
Joh. 20. 31
1sa 8. 20.*

The test of Antiquity.

The error of our forefathers ought not to be followed, but the Authority of Scripture and the Commandments of God, which he teacheth us, Truly, through ignorance of the Law, they receive Christ for Antichrist.

*Jerome
Tom 6 in
Jer. c. 9.*

I dare not use to receive that which I read not. Think not that it is in any other writing, if it be not in the Scripture: Let us seek to be resolved in the Gospel; If we find it not there, where shall we find it?

*Amb. de incarnat. c. 9.
Aug. in Psal. 66.*

XXIV.

XXIV. Article.

Mat. 7. 12 In Gospel-times I do believe men ought
 In things Religious to be forc'd to nought
 & 13. 29. Against their Consciences, by Persecutions,
 30. 38, 39 Or Penal Laws 'gainst Gospel-Institutions:
 But all should have like liberty, as those
 Who in like cases do desire to chose (Pow'rs
 What they think near'st the Truth. But if the
 Wil take what's theirs, & not give us what's ours,
 We say they act not as the Lord directed,
 When he bad *do to others what's expected*
By us from them. And tells us Tares with Wheat
 Must grow together till the Harvest great.

The test of Antiquity.

Hill. cont. Ambition doth aid it self by the Name of *Christ*;
 Auxent. The Church doth fear and compel the people----
 She that was made holy by Persecutors terrour,
 now persecuteth, &c.

Chrysost. *Let them both grow together until harvest-----*
 Hom. 47. Which thing he spake to forbid the shedding of
 in Mat. 13. Bloud----for if the Hereticks should be put to
 death, War should be without Truce, &c.

August. This is then our desire unto your Reverence,
 ep 58. ----if it may be, that you would confer with our
 Bishop peaceably, to the end that Error might be
 taken away---- and not Men taken away.

Lactant. But we, to the contrary, do not desire any, *will*
 Firmian. *he will be*, to worship or adore our God---- for
 Divin. In- we trust in his Majesty that he hath great power
 str. lib. 5. to avenge himself on them that contemn him.
 cap. 21.

XXV. Article.

This I believe concerning Magistrates
 In every Nation should be Potentates,
 For punishment of all that do transgress
 By fleshly lewdness or dishonestness;

1 Pet. 2.
 14.

And

And that, in order thereto, Civil Laws,
 Who're just & wholesome, ought 'decide the cause
 'Mongst Men (as such) 'thout having vain respect Tit. 3. 1.
 Of persons; or to this or t'other Sect.
 Due Punishment, and likewise due Reward, 1 Pet. 2.
 Each one should have, 'thout partial regard. 13.
 And we believe Christ's Gospel doth enjoyn Act. 5. 29.
 Our selves, and all men, freely to resign
 Our selves, as Subjects, unto Magistrates
 In their appointments. Only what relates
 Unto God's Worship, wherein this we say,
 That there such Rulers have no power to lay
 Their Edicts on men's Consciences by force.
 But if they do, yet shall we take't no worse,
 Than humbly tell them we must needs obey
 What God commandeth, rather than what they
 Herein appoint us: and shall never bow
 To Men in these concerns; Nor shall we show
 Our selves rebellious, though they go to wrong us;
 But bear with patience what's impos'd upon us.

The test of Antiquity.

Let every soul be subject to the higher Powers. Leodens.
 He that enjoyneth this to every soul, whom hath Ep. contr.
 he exempted from subjection to Earthly Powers? Paschal. 2.
 --I may not demand or ask these things but of
 him of whom I know I shall obtain them--- I am Tertull.
 his Servant--- and am killed for his Doctrine--- Apol. 6. 30.
 And do offer the best and greatest Sacrifice
 which he hath commanded.

Trajan the Emperor did send to *Pliny* to make
 enquiry of the manner of the Christians Life,
 and afterwards to persecute them them. *Pliny* Plin. lib. 10.
 writ again, That after he had thoroughly enquired 10. ep. 31.
 with most cruel torments, until such time as he
 delivered them into the Hangmans hand to see

them executed, yet he never did find any other thing, but that they accustomed to assemble at certain times to sing praises unto *Christ* as unto God.

Thus have I of my Faith confession made,
To which the test of th' Antients I did add,
Not that I think there's any such like plea
(Drawn from Antiquity) which more doth weigh
Than doth the *Holy Text*, which I have brought
In proof of every point ; nor is there ought
So truly *Antient* as their divine sayings.

But sith some tell us tales, to your dismayings,
As though there's nothing in Antiquity
Which standeth with that Antient Verity
Which now I hold ; I for this cause have brought
These *Witnesses*, to shew, that whilst thou thought
Antiquity was on thy side, thou dost,
In very deed, of *empty nothings* boast :
For sith I can from thine own Allegations
Out of the Fathers, bring such clear quotations
For what I hold, then doubtless I might shew
Yet many moe, and them both full and true,
For what I hold ; and had I th' skill which thou
Hast in the Antients writings, might them show.
And herein I could wish that men of parts
(*Who love the Truth*) might so improve their Arts.

Cathederal.

As touching this thy tedious Confession,
To speak to ev'ry point would be oppression
Unto my patience ; Then wai't my pleasure,
For I to answer it must take some leisure.
But I remember thou didst me detect
As one inconstant. But that's thy defect.

Fayl.

Jaile.

Sith to thy charge I laid *Inconstancy*,
I'll make't appear: For when the Papacy
Possession took of the Commanding Pow'r,
Thou then turn'd *Papist* as 'twas in an hour.
When *Protestants* got head, thou didst the same;
When *Neuter N O L*, thou promptly bore his
Cathederal. (frame.

Why, must we not subject unto the Pow'r?
We are not their Commanders, they are ours:
So that if they command, we must obey,
Tho *Pa. Prel. Pres.* or a compounded way;
The *Mass-book*, *Comon-Pray'r-book*, or else neither;
If so the King command, I'll observe either.

Jaile.

God's Worship never stood on such a pin;
To turn with Man's breath either out or in.
God's Faithful Ones, *in this case*, did withstand
The things that mighty Kings did oft command;
And yet, as Kings, they ever them obeyed,
And for their peace and good devoutly prayed.

Cathederal.

This point, with others, hath been controverted,
What I hold, and what thou holdst, is asserted.
We will therefore appeal to him for tryal,
Who doth no falshood own, nor give denial
To any Truth. And now for a Conclusion,
I do conjure thee pray against Delusion.

Jaile.

That is my pray'r; but I'll not pray with thee
Till in the Truth we shall united be;
Which we may be, if we our selves deny,
And learn of God in due humility;
Which when thou dost in Truth, 'tis in my mind,
Not here, but in the *Jaile*, I shall thee find.

What ! is the *Jayl* and *Truth* so near united ?
 This dreadful doctrine will make men affrighted,
 And few will find the *Truth* ; for if 't be so,
 There's few to seek the *Truth* to *Jayl* will go.
 Now fare thee wel, keep that place as thy *treasure*,
 And I'll keep this, and here enjoy my *pleasure*.

Jayle.

Adieu Cathederal ! go take thy fill
 Of *Organ-Musick* ; And, sith 'tis *God's* will,
 I'll back to that unpleasant *Cell* of mine, (shine
 Where some *Truth's* known, w^h else would never
 In its bright *splendor* : Also there our *God*
 Doth shew himself a *Father* by his *Rod*.

CHAP. VII.

The Arg. } *The Jayl doth soberly reflect*
 } *upon the Conference,*
 } *And several things to that effect*
 } *having some reference.*

MY Muse thou'rt now return'd into the *Jayl*,
 And canst not with the *Minster* yet prevail
 To bow her ear to *Truth*, that it might win
 Her to the *Ancient Truth*, and from *Romes Sin*.

Now sith in this place of disconsolation
 None can deprive thy heart of meditation,
 Let us reflect upon what sights w^have seen
 In yonder *Minster*, who as some great *Queen*,
 Doth seem to sit in joy, in pomp and pleasure,
 With wealth & mirth, & other such like treasure.

But yet in this Reflection, let us give
 Precedency to *Christ's Church*, which doth live
 This day in *Jayls*, in holes and dens of *Thieves*,
 Whole life, though such, yet there is nought
 that grieves

A sinful Generation more, than that
Her being here's not wholly extirpate.

Lord, I have viewed thy most holy House,
Thy Church, as it at first erected was,
And with the beauty thereof I was moved
There to sit down, as th' place I chiefly loved.
In which Church I have seen my Saviour sweet,
Rise up and wash his poor Disciples feet.
There have I seen such as do minister,
Deny themselves of all things sinister.
There were thy Servants clad like other men;
Their Instruments of Musick were not Tin.
There have I seen thy Servants generally
Perform their Duty all in Charity.
There have I seen thy Spirit giving Graces,
Whereby each one were fitted for their places.
There have I seen those Graces exercised,
And none for doing so have been despised,
Nor persecuted; But each one required
To seek with choicest gifts to be inspired.
There did I see a holy Discipline,
The exercise whereof made *Zion* shine.
And many other precious things I saw,
In point of observation of God's Law.

And having heard the *Minster* laid great claim
Unto thy Churches Interest and Name;
And yet, by her most earnest procuration,
Some men she did surprize by captivation,
And lock't them up within my gates, because
They would not cease to keep thy Antient Laws.

At this I marvelled, and therefore went
To see what her pretence and practice meant:
For I suspected deeply by these doings,
Her feet were stray'd from *Zions* Antient goings;
Because from those men I could nothing gather,
That shew'd them guilty of what she would father

On them, to wit, *that they were Peace-disturbers;*
 Whereas in truth 'twas cause they were *Vicecurbers*
 Which caus'd them to be shut within my bars,
 Under pretence of Law, turn'd into snares.

Now when I came into the *Minster*, walking
 I view'd certain men which there were talking;
Gallants of all sorts they appear'd to be,
 And seem'd to live in mirth and melodie.

On my right hand there 'spide I a *Convention*,
 From whence proceeded very hot contention
 For Money-matters; Then I went to th' *Quire*,
 Where I saw many men in black attire;
 These took a little room one after other,
 And hereupon I did a little hover
 To see the period of that *Conventicle*,
 Or *Private Meeting*; staying there a little,
 I saw their black all covered with white,
 And some so drest they did me somewhat fright:
 For they had things upon them of the shape
 Of black Sheep-skins, w^h hung down as the cape
 Of Cloaks, save that they reached to their hams,
 Where hung a black tath like unto 2 Rams.
 Some others had long shreds of black upon them,
 Like Hanging-sleeves, which hung down all along
 With cov' red Caps, such as I never saw (them,
 'Mongst men that feared God, & kept his Law.
 And some had red clothes girt about their shoulders
 Which seem'd very strange to some beholders.
 And chiefly for, because the *Protestants*
 So frequently against the *Pope* descants
 With merry songs, because of such like dressings
 As th' *Papists* use when they go to Mass-blessings.
 Yet thus array'd, themselves did now address them
 Into the *Quire*, & pray'd the Lord to bless them.
 And by and by I heard some Pipes resounding,
 Unto the Singers Voices quite confounding.

At which indeed I stood as 'twere amazed;
 And on these roaring Instruments I gazed;
 As also on the Quire of Singing-Boyes,
 Until my head was 'stonish'd with the noise:
 For little else in truth could I retain,
 And so I thought to tarry there 'twas vain.

Lord, this I speak to thee as not but knowing
 How they behave *themselves*; but whilst thus *showing*
 Their *strange deportments*, I do oft propose
 Unto my self such Questions as those.

What if our Lord should come and view these
 And hear their Musick, and demand of them,
 Who 'twas commanded them thus to be drest,
 And use those Pipes, when they came to be blest?
 What Answer could they make? This I must say,
 (Were my case theirs) I'd blush and run away.

If that be true (which some men do conjecture)
 That John yet lives, and should come to their Lecture;
 Could John suppose this Church was of his founding?
 Or would he close with th' Pipes melodious sounding?
 Or bear a part i' th' Song which these men sing?
 Or would he not, as one amazed, fling
 Out of their Quire? Doubtless all wise men think
 The last most likely, except those that wink
 At that clear Light w^{ch} John hath set before him,
 In Christs behalf, how men ought to adore him.

Imagine Peter should among them stand
 In's Fishers coat, and there but take in hand
 A Text to open; would not such a sight
 Put these brave Gallants to a ghastly fright?
 But were this Generation truly lighted,
 They would see much more cause to be affrighted
 At those who love to walk in Garments long,
 As did the Pharisees, which us'd to wrong

The

The People of God's Word, and took the Key
Of Knowledg quite away, lest men should weigh
And ponder their Devices and Traditions,
And so discern their peccant *Superstitions*.

4. Admit a pious Christian should come
In Shepherds russet-garb into their Room,
And having of the Fathers free Donation
Receiv'd a proper gift of Exhortation;
Would not these *Queristers* strait thrust him thence
Should he his Gift but offer to dispense?
And for his Coat-sake Truth would be dispised;
A trick by Satan heretofore devised.

Lord, see to what a pass poor mans inventions
Hath brought us, sith they serve but for prevention
To us from exercising of our Talents, (ons
Unless we be array'd like these brave Gallants.
Lord, at this door of man's Imaginations
Hath crept in many great Prevarications,
Under the specious name of *Decency*,
And honouring of thy Name more reverently.
But these pretences those ill fruits have born,
Mens wayes have got th' applause, and thine the
It is so at this day, O Lord behold it; (scorn.
For men are grown too lofty to be told it,
Though they the bitter fruits thereof do feel,
And must feel more and more, until they reel
Into the ditch: For this, Lord, thou hast said
Shall be the end of such as void have made
Thy holy Word, that they their own Tradition
May here observe, though unto their perdition;
Unless it please thee by thy Gospel-sentence
To call them timely unto true Repentance.

