

ENGLISH
PURITANISM.

by

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For proof-reading purposes the line breaks are in the same place
as the original, hence the stretched text

First published in 1605, *English Puritanism* was translated into
Latin by William Ames. This probably explains why this edition
is erroneously credited to him. The unknown editor of this
edition made some changes from the original edition, which
will be noted in future printings.

ENGLISH

PURITANISM.

CONTAINING

The maine Opinions of

the rigidest sort of those that are
called Puritans in the Realm
of ENGLAND.

Written by WILLIAM AMES
D. of Divinity.

ACTS 4:14.

But this I confess unto thee, that after the my (which they call Heresy) so worship I the God of my Fathers, believing all things which are written in the Law and the Prophets.

ACTS 28:32.

But we will hear of thee what thou thinkest: for as concerning this Sect, we know that every where it is spoken against.



Printed in the year. 1641.

To the Indifferent Reader.



I cannot be unknowne unto them that know any thing, that those Christians in this Realme which are called by the odious and Vile name of Puritans, are accused by the Prelates to the King's Majestie and the State, to maintain many absurd, erroneous, Schismaticall, and Hereticall opinions, concerning Religion, Church-government, and the Civill Magistracie. Which hath moved me to collect (as neare as I could, the chiefest of them, and to send them naked to the view of all men, that they may see what is the worst that the worst of them hold. It is not my part to prove and justify them, These that accuse and condemn them, must in all reason and equity prove their accusation, or else beare the name of unchristian slanderers.

To the indifferent Reader

I am not ignorant that they, lay other opinions (yea, some cleane contradictory to these) to the charge of these men, the falshood whereof we shall (it is to be doubted have more and more occasion to detect. In the meane time all Enemies of Divine Truth shall finde, That to obscure the same Truth Calumniation and untruths, is but to hide a Fire with dry Straw or Towe upon it. But thou mayest herein observe, what a terrible Popedome and Primacy these rigid Presbyterians desire. And with what painted Bug-beares and Scare-Crowes the Prelates goe about to fright the States of the Kingdome with all. Who will no doubt, one day see how their wisdomes are abused.

Farewell.

ENGLISH
PURITANISM.

CHAP. I.

*Concerning Religion, or the worship of God in
general.*



MPRIMIS, *They hold and maintaine*, that the Word of God contained in the writings of the Prophets and Apostles, is of absolute perfection, given by CHRIST the head of the Church, to be unto the same, the sole Canon and rule of all matters of *Religion*, and the worship and service of God whatsoever. And that whatsoever done in the same service and worship, cannot be justified by the said Word, is unlawfull. And therefore that it is a sin, to force any Christian to do any act of Religion, or Divine Service, that cannot evidently be warranted by the same.

2 *They hold*, that all Ecclesiasticall actions invented and devised by man, are utterly to be excluded

tied out of the exercises of Religion? Especially such actions as are famous and notorious Mysteries of an Idolatrous Religion, and in doing whereof, the true Religion is conformed (whether in whole or in part) to Idolatry and Superstition.

3. *They hold* that all outward meanes instituted and set apart to expresse and set forth the inward worship of God, are parts of Divine worship and that not only all morall actions, but all typicall Rites and figures, ordained to shadow forth in the solemne worship and service of God, any Spirituall or religious Act or habit in the mind of man, are speciall parts of the same, and therefore that every such Act ought evidently to be prescribed by the Word of God, or else ought not to be done? it being a sinne to performe any other worship to God, whether Externall or Internall, Morall or Ceremoniall, in whole or in part, then that which God himself requires in his Word.

4. *They hold it* to be grosse Superstition for any mortall man to institute and ordain as parts of Divine worship, any mysticall Rite and Ceremony of Religion whatsoever, and to mingle the same with the Divine Rites and Mysteries of God's Ordinance. But they hold it to be high presumption to institute and bring into Divine worship such Rites and Ceremonies of Religion, as are acknowledged to be no part of Divine worship at all, but onely of civill worship and honour: For they that shall require to have performed unto themselves a ceremoniall obedience, service and worship, consisting in Rites of Religion to be done at that very instant that God is solemnly served and worshipped? and even

in the same worship make both themselves and God so an Idoll. So that they judge it a farre more fearful sinne to adde unto, and to use in the worship and service of God, or any part thereof, such mysticall Rites and Ceremonies as they esteeme to be no parts or parcels of Gods worship at all: then such as in a vaine and ignorant Superstition, they imagine and conceive to be parts thereof.

5. *They hold*, that every Act or action appropriated and set apart to Divine Service and Worship, whether *Morall* or *Ceremoniall*, real or typicall? ought to bring speciall honour unto God, and therefore that every such Act ought to be apparently commanded in the Word of God, either expressly, or by necessary consequent.

6. *They hold* that all actions whether Morall or Ceremoniall appropriated to Religious or Spirituall persons, Functions, or Actions, either are or ought to be Religious and Spirituall. And therefore either are or ought to be instituted immediately by God, who alone is the Author and Institutor of all Religious and Spirituall actions, and things: whether Internall or Externall, Morall or Ceremoniall.



CHAP. II.

Concerning the Church.

1. **T***hey hold and maintain*, that every Company, Congregation, or Assembly of true

beleevers, joining together according to the order of the Gospell, in the true Worship of God, is a true *visible Church* of Christ; and that the same Title is improperly attributed to any other Congregations, Synods, Societies, Combinations, or Assemblies whatsoever.

2. *They hold*, that all such Churches or Congregations, communicating after that manner together in Divine worship, are in all Ecclesiasticall matters equall, and of the same power; and authority, and that by the Word and Will of God they ought to have the same Spirituall Privileges, Prerogatives, Officers, Administrations, Orders, and Forms of Divine worship.

3. *They hold*, that Christ Jesus hath not objected any Church or Congregation of his, to any other Superior Ecclesiasticall jurisdiction, then unto that which is within it self. So that if a whole Church or Congregation shall erre, in any matter of Faith or Religion, no other Churches or Spiritual Church-Officers have (by any warrant from the Word of God) power to censure, punish, or controule the same: but are only to counsell or advise the same, and so to leave their Soules to the immediate judgement of Christ, and their bodies to the sword and power of the Civill Magistrate, who alone upon earth hath power to punish a whole Church or Congregation.

4 *They hold*, that every established Church or Congregation ought to have her owne Spirituall Officers and Ministers, resident with her, and these such as are joyned by Christ in the new Testament, and no other.

5. *They hold*, that every established Church ought (as a speciall prerogative wherewith she is endowed by Christ) to have power and liberty to elect and chuse their owne Spirituall and Ecclesiasticall Officers, and that is a greater wrong to have any such forced upon them against their wills, then if they should force upon men wives, or upon women's husbands, against their will and liking.

6. *They hold*, that the Ecclesiasticall Officers and Ministers of one Church, ought not to bear any Ecclesiasticall Office in another, neither as they are Officers in one Congregation, can they officially administer in another, but ought to be tied unto that Congregation of which they are members, and by which they are elected into Office. .

And they are not (without just cause, and such as may be approved by the Congregation, to forsake their Callings, wherein if the Congregation shall be perverse, and will not hearken to reason, They are then to crave the assistance and help of the Civill Magistrate, who alone hath power, and who ought by his civill sword and authority, procure to all members of the Church, whether Governors or others, freedome from all manifest injuries and wrongs.

7. *They hold*, that the Congregation having once made choice of their Spirituall Officers, unto whom they commit the Regiment of their soules, they ought not (without just cause, and that, which is apparently warrantable by the Word of God) to discharge, deprive, or depose them. But ought to live in all. Canonically obedience and subjection unto them agreeable to the Word of God.

8. *They hold*, that the Laws, Orders, and Ecclesiasticall Jurisdiction of the visible Churches of Christ, if they be lawfull and warrantable by the Word of God, no wayes repugnant to any civill State whatsoever, whether Monarchicall, Aristocraticall, or Democraticall, but to tend to the further establishing and advancing of the right and prerogatives of all and every of them. And they renounce and abhor from their souls all such Ecclesiasticall Jurisdiction or Policy, that is any wayes repugnant to any civill State whatsoever, whether Monarchicall, Aristocraticall, or Democraticall, but doe tend to the further establishing and advancing of the right and prerogatives of all and every of them. And they renounce and abhor from their soules all such Ecclesiasticall Jurisdiction and Policy, that is any way repugnant and derogatory to any of them specially to the Monarchicall State, which they acknowledge to be the best kind of Civill Government for this Kingdome.

9. They hold and beleeve, that the equality in Ecclesiasticall Jurisdiction and Authority, of Churches and Church-Ministers, is no more derogatory, and repugnant to the State and glory of a Monarch, then the parity of equality, of Schoole-masters, of severall Schools, Captains of severall Camps, Shepherds of severall flockes of sheep, or Masters of severall Families.

Yea, they hold the cleane contrary, that, inequality, of Churches and Church-Officers in Ecclesiasticall Jurisdiction and Authority, was that principally that advanced Antichrist unto his throne, and brought the Kings and Princes of the earth, un-

to such vassalage under him, and that the Civill Authority and glory of Secular Princes and States hath ever decayed, and withered, the more that the Ecclesiasticall Officers of the Church have been advanced and lifted up in Authority, beyond the limits and confines that Christ in his Word hath prescribed unto them.



CHAP. III.

Concerning the Ministers of the Church.

1. **T**hey hold, that the Pastors, Teachers, and ruling Elders of particular Congregations, are, or ought to be highest Spirituall Officers in the Church, over whom (by any Divine Ordinance) there is no Superior Pastor, but only Jesus Christ; And that they are led by the Spirit of Antichrist, that arrogate, or take upon themselves to be Pastors of Pastors.

2. *They hold*, that there are not by Divine Institution in the Word, any ordinary Nationall, Provincially, or Diocesan, Pastors or Ministers under which the Pastors of particular Congregations are to be subject, as inferior Officers. And that it there were any such, that then the Word of God would have set them downe distinctly, and more precisely then any of the rest: For the higher place that one occupieth in the Church, of the more necessity he is unto the Church: the more carefully would

Christ (the Head of the Church) have been in pointing him our, and distinguishing him from other.

Hence, in the Old Testament, the high Priest, his Title, Office, Function, and special Administration and Jurisdiction is more particularly and precisely set downe then the Office of any of the inferiour Priests and Levites.

Also in the New Testament, the Office of a Pastor is more distinctly, and more precisely set down, then of a Doctor, or any other inferiour Church-Officer; So that a man may as well call into question the whole New Testament, as doubt whether there ought to be a Pastor in every Congregation, or doubt of his proper Office and Function. and if by God's Ordinance there should be an Ordinary Ecclesiasticall Officer above the Pastors of particular Congregations, then Christ out of all question would with that special care and cost hath set it forth: by Titles, Prerogatives, peculiar Offices, Functions and Gifts. That the Churches and people of God, should have reason rather to doubt of any Office or Jurisdiction, then of the peculiar Office or Jurisdiction of the Primates, Metropolitanes, Archbishops and Prelates of the world.

4. *They hold*, that if there were a Supream Nationall Ecclesiasticall Minister or Pastor, that should be the Prince of many thousand Pastors: that then also Christ (as he did in the Jewish Church) would have appointed a solemne Nationall or Provinciaall Liturgie or worship, unto which at some times of the yeare, the whole body of the People should ascend, and that unto the Metro-

politan City as unto a Jerusalem, and that he would (as he did in the Jewish Church) more precisely and particularly have set downe the manner of solemnization thereof, then of his Prochical worship. For as much therefore as they cannot read in the New Testament of any higher or more solemne worship, then of that which is to be performed in a particular Congregation they cannot be perswaded that God hath appointed any higher Ministers of his service and worship under the New Testament, then the elect Ministers of particular Congregations.

4. *They hold*, that the High Priest of the Jewes, was typicall and in a figure the supream head of the whole Catholick Church, which though it were visible only in the Province and Nation of Jury, Yet those of other Nations and Countries (as appeare, by the History of Acts, Even though they were Ethiopians) were under this high Priest. And acknowledged homage unto him. So that he was not a Provinciaall Metropolitane, but in very deed; an Occumenicall and universall Bishop of the whole world. And therefore they hold, (this being the best ground in the word, for Metropolitane and Provinciaall Pastors or Bishops,) that the Pope of Rome, who alone maketh claime unto, and is in possession of the like universall Supremacy: hath more warrant in the word of God, to the same, then any Metropolitane, or Diocesan (not dependant upon him) hath or can have. So that they hold, that by the word of God, either there must be no Metropolitans and Diocesans, or else there must be a Pope.

5. *They hold*, that no Ecclesiasticall Minister ought to exercise or assert of any Civil publique

jurisdiction and authority, but outfit to be wholly employed in spirituall Offices and duties to that Congregation over which he is set. And that those Civil Magistrats weaken their owne Supremacy, that shall suffer any Ecclesiasticall Pastor to exercise any civill jurisdiction within their Realmes, Dominions, or Seignories.

6. *They hold*, that the highest and Supream office and authority of the Pastor, is to preach the Gospel solemnly and publickly to the Congregation, by interpreting the written word of God, and applying the same by exhortation and reproof unto them.

They hold that this was the greatest worke that Christ and his Apostles did, and that whosoever is thought worthy and fit to exercise this authority, cannot be thought unfit and unworthy to exercise any other Spirituall or Ecclesiasticall authority whatsoever.

7. *They hold*, that the Pastor or Minister of the word, is not to teach any Doctrine as to the Church, grounded upon his owne Judgement, or Opinion, or upon the judgement or opinion of any or all the men in the world. But only that truth, that he is able to demonstrate and prove evidently, and apparently, by the word of God soundly interpreted, and that the people are not bound to believe any Doctrine of Religion or Divinity whatsoever, upon any ground whatsoever, except it be apparently justified by the word, or by necessary consequent deduced from the same.

8. *They held*, that in interpreting the Scriptures, and opening the sense of them, he ought to follow those rules onely that are followed in finding out the

meaning of other writing, to wit, by waying the propriety of the tongue wherein they are written, by waying the Circumstance of the place, by comparing one place with another, and by considering what is properly spoken, and what tropically or figuratively.

And they hold it unlawful for the Pastor to obtrude upon his people a sense of any part of the divine word, for which he hath no other ground but the bare testimonies of men, and that it is better for the people to be content to be ignorant of the meaning of such difficult places, then to hang their Faith in any matter in this case upon the bare Testimony of man.

9. *They hold*, that the people of God ought not to acknowledge any such for their Pastors as are not able by preaching, to interpret and apply the word of God unto them in manner and forme aforesaid; And therefore that no ignorant and sole reading Priests are to be reputed the ministers of Jesus Christ, who sendeth none into his ministry and service, but such as he adorneth in some measure with Spirituall gifts. And they cannot be perswaded that the faculty of reading in ones mother tongue the Scriptures, &c. which any ordinary Turkw or Infidell hath, can be called in any congruity of Speech a ministeriall gift of Christ.

10. *They hold*, that in the assembly of the Church, the Pastor only is to be the mouth of the congregation to God in prayer, and that the people are onely to testifie their assent by the word *Amen*. And that it is a Babilonian confusion, or the Pastor to say one piece of a prayer, and the people with mingled

voices to say anther except in singing, which by the very ordinance and instinct of nature, is more delightfull, and effectuall, the more voices there are joyned and mingled together in harmony and consent.

11. *They hold*, that the Church hath no authority to impose upon her Pastors, or any other of her Officers, any other ministeriall duties, Offices, Functions, Actions, or Ceremonies, either in Divine worship or our of the same then what *Christ* himself in the Scriptures hath imposed upon them, or what they might lawfully impose upon Christ himselfe, if he were in person upon the Earth, and did exercise a ministeriall office in some Church.

12. *They held* that it is as great an injury to force a congregation or Church to maintaine as their Pastor, with tithes and such like donations, that person that either is not able to instruct them, or that refuseth in his owne person ordinarily to doe it, as to force a man to maintain one for his wife, that either is not a woman, or that refuseth in her owne person to doe the dueties of a wise unto him?

13. *They hold*, that by Gods Ordinance there should be also in every Church a Doctor, whose speciall office should be to instruct by opening the sense of the Scripture to the Congregation (and that particularly) in the maine grounds and principles of Religion.



Chap. III.

Concerning the Elders.

1. **F**OR as much as through the malice of Sathan, there are and will be in the best Churches many disorders and Scandals committed, that redound to the reproach of the Gospel & are a stumbling block to many, both without and within the Church, and since they judge it repugnant to the word of God, that any Minister should be a Sole Ruler, and as it were a Pope so much as in one Parish, (much more that he should be one over a whole Diocese, Province or Nation) they hold that by God's Ordinance the Congregation should make choice of other officers, as Assistants unto the Ministers in the spirituall regiment of the congregation, who are by office jointly with the ministers of the word to be as *Monitors* and Overseers of the manners and conversation of all the Congregation, and one of another; that so every one maybe more weary of their wayes, and that the Pastors and Doctors may better attend to prayer and Doctrine, and by their means may be made better acquainted with the estate of the people, when others' eyes besides their owne shall wake and watch over them.

2. *They hold*, that such onely are to be chosen to this Officer, are the gravest, honestest, discreetest, best grounded in Religion, and the Ancientest Professors thereof in the Congregation, such as the whole Congregation doe approve of & respect, for their wisdome, holinesse, and honesty, and such also (if it be possible) as are of civill note and respect in the world, and able (without any burden to the Church) to maintain them

selves, either by their lands, or any other honest civill trade of life, neither doe they thinke it so much disgrace to the policy of the Church, that tradesmen and artificers, (indowed with such qualities as are above specified) should be admitted to bee Overseers of the Church, as it is that persons both ignorant of Relief on and all good letters, and in all respects for person quality, and state, as base and vile, as the basest in the Congregation, should be admitted to be Pastors and Teachers of a Congregation. And if it be apparent that God (who alwayes blessed his owne Ordinances) doth often even in the eyes of Kings and Nobles, make honourable Ministers and Pastors of his Churches upon which he hath bestowed Spirituall gifts and graces though for birth, education, presence, outward, state and maintenance, they be most base and contemptible, so he will as well in the eyes of holy men, make this Office which is many degrees, inferiour to the other, precious and honourable, even for the Divine calling and Ordinance sake.



CHAP. V.

Concerning the censures of the Church.

I. **T**hey hold, that the spirituall keies of the Church are by Christ, committed to the aforesaid spirituall Officers and Governours, and unto none other: which keyes they hold that they are not to be put to this use, to locke up the crownes, swords, or scepters of Princes and civill States, or the civill rights, prerogatives, and immunities of civill subjects in the things of this life, or to use them as picklocks to open withall,

men's treasures & coffers, or as keys of prisons, to shut up the bodies of men; for they think that such a power and authority Ecclesiasticall is fit onely for the Antichrist of Rome, and the consecrated Governours of his Synagogues, who having no Word of God which is the sword of the Spirit, to defend his and their usurped jurisdiction over the Christian world, doth unlawfully usurpe the lawfull civill sword and power of the Monarches and Princes of the earth, thereby forcing; men to subject themselves to his spirituall vassaladge and service, and abusing thereby the spirituall keyes and; jurisdiction of the Church.

2. *They hold* that by virtue of these keyes, they are not to make any curious Inquisitions into the secret or hidden vices or crimes of men, extorting from them a confession of those faults that are concealed from themselves and others; or to proceed to molest any man upon secret suggestions, private suspition, or uncertaine fame, or for such crimes as are in question whether they be crimes or no; But they are to proceed, only against evident and apparent crimes, such as are either granted to be such of all civill honest men: or of all true Christians, or at least such, as they are able, by evidence of the word of God, to convince to be sinnes, to the conscience of the offender; As also such as have been either publickly committed, or having been committed in secret, are by some good means brought to light, & which the delinquent denying, they are able by honest and sufficient testimony to prove against him.

3 *They hold*, that when he that hath committed a scandalous crime cometh before them, and is convicted of the same, they ought not (after the manner of our Ecclesiasticall Courts) scorne, deride, and taunt, and revile him, with odious and contumelious speeches, eye

him with big and sterne lookes, procure Proctors to make personall invectives against him, make him dance attendance from Court day to Court day, and from terme to terme, frowning at him in presence, and laughing at him behind his back: but they are (though he be never so obstinate and perverse) to use him brotherly, not giving the least personall reproaches, or threats) but laying open unto him the nature of his sinne by the light of God's Word, are onely by denouncing the judgements of God against him, to terrifie him, and so to move him to repentance.

4. *They hold*, that if the party offending be their civil superiour, that then they are to use ever throughout the whole carriage of their censure, all civill complements, offices and, reverence due unto him, that they are not to presume to convent him before them, but are themselves to goe in all civill and humble manner unto him, to stand bare before him, to bowe unto him, to give him all civill titles belonging unto him; And if hee bee a King and supream ruler, they are to kneele downe before him, and in the humblest manner to censure his faults; so that he may see apparently that they are not carried with the least spice of malice against his Person, but onely with zeale of the health and salvation of his soul.

5. *They hold*, that the Ecclesiasticall Officers laying to the charge of any man, any error, heresie, or false opinion whatsoever do stand behind themselves, first to prove that he holdeth such an error or heresie; and secondly to prove directly unto him that it is an error by the word of God, and that it deserveth such a censure before they do proceed against him.

6. *They hold*, that the governours of the Church ought with all patience and quietnesse, hear what eve-

ry offender can possibly say for himself, either for qualification, defence, apology, or justification of any supposed crime or error whatsoever; and they ought not to proceed to censure the grossest offence that is, untill the offender have said as much for himselfe in his defence as he possible is able. And they hold it an evident character of a corrupt ecclesiasticall government, where the parties convented may not have full liberty to speak for themselves, considering that the more liberty is granted to speak in a bad cause, (especially before those that are in authority and of judgement) the more the iniquity of it will appeare, and the more the Justice of their sentence will shine.

7. *They hold*, that the oath *ex Officio*, whereby Popish and English Ecclesiasticall Governours, either upon some secret informations, or suggestions, or private supitions goe about to binde men's consciences, to accuse themselves and their friends, of such crimes or imputations as cannot by any direct course of Law bee proved against them, and whereby they are drawne to bee instruments of many heavy crosses upon themselves and their friends, and that often for those actions that they are perswaded in their consciences are good and holy. I say, that they hold, that such an Oath (on the urgers part) is most damnable and Tyrannous, against the very law of Nature, devised by Antichrist, through the inspiration of the Devill; That by meanes thereof the Professors and Practisers of the true Religion, might either in their weaknesse by perjury damne their owne soules, or, bee drawne to reveale to the enemies of Christianity, those secret Religious Acts and Deeds, that being in the perswasion of their consciences) for the advancement of the Gospell, will be a meanes of heavy sentences of condemnation against

themselves and their dearest friends.

8. *They hold*, that Ecclesiasticall Officers have no power to proceed in censure against any crime of any person, after that he shall freely acknowledge the same, and professe his hearty penitency for it; And that they may not, for any crime whatsoever lay any bodily or pecuniary mulct upon them, or impose upon them any ceremoniall mark or note, of shame, such as is the white sheet, or any such like; or take fees for any cause whatsoever, but are to accept of as a sufficient satisfaction, a private submission, and acknowledgement if the crime be private, and a publicke, if the crime be publicke and notorious.

9. *They held*, that if a member of the Church be obstinate, and shew no signes and tokens of repentance of that *Crime*, that if they by evidence of Scripture have coevinccd it to be a *crime*, that then by their Ecclesiasticall authority, they are to denounce him to be as yet no member of the Kingdome of Heaven, nor of that Congregation, and so are to leave him to God and the King. And this is all the Ecclesiasticall Authority and jurisdiction that any Spirituall Officers of the Church are to use against any man, for greatest *crime* that can be committed.

10. *They hold*, that the Officers of the Church are not to proceed unto excommunication against any man, without the content of the whole Congregation it selfe, first called for in publicke Assembly,

11. *They hold*, that the Minister or any other particular Officer offending, is as subject to the censures, as any other of the Congregation.

12. *They hold*, that if any member of the Congregation having committed a scandalous sinne, shall of selfe forsake the worship of GOD, and the

Spirituell Communion with the Church; that the Church shall then send for the said person, and if hee refuse to come, they shall (after much seeking and long patience) openly declare that he hath no part nor portion in the holy things of God among them; that then the Ecclesiasticall Officers have no authority or jurisdiction over him, but onely the Civill Magistrate, and those unto whom he oweth civill subjection, as Parents Masters, Landlords, &c.



CHAP. VI.

Concerning the Civill Magistrate.

1. **T***hey hold*, that the civill magistrate, as he is a civill Magistrate hath and ought to have supreme power over all the Churches within his dominions, in all causes whatsoever. And yet they hold, that as he is a Christian, he is a member of some one particular Congregation, and ought to be as subject to the spirituall regiment thereof prescribed by Christ in his word, as the meanest subject in the kingdome, and they hold that this subjection is no more derogatory to his supremacy, then the subjection of his body in his body in sicknesse to Physitians, can be said to be said to be derogatory thereunto.

2. *They hold*, that these civill Magistrates are the greatest enemies to their own supremacy, that in whole or in part, communicate the virtute and power therof, to any ecclesiasticall officers. And that there cannot be imagined by the wit of man, a more direct meanes to check-mate the same, then to make them Lords and Princes upon earth, to invest them with civill jurisdiction and authority and to conforme the State and limits of their jurisdiction, to the fore of Kings and bounds of Kingdomes.

3. *They hold*, that there should be no ecclesiasticall officer in the Church so high, but that he ought to be subject unto, and punishable by the meanest civill officer in a kingdome, city or town, not only for common *crimes*, but even for the abuse of the ecclesiasticall offices, yea, they hold, that they ought to be more punishable then any other subject whatsoever, if they shall offend against either civill or Ecclesiasticall Laws.

4. *They hold*, that the Pope is that Antichrist, and therefore that Antichrist because being but an Ecclesiasticall officer he doth in the hight of the pride of his heart make claime unto, and usurp the Supremacy of the Kings, and civill Rulers of the Earth. And they hold, that all defenders of the Popish Faith, all indeavours of reconciliation with that Church, all plotters for toleration of the Popish Religion, all countenancers and maintainers of *Seminary Priests*, and professed Catholics, and all denyers that the Pope is that *Antichrist*, are secret enemies to the King's Supremacy.

5. *They hold*, that all Arch-Bishops, Bishops, Deans, Officials, &c. have their Offices and Functions by will and pleasure of the king and civill States of this Realm and they hold that whosoever holdeth that the King may not without sin remove these Officers out of the Church, and dispose of their Temporalities and maintenance according to his owne pleasure, or that these Offices are *jure divino*, and not onely or meerey *jure humano*: That all such deny a principle part of the King's Supremacy.

6. *They hold*, that not one of these opinions can be proved to be contrary to the word of God; and that if they might have leave, that they are able to answer all that has been written against any one of them.

FINIS.