

**ENGLISH
PURITANISM.**

by

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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 main 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.

IT cannot be unknown unto them that know any thing, that those Christians in this Realm which are called by the odious and Vile name of Puritans, are accused by the Prelates to the King's Majesty and the State, to maintain many absurd, erroneous, Schismatical, and Heretical opinions, concerning Religion, Church-government, and the Civil Magistrate. Which hath moved me to collect (as near 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 bear the name of unchristian slanderers.

I am not ignorant that they, lay other opinions (yea, some clean contradictory to these) to the charge of these men, the falsehood whereof we shall (it is to be doubted have more and more occasion to detect. In the mean time all Enemies of Divine Truth shall find, That to obscure the same Truth Calumination and untruths, is but to hide a Fire with dry Straw or Tow upon it. But thou mayest herein observe, what a terrible Popedom and Primacy these rigid Presbyterians desire. And with what painted Bug-bears and Scare-Crows the Prelates go about to fright the States of the Kingdom with all. Who will no doubt, one day see how their wisdoms are abused.

Farewell.

I

ENGLISH PURITANISM.

Chap. I.

Concerning Religion, or the worship of God in general.

IMPRIMIS, *They hold and maintain,* 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 unlawful. 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 Ecclesiastical actions invented and devised by man, are utterly to be exclu-

2 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 means instituted and set apart to express and set forth the inward worship of God, are parts of Divine worship and that not only all moral actions, but all typical Rites and figures, ordained to shadow forth in the solemn worship and service of God, any Spiritual

or religious Act or habit in the mind of man, are special 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 sin to perform any other worship to God, whether External or Internal, Moral or Ceremonial, in whole or in part, then that which God himself requires in his Word.

4. *They hold it* to be gross Superstition for any mortal man to institute and ordain as parts of Divine worship, any mystical 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 only of civil worship and honour: For they that shall require to have performed unto themselves a ceremonial 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

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in the same worship make both themselves and God so an Idol. So that they judge it a far more fearful sin to add unto, and to use in the worship and service of God, or any part thereof, such mystical Rites and Ceremonies as they esteem to be no parts or parcels of Gods worship at all: then such as in a vain 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 *Moral* or *Ceremonial*, real or typical? ought to bring special 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 Moral or Ceremonial appropriated to Religious or Spiritual persons, Functions, or Actions, either are or ought to be Religious and Spiritual. And therefore either are or ought to be instituted immediately by God, who alone is the Author and Institutor of all Religious and Spiritual actions, and things: whether Internal or External, Moral or Ceremonial.

CHAP. II.

Concerning the Church.

I. *They hold and maintain,* that every Company, Congregation, or Assembly of true

⁴believers, joining together according to the order of the Gospel, 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 Ecclesiastical matters equal, and of the same power; and authority, and that by the Word and Will of God they ought to have the same Spiritual 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 Ecclesiastical jurisdiction, then unto that which is within it self. So that if a whole Church or Congregation shall err, 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 control the same: but are only to counsel or advise the same, and so to leave their Souls to the

immediate judgement of Christ, and their bodies to the sword and power of the Civil 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 own Spiritual Officers and Ministers, resident with her, and these such as are joined by Christ in the new Testament, and no other.

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5. *They hold*, that every established Church ought (as a special prerogative wherewith she is endowed by Christ) to have power and liberty to elect and choose their own Spiritual and Ecclesiastical 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 Ecclesiastical Officers and Ministers of one Church, ought not to bear any Ecclesiastical 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 Civil Magistrate, who alone hath power, and who ought by his civil sword and authority, procure to all members of the Church, whether Governors or others, freedom from all manifest injuries and wrongs.

7. *They hold*, that the Congregation having once made choice of their Spiritual Officers, unto whom they commit the Regiment of their souls, 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. Canonical obedience and subjection unto them agreeable to the Word of God.

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8. *They hold*, that the Laws, Orders, and Ecclesiastical Jurisdiction of the visible Churches of Christ, if they be lawful and warrantable by the Word of God, no ways repugnant to any civil State whatsoever, whether Monarchical, Aristocratical, or Democratical, 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 Ecclesiastical Jurisdiction or Policy, that is any ways repugnant to any civil State whatsoever, whether Monarchical, Aristocratical, or Democratical, but do 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 Ecclesiastical Jurisdiction and Policy, that is any way repugnant and derogatory to any of them specially to the Monarchical State, which they acknowledge to be the best kind of Civil Government for this Kingdom.

9. They hold and believe, that the equality in Ecclesiastical 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 Schools masters, of several Schools, Captains of several Camps, Shepherds of several flocks of sheep, or Masters of several Families.

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

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to such vassalage under him, and that the Civil Authority and glory of Secular Princes and States hath ever decayed, and withered, the more that the Ecclesiastical 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.

I. *They hold*, that the Pastors, Teachers, and ruling Elders of particular Congregations, are, or ought to be highest Spiritual 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 National, Provincial, 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 down distinctly, and more precisely than 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

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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 down than the Office of any of the inferior 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 inferior 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 Ecclesiastical 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, Metropolitans, Archbishops and Prelates of the world.

4. *They hold*, that if there were a Supreme National Ecclesiastical 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 solemn National or Provincial Liturgy or worship, unto which at some times of the year, the whole body of the People should ascend, and that unto the Metro-

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politan City as unto a Jerusalem, and that he would (as he did in the Jewish Church) more precisely and particularly have set down 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 solemn worship, then of that which is to be performed in a particular Congregation they cannot be persuaded 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 Jews, was typical and in a figure the supreme head of the

whole Catholic Church, which though it were visible only in the Province and Nation of Jury, Yet those of other Nations and Countries (as appear, 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 Provincial Metropolitan, but in very deed; an Occumenical and universal Bishop of the whole world. And therefore they hold, (this being the best ground in the word, for Metropolitan and Provincial Pastors or Bishops,) that the Pope of Rome, who alone maketh claim unto, and is in possession of the like universal Supremacy: bath more warrant in the word of God, to the same, then any Metropolitan, 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 Ecclesiastical Minister ought to exercise or assert of any Civil public

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jurisdiction and authority, but outfit to be wholly employed in spiritual Offices and duties to that Congregation over which he is set. And that those Civil Magistrates weaken their own Supremacy, that shall suffer any Ecclesiastical Pastor to exercise any civil jurisdiction within their Realms, Dominions, or Seignories.

6. *They hold*, that the highest and Supreme office and authority of the Pastor, is to preach the Gospel solemnly and publicly 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 work 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 Spiritual or Ecclesiastical 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 own 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 only that are followed in finding out the

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meaning of other writing, to wit, by weighing 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 form 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 Spiritual gifts. And they cannot be persuaded that

the faculty of reading in ones mother tongue the Scriptures, &c. which any ordinary Turk or Infidel hath, can be called in any congruity of Speech a ministerial 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 only to testify their assent by the word *Amen*. And that it is a Babylonian confusion, or the Pastor to say one piece of a prayer, and the people with mingled

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voices to say anther except in singing, which by the very ordinance and instinct of nature, is more delightful, and effectual, the more voices there are joined 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 ministerial 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 himself, if he were in person upon the Earth, and did exercise a ministerial office in some Church.

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

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

CHAP. III.

Concerning the Elders.

I. FOR as much as through the malice of Satan, 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 spiritual 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 ways, 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 own shall wake and watch over them.

2. *They hold*, that such only 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 do approve of & respect, for their wisdom, holiness, and honesty, and such also (if it be possible) as are of civil 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 civil trade of life, neither doe they think it so much disgrace to the policy of the Church, that tradesmen and artificers, (endowed with such qualities as are above specified) should be admitted to be 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 always blessed his own Ordinances) doth often even in the eyes of Kings and Nobles, make honourable Ministers and Pastors of his Churches upon which he hath bestowed Spiritual 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, inferior to the other, precious and honourable, even for the Divine calling and Ordinance sake.

CHAP. V.

Concerning the censures of the Church.

They hold, that the spiritual keys of the Church are by Christ, committed to the aforesaid spiritual Officers and Governors, and unto none other: which keys they hold that they are not to be put to this use, to lock up the crowns, swords, or sceptres of Princes and civil States, or the civil rights, prerogatives, and immunities of civil subjects in the things of this life, or to use them as pcklocks to open withal,

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men's treasuries & coffers, or as keys of prisons, to shut up the bodies of men; for they think that such a power and authority Ecclesiastical is fit only for the Antichrist of Rome, and the consecrated Governors 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 usurp the lawful civil sword and power of the Monarchs and Princes of the earth, thereby forcing; men to subject themselves to his spiritual vassalage and service, and abusing thereby the spiritual keys and; jurisdiction of the Church.

2. *They hold* that by virtue of these keys, 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 suspicion, or uncertain 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 civil 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 sins, to the conscience of the offender; As also such as have been either publicly 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 Ecclesiastical Courts) scorn, deride, and taunt, and revile him, with odious and contumelious speeches, eye

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him with big and stern looks, procure Proctors to to make personal invectives against him, make him dance attendance from Court day to Court day, and from term to term, 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 personal reproaches, or threats) but laying open unto him the nature of his sin by the light of God's Word, are only by denouncing the judgements of God against him, to terrify him, and so to move him to repentance.

4. *They hold*, that if the party offending be their civil superior, that then they are to use ever throughout the whole carriage of their censure, all civil complements, offices and, reverence due unto him, that they are not to presume to convent him before them, but are them-

selves to go in all civil and humble manner unto him, to stand bare before him, to bow unto him, to give him all civil titles belonging unto him; And if he be a King and supreme ruler, they are to kneel down 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 only with role of the health and salvation of his soul.

5. *They hold*, that the Ecclesiastical Officers laying to the charge of any man, any error, heresy, or false opinion whatsoever do stand behind themselves, first to prove that he holdeth such an error or heresy; 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 governors of the Church ought with all patience and quietness, hear what eve-

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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, until the offender have said as much for himself in his defence as he possible is able. And they hold it an evident character of a corrupt ecclesiastical 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 appear, and the more the Justice of their sentence will shine.

7. *They hold*, that the oath *ex Officio*, whereby Popish and English Ecclesiastical Governors, either upon some secret informations, or suggestions, or private supitions go about to bind men's consciences, to accuse themselves and their friends, of such crimes or imputations as cannot by any direct course of Law be proved against them, and whereby they are drawn to be

instruments of many heavy crosses upon themselves and their friends, and that often for those actions that they are persuaded 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 Devil; That by means thereof the Professors and Practisers of the true Religion, might either in their weakness by perjury damn their own souls, or, be drawn to reveal to the enemies of Christianity, those secret Religious Acts and Deeds, that being in the persuasion of their consciences) for the advancement of the Gospel, will be a means of heavy sentences of condemnation against

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themselves and their dearest friends.

8. *They hold*, that Ecclesiastical Officers have no power to proceed in censure against any crime of any person, after that he shall freely acknowledge the same, and profess 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 ceremonial 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 public, if the crime be public and notorious.

9. *They held*, that if a member of the Church be obstinate, and shew no signs 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 Ecclesiastical authority, they are to denounce him to be as yet no member of the Kingdom of Heaven, nor of that Congregation, and so are to leave him to God and the King. And this is all the Ecclesiastical Authority and jurisdiction that any Spiritual 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 self, first called for in public 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 sin, shall of self forsake the worship of GOD, and the

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Spiritual Communion with the Church; that the Church shall then send for the said person, and if he 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 Ecclesiastical officers have no authority or jurisdiction over him, but only the Civil Magistrate, and those unto whom he oweth civil subjection, as Parents Masters, Landlords, &c.

CHAP. VI.

Concerning the Civil Magistrate.

I. *They hold*, that the civil magistrate, as he is a Civil 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 spiritual regiment thereof prescribed by Christ in his word, as the meanest subject in the kingdom, and they hold that this subjection is no more derogatory to his supremacy, then the subjection of his body in his body in sickness to Physicians, can be said to be derogatory thereunto.

2. *They hold*, that these civil Magistrates are the greatest enemies to their own supremacy, that in whole or in part, communicate the virtue and power thereof, to any ecclesiastical officers. And that there cannot be

imagined by the wit of man, a more direct means to check-mate the same, then to make them Lords and Princes upon earth, to invest them with civil jurisdiction and authority and to conform the State and limits of their jurisdiction, to the fore of Kings and bounds of Kingdoms.

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

4. *They hold*, that the Pope is that Antichrist, and therefore that Antichrist because being but an Ecclesiastical officer he doth in the hight of the pride of his heart make claim unto, and usurp the Supremacy of the Kings, and civil Rulers of the Earth. And they hold, that all defenders of the Popish Faith, all endeavors 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 deniers 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 civil States Realm and 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 own pleasure, or that these Offices are *jure divino*, and not only or merely *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.