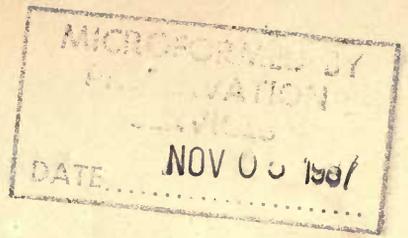


MEMORANDUM OF THE BOARD OF DIRECTORS

The Board of Directors has reviewed the financial statements of the Corporation for the year ended December 31, 1954, and has approved the same for filing with the Securities and Exchange Commission. The financial statements are prepared in accordance with the accounting principles generally accepted in the United States of America.

The Board of Directors has also reviewed the report of the independent accountants, and has approved the same for filing with the Securities and Exchange Commission. The independent accountants have audited the financial statements of the Corporation for the year ended December 31, 1954, and have expressed their opinion thereon.

The Board of Directors has also reviewed the report of the independent accountants, and has approved the same for filing with the Securities and Exchange Commission. The independent accountants have audited the financial statements of the Corporation for the year ended December 31, 1954, and have expressed their opinion thereon.



Publications of the Chetham Society.

For THE YEAR 1843-4.

VOL.

- I. Travels in Holland, the United Provinces, England, Scotland, and Ireland, 1634-1635. By Sir William Brereton, Bart. Edited by EDWARD HAWKINS, Esq., F.R.S., F.S.A., F.L.S.
- II. Tracts relating to Military Proceedings in Lancashire during the Great Civil War. Edited and Illustrated from Contemporary Documents by GEORGE ORMEROD, D.C.L., F.R.S., F.S.A., F.G.S., author of "The History of Cheshire."
- III. Chester's Triumph in Honor of her Prince, as it was performed upon St. George's Day 1610, in the foresaid Citie. Reprinted from the original edition of 1610, with an Introduction and Notes.

1844-5.

- IV. The Life of Adam Martindale, written by himself, and now first printed from the original manuscript in the British Museum. Edited by the Rev. RICHARD PARKINSON, B.D., Canon of Manchester.
- V. Lancashire Memorials of the Rebellion, 1715. By SAMUEL HIBBERT WARE, M.D., F.R.S.E., &c.
- VI. Potts's Discovery of Witches in the county of Lancaster. Reprinted from the original edition of 1613; with an Introduction and Notes by JAMES CROSSLEY, Esq.

1845-6.

- VII. Iter Lancastrense, a Poem written A.D. 1636, by the Rev. Richard James. Edited by the Rev. THOMAS CORSER, M.A.
- VIII. Notitia Cestriensis, or Historical Notices of the Diocese of Chester, by Bishop Gastrell. Edited by the Rev. F. R. RAINES, M.A., F.S.A. Vol. I.
- IX. The Norris Papers. Edited by THOMAS HEYWOOD, Esq., F.S.A.

1846-7.

- vol.
 X. The Coucher Book or Chartulary of Whalley Abbey. Edited by W. A. HULTON, Esq. Vol. I.
 XI. The Coucher Book or Chartulary of Whalley Abbey. Edited by W. A. HULTON, Esq. Vol. II.
 XII. The Moore Rental. Edited by THOMAS HEYWOOD, Esq., F.S.A.

1847-8.

- XIII. The Diary and Correspondence of Dr. John Worthington. Edited by JAMES CROSSLEY, Esq. Vol. I.
 XIV. The Journal of Nicholas Assheton. Edited by the Rev. F. R. RAINES, M.A., F.S.A.
 XV. The Holy Lyfe and History of Saynt Werburge, very frutefull for all Christen People to rede. Edited by EDWARD HAWKINS, Esq.

1848-9.

- XVI. The Coucher Book or Chartulary of Whalley Abbey. Edited by W. A. HULTON, Esq. Vol. III.
 XVII. Warrington in 1465. Edited by WILLIAM BEAMONT, Esq.
 XVIII. The Diary of the Rev. Henry Newcome, from September 30, 1661, to September 29, 1663. Edited by THOMAS HEYWOOD, Esq., F.S.A.

1849-50.

- XIX. Notitia Cestriensis, or Historical Notices of the Diocese of Chester, by Bishop Gastrell. Edited by the Rev. F. R. RAINES, M.A., F.S.A. Vol. II. Part I.
 XX. The Coucher Book or Chartulary of Whalley Abbey. Edited by W. A. HULTON, Esq. Vol. IV.
 XXI. Notitia Cestriensis, or Historical Notices of the Diocese of Chester, by Bishop Gastrell. Edited by the Rev. F. R. RAINES, M.A., F.S.A. Vol. II. Part II.

1850-1.

- XXII. Notitia Cestriensis, or Historical Notices of the Diocese of Chester, by Bishop Gastrell. Edited by the Rev. F. R. RAINES, M.A., F.S.A. Vol. II. Part III.
 XXIII. A Golden Mirrour; conteyninge certaine pithie and figurative visions prognosticating good fortune to England, &c. By Richard Robinson of Alton. Reprinted from the only known copy of the original edition of 1589 in the British Museum, with an Introduction and Notes by the Rev. THOMAS CORSER, M.A., F.S.A.

VOL.

XXIV. Chetham Miscellanies. Volume the First. Edited by WILLIAM LANGTON, Esq.: containing

Papers connected with the affairs of Milton and his Family. Edited by J. F. MARSH, Esq.

Epistolary Reliques of Lancashire and Cheshire Antiquaries, 1653-73. Communicated by GEORGE ORMEROD, D.C.L., F.R.S., F.S.A., and F.G.S.

Calendars of the Names of Families which entered their several Pedigrees in the successive Heraldic Visitations of the County Palatine of Lancaster. Communicated by GEORGE ORMEROD, D.C.L., F.R.S., F.S.A., and F.G.S.

A Fragment, illustrative of Sir Wm. Dugdale's Visitation of Lancashire. From a MS. in the possession of the Rev. F. R. RAINES, M.A., F.S.A.

Autobiographical Tracts of Dr. John Dee, Warden of the College of Manchester. Edited by JAMES CROSSLEY, Esq.

1851-2.

XXV. Cardinal Allen's Defence of Sir William Stanley's Surrender of Deventer. Edited by THOMAS HEYWOOD, Esq., F.S.A.

XXVI. The Autobiography of Henry Newcome, M.A. Edited by RICHARD PARKINSON, D.D., F.S.A. Vol. I.

XXVII. The Autobiography of Henry Newcome, M.A. Edited by RICHARD PARKINSON, D.D., F.S.A. Vol. II.

1852-3.

XXVIII. The Jacobite Trials at Manchester in 1694. Edited by WILLIAM BEAMONT, Esq.

XXIX. The Stanley Papers, Part I. The Earls of Derby and the Verse Writers and Poets of the sixteenth and seventeenth centuries. By THOMAS HEYWOOD, Esq., F.S.A.

XXX. Documents relating to the Priory of Penwortham, and other Possessions in Lancashire of the Abbey of Evesham. Edited by W. A. HULTON, Esq.

1853-4.

XXXI. The Stanley Papers, Part II. The Derby Household Books, comprising an account of the Household Regulations and Expenses of Edward and Henry, third and fourth Earls of Derby; together with a Diary, containing the names of the guests who visited the latter Earl at his houses in Lancashire: by William Farrington, Esq., the Comptroller. Edited by the Rev. F. R. RAINES, M.A., F.S.A.

XXXII. The Private Journal and Literary Remains of John Byrom. Vol. I. Part I. Edited by RICHARD PARKINSON, D.D., F.S.A.

XXXIII. Christopher Towneley's Abstracts of Lancashire Inquisitions. Edited by WILLIAM LANGTON, Esq. (*In the Press.*)

1854-5.

VOL.

- XXXIV. The Private Journal and Literary Remains of John Byrom. Vol. I. Part II. Edited by RICHARD PARKINSON, D.D., F.S.A.
- XXXV. Stewards' House and Farm Accounts of the Shuttleworths of Smithills and Gawthorpe. Edited by JOHN HARLAND, Esq., F.S.A. (*In the Press.*)
- XXXVI. The Diary and Correspondence of Dr. John Werthington. Edited by JAMES CROSSLEY, Esq., F.S.A. Vol. II. Part I.

1855-6.

- XXXVII. Chetham Miscellanies. Volume the Second. Edited by WILLIAM LANGTON, Esq. : containing
- The Rights and Jurisdiction of the County Palatine of Chester, the Earls Palatine, the Chamberlain, and other Officers. Edited by JOSEPH BROOKS YATES, F.A.S., G.S., and P.S.
- The Scottish Field. (A Poem on the Battle of Flodden.) Edited by JOHN ROBSON, Esq.
- Examynatyns towcheynge Cokeye More, Temp. Hen. VIII. in a dispute between the Lords of the Manors of Middleton and Radclyffe. Communicated by the Rev. F. R. RAINES, M.A., F.S.A.
- A History of the Ancient Chapel of Denton, in Manchester Parish. By the Rev. JOHN BOOKER, M.A., F.S.A.
- A Letter from John Bradshawe of Gray's Inn to Sir Peter Legh of Lyme. Edited by WM. LANGTON, Esq.
- XXXVIII. Bibliographical Notices of the Church Libraries of Turton and Gorton bequeathed by Humphrey Chetham. Edited by GILBERT J. FRENCH, Esq.

REMAINS
HISTORICAL & LITERARY
CONNECTED WITH THE PALATINE COUNTIES OF
LANCASTER AND CHESTER,

PUBLISHED BY
THE CHETHAM SOCIETY.

VOL. XXXVIII.

PRINTED FOR THE CHETHAM SOCIETY.

M.DCCC.LV.



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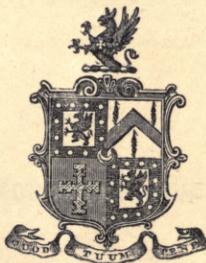
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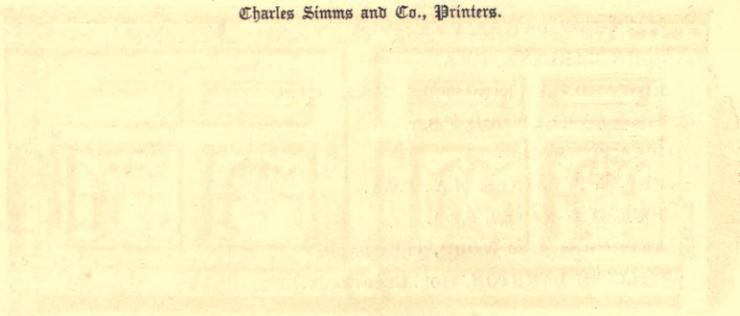
ARTHUR H HEYWOOD, TREASURER.

WILLIAM LANGTON, HON. SECRETARY.



Bibliographical Notices

Manchester:
Charles Simms and Co., Printers.



Bibliographical Notices

of the

Church Libraries

at

Turton and Gorton,

bequeathed by

Humphrey Chetham.



LANGTON S.

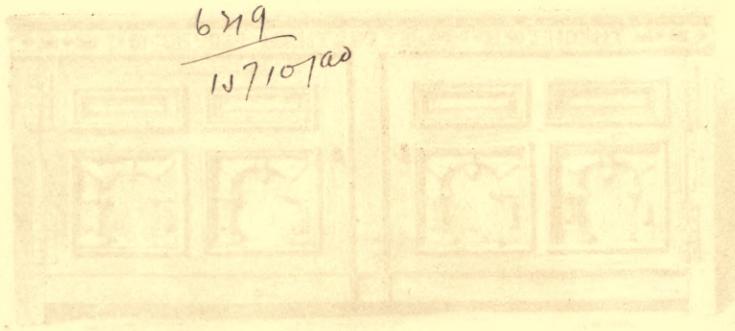
THE TURTON BOOK CASE.

Printed for the Chetham Society.

1855.



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A
CATALOGUE

(WITH THE TITLE PAGES IN FULL AND ILLUSTRATIVE EXTRACTS)

OF

BOOKS,

CHAINED TO AN OLD OAK CASE DEPOSITED IN THE

CHURCH OF ST. ANN, TURTON;

BEING

“THE GIFT OF HUMPHREY CHETHAM, ESQ., 1655.”

Rebound and Repaired by Subscription, 1855.

EDITED BY

GILBERT J. FRENCH,

CORRESPONDING MEMBER OF THE SOCIETY OF ANTIQUARIES

OF SCOTLAND.

INTRODUCTION.

HUMPHREY CHETHAM of Clayton in the county of Lancaster Esq., “a person of eminent loyalty to his sovereign, exemplary piety to God, charity towards the poor, and good affection to learning,”¹ among many other generous and charitable bequests for which his memory is deservedly held in reverence in the populous district of which Manchester is the centre, ordered the following clause to form part of his last will and testament, which was dated the 16th day of December, 1651:—

“ALSO, I do hereby give and bequeath the sum of two hundred pounds to be bestowed by my Executors in Godly *English* Books, such as *Calvin's*, *Preston's* and *Perkins's* works; comments and annotations of the Bible or some parts thereof; or such other Books as the said *Richard Johnson*, *John Tildesley*² and *Mr.*

¹ From the charter of King Charles II., for making the trustees under Mr. Chetham's will a body corporate.

² John Tildesley, M.A., of the University of Glasgow, was born in Lancashire, and succeeded Mr. Horrocks in the vicarage of Deane, near Bolton, from which he was three times ejected. He married a near relative of Mr. Chetham, and died at Manchester in December 1684, aged 60. Both he and his wife were buried beneath the venerable yew tree in Deane churchyard. Over their graves, placed side by side, still remain two small flat stones, bearing these inscriptions:

“Here lyeth the Body of
John Tilsley, Clarke,
Master of Arts, and sometimes
Vicar of Deane, which
was deceased the 16 day
of December 1684.”

“Margaret the Deare and
precious wife of John
Tilsley, Buried April 29th
1663, a most vertuous woman,
in price far above rubies.
Prov. 31, 10.”

Hollingworth,¹ or any of them, shall think most proper, for the edification of the common people; to be by the discretion of my said Executors, chained upon desks, or to be fixed to the pillars or in other convenient places, in the Parish Churches of *Manchester* and *Boulton in the Moors*, and in the Chapels of *Turton*, *Walmesley* and *Gorton*, in the said County of *Lancaster*, within one year next after my decease."

Mr. Chetham died in 1653 and his executors appear to have lost no time in carrying out his instructions, as there still exists evidence of oak cases having been prepared for the three chapels, all of which were inscribed with the date 1655.

None of the books bequeathed to the parish churches of Manchester or Bolton can now be found; nor does any trace remain of book-cases corresponding with those still in use at Turton and Gorton.

The old chapel at Walmesley, about three miles north of Bolton, was rebuilt in 1839; but long before that time the Chetham books had been dispersed and lost, and all that remained of the oak case was the portion bearing the inscription; this was removed to Manchester, and now forms part of an oak sideboard in the Chetham Hospital there.

The Gorton book-case is in good preservation, and still contains fifty-six volumes chained to an iron rod. Though generally in better condition than the Turton library, these books are yet much in want of repair.²

The Turton book-case appears to correspond with those made for Walmesley and Gorton; at all events, the inscriptions on each were precisely similar. It is made of oak, now dark with age, and is closed in front by two folding doors, above which runs this

¹ Richard Johnson was a Fellow, and Mr. Hollingworth an Assistant Minister, of the Collegiate Church Manchester, during the Protectorate. They both suffered imprisonment in 1651 on suspicion of being in correspondence with the King. Mr. Hollingworth died suddenly in Manchester in 1656, and Mr. Johnson died in 1674.

² From information kindly supplied by Mr. J. Higson of Droylsden.

inscription carved in low relief, in the very elegant and characteristic capital letters of the period :—

“THE GIFT OF HVMPHREY CHETHAM, ESQUIRE, 1655.”

Within the book-case, about midway between the top and bottom, there had formerly been placed two iron rods meeting at the centre, upon which the chains traversed. These rods, and probably also an oak shelf corresponding with them, appear to have been long since removed.

The ancient chapel at Turton (dedicated by the name of St. Bartholomew) in which the Chetham library was originally placed, was rebuilt in 1779; but that soon proving too small for the rapidly increasing population of the district, was rebuilt and greatly enlarged in 1840-1. Nothing can now be ascertained respecting the position of the book-case in the original chapel, but in the intermediate building it was raised on lofty legs, probably to occupy as little space as possible, and placed so high that people could walk under it. Doubtless, this inconvenient situation led to the removal of the iron rods, and consequent severance of the books from the case. The books were at this time much read between the Sunday services, particularly during the summer months, and the usual place for reading was the window sill of the chapel. In the present church the case was placed within the chancel, with its face towards the east; but the books remained unattached to it, the chain being wrapped round each volume to secure the numerous loose leaves. Though, comparatively speaking, clean and free from dust, the damp of some former period had destroyed the stitching threads, so that the sheets were not only for the most part loose, but numerous pages were dispersed among the loose leaves of many other volumes. To all but six books the chains remained (though in some instances they were imperfect), and the practice of using them to tie up the books had greatly injured the leather binding.

The entire number of volumes remaining in the library at the present time is fifty-two. It is scarcely possible to ascertain

the original number; but from a document preserved among the records of the Chetham Hospital, which purports to be "An account of the £30 of books for Turton Chappell and of the £20 for Walmesley Chappell, delivered to me, George Chetham, the 28 day of July 1659,"¹ which supplies the price of each work — though not always the number of its volumes — the aggregate cost of the existing books is found to be £21 9s. 2d., and the average cost of each volume 8s. 5d. Assuming that the entire £30 was spent in books for Turton, some twenty volumes of the same average cost may have been lost; among them should probably be included "A great Bible £1.10.0," of which there is now no trace. That about twenty volumes have really been lost or removed may be also inferred from the circumstance that just so many additional volumes could be conveniently placed in the book-case. The document referred to above shows also that the oak case and its iron work cost £3 16s.; the carving (of inscription) £1 4s.; and the chains and clasps for fixing about threepence each.

Exactly two hundred years having passed since this small library was placed in the church, and the condition of the books being such as to render a greater if not an entire loss very imminent, it appeared desirable to restore the books and case as nearly as possible to their original condition. An offer to procure subscriptions for this purpose and to superintend the restoration, was made to, and willingly accepted by, the Reverend the Incumbent and the Churchwardens. A brief statement of the circumstances was printed, of which seventy-five copies were addressed to a few members of the Chetham Society, to gentlemen interested in the locality or who were supposed to hold the memory of Humphrey Chetham in respect, and to other antiquarian or personal friends of the Editor. This appeal was liberally responded to by numerous subscriptions, which, though limited at the first to ten shillings, and subsequently to two shillings and sixpence, speedily

¹ A copy of this document has been obligingly communicated by Mr. Hadfield, Governor of Chetham's Hospital, Manchester.

amounted to a sum more than sufficient to defray the expense of the restoration.

Each volume has been carefully collated and all lost pages recorded. The original cost, the expense of repair, and the headings of many curious and interesting dedications are noted in the Catalogue opposite the titles, which are printed at full length and as nearly as possible in the style of the originals.

No ornament of any kind has been added to the original sober brown binding of the volumes; where the old leather was at all available it has been scrupulously retained, and every scrap of printed or written paper carefully preserved. None of the volumes were lettered on the back, nor had they any reference number, so that it is probable no catalogue has hitherto existed. A copy of this tract is now added to the collection and chained among the other books.

The chains are of iron, tinned. Each consists of a ring one inch in diameter, which passes within a small brass plate, clasping, and riveted to, the board of each volume; to this ring are attached five light links, each two inches long by half an inch in width; a swivel of two inches connects these with five other similar links; and the chain terminates with a ring of one-and-a-half inch diameter, which is strung upon and traverses an iron rod firmly riveted to the oak case. No book can now be removed without the use of considerable violence. The length of the chains admits of the books being placed on the flat top of the oak case, which forms a desk where they may be conveniently read. New iron rods and oak shelves are placed in the presumed situations of those long since removed.

The sunk panel, serving as a ground for the inscription, was painted sky-blue, and the surface of the letters gilded. The painting, which was undoubtedly not original, has been removed and the ground of dark brown oak restored, the letters regilded, and the entire case repaired, cleaned and polished.

The selection of books must have been made in a liberal spirit, as it includes the works of authors who entertained various and

somewhat opposing shades of Protestant opinion. "A great Bible" (now lost) had at one time its place in the collection, and a **black letter** copy of "The Book of Homilies" is still to be found among the existing volumes. "The Book of Common Prayer" is, and has always been, absent, which is readily explained by reference to the date on the book-case, the year 1655 being that in which the Protector, Oliver Cromwell, had reached the height of his popularity and power, and the Church of England the very depth of her temporary depression. It may be remarked as somewhat curious, that the works of John Preston, D.D., a voluminous and exceedingly popular author of his time, though suggested for purchase by Chetham to his Executors, do not appear to have found a place in the libraries at Turton, Walmesley, or Gorton.

It may be fairly expected that this interesting little library will now be more highly prized and carefully protected, if not for its intrinsic value, at least as a genuine relic of the time of Humphrey Chetham, and a graceful and appropriate memorial of that good man, whose judicious charities are more than usually blessed by an ever accumulating usefulness, having conferred the inestimable benefits of generous nurture and religious education upon many grateful generations, with a reasonable hope of increased utility and a still wider sphere of action among generations yet unborn.

The Editor desires to express his very grateful thanks to JAMES CROSSLEY Esq., F.S.A., President of the Chetham Society, for invaluable assistance in the Notes, which he has kindly amplified: to this assistance any interest the brochure may possess is mainly attributable.

G. J. F.

Thornydikes, Bolton,
10th October, 1855.

Folio, 724 pages. Cost in 1655, 20s.; rebound and repaired in 1855, at a cost of 4s. 6d. The two volumes are bound in one and their places transposed, "The Whole Armovr of God" preceding "Domesticall Duties."

Dedicated "To the Right Honovrable S^r Thomas Coventry *Knight*."

A curious engraved frontispiece represents an architectural device with figures. At the base, the devil as a jesuit and "the infecting flesh" hold between them a broken globe, inscribed "Faileth." On one side of the base Saul falls on his sword, on the other Elias prays with success for rain. Above, on the dexter side, Constantine as a Christian warrior stands armed with the sword, breastplate, shield, &c., each piece being inscribed with its scriptural designation from St. Paul's Epistle to the Ephesians, chapter vi; on the sinister side, Julian the Apostate. Above all, a banner, ensigned with the monogram of Christ, issues from clouds; the point of the banner next Julian bears the inscription, "By this confusion;" that towards Constantine, "In this victory." Underneath is:

THE MINDE OF THE FRONT.

THIS CONSTANT compleat *Souldier* doth oppose
The *Failing* World, the *Infecting* Flesh, the Diuell
In *Iesuited*-Angell-shape: Three Foes
Deadly, and daily tempting men to Euill.

Christ comforts with his own name-ensign'd Ensign
And crowneth his owne victory in fine.

Backe-sliding *IULIAN* is at peace with Hell;
Conflicts with heauen, the known truth doth despise;
Whom Christs victorious Banner doth compell
To yeeld the glorious Conqueror his right.
Snares, Swords, Fire, Brimstone, are his fearfull lot:
He now feeles him, whom earst he feared not.

Selfe-strangling *Iudas*, and self-stabbing *Saul*,
Stand euerlasting *Pillars* of despaire,
To warne Succession of their dreadfull fall
Neuer to be repaired by faithfull Prayer.
Yet Heau'ns three yeers & six months congeal'd fast
Elias feruent prayer thaw'd at last.

An interesting Life of Dr. William Gouge will be found in Clarke's "Lives of Thirty-two English Divines," (Lond. 1677, fol.) p. 234.

THE
WORKES
OF
WILLIAM GOVGE.

In Two Volumes:

THE FIRST,
DOMESTICALL DUTIES.

THE SECOND,
The Whole ARMOVR of GOD.

ANCHORA SPEL.

LONDON,
Printed by IOHN BEALE.
1627.

Folio, 2 vols. Vol. I. 1152 pages, of which portions of the dedication and of the Latin address, "Ad Lectorem," have been lost. Vol. II. 845 pages, besides one or more sheets at the end lost.

Dedicated "To the Right Vertuous, Most Excellent and Noble Princesse, Queen Elizabeth."

Cost in 1655, £2; rebinding and repairing in 1855, 13s. 3d.

The corresponding *two* volumes still remain in the Chetham Library at Gorton Chapel, and a copy at the cost of £2 was purchased for Walmesley Chapel. There is no vestige of the third volume published with this edition. From the original price, and also from the corresponding volumes only (without the third) being found at Gorton, it may be presumed that the last volume of this popular book was not purchased by the trustees for Turton, Walmesley, or Gorton Libraries.

The condition of this book before rebinding indicated that it had been much read. The boards were quite worn away, and many of the pages seriously impaired by frequent use. This edition (the eighth) of this popular work was the last which was printed in **black letter**. Among the commendatory verses at the commencement of the volume are the following :

In quiet peace thou sleepest now at rest,
O learned *Fox*, the Phœnix of our age;
Most happy thou with crown of glory blest,
For ever freed from persecuting rage:
With comfort great thou gained hast the shore,
And stormy tempests now needst fear no more.

* * * *

Thy famous Work of those that witness bare
To Christ his Truth, and seal'd it with their blood,
That with *Alcides* labours may compare,
Shall witness still thy zeal for Churches good:
Shall witness still to ages yet to come,
Thy hatred just against that whore of Rome.

* * * *

The afflicted soul by thee did comfort finde,
The conscience weak by thee did strength attain;
Thy Sermons sweet rais'd up the feeble minde,
And many a soul from hell to Christ did gain:
Such care thou hadst Gods mercies still to preach,
Such grace thou hadst the Truth of Christ to teach.

Thy tongue and pen the Truth did still defend,
Thou banishment for Christ didst gladly bide;
In him thou liv'st, in him thou mad'st thy end,
Most happy thou that hadst so good a Guide.
Most happy thou while life thou didst retain,
Most happy now, that dost with Christ remain.

Jo. Hopkins.

ACTS AND MONUMENTS

Of matters most speciall and memorable,
happening in the Church, with an uni-
versall HISTORIE of the same.

Wherein is set forth at large, the whole
Race and Course of the CHURCH, from the
Primitive age to these later times, with
the bloody times, horrible troubles, and
great Persecutions against the true

MARTYRS

Of *Christ*, sought and wrought as well by heathen
Emperors, as now lately practised by Romish Prelates,
especially in this Realme of *England* and *Scotland*.

Now againe, as it was recognised, perused, and re-
commended to the studious Reader, by the Author,
Mr. *John Fox*, the eight time newly Imprinted.

Whereunto are annexed certaine Additions of like Persecu-
tions, which have happened in these latter times.

Apoc. vii. *Salus sedenti super Thronum & Agno.*

London, Printed for the Company of Stationers, 1641.

Folio, 1162 pages, of which the latter portion of the address to the reader, two pages of the third *Table*, and about one-third of the *Map*, have been lost. Cost in 1655, 20s.; entirely rebound in 1855 for 4s. 9d.

Peter Heylin, an English divine of the High Church party, and a very voluminous writer, was born in 1600 and died in 1662. This, his most popular work, was first printed in 1621, and has gone through several editions. In the present one the additions are so considerable as to render it almost a new work. At the end of the first book (p. 323) is "An Advertisement to the Reader." "The Reader is to be advertised that the Work being committed to five several Printers, for the more speedy dispatch thereof, it is thought fit that every house shall bear the burden of its own *errata*." Then follows a very extensive list of "Errors of the Press." Who the five printers were does not appear.

There are few more entertaining folios than Heylin's *Microcosmography*. The following extract from his preface will give some idea of his style :

"And here I cannot but remember a pretty accident which befell me in the month of *January*, An. 1640, at what time it had been my ill fortune to suffer under some misapprehensions which had been entertain'd against me, and to be brought before the *Committee for the Courts of Justice*, on the complaint of *M. Prynne*, then newly return'd from his confinement, and in great credit with the *Vulgar*. Heard by them, I confess I was, with a great deal of ingenuous patience; but most despitefully reviled and persecuted with excessive both noise and violence, by such as thronged about the doors of that *Committee* to expect the issue: it being as naturall to many weak and inconsiderate men, as it is to *Dogs*, to bark at those they do not know, and to accompany each other in those kinds of clamors. And though I had the happiness to come off clear, without any censure, and to recover by degrees amongst knowing men, that estimation which before had been much endangered, yet such as took up matters upon trust and Hear-say, looked on me as a person forfeited, and marked out for ruin. Amongst others, I was then incountred in my passage from *Westminster* to *Whitehall*, by a tall big Gentleman, who thrusting me rudely from the wall, and looking over his shoulder on me in a scornfull manner, said in an hoarse voyce these words, *Geographie is better than Divinitie*; and so passed along. Whether his meaning were, that I was a better *Geographer* than *Divine*; or that *Geographie* had been a study of more credit and advantage to me in the eyes of men, than *Divinitie* was like to prove, I am not able to determine. But sure I am, I have since thought very often of it, and that the thought thereof had its influence on me, in drawing me to look back on those younger studies, in which I was resolved to have dealt no more; and thereto, in the Preface to my *Microcosm*, had obliged myself."

COSMOGRAPHIE

In Four Bookes.

CONTAINING THE
CHOROGRAPHIE
AND
HISTORIE

Of the Whole

VVORLD,

And all the principall Kingdomes, Pro-
vinces, Seas, and Isles thereof.

By *PETER HEYLIN.*

Acts 17. 24. 26.

Deus qui fecit mundum, & omnia quæ in eo sunt ; fecit ex uno omne genus hominum, inhabitare super universam faciem terræ, definiens tempora & terminos habitationis eorum.

Plin. in Proem. l. 7.

MVNDVS, & in eo Terra, Gentes, Maria, Insulæ, insignes Urbes, ad hunc modum se habent.

L O N D O N,

Printed for *Henry Seile*, and are to be sold at his Shop over
against *Saint Dunstons Church* in *Fleetstreet.*

M D C L I I.

Folio, 1580 pages. Cost in 1655, 20s.; rebinding in 1855, 4s. 6d.

John Jewell was one of the most learned men among the English reformers, and a zealous champion for the Protestant cause in the sixteenth century. He was born in 1522 and at an early age distinguished himself at Oxford. On the accession of Edward VI. he avowed himself a Protestant, but was compelled to leave the University and the kingdom during the reign of Mary. He returned to England when Elizabeth ascended the throne, and was promoted to the Bishopric of Salisbury in 1560. In 1571 he departed this life, having long suffered from lameness and delicate health.

Bishop Jewell's "Defense of the Apologie of the Church of England" (included amongst his works in this volume) was held in so much esteem that it was ordered by Queen Elizabeth, James I., Charles I., and by four successive Archbishops, "to be read and chained up in Parish Churches throughout England and Wales."

This venerable volume is for the most part printed in **black letter**.

The following passage is taken from the Life of Bishop Jewell prefixed to his works:

"What more quick, pithy, pure, material, and fraught with al variety of choise both new and auncient learning can any require, than was his controuersie with M. *Harding*, his Apologie, his Sermons? Take for a scantling a speech which hee made before his departure from the Colledge, full of spirit, and life of true eloquence. I haue (saith he) often heretofore vpon diuers occasions, if not with so good successe as I wished, yet with most ardent affection, & desire of your good, spoken vnto you out of this place: but now through the iniquitie of times, things are brought to this passe, that I am to speake onely this at the last, that I must speake no more vnto you. I haue incurred (I see) some mens implacable hatred, but how deseruedly, God knowes, and let them looke vnto it. This I am sure of, they who would not haue me stay here, if it were in their power, would suffer me liue no where. I yeeld to the times; and if they take any delight in my miserie, I hinder them not of it: and what *Aristides* praied before he went into banishment, that I pray of Almighty God, that no man may once thinke of me when I am gone, and can they desire any more? Heere it seemes he could refraine no longer, but opened sluice to affection. Pardon mee good Sirs (said he) if it doe grieue me to leaue the place where I haue bene brought vp, where I haue liued hitherto, where I haue bene in some place and reckoning. But why do I sticke to kill my heart with one word? Alas that I must speake it, as with griefe I must, *Valeant studia, valeant hæc tecta, valeat sedes cultissima literarum, valeat incundissimus conspectus vestri, valete iuuenes, valete socij, valete fratres, valete oculi mei, valete omnes, Valete.* Thus hee burst out of his speech, and his hearers burst out into teares."

The Life concludes:

"This *Jewel* is not lost, which Christ hath taken from off the ring of his spouse, which is his Church, and set it in a crowne of purest golde vpon her head, which is himselfe the Sauour of his elect, where he shineth in glory for euermore. Lord adorne and inrich continually thy Church with such *Jewels*, decke her cheekes with rowes of such rubies, and her necke with chaines; make her borders of golde, with studs of siluer. Amen."

THE
WORKES
OF THE VERY
LEARNED AND

Reuerend Father in God

JOHN IEVVELL,

not long since Bishop of

SARISBVRIE.

Newly set forth with some
amendment of diuers quota-
tions : And a brieft discourse
of his life.

LONDON,

Printed by JOHN NORTON,

Printer to the Kings most ex-
cellent Maiestie.

1611.

Folio, 499 pages. Cost in 1655, 6s. 6d.; rebinding in 1855, 3s. 6d.

This work has no dedication, but it is prefixed by a Portrait of the Author, engraved on copper-plate. A copy still remains in the Chetham Library at Gorton Chapel.

Dr. John Downname, in his address "To the Christian Reader," observes: "I doe here present and commend unto thee a book of great worth and singular use; which was written and finished about twenty years since: the Author whereof is well known to be so universally eminent in all Learning, and of that deep knowledge, and judgement in sacred Divinity, that he transcendeth all elogies and praises which I can give him. I commend it unto thee (Christian Reader) under a two-fold notion; the first respecteth the subject matter of this whole Work, which is of greatest excellency, as being The summe and substance of Christian Religion, upon which as a most sure foundation we build our faith, ground all our hopes, and from which we reap, and retain all our joy and comfort in the assurance of our salvation; which as at all times it is most profitable to be read, studied and known, so now (if ever) most necessary in these our days, wherein men never more neglected these fundamental principles, as being but common and ordinary truths, and spend their whole time, study, and discourse about Discipline, Ceremonies, and circumstantial points; and herein also not contenting themselves with those common rules, and that clear light which shineth in the Word; they are onely led by their own phantasies, daily creating unto themselves diversity of new opinions: and so falling into sects and schismes they break the bond of love, and fall off from the communion of Saints, as though it were no Article of their Creed; and being in love with their own new Tenets, as being the conception and birth of their own brains, they contend for them more than for any fundamental truths; and not onely so, but also hate, maligne, and most bitterly, and uncharitably censure all those that differ from them in their opinions, though never so conscientious and religious, as though they professed not the same faith, yea, served not the same God, nor beleaved in the same Christ; but remain still Aliens from the Commonwealth of *Israel*, and in comparison of themselves no better then Papists, or at the best but carnal Gospellers. The second notion under which I commend it, respecteth the Work it self, or the manner of the Authors handling it, which is done so soundly and solidly, so judiciously and exactly, so methodically and orderly, and with that familiar plainnesse, perspicuity and clearnesse, that it giveth place to no other in this kind either ancient or modern, either in our own, or any other Language which ever yet came to my view; in which regard I may say of it, as it is said of the virtuous woman; Many have done excellently, but this our Author exceedeth them all."

Archbishop Usher died in 1665, the same year in which this library was founded. He was interred in Westminster Abbey, Oliver Cromwell being at the charge of his funeral.

A BODY OF
D I V I N I T I E,
OR
THE SUMME AND SUBSTANCE
OF
Christian Religion,

Catechistically propounded, and explained, by
way of *Question* and *Answer* :
Methodically and familiarly handled.

Composed long since by JAMES USHER
B. of ARMAGH :

And at the earnest desires of divers godly Christians now
Printed and Published.

The fourth Edition; Corrected and much Enlarged by the Author.

Whereunto is adjoyned a Tract, intituled
I M M A N V E L,
OR
THE MYSTERY OF THE
Incarnation of the
SON OF GOD ;

Heretofore written and published by the same Author.

JOHN 17. 3.

*This is life eternall, that they might know thee the onely true God, and Jesus
Christ whom thou hast sent.*

L O N D O N,
Printed for *Tho. Downes* and *Geo. Badger*, and are to be sold by *John Williams*
and *Francis Eglesfield* in *St. Pauls Church-yard.*

M D C L I I I.

Folio, 3 volumes. Vol. I., 806 pages: Vol. II., 763 pages; Vol. III., 1016 pages. Cost of the three volumes in 1655, £1 17s.; repairs in 1855, 11s.

Perkins's Works were purchased at the same cost for Walmesley Chapel, and three similar volumes still exist in the Chetham Library at Gorton Chapel. Each volume contains several distinct treatises with separate dedications.

Vol. I. commences with "The Foundation of Christian Religion gathered into six principles;" and is dedicated "To all Ignorant people that desire to be instructed."

Vol. II. contains "Cases of Conscience," "Commentarie on the Galatians," &c.

Vol. III. includes "A discourse of the Damnable art of Witchcraft;" dedicated (by the Editor) "To the Right Honourable Sir Edward Cooke Knight, Lord Chief Justice of His Maiesties Courte of Common Pleas."

Perkins's "Commentarie or Exposition vpon the Five First Chapters of the Epistle to the Galatians" was continued by Ralph Cudworth, who is said to have been born at Wernerth Hall, near Oldham, and was the father of the great author of the "Intellectual System." There is a dedicatory epistle from Ralph Cudworth to Lord Riche prefixed to the Commentary, in which he remarks—"I cannot sufficiently wonder, that any calling themselues Christians, should make lesse account of the booke of God, then the Romanes in old time, did of their twelue Tables, and other Heathens of their Ritual booke: or then the Iewes at this day doe of their Talmud, the Turkes of their Alcoran, the AETHIOPians of their Abetelis: especially that those which professe themselues Diuines, should so distast the holy Scripture, that leauing it the cleare fountaine of the water of life, they should betake themselues to the troubled streames of mens deuises, and digge vnto themselues pits which will hold no water. Wherein the Schoolemen (I meane the Sententiaries, the Summists, and Quodlibetaries, are chiefly (if not onely) to be censured, who setting aside the Scriptures, haue vanished away in vaine speculations in their Questions vpon *Lumbard* the Master of the Sentences, and vpon *Thomas* their new Master. So that had it not bene for some few *Glosses* (which notwithstanding like the glosse of Orleans doe often corrupt the text) *Nicolaus de Lyra*, *Hugo de S. Charo*, and *Peter Comester* (whome I should haue named first, beeing so good a text man, that (as his name importeth) he did eate vp the text, as the poore mans horse dranke vp the moone) he should not haue had among such a multitude of writers, one poore comment vpon the Bible for diuers hundred yeares. And no maruaile, seeing it is an ordinarie thing for young nouices in popish Vniuersities (and I would it were but there onely) not to lay the foundation of their studie in Diuinitie vpon the rocke, but vpon the waters: that is, not vpon the Scriptures, but vpon *Aquinas*, or some such Summist: and to reade the Scriptures no further then they giue them light for the vnderstanding of their Schoole-Doctours. Witnesse one of their owne writers, who testifieth of himselfe, that he had studied Schoole-Diuinitie and the Canon Law for the space of 16 yeares, and yet neuer so much as saluted either the Scriptures, or the Fathers."

THE
WORKES OF THAT
FAMOVS AND VVOR-
THY MINISTER OF CHRIST,
IN THE VNIVERSITIE OF CAMBRIDGE
M. VVILLIAM PERKINS.

Newly corrected according to his owne copies.

WITH DISTINCT CHAPTERS, AND CONTENTS OF
euery booke prefixed : and two tables of the whole adioyned ; one of the matters,
and questions : the other of choice places of Scripture.

Isai. 55. 1.

*Ho, euery one that thirsteth, come ye to the waters, and ye that haue no siluer, come, buy, and
eate : come, I say, buy wine and milke without siluer and without money.*

HINC · LVCEM · ET · POCVLA · SACRA.

Printed at London by IOHN LEGATT, Printer
to the Vniuersitie of CAMBRIDGE.

1613.

Folio, 864 pages. Cost in 1655, 8s. ; repairs in 1855, 4s.

A copy was purchased for Walmesley Chapel, and another copy still remains in the Chetham Library at Gorton Chapel.

ZACHARY URSINUS, an eminent Protestant divine, was born at Breslau in 1534, and educated at Wittenbergh. His family name was Beer or Bear, which he latinized into Ursinus. "He was a very learned scholar and an excellent teacher, possessing much skill in elucidating difficult subjects. Exhausted by intense application to study he died in 1583, at the age of forty-nine years."

The translator of Ursinus, Henry Parry, prefixes a long address "To the Christian Reader."

The concluding work, "Theological Miscellanies of Doctor David Pareus," was doubtless translated, though his initials only are given, by the indefatigable Alexander Ross. The following is his address to the Reader:—

"Good READER,

"The Authour of this Treatise was D. *David Parie*, a man eminent in knowledge, both in Divinity and Philosophy. The place where hee professed, is Heidelberge, an ancient and famous Universitie, of about 300. years standing, founded in the yeare of Christ 1346. by *Rupert*, the second Duke of Bavaria, and Count Palatine; in which *Munster*, the famous Hebrician, did, above an hundred yeares ago, professe the Hebrew tongue; in which *Rodolphus Agricola*, a man eminent in all kind of literature, and many other learned Doctors, both before and since the Reformation, have flourished. The subject of these Miscellanies is a solid confirmation of our orthodox Tenets, and a refutation of Popery, Ubiquitarisme, Socinianisme, Arminianisme, and other heterodoxall opinions. The manner hee useth both in confirming and confuting, is succinct, learned, and solid; wherein he shewes himselfe a good School-man, and no meane Philosopher. The benefit which by this Work might redound to the good of such in these Kingdomes, who have not the Latin tongue, gave an edge to the undertaking of this Translation; out of which, if thou receive any satisfaction in these points, I shall not think my labour lost, nor my time ill spent. The God of peace put an end to the distractions of his afflicted Church, and make us all of one mind, and of one heart, that there may be but one sheep-fold under that great Shepherd, who laid down his life for his sheep, the Lord Jesus. Amen.

Al. R."

THE SUMME
OF
CHRISTIAN
RELIGION,

DELIVERED BY
ZACHARIAS URSINUS,
First, by way of CATECHISM, and then
afterwards more enlarged by a sound and judicious
EXPOSITION, and APPLICATION of the same.

Wherein also are debated and resolved the Questions of
whatsoever points of moment have been, or are
controversed in DIVINITIE.

First Englished by D. HENRY PARRY, and now again conferred
with the best and last Latine Edition of D. DAVID PAREUS,
sometimes Professour of Divinity in *Heidelberg*.

Whereunto is added a large and full Alphabetically TABLE of such
matters as are therein contained: Together with all the Scriptures
that are occasionally handled, by way either of Controversie, Expo-
sition, or Reconciliation; neither of which was done
before, but now is performed for the
Readers delight and benefit.

To this WORK of URSINUS are now at last annexed the

THEOLOGICALL
MISCELLANIES
Of D. DAVID PAREUS:

In which the orthodoxall Tenets are briefly and solidly confirmed,
and the contrary Errours of the Papists, Ubiquitaries,
Antitrinitaries, Eutychians, Socinians, and
Arminians fully refuted;

And now translated into English out of the originall
Latine Copie: By A. R.

LONDON,
Printed by *James Young*, and are to be sold by *Stephen Bowtell*, at the
signe of the Bible in Popes-head Alley. 1645.

Folio, 880 pages. Cost in 1655, 13s. ; repairs in 1855, 3s. 6d.

Dedicated by the Editor, the Rev. Henry Holland, "To the Right Honorable and Vertuous Ladies the Ladie *Margaret* Covntesse of Cumberland, and the Ladie *Katherine* Countesse Dowager of Huntington: *H. H.* wisheth the increase of all true honour and comforts in this life, and after death a crowne of glory with Iesus Christ."

The Editor having deceased before the publication of the book, there is a separate dedication by his widow, Elizabeth Holland, in obedience to her husband's request on his death bed, "To the High and Mighty Monarch, *James* by the grace of God King of Great *Britaine, France, and Ireland*, defender of the Faith, &c."

The following Lines by Bishop Hall upon *Greenham's* Treatise on the Sabbath are prefixed to his works:—

UPON HIS SABBATH.

While *Greenham* writeth of the Sabbaths rest,
His soule inioyes not which his pen exprest;
His worke inioyes not what it selfe doth say,
For it shall neuer finde one resting day.
A thousand hands shall tosse each page and line,
Which shall be scanned by a thousand eyne,
That Sabbaths rest, or this Sabbaths vnrest,
Hard is to say whether is the happiest.

J. Hall.

To the next no signature is given, but they were most probably also by Bishop Hall:—

ON THE DEATH AND WORKS OF MASTER GREENHAM.

Some skilful Caruer help me to endorse
The blessed stone that hideth *Greenhams* corse,
Make me a tree whose branches withered beene,
And yet the leaues and fruit are euer greene,
The more the stocke dyes let them flourish more,
And grow more kindly greene than earst before.
Set Time and Enuie gazing at the roote,
Cursing their bootlesse hand, and sliding foote.
Let all the Graces sit them in the shade
And pull those leaues whose beautie cannot fade.
Greenham, if this cannot thy worth descriue,
That thou once dead, thy works are still aliue,
Would I might say thy selfe could neuer die,
But emulate thy workes eternitie.

THE
WORKES
OF THE REVEREND
AND FAITHFVLL SER-
VANT OF IESVS CHRIST

M. RICHARD GREENHAM, MINISTER
AND PREACHER OF THE WORD
of God, collected into one

Volume :

REVISED, CORRECTED,
AND PVBLISHED, FOR THE FVR-
THER BVILDING OF ALL SVCH AS LOVE
the truth, and desire to know the power of
godlinesse.

By H. H.

THE FIFT AND LAST EDITION :
IN WHICH, MATTERS DISPERSED BEFORE THROUGH
the whole booke, are methodically drawne to their seuerall
places, and the hundred and nineteenth Psalme perfected :
with a more exact Table annexed.

ECCLESIASTES 12. 21.

*The words of the wise are like goades, and like nailes fastened by the Masters of the assemblies,
which are given by one Pastor.*

GOD IS MY HELPER.

LONDON:

Printed for VVILLIAM VVELBY, and are to be solde at his shop
in Paules Church-yard, at the signe of the Swanne. 1612.

The works of Dr. Willet, in seven volumes. Cost of the whole in 1655, £3 15s.; and the repairs in 1855, £1 2s. 9d.

Andrew Willet was born at Ely, and succeeded his father as a Prebend of that Cathedral, and also in the living of Barley in Hertfordshire. He was the author of thirty-three published works, besides nine others which he left behind him in manuscript. His biographer, Dr. Peter Smith informs us that "his Barley-bread" (i.e. his works written at Barley) "hath relished well, even to the daintiest palates," and describes him as

"A godly man, a Doctor 'mongst the chiefe,
A pillar strong, of th' Orthodox beleefe."

He had a family of eleven sons and seven daughters. This "learned and laborious" writer died in 1621 from a fracture of the leg caused by a fall from his horse.

Folio, 480 pages.

The volume is dedicated "To the High and Mightie, Right Vertuous and most Christian Prince, King JAMES, our dread Soueraigne, by the grace of God, King, of GREAT BRITANE, of France, and Ireland, defender of the true and Christian faith."

The "first tome" has a Latin dedication: "Reuerendissimis in Christo patribus ac Dominis, D. Richardo diuina prouidentia Archiepiscopo Cantuariens. totius Angliæ Primate et Metropolitano: & D. Richardo Episcopo Londinensi, diocesano suo salutem & pacem in Christo sempiternam."

The "second tome" is dedicated "To the most honourable Lord the L. Duke of Lenox, and to the right Honourable the Earle of Marre, Lords of his Maiesties most Honourable priuie Counsell: grace, mercie, and peace from the Lord Iesus."

The "second booke of the second tome" is dedicated "To the right honorable the L. Mountioye Earle of Deuonshire, Lord Deputie of Iereland and to the right honorable the Lord Cecill, Vicount Cranborne, principall Secretarie to his excellent Maiestie, and Chauncelor of the Vniuersitie of Cambridge, Lords of his Maiesties most honorable priuie Counsell: Grace mercy and peace from the Lord Iesus."

An Appendix has a dedication "To the Right Reuerend Fathers in God, **TOBIE** [Matthews] L. Bishop of Duresme, and **MARTIN** [Fotherby] L. Bishop of Elie."

The last dedication commences as follows:—

"Right Reverend Fathers, among other honourable Friends, whome I haue remembered in this worke, I thought it not fit in silence to passe by your Lordships: of whose humanitie, humilitie, and loue, especially toward Ministers and Preachers of the word, as of the one I heare honourable report, so of the other, I haue comfortable experience: that vnto you both fitly agreeth *S. Pauls* description of a Bishop, *that he should be gentle, and a louer of good men*: as *Ambrose* saith, *A Bishop should vse Ministers as his members, and Clergie men, as children.*

"I haue bene bould to ioyne you together, in this preface, that as you were consecrate together in your learned education in that famous Colledge [Christ's Church in Oxford] and are now still linked together in affection, so I would not seperate you in this dedication: that as *Ambrose* saith, *that as there you enjoyed a certaine communion, so here you should not haue a diuision.*"

Hexapla in Genesin:

THAT IS,

A SIXFOLD COMMENTARIE VP-

ON GENESIS, wherein six seuerall translations, that is,

the Septuagint, and the Chalde, two Latin, of Hierome and

Tremellius, two English, the great Bible, and the Geneva edition are compared,

where they differ, with the Originall Hebrew, and Pagnine, and

Montanus interlinearie interpretation :

Together with a sixfold vse of euery chapter, shewing 1.

the Method or argument, 2. the diuers readings, 3. the explanation of difficult

questions and doubtfull places, 4. the places of doctrine,

5. places of confutation, 6. morall obseruations :

Wherein aboue

A thousand Theologicall questions are discussed: and is comprised

together, whatsoever worthie of note, either Mercerus out of the Rabbins, Pererius out

of the Fathers, Marlorat out of the new writers haue in their

learned Commentaries collected.

DIVIDED INTO TWO TOMES, AND PUBLISHED TO THE

glorie of God, and the furtherance of all those that desire to read the

Scripture with profit,

by ANDREVV WILLET, Minister of the

Gospel of Iesus Christ.

Ioh. 5. 46, 47. *Moses wrote of me: but if ye beleue not his writings, how shall ye beleue my words?*

Deambulabat Deus in Paradiso, &c. & nunc deambulabat in paradiso deus, quando scripturas lego: paradisu Genesis, in quo virtutes pullulant Patriarcharum: paradisu Deuteronomium, in quo germinant legis precepta. God sometime walked in Paradise, &c. and now God walketh in Paradise, when I read the Scriptures: Genesis is a Paradise wherein the vertues of the Patriarkes doe branch forth: Deuteronomie is a paradise, wherein the precepts of the Law doe sprout forth. Ambros. Epist. 41.

Printed by IOHN LEGAT, Printer to the Vniuersitie
of CAMBRIDGE. 1605.

Folio, 922 pages.

The entire work is dedicated "To the Most Christian, Right Noble, Most Excellent and Mightie Prince, Iames by the grace of God King of great *Britaine, France and Ireland*, Defender of the true Christian Faith."

With a separate dedication "To the Most Reverend Father in God, Richard by the Divine Providence, Archbishop of Canterburie, Primate and Metropolitan of all England, and of his Maiestics most Honorable Priuie Counsell."

The Second Part is dedicated "To the Right Honorable his singlar good Lord, Sir Thomas Egerton, Lord Ellesmere, Lord Chauncellor of England, and of his Maiesties most Honorable priuie Counsell."

And the "Second Booke of the Second Part" is dedicated, "Reverendo in Christo Patri ac Domino D. Thomæ Divina Providentia Episcopo Londinensi."

The last page contains the following curious notice from "The Printer to the Reader. Gentle Reader, although wee desired, and vsed the best care, that this Commentarie should come forth with fewest faults; yet seeing there are so many as heere appeareth, we thought good to let thee to vnderstand, that a great part of them were committed, partly by the failing of him that copied out part, in omitting some things (as by comparing the copies we espied) and by mistaking diuers: partly also diuers escaped us, through the obscurenes of the hand in the rest, which notwithstanding our best care vsed, we could not auoid, the Author himselfe being absent from the Presse. Farewell."

Then follows a long list of "the faultes and oversights escaped in the printing," ending with the remark that "others, littoral and of lesse moment, where any be, the curteous Reader may discerne and amend."

He thus states the rational principle on which he proceeds in his Commentary: —

"But this further I must aduertise the discrete Reader of, not to take offence, that I haue made vse in this Commentarie, both of Protestant and Popish writers, old and new, vpon this booke (as I haue heere set them downe in the margen) not reiecting the iudgement of any that witnesse for the truth. For as the Apostle alledgeth the heathen Poets, so farre as they are witnesses of the truth: so I thinke a Protestant, by that warrant, may borrow of such Interpreters, which otherwise fauour and sauour of superstition, where their pen is a minister and handmaid of truth: and whereas S. Iames saith *Haue not the faith of our glorious Lord Iesus Christ in respect of persons*; they which doe refuse the testimonie of the truth at any mans hand, in respect of any schisme, sect or profession, should seem to be partial in discerning of the truth, against the Apostles rule; wherein Protestant writers are more equall, then the Romanists: for they thinke scorne to vse our writers, though of neuer so excellent parts: as appeareth in *Pererius* Commentaries, who sorteth out his collections, wholly out of men of his owne sect (I speake of the new writers) whereas he needed be no more ashamed, to haue followed the indgement, of *Luther, Caluine, Simlerus, Iunius*, and other worthie writers among the Protestants, as we do not refuse the learned obseruations of *Caietanus, Montanus, Vatablus*, with others of their side. I haue therefore out of their writings taken the best, and left the worst: where they speake the truth, I alledge them; where they are found in error, I refute them."



HEXAPLA IN EXODVM:

That is,

A SIXFOLD COMMENTARY VPON
the second booke of MOSES called Exodus: wherein,
according to the method propounded in *Hexapla* vpon Genesis,
these sixe things are obserued in euery Chapter: 1. The argument and
method. 2. The diuers readings. 3. The questions discussed.
4. Doctrines noted. 5. Controuersies handled. 6. Mo-
rall common places applied.

WHEREIN IN THE DIVERS READINGS THESE
translations are compared together: 1. The Chalde. 2. The Sep-
tuagint. 3. The vulgar Latine. 4. *Pagnine*. 5. *Montanus*. 6. *Iunius*.
7. *Vatablus*. 8. The great English Bible. 9. The Geneua edition.
10. And the Hebrew originall maketh the tenth.

AND IN THE SAME THERE ARE WELL NIE TWO
thousand Theologicall questions handled: and aboue fortie Authours old
and new, writing vpon this booke, abridged.

DIVIDED INTO TWO PARTS OR TOMES: THE FIRST
containing the deliuerance of the Israelites, with their preseruacion: The other the
constitution and settling of their State by wholesome lawes.

By *Andrew Willet*, Professor of Diuinitie.

The first Part or Tome.

PSALME 77. 20.

Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.



AT LONDON

Imprinted by FELIX KINGTON, for *Thomas Man* and
John Norton. 1608.

Folio, 815 pages.

This work appears to have been first printed ten years after the Author's death, and is dedicated by the Editor, Peter Smith, Doctor of Divinity, "To the Honovr and Glorie of IESUS CHRIST, the Great High Priest of the Chvrch, and the chiefe Shepheard of our soules, and Prince of our Salvation: the Publisher, in all humble Devotion, consecrateth these, the Authors, and his Labours, as a Sacrifice of Thankes, and Praise to the most blessed Lord, by whose gracious helpe this Worke is finished. And to the Whole Chvrch of England, especially to the holy Tribe of Levi, the Reverend Clergie thereof; he likewise with heartie affection recommendeth the same for the encrease of knowledge to the studious, satisfying of the doubtfull, and settling of the vnstable minded, and the edifying of all."

With a separate special dedication, "To the Right Honorable, and Right Reverend Father in God, IOHN, Lord Bishop of *Lincolne*, one of his Maiesties most Honourable Privie Councill."

The worthy editor, who was also the writer of Willet's Life, observes with an amusing quaintness:

"This *Orphan-booke*, rightly called *Ichabod*, borne with the *Parents* death, like to *Ezechiels* Infant, cast out in the day of the *Birth*, lay a long time polluted and vnpolished. No eye had pitie or compassion; though many a *Priest* and *Levite*, as it were, passing by, had looked vpon it: Till at length, I called to mind that place of *Clemens Alexandrinus*, where hee affirmeth, that *Infants thus exposed, are committed*, to the tuition of a *Guardian Angel*: and expounding him by that other *Clemens* of *Rome*, (*Bishops* being stiled *Angels* in Scripture) declaring it amongst his Constitutions Apostolicall, *Quomodo Episcopus debeat Orphanis providere*, How *Bishops* ought to take care of *Orphans*; I then grew confident of commending this vnto your Lordships honorable patronage. And the rather, because the learned *Authour* dying, bequeathed it, by his *last Will*, vnto your most *Reverend Fatherhood*.

"I was not (I confesse) constituted the *Executour* of his *Testament*: it was the office of a naturall sonne of his. Onely (what a Son in law may doe) I come in, *tanquam nudus Minister*, craving the administration of this *Legacie* alone, that so I might haue power to present it to your Lordship.

"Right Honourable, I may say of this Booke, as *David* did of that water of the well of *Bethlehem* (which was brought vnto him by those three mightie men, in the iepardy of their liues) *Annon hic sanguis est, &c.?* Is not this the blood of this good man? To whom it happened, by the providence of God, as before him it did to Mr. *Peter Martyr*, his true *Parallele*; who (as *Iosias Simlerus* testifieth of him) after many other writings published to the world, began at last, *ab initio Bibliorum*, at the beginning of the *Bible*; and after he had expounded the Bookes of *Genesis* and *Exodus*, et bonam partem *Leviticus*, and a good part of *Leviticus*, there death prevented him, and put an end to all his Labours."

HEXAPLA IN LEVITICUM

THAT IS,

A SIX-FOLD COMMENTARIE VPON THE THIRD BOOKE OF MOSES, CALLED *LEVITICUS.*

Wherein six severall things are observed
vpon every Chapter.

- | | |
|--|--|
| 1. <i>The Argument, Parts, and Contents.</i> | 3. <i>The discussing of doubtfull questions.</i> |
| 2. <i>The divers Readings, with approbation of the best.</i> | 4. <i>Collection of Places of Doctrine.</i> |
| | 5. <i>Confutation of Errours.</i> |
| | 6. <i>Morall observations.</i> |

With a large Explication of the naturall properties
of Beasts, Fowles, Fishes, and creeping things, applied
vnto manners out of the II. Chapter.

Wherein more then a thousand Theologicall Questions are
handled, and halfe as many speciall poynts of Doctrine
noted, and Errours confuted.

And wherein is collected and abridged whatsoever worthy
of note, either Christians, or Iewes, the best Writers,
Greekes, or Latines, Old or New, Protestants
or Papists haue written vpon
this BOOKE:

*By the same Author of HEXAPLA, vpon
the two former Books of the PENTETEVECH,
GENESIS, and EXODVS.*

Perused and finished by P. S. Dr. of Dicinitie.

Moses wrote of MEE, Iohn 6. 46.

LONDON,

Printed by *Aug. Matthewes*, for ROBERT MILBOVRNE, at the
signe of the Greyhound in *Pauls Church-yard.* 1631.

Folio, 342 pages.

Dedicated "To the Most Christian, Right Noble, most excellent, and mightie Prince, JAMES by the grace of God, KING of great BRITTAINE, France, and Ireland, Defender of the true Christian Faith, &c."

The following may be taken as a specimen of Willett's manner of dealing with questions :

"*What manner of change Nebuchadnezzars was.*

"1. *Lyranus* and *Carthusianus* doe impute this opinion vnto Iosephus, that he should thinke, that Nebuchadnezzar was indeede changed into an oxe. But *Iosephus* in that place, where he toucheth that storie, *lib. 10 antiquat. cap. 11.* hath no such thing: he onely saith, *vitam acturus erat inter bestias*, that he was to lead his life among the beasts. Indeede *Dorotheus* and *Epiphanius* are of opinion, that he was not changed at all in his minde, but onely externally in his bodie: and that the fore-part of him was like an oxe, the hinder part like a lyon. But this cannot be so. 1. If they presse the words literally they may with better reason say, he was changed into an eagle: because it is said, his haire was as eagles quilles, and his nailes like birds claws: 2. If there had beene in him any such notorius change it would not haue beene omitted, seeing the power of God should haue beene set forth thereby. 3. And if the Chaldeans had seene him in the shape of a beast, they would haue taken him for a very brute beast, and not fit to be restored to his kingdome. 4. It is evident also that the same Nebuchadnezzar a man, and not a beast, after the time expired, was restored to his kingdome: but if he had beene so changed, he should not haue beene the same, but an other.

"2. *Medina* is of opinion, that Nebuchadnezzar was changed not indeede but in shewe, that he appeared to be a bruit beast in the sight of all that looked vpon him: such a like thing is that, which Hierome reporteth in the life of *Hilarion*, how a woman was brought vnto him, which seemed vnto others to be a beast, but he discerned her to be a woman.

"But Gods workes are not fantastically, or in shewe: that which he doth is in veritie and truth: this difference there is betweene Gods workes, and the illusions of Sathan, that he maketh things to be the same which they appeare, as Moses rodde became a true serpent, but Sathan deceiueth the sense, the sorcerers serpents were but counterfeit.

"3. Neither yet can I altogether subscribe vnto the opinion of *Thomas Aquin*, who thinketh that although *Nebuchadnezzar* were neither actually, nor in shewe a beast in his bodily shape, yet *sua opinione videbatur sibi bestia*, he seemed a beast vnto himselfe: I think rather with Calvin, *non sic obstupuit, quin mala sua sentiret*, he was not so besotted, but that he had some sense of his calamitie: for otherwise how should he haue remembered it afterward, and so giuen thanks to God for his restitution.

"4. This then was the transmutation which Nebuchadnezzar had, *manente forma humana*, his mans shape remaying, his humane soule was changed to be brutish by his phrensie and madnesse."

HEXAPLA

IN DANIELEM:

THAT IS,

A SIX-FOLD COMMENTARIE
vpon the most diuine prophesie of DANIEL, wherein
according to the method propounded in HEXAPLA vpon *Genesis* and *Exodus*,
six things are obserued in every Chapter. 1. *The Argument and Method.* 2. *The*
diuers readings. 3. *The Questions discussed.* 4. *Doctrines noted.*
5. *Controversies handled.* 6. *Morall obseruations*
applied.

Wherein many obscure visions, and diuine Prophesies are
opened, and difficult questions handled with great breuitie, perspicuitie, and
varietie, which are summed to the number of 536. beside the Controversies
134. in the Table, in the end of the booke: and the best
Interpreters both old and new are therein
abridged.

Diuided into two bookes: the first containing the hi-
storical part of this Prophesie, in the 6. first Chapters: the
prophetically, in the 6. last.

By ANDREVV WILLET *Professour of Diuinitie.*

THE FIRST BOOKE.

Ezek. 28. 3.

Behold thou art wiser then Daniel, there is no secret that they
can hide from thee.



Printed by CANTRELL LEGGE, Printer to the
Vniuersitie of Cambridge.

1610

Folio, 771 pages.

The First Book is dedicated, "To the Most Christian, Right Noble, Most Excellent and Mightie Prince, *James* by the grace of God, King of Great Britain, France, and Ireland, Defender of the true Christian Faith, &c. . . . As I haue heretofore (by Gods special grace assisting me) trauiled in some bookes of the old Testament, so now I haue assayed to doe the like in the new: *For like as one cannot saile in the Sea without feare, that hath not first tried the riuers*; so the deepe Sea of mysteries in the new Lawe cannot well bee sounded, vnlesse we haue first coasted by the old: and between them both, *as the wheat betweene the two milstones*, so the truth is tried out: *Origen* well obserueth, that this was S. Peters error, when he would haue had three tabernacles, for Christ, Moses, and Elias: for I haue read (saith he) *that for the Prophets and the Gospel, there are not three but one tabernacle*: There is the same substance of both, and one truth: both the Prophets and Apostles were ministers of the same house, wherein are diuers mansions: the one shewing vs onely (as it were) the neather roomes, the other bring vs vp into the vpper chamber, where Christ eate his passeouer with his disciples: *Bernard* well noteth that the diuine Scriptures haue a threefold grace; *they are pleasant to the tast, solide for nourishment, and efficacious for medicine*; the first of these is seene specially in the old Scriptures, which is adorned with propheticall types and figures, as meate curiously addressed to the tast: but the soundnes of nourishment, and efficacie to heale, is most found in the new.

"And thus hauing made an entrance into the Apostolicall writings, I haue made choice of S. Pauls epistles, and among them of this to the Romanes, which is as a key vnto the rest: which as *Augustine* saith of the Gospel of S. Iohn, *est contra omnes hæreticos*, is against all heretikes: this one epistle beateth downe all both old and new heresies: and that which *Cyprian* affirmeth of the Scriptures in generall, *that God speaketh there as verily, as if he spake vnto vs face to face*: so in this diuine epistle such heauenly oracles are vttered, as if they were deliuered with Gods owne mouth.

"There are few either old hereticall positions, or new popish errors, which if they be propounded plainly, may not be confuted by this epistle; If I say, they will vtter their minde plainly without equiuocating trickes, and sophisticated doubting: for as *Hierome* saith, *it is the victory of the Church for you to speake plainly that you thinke, and to beuayle your opinions is all one as to conuince them.*"

The Second Book is dedicated, "Reuerendissimis in Christo Patribus ac Dominis, D. *Georgio* Archiepiscopo Cantuariensi, & D. *Lanceleto* Episcopo Eliensi, Dominis suis colendissimis, salutem & pacem in Christo sempiternam."

HEXAPLA:

THAT IS,

A SIX-FOLD COMMENTARIE

upon the most Diuine Epistle of the holy Apostle S.

PAVL to the ROMANES: wherein according to the Authors former method sixe things are obserued in euery Chapter. 1. the Text with the diuers readings. 2. Argument and method. 3. the Questions discussed.

4. Doctrines noted. 5. Controuersies handled.

6. Morall vses obserued.

Wherein are handled the greatest points of Christian

Religion: concerning iustification by faith, c. 3, 4. the fall of man, c. 5. the combat betweene the flesh and the spirit, c. 7. Election, c. 9. the vocation of the Iewes, c. 11. with many other Questions and Controuersies summed in the end of the Table.

Diuided into two Bookes: the first vnto the 12.

Chapter, containing matter of Doctrine: the second belonging to Exhortation, in the fiae last Chapters.

THE FIRST BOOKE.

ACT. 10. 15.

Hee is a chosen vessell vnto me, to beare my Name before the Gentiles, &c.

AMBROS. *de Ioseph.* c. 10.

Binæ stola datæ Beniamin, sic præcellit Paulus, & eius exuberit portio:

Double garments was giuen to Beniamin, so Paul (of Beniamin) excelled, and his portion did exceede.



Printed by CANTRELL LEGGE, Printer to the
Vniuersitie of Cambridge. 1620.

Folio, 531 pages. This volume includes, by the same Author,

I. "An Harmonic vpon the Second Booke of Samvel," &c. Dedicated, "Venerabilivs viris D. Doct. *Vmphydo Tyndallo*, Ecclesie Cathedralis Eliensis Decano, et D. *Thomæ Nevillo*, D. *Roberto Tynleo*, D. *Ioanni Drporto*, D. *Ioan. Palmero*, D. *Ioan. Hillo*, D. *Iacobo Taylero*, M. *Thomæ Nucio* ibidem Canonicis."

II. "Ecclesia Trivmphans: that is, The Ioy of the English Chvrch, for the Happie Coronation of the most vertuous and pious Prince, *James*," &c. Second edition. Dedicated "To the most noble and vertuous Princessse, the Ladie *Anna*, by the grace of God, Queene of England, Scotland, France, and Ireland."

III. "Thesaurus Ecclesie: that is, The Treasvre of the Chvrch," &c. Dedicated "To the Right Honorable the Lord *Thomas Howard*, Earle of Suffolke, Baron of Walden, Knight of the honourable order of the garter."

IV. "A Catholicon, that is, A Generall Preservative or Remedie against the PseudoCatholike Religion, gathered out of the Catholike Epistle of S. Iude," &c. Dedicated "To the Right Worshipfull and Religiovs Gentlemen, Sir *Arthur Capell*, Sir *Rovland Lytton*, Sir *Robert Chester*, Sir *Peter Saltingstall*, Sir *Leonard Hide*, Sir *George Ghill*, Knights: Mr. *Edvard Powlter*, M. *William Ayloffe* Esquires, Iustices of Peace in their seuerall Diuisions."

To the first is prefixed a Latin dedication to the Dean and Canons of Ely, in which he gives several notices pertaining to its history and ecclesiastical biography. He states what, with the exception of London, could not be said of any other city or town in the kingdom, that thirty preachers were living at one time who were natives of Ely. The second is dedicated to Ann, wife of James the First. The author tells her that "two other of this honourable and Christian name, Anna, I finde in the Chronicles of this nation, both vertuous Queenes, your Highnes worthie predecessors, one wife to Richard the 2. sister to Wincelaus king of Bohemie; the other, ladie Anna Bullen, wife to king Henrie the 8. and mother to our late gracious Soueraigne Q. Elizabeth. The first is honoured for her studie in the Scriptures; who had in those blind daies the 4. Euangelists in English, and the Doctors of the Church vpon the same: the other is commended for her excellent vertues; as her sinceritie in true religion, her Christian charitie and princely liberalitie toward the poore, whose almes giuen that way in three quarters of a yeare, are summed to be 13. or 14. thousand pound. And now God hath sent vs a third Queene Anna, which we trust in all these princely vertues, as shee continueth the Christian name, so will reviuie the honourable fame of these vertuous matrones. That innocent ladie Queene Anna Bullen, though by the malice of her aduersaries traduced, yet both by her godly death, and God's blessing vpon her posteritie is sufficiently cleared. At her coronation these verses were exhibited:

Regina Anna, paris regis de semine nata

Et paries populis aurea sæcla tuis.

As Anna Queene of princely race

doth equally descend,

So to her people golden daies

her offspring shall extend."

AN
HARMONIE
V P O N
THE FIRST BOOKE

OF SAMVEL, WHEREIN ACCORDING
TO THE METHODE AND ORDER OBSERVED

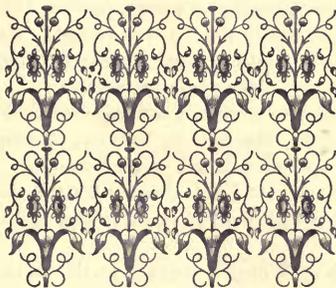
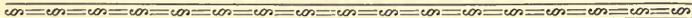
*in HEXAPLA vpon GENESIS and EXODVS, but more com-
pendiously abridged, these speciall things are ob-
serued vpon euery Chapter.*

THE DIVERS READINGS
compared, doubtfull questions explained,

*places of Scripture reconciled, controversies briefly touched,
and morall collections applied.*

Wherein aboute fowre hundred Theologicall
questions are handled, with great breuitie,

and much varietie, by the former author of Hexapla
on GENESIS and EXODVS.



Printed by CANTRELL LEGGE, Printer to
the Vniuersitie of CAMBRIDGE.

1614.

Folio, 1446 pages.

Dedicated by the Author "To the Right Vertvovs, Most Excellent and Noble Princesse, Queene *Elizabeth* our dread Sovereigne, by the Grace of God, Queene of England, France, and Ireland, Defender of the Faith, &c."

And by the Editor, Dr. Peter Smith, "To the Most Christian, Right Noble, Most Excellent and Mightie Prince *James*, by the Grace of God King of Great Britaine, France, and Ireland, Defender of the true Christian Faith, &c."

The First Book is dedicated, "Reverendissimis in Christo Patrib. *Georgio* Providentia Divina Archiepiscopo Cantuariensi dignissimo, totius Angliæ Primati & Metropolitanò, Regiæ Majestati à Consiliis: & *Joanni* eadem providentia Episcopo Londinens. dignissimo, dioccesano suo, salutem in Domino sempiternam."

The Second Book is dedicated, "Inclytissimo et Nobilissimo Iveni *Carolo* Dei Gratia Walliæ Principi, omnis virtvtis cum ætate incrementum, et ejusdem in Cœlis sempiternum præmium *A. W.* ex animo precatur."

The Third Book has no dedication.

The Fourth Book is dedicated, "To the Right Honorable Sir *Edward Coke*, Lord Chiefe Justice of England, and of his Majesties most honourable privy Councell:—"

The Fifth Book is dedicated, "To the Right Honorable *Thomas Earle* of Exeter Lord Bvrghey, Knight of the most noble order of the Garter, of his Majesties most honorable privie Councell: And to the Right Honourable Sir *Iulius Cæsar*, Chancellor of the Exchequer, and of his Majesties most honourable privie Councell, Grace and peace."

This very elaborate, able and learned work has been recently reprinted by the Reformation Society in ten volumes post octavo, London, 1852, under the editorship of Dr. Cumming, who observes in the "Advertisement," Willett's "Synopsis is the best English contrast of the Protestant and Romish doctrines. It is a compressed, clear and learned compendium of the whole controversy."

One would scarcely expect to meet with a detailed account of English charities in such a work as the present. The Author, however, affords us one which extends from page 1220 to 1243, and which is well worth consulting. His summary informs us that "The charitable works of London exceed 600,000 pound within three score years' space, and, together with the like in Cambridge and Oxford, they will make well nigh a million."

Dr. Peter Smith's *Life of Willett* is prefixed to this work. It is a very amusing specimen, full of quaintness and quotations, of old English biography.

Folio, 680 pages. Cost in 1655, 10s.; repairs in 1855, 4s. 6d.

Philip de Mornay, Lord of Plessis-Marly, an illustrious French Protestant and able advocate of the reformed religion, was born in 1549, and died in 1623. He was the author of several learned treatises, of which one of the most celebrated is "The Myserie of Iniquitie," published in 1607, first in French and afterwards in Latin. The author more than once visited England, and was received with much favour at the Court of Queen Elizabeth.

A copy of this work was purchased for the Chetham Library at Walmesley Chapel in 1655, at a similar cost of 10s.

Samson Lennard, the translator, likewise translated "Charron on Wisdom." His dedication to Prince Henry is rather spirited. "If the Lord *du Plessis* (most high and mightie Prince) hauing finished this his worke, out of that reuerend and honourable conceit hee had of your Fathers greatnesse, that vnfained loue which true religion wrought in his heart, and that hope he had of his future endeours to beat downe Antichrist, thought it a sinne, though a stranger, to thinke of any other Patron but himselfe, to whom hee might dedicate these his labours; much more I, his naturall subiect, linked vnto your Highnesse, his naturall sonne, with the same bond, rapt with the same admiration, fed with the same hope, must say, hauing finished these my labours, *Cui dicere debeam ambigere nefas*: For the same reasons that moued him, must likewise encourage me; your greatnesse must encourage, because the same, being a Princelie branch sprung from that Royall stocke; your religion must encourage, because the same which your worthie father, and all the Fathers of the Primitiue Church, haue made profession of; your hopefull endeours must encourage, because the same, for what he conceiues of your Princelie father, the whole world expects should be performed, if not by his, by your hand. His pen hath made way for your sword, and his peace, if God giue long life, may farther your warres: Glorious be his peace and your warres, and Gods glorie the end of both. His Highnesse can best iudge what is fitting; we can but wish, and if hee haue begged at Gods hands with *Hezekiah*, That there may be peace in his daies, we all say Amen, and with one voyce we all crie out, Let there be peace vpon Israel: onely we wish he may neuer haue reason to say as *Dauid* did, I seeke peace, and when I speake thereof they are bent to warre, they intend mischief. And therefore renowned Prince (leauing your royall father to Gods peace and his owne hearts desire) giue me leaue, though altogether vnworthie in a matter of such moment to aduise, yet to wish with *du Plessis*, that I may liue to march ouer the Alpes, and to trayle a pike before the walls of Rome, vnder your Highnesse Standard. It was my first profession, oh that it might be my last. The cause is Gods, the enterprise glorious, O that God would be pleased, as he hath giuen you a heart, so to giue power to put it in execution."

THE MYSTERIE OF INIQVITIE:

That is to say,

The Historie of the Papacie.

Declaring by what degrees it is now mounted to this height,
and what Oppositions the better sort from time to time have made against it.

Where is also defended the right of Emperours, Kings, and Christian Princes,
against the assertions of the Cardinals, Bellarmine and Baronius.

By PHILIP MORNEY, Knight, Lord du Plessis, &c.

Englised by SAMSON LENNARD.

*Falleris eternam qui suspicis ebrius Arcem,
Sabruta succensis mox corruet ima tigillis.*

LONDON

Printed by Adam Jflip, Anno Dom. 1612.

Folio, 682 pages. Cost in 1655, 8s.; repairs in 1855, 3s. 6d.

Dedicated by the Translator, Arthur Golding, "To the Right Honorable and his special Good Lord, *Robert Erle of Leycester, Baron of Denbygh, Knight of the most noble Order of the Garter, one of the Queenes Maiesties most honorable priuie Counsell, &c. Grace, mercie, peace and truthe in Christe.*"

The title is printed within a curious wood-cut border.

As Golding's translation of "Ovid's Metamorphoses" gives still some interest to his name, an extract from his Dedication may not be unacceptable: — "For although the books of holie Scripture take no authoritie or credit of man, but haue a singular kind of spirit, lyfe, and woorkfulnesse in themselues: Yet notwithstanding forasmuch as it is incident to the nature welneere of all inferiours, too regard or neglect euen the best things, according as their superiors seeme to make more or lesse account of them, and when godly and well disposed men haue taken peines to open the Scriptures too the vnderstanding and capacitie of the people, their doings and writings are oftentimes more slightly and negligently receyued than they deserue to be: The wellyking of such noble men and magistrates as God hath moreouer innobled with the knowledg of his Gospell, is a greate furtherance to the good accepting of bothe of them among all inferiour degrees, and God looketh to be so glorified at their hands. VVherfore I humbly commend this woork, together with my translation therof, vnto your good L. accustomed fauour, wherof I haue had so often trial heretofore in accepting of diuers woorks of mine, though conteyning good, commendable, and godly matters, yet not of like substance, importance and trauell vnto this. And my trust is that your goodnesse, bothe in respecte of the newyere, (vnder the benefit whereof I am the bolder to present it as a token of my bound dutie and thankfull mynd towards your honour,) and also in respect of the woork it self, (which being aduizedly red will doubtlesse yeeld much more frute than can be expressed in woords:) will beare with my faults and imperfections where any shall occurre. For although my cōscience beare mee witness that I haue delt playnly and faithfully in all respects, and not stepped aside willingly in any poynt from the beaten path: and although some may thinke it straunge that hee which aduentureth vpon so greate and weightie woorks, should in any wyse seeke excuse of ignorance or ouersight: yet notwithstanding forasmuch as I knowe the generall infirmitie of mannes nature, how easie it is too slip vnwares, and this woork is the first of any greate weyght that euer I translated out of the French toong to be published, I craue it as a speciall fauour to my self, and as a benefite to the Churche of God, that where any fault shall be found, I may be made priuie to them, and I will be as forward as the forwardest to amend them. Thus beseeching God too graunt your L. to see many happie and prosperouse newyeeres vpon this Realme, and vpon the Churche of God furthered and aduanced by your good counsell and indeuer, to the increace of your owne honour bothe here and in the world to come, I humbly take my leaue. VVritten the last of December. 1573. Your honours most humble alwayes to commaund, Arthur Golding."

POSSIDETE ANIMAS VESTRAS.

NH.

SERMONS
of Master Iohn
Caluin, vpon the
Booke of
IOB.

Translated out of French
by Arthur Golding.



IMPRINTED
BY LVCAS HARISON AND
GEORGE BYSHOP.

1574.

Folio, 910 pages. Cost in 1655, 7s. 6d. : rebinding in 1855, 4s.

Dedicated "To the Most Mighty and Noble Prince, *Francisce* the Most Christian King the French King his Soueraigne Lord, Iohn Calvine wisheth peace and saluation in Christ."

A copy of this work still remains in the Chetham Library at Gorton Chapel.

The present is a fine old copy in excellent condition.

The Translator, Thomas Norton, in his interesting Address to the Reader, informs us:—"In the very beginning of the late Queenes most blessed raigne I translated it out of Latine into English, for the commoditie of the Church of Christ, at the special request of my deere friends of worthy memory *Reginald Woolfe* and *Edward Whitechurch*; the one her Maiesties Printer for the Hebrew, Greeke, and Latine tongues, the other her Highnesse Printer of the Booke of Common prayer. I performed my worke in the house of my said friend *Edward Whitechurch*, a man well known to be of vpriht heart and dealing, an ancient zealous Gospeller, as plain & true a friend as euer I knew liuing, and as desirous to do anything to comon good, specially by the aduancement of true Religion. At my said first edition of this booke I considered how the Author thereof had of long time purposely laboured to write the same most exactly, and to packe great plentie of matter in small roome of words. They that wote what it is to translate well and faithfully, specially in matters of religion, do know that not the only Grammaticall construction of words suffieth, but the verie building and order to obserue all aduantages of vehemence or grace, by placing or accent of words, maketh much to the true setting fourth of a writers minde. In the end, I rested vpon this determination, to follow the words so neere as the phrase of the English tongue would suffer me. Which purpose I so performed, that if the English booke were printed in such paper and letter as the Latine is, it should not exceed the Latine in quantitie. Whereby, beside all other commodities that a faithful translation of so good a worke may bring, this one benefit is moreouer provided for such as are desirous to attaine some knowledge of the Latine tongue (which is at this time to be wished in many of those men for whose profession this booke most fitly serueth) that they shall not finde any more English than shall suffice to construe the Latine withall, except in such few places, where the great difference of the phrases of the languages enforced me. All that I wrote, the graue, learned, and vertuous man *M. David Whitehead* (whom I name with honourable remembrance) did, among other, compare with the Latine, examining euerie sentence thorowout the whole booke. Beside all this, I priuatly required many, and generally all men with whom I euer had any talke of this matter, that if they found any thing either not truly translated, or not plainly Englished, they would enforme me thereof, promising either to satisfie them or to amend it. Since which time I haue not been aduertised by any man of any thing which they would require to be altered."

THE INSTITUTION

of Christian Religion, written in Latine,

by M. IOHN CALVINE,

Translated into English according to

the Author's last edition ;

With fundry Tables to finde the principall

matters intreated of in this

Booke,

And also the declaration of places

of Scripture therein ex-

pounded :

By THOMAS NORTON.

Whereunto there are newly added in the

margin of the Booke, Notes contei-

ning in brieft the substance of the

matter handled in ech

section.

Imprinted at London for

IOHN NORTON.

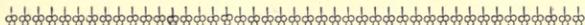
1611.

Folio, 761 pages, Presumed cost in 1655, 12s.; rebinding in 1855, 3s. 6d.

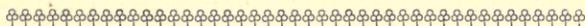
The Author, in his dedication "To the Sacred Maiestie of ovr Most Gracious So-
veraigne, *Charles*; By the Grace of God, King of Great Britain, France and Ireland,
Defender of the Faith, &c.," applies the parallel of King Solomon, so frequently made
use of with reference to James the First, to his son. "Most gracious Sovereigne:
The Proverbs of *Solomon* have the King of Heaven for the Patron of them: and
may it bee, that my labours upon them shall obtaine the Patronage of your Sacred
Majestie, so great a King on earth? Surely, your gracious favour towards all every
way, giveth herein confidence unto my unworthinesse. But the rather is my bold-
nesse encouraged, because the patronizing of this Booke is but the justifying of your
owne proceedings. For the wise and vertuous sayings of King *Solomon*, which are
by me but weakely expounded, are by your Royall life and government cleerely ex-
emplified: and as his knowledge shineth in them, so the practise of them shineth in
you."

Proverbs, xvii. 8. "*A gift is a precious stone in the eyes of him that hath it,*" the
learned Commentator illustrates as follows, and the passage may be given as a specimen
of his style:—"The original is *lapis gratia*, a stone of grace in the eyes of him that
so hath it, as that he hath an affection unto it. And indeed a *gift* in the eyes of such
a one is a *stone* of a strange vertue, in his eyes it hath the vertue of grace and favour,
and there it worketh easily. There is such a Simpaty betweene a covetous eye, and
a glittering gift, that the vertue of it taketh there presently. And no where doth this
precious stone shine so brightly as in the darke eyes of his corrupted sight. In his
eyes it is made the precious loadstone, so that which way soever it *turneth*, which
way soever it looketh, there is the North starre of *prosperitie*. Whatsoever the busi-
nesse may be, whatsoever it be that is desired, a gift still directeth it to the North
star of good successe. This is the guide of the Compasse for worldly affaires, with
worldly hearts. It is a blot from which the hands of *Iob* were washed: but it cleaveth
fast to the hands of too many. Few there are of the minde of Cardinal *Martin*, a
familiar friend to Saint *Bernard*, and of whom he writeth, that having bene Em-
bassadour in *Dacia*, he returned so poore that both his Purse and his Horses failing
him, hee hardly got to *Florence*. There the Bishop of the place gave him an Horse
on which he was carryed to *Pisa*. In a short time the Bishop followed him, for he
had a cause there to be heard, and the day of hearing was at hand, and seeking the
suffrages of his friends he came to *Martinus*, being confident of him, because hee
could not be forgetfull of the gift lately bestowed upon him. But *Martinus* saith
unto him, thou hast deceived me, I did not know that thou hadst a businesse in
hand, take away thy Horse, behold it is in the Stable, and the same houre he restored
it unto him. If *Cardinals* had the same minde still, I doubt they would not bee so
rich as to make themselves equall with Kings. *Levi Gershom* giveth the verse this
meaning, that the gift of a liberrall man beautifies him in the minds of men, as a pre-
cious stone beautifies the body in the eyes of men, so that whithersoever hee *turneth*,
whatsoever he doth hee succeedeth in it. The force of the verse sheweth the force of
bribery in the world.

Paraphrasticall
Meditations,
BY WAY OF
COMMENTARIE,
UPON THE
VVHOLE BOOKE OF THE
PROVERBS OF SOLOMON.



Written by MICHAEL IERMIN, *D. in Divinity.*



ECCLESIASTES 12. 13.

Let us heare the conclusion of the whole matter: feare God, and keepe his commandements, for this is the whole duty of man.

NAZIANZ. Orat. 12.

Non quicquam perinde metuendum, quàm nè quid magis quàm Deum metuamus.

EX IGNE RESVRGIT VIRTVS.

LONDON,

Printed by *R. Badger*, for *Philemon Stephens* and *Christopher Meredith*, at
the golden Lyon in St. PAULS Church-yard. 1638.

Folio, 672 pages. Cost in 1655, 7s.; repairs and rebinding in 1855, 3s. 6d.

Dedicated "To the High and Mightie Prince, *James* by the Grace of God King of great Brittain, France, and Ireland, Defender of the faith."

A copy of this work remains in the Chetham Library at Gorton Chapel.

This is Bishop Morton's ablest performance, and it is somewhat singular, as it is unquestionably one of the greatest works in defence of Protestantism, that it has never been reprinted. It was written in answer to Brekeley's "Protestants Apology," in which, with profound learning and practised skill, he endeavours to prove the case of the Catholics from the admissions of Protestants. Anderton, who wrote under the name of Brekeley, was, it will be remembered, a Lancashire man, and lived at Lostock.

Morton thus speaks with great candour of his adversary's work:—"Although the *Apologie* be farre from that absolutenesse, which the publisher thereof pretendeth, who iudgeth it to be in some things *demonstratively vnanswerable*, as other Romanists do likewise conceiue: yet notwithstanding whatsoever Argument of singular moment is vsed in the volumes of the Romish Doctours, or what colourable accordance soeuer hath proceeded from the pen of any learned Protestant, which appeared in anie degree aduantageous vnto their Roman cause; that seemeth herein to haue bene collected, vrged, and reinforced against vs with as singular choise of matter, with as ponderous weight of cōsequence, with an as exact and exquisite a method and style, together with as sober a temper of speech, as they by their diligence, iudgement, wit, Art, and moderation could easily performe.

"This scene, forthwith our most reuerend, carefull, and religious Metropolitane commanded a certaine number of Diuines, then at hand, to employ their studies for the perfecting of a satisfiable Reply: which had accordingly bene sufficiently accomplished, had not the heate of the common sicknesse, and other their importunate occurrences hindered their indeouours. At what time the burthen (my occasions then better sorting) did (yet not by choise but by chance) fall vpon me, the weakest and vnworthiest of those parties assigned: which, notwithstanding, after a due perusal of the *Apologie*, I did at length vndergo, not vpon presumption of any singular dexterity in my selfe, but as in confidence that God would enable me hereunto, he being *In minimis maximus*, and often choosing the *weake things to confound the strong*: so also vpon an experience that diuerse Romish Doctors would be at hand ready to lend me herein their best support.

"Which kind of assistance of *learned Aduersaries* the Apologists themselues haue layd downe for the *greatest reason of satisfaction*, and we do accordingly admit. For if it be held an excellent point of physicke, *Ex Vipera theriacum*, to turne poison into an Antidote against poison; and in God accounted an high degree of vengeance, to turne the *Egyptians against the Egyptians*; and in Dauid celebrated as a principall matter of triumph, to cut off *Goliah* his head with his *own sword*; and in Christ obserued as an vnanswerable manner of conuiction to iudge the euil seruant from his *owne mouth*; and acknowledged in S. Paul as the most expedite means of confutation of the men of *Crete*, to oppose against them their *owne Poet*, whom he calleth their *Prophet*, thē may we iustly presume better of our cause, wherein our Romish Aduersaries will proue our rightfull Aduocates."

A
CATHOLIKE
APPEALE FOR
PROTESTANTS,

Out of the confessions of the Romane Doctors;
particularly answering the mis-named Catholike

Apologie for the Romane faith, out of the Protestants:

Manifesting the Antiquitie of our Religion, and
satisfying all scrupulous Obiections which haue
bene vrged against it.

Written by *Th. Morton* Doctor of Diuinitie.

DEVT. 32.31.

Euen our Aduersaries being Iudges.

MATTH. 11.19.

And wisedome is iustified of her children.

ANCHORA SPEI.

LONDINI,

Impensis Georg. Bishop & Ioh. Norton.

1610.

Folio, 706 pages. Cost in 1655, 5s.; repairs in 1855, 4s. 6d.

An engraved portrait of the Author, at the age of 59, has beneath it this couplet :

“Wisdom and grace, see, in that modest looke

Truth's triumph, errors downfall, in this booke”

The title is contained within an elaborate architectural device of the period. On the dexter side stands a female figure nimbed with radiating light; she holds a palm branch and the bible and crown, with the motto “Veritas vnicoca” in a label over her head. On the sinister side another female figure, richly clothed and nimbed with clouds, holds a mask and a chameleon, and treads upon a crown and sceptre; over her head the motto “Mendaciū Æquivocū.” Also, in a label above all, the royal arms within the garter, and a scroll with the text “Beati Pacifici.”

Dedicated “To the Most High and Potent Monarch, *James*, of Great Brittain, France, and Ireland, King, Defender of the Faith: my Soueraigne Lord and Maister.”

The “Conference” has a separate title. “An Answer to Mr Fishers Relation of a Third Conference betwene a certaine B. (as he stiles him) and himselfe. The Conference was very priuate, till Mr Fisher spread certaine Papers of it, which in many respects deserued an Answer. Which is here giuen by R. B. Chapleine to the B. that was employed in the Conference. London, printed by Adam Islip. 1624.”

In his Address to the Reader, the Author gives the history of this very learned, able and elaborate work: — “*It is now two yeeres, since I was first called, by my Lord Duke of Buckingham, to conferre with an Honourable Person, who as then began to make Reuolt from the true Faith and Religion professed in our Church. By this Occasion, I entred into a Disputation with one Mr John Fisher, a Iesuit, the same person which was the Author of the two Bookes, against which my younger Brother, Dr John White, wrote his Way to the true Church, and the Defence of the same. After my first Conference with the aforesaid Iesuit, ensued (not long after) a Second, at which his most excellent Maiestie himselfe was present. The Cause (as I afterwards perceiued) of his Presence, was a gracious desire to recouer the foresaid Honorable Person out of the Fishers Net. Then there followed a Third Conference, betwene a most Learned and Reuerend Bishop, and the said Iesuit, intended to the same purpose. Lastly, his Royall Maiestie in his deepe Iudgement, hauing obserued by the former Conferences, and especially by the second, that our Aduersaries are cunning and subtle, in eluding our Arguments brought against them, but of no strength (especially in particular Questions) when they come to the *κατάδικη*, and confirmation of their owne Tenet; He was pleased to haue Nine Questions of Controuersie propounded to the Iesuit, that hee might in writing manifest the Grounds, and Arguments, whereupon the Popish Faith in those Points was builded. For his Maiestie, in his owne Iudgement and Experience, knew most certainly, That Romists are not able to confirme their Faith, either by sacred Scripture, or by antient Tradition. And therefore their manner is, when they dispute with Protestants *vina voce*, to auoid other Controuersies, and to set vp their rest vpon the Questions of the Visibilitie and Authoritie of the Church. Therefore the better to discouer their weaknesse, and to plucke them out of their Fox-hole of Personall Succession, and Visibilitie, the King imposed this Taske, of writing vpon the Nine Questions.”*

A
 REPLIE TO
 Iesuit FISHERS
 anfwere to certain
 questions propou'd
 by his most grati-
 ous Ma^{tie} King
 IAMES.

By Francis WHITE
 D: of Dio. Deane of
 Carlile, Chaplaine to
 his Ma^{tie}.

Hereunto is annexed, a
 Conference of the right:
 R: B: of S^t Dauids wth the
 same Iesuit.

*Ciprianus de lapsis. Nec Eccle-
 sia iungitur qui ab Euāgelio seperatur.*

PISCATORIS RETE HABET RANAS.

LONDON
 Printed by Adam Illip. 1624.

Folio, 879 pages. Cost in 1655, 7s. 6d.; rebinding and repairs in 1855, 3s. 6d.

The general title to this volume is surrounded by a rich wood-cut border.

In this interesting old folio the Vicar of Eccles observes, with reference to the papists in his neighbourhood:—"While, superstitiously, they refuse to pray in their owne language with vnderstanding, they speake that which their leaders may blush to heare. These examples I haue obserued from the common people. *The Creed:

Creezum zuum patrum onitentem creatorum eius anicum, Dominum nostrum qui sum sops, virigini Maria: criax fixus, Ponchi Pilati audubitiers, morti by sonday, father a fernes, scelerest en iudicarum, finis a mortibus. Creezum spirituum sanctum, ecli Cathóli, remissurum, peccaturum, communiurum obliuiozum, bitam & turnam again.

The litle Creed.

Little Creed, can I need,
Kneele before our Ladies knee:
Candle light, candles burne,
Our Ladie prayed to her deare Sonne,
That we might all to heauen come.
Little Creed, Amen.

This that followeth, they call the white Pater noster.

White Pater noster, Saint Peters brother,
What hast i'th t' one hand? white booke leaues.
What hast i'th t' other hand? heauen yate keyes.
Open heauen yates, and steike hell yates:
And let every crysome child creepe to it owne mother:
White Pater noster, Amen.

Another Prayer.

I blesse me with God and the rood,
With his sweet flesh and precious blood:
With his crosse and his Creed,
With his length and his breed,
From my toe to my crowne,
And all my body vp and downe,
From my backe to my brest,
My five wits be my rest:
God let neuer ill come at ill,
But through Iesus owne will,
Sweet Iesus Lord, Amen.

Many also vse to weare Veruein against blasts: and when they gather it for this purpose, first they crosse the herbe with their hand, and then they blesse it, thus:

Hallowed be thou Veruein, as thou growest on the ground,
For in the mount of Caluary there thou was first found,
Thou healedst our Sauour Iesus Christ, and stanchedst his bleeding wound
In the name of the Father, the Sonne, and the holy Ghost, I take thee from the ground.

And so they plucke it vp, and weare it. Their prayers and traditions of this sort are infinite, and the ceremonies they vse in their actions are nothing inferiour to the Gentiles in number and strangenesse. Which any man may easily obserue that conuerseth with them."

Fuller observes that he may be said to have carried Cambridge with him into Lancashire, when he was presented vicar of Eccles therein.

* The maner how the vulgar sort of people, addicted to Papistry, say their prayers: the which I haue obserued by lying and conuersing with them; & set downe for no other purpose but to note the pittifull ignorance and confusion wherein the Church of Rome plungeth her children.

THE
WORKES
 OF THAT LEAR-
 NED AND REVEREND
 DIVINE,

JOHN WHITE,
Doctor in Divinitie.

Together with a Defence of
The Way to the true Church,
 in answer to a Popish Trea-
 tise, written by T. W. P.
entituled
 White died blacke.

By FRANCIS WHITE, Doctor
in Divinitie and Deane of
 CARLILE.

L O N D O N
 Printed for *W. Barret*, and are to be sold
 by *M. Lownes*, and
Rich. Moore.
 1624.

Folio, 420 pages. **Black letter.** Cost in 1655, 4s.; restoration in 1855, 3s. 6d.

This volume contains the first and the second book of Homilies.

The second book has a separate titlepage. "The Second Tome of Homilies, of such matters as were promised and entituled in the former part of Homilies. Set out by the authority of the late Queenes Majesty: and to be read in every Parish Church agreeably. London, printed by Iohn Norton, for Ioyce Norton, and Richard Whitaker: and are to be sold at their shop, at the Kings Armes, in St. Pauls Church-yard. 1635."

CERTAIN E

SERMONS

OR

HOMILIES AP-
 poynted to be read
in Churches.

In the time of the late Queene *Eli-
 zabeth of famous memory.*

And now thought fit to be reprinted
*by authority from the Kings most
 Excellent Maiesty.*

L O N D O N,

Printed by *John Norton*, for *Ioyce
 Norton*, and *Richard Whitaker*:
 and are to be sold at their shop at
 the Kings Armes in
St. Pauls Church
 yard.

1635.

Folio, 632 pages. Cost in 1655, 7s.; repairs in 1855, 2s.

Dedicated "To the Right Worshipful the Mayor of *Plymouth*, with the Worshipfull Magistrates his brethren; and to all who beare Office in that Corporation, *I. B.* wisheth Grace, Mercie, Peace."

Besides the work mentioned in the titlepage there are bound up in the volume various sermons by the same author, and amongst them a Funeral Sermon on Lady Strode and another on Samuel Hieron.

The Author, Anthony Wood informs us, was a native of Cheshire, and at one time curate at Halifax, in Yorkshire.

He sketches the vices of Plymouth coarsely, but powerfully:—"With us (if any where) thou maist find old mother Ignorance, cloathed with the robes of the blacknes of darknesse, having two unnaturall (but, to her, naturall) twinnes in her lappe, *Profanenesse and superstition*: and this is her daily Dittie; *I sit as a Queen; I am no widow, I shall see no mourning*, neither (let Preachers prate what they please) will I ever be removed. And we have too, aged father *Pride*, cloathed in purple and fine linnen: who being drunke with wealth, as *Lot* with wine, hath lien with his daughter Covetousnesse, committed incest, and she is delivered of a monster, the which some call foxe-fur'd, scarlet rob'd, but I, mercilesse, remedilesse Usury. This Ostrich can eate and digest any kind of mettall, especially money. This Canniball, like a pickrell in a pond, or sharke in the sea, the lesser fishes, devoures the poorer sort, with a plausible, invisible consumption. The greatest Clerkes (now fie!) in our kingdome, may, seven times more, spet this strumpet in the face: yet she hath a whores forehead, and will not be ashamed.

"*Meager and Pale-fac't Envie* hath his roost with us. He lookes like a Ghost wrapped in a winding sheet, or peeping out of a coffin: for, with the hot pursuite of spotlesse puritie, innocent piety, he hath so fret his flesh, and worne his spirits, that hee is fallen into a never-to-be-cured deadly consumption. This insatiable Cormorant feedes on the tenderest corps, drinks the purest bloud, and still cryes for more, as *Rachel* did for children, or else he will dye. And as *risibilitie* is an inseparable adjunct to a reasonable creature: so is *damning drunkennes* to these Cinque-ports. Therefore, we are sure of this guest. Sometimes wee have met him staggering in the streetes, with long lockes, red eyes, wounds in his face, and a stinking breath flying from his mouth; and his attire, with spuing, falling, and tumbling in the mire, polluted from his felt to his foot. Many times he lyes speechles; yet when he speakes, its the very language of Hell.

"This Chimmist, by a vertuall power and dayly habit, can turne bodies into barrels, men into beasts; and then, as the Devills possessing the swine, carried them headlong into the river: so doth this Devill soule or body wherein he rests, into the gulfe of that sea whose streames are fire and brimstone. We have now and then disorder put in, who lying winde (or rather wine) bound, falles to wooing and wedding. He comes, as Sathan said of himselfe, *from compassing the earth to and fro*; and he marries, not till death (according to the injunction of God and man) but a faire winde them depart. What shall I more say? We have *raging malice*, and blinde turbulent *zeale*, hanging like a Meteor betwixt heaven and earth, that, as an ill-coucht fire-work, lets fly at all."

AN
EXPOSITION
OF THE
FIRST AND SECOND
CHAPTERS
OF THE LATTER EPISTE
Of the Apostle *Paul* to *Timothie*.

WHEREIN

The Text is logically resolved: The words also plainly explicated; with an easie Metaphrase annexed: Thence doctrines arising are deduced: And by Scripture, Examples, and Reason confirmed.

All which, for the better understanding, affecting, and retaining of the truth, be with familiar similitudes accompanied.

Finally, as the matter would afford definitions, distributions, subdivisions, trials, motives, and directions, which be of special use, in their proper order are added.

By JOHN BARLOW, *sometime Minister of the word at Plimmouth: but lately one of the Preachers in that ancient Citie of Chester.*



LONDON,
Printed by R. Y. and are to be sold in Pauls Church-yard
by *George Lathum* and *James Boler*, 1632.

Quarto, 1259 pages. Cost in 1655, 7s. 6d.; repairs in 1855, 2s. 9d.

This volume contains numerous sermons and treatises by the same author, and is dedicated "To the Right Worshipful, Sir *Richard Young*, Knight Baronet; the Worshipfull, Mr. *Gilbert Harrison*, Alderman; Mr. *Robert Edwards*, Deputy of the Rt. Worshipfull Company of Merchant Adventurers; Mr. *Hugh Windham*, Mr. *Edward Foord*, Mr. *Humphr: Berington*, Merchants: and the rest of the worthy Inhabitants of the Parish of *Aldermanbury*, LONDON."

Dr. Stoughton was Fellow of Emmanuel College in Cambridge, and the predecessor of Calamy, the Nonconformist, in the parish of Aldermanbury, London.

In "The Happiness of Peace," a sermon preached before King James at Trinity College, he thus dilates on his theme in terms which it would delight the monarch to hear:—"The verie name of peace is sweet, said the Oratour. And the Suevians thought it should be soveraigne; for they had a Law, that in a fray where swords were drawn, if but a woman or a child a far off did but cry *Peace*, they were bound to end the quarrell, or he died that durst strike after *peace* was named. But if we should breake the box of the name, and poure out the pretious oymnt which it containes, how would it diffuse it selfe round about, and perfume everie corner of the Kingdome? Nay, this word is gold, which were it well beaten out, would cover the whole world with happinesse; and therefore the Grecians had the statue of Peace, with *Pluto* the god of riches in her armes. And the Romaus had the image of Peace with a *Cornucopia* in her hand. And the Hebrewes, when they wished all happinesse to any, used but this one word, *Peace*. But the Hebrewes spake in characters, not many letters in *peace*, but everie letter, as it is in *Homers* works, stands for a whole book, a large volume of matter. Peace is but one word, but that word is big with a world of happinesse. O blessed Peace, thou crownest thy yeare with thy goodnesse, and thy paths drop fatnesse, the pastures are cloathed with flocks, the valleyes also are covered over with corne, they shout and sing for joy: *Rejoyce for her, ó yee daughters of Jerusalem, who cloathes you with scarlet, with other delights, who puts on ornaments of gold upon your apparrell*: and ó blessed England, and our eyes blessed, that behold in her the triumphs of peace, where we see plentie triumphing over famine in the Countrey, riches triumphing over povertie in the Citie, learning triumphing over ignorance in the Universitie, Justice triumphing over vice in the Kingdome, and above all, the King triumphing over danger in the loyaltie of his subjects. These are the triumphs of peace, and the God of peace continue this our peace, that the furie of war may never turn this Paradise into a wilderness, nor make England which is now a map of majestie to other nations, a map of confusion. And let us say *Beati pacifici*, after our Saviour, Blessed are the peace-makers, for they shall bee called the sonnes of God: whilst other rough *Esau's* abroad are hunting for venison, let our *Jacob* goe away smooth with the benison, let the blessing of our heavenly Father crowne his royall head with gray haire, the silver crowne of age; and glorie, the golden crowne of immortalitie. Let his Doves which hee sends out of the Arke (Ambassadours) returne with olive branches of peace in their mouthes; let God create the fruit of the lips, peace."

A
FORME
Of Wholsome
WORDS;
OR,
AN INTRODUCTION
to the Body of Divinity :

In three Sermons on 2 TIMOTHY, 1. 13.

Preached

By JOHN STOUGHTON,

Doctor in Divinity, sometimes Fellow of
Immanuel College in Cambridge, late
Preacher of *Aldermanbury,*

LONDON.

ROMANS 6. 17. *Ye have obeyed from the heart, that form of
Doctrine which was delivered to you.*

LONDON,

Printed by *J. R.* for *J. Bellamy, H. Overton, A. Crook, J. Roth-
well, R. Sergeir, I. Crook, D. Frere,* and *Ralph Smith.* 1640.

Quarto, 700 pages. Cost in 1655, 4s. 6d. : rebinding in 1855, 2s. 6d.

Dedicated by the Editor, Justinian Stubbs, "To the Right Honovrable, Religiovs and Vertvovs Lady, the Lady Mary, Countesse Dowager of Westmorland," in the following terms:—

"Honoured Madam : *Saint Paul's* glory and exceeding great cause of rejoycing, was this : that as a wise Master-builder hee had laid the foundation, whereupon the whole building of Christianity is established. Though not to lay the ground-work or Principles of Religion, yet to be fellow-workers with GOD and His holy Apostles, is now the glory and rejoycing of the Ministers of the Word in these latertimes. Amongst the rest a sincere, faithfull, and judicious Divine in these Workes of his never yet before extant, is presented to your Honours view and approbation. His abilities were such as became a Successour of a worthy and religious Predecessour, in his ministeriall function in the Vniversitie of *Cambridge*, by him performed, unto GOD's glory, the good of others, and his owne comfort. The first he unfainedly desired and propounded as the utmost scope of all his endeavors, that GOD *might be glorified by him both in life and death* : the second as subordinate to the other, hee procured, not ayming at his owne advantage so much as their salvation that heard him, *not seeking theirs, but them*. The last was an effect of the two first, this must needs be a consequent where the others are precedent : for, GOD *forgets not our labour of love*, to Himselfe, or others. Sensible experience hereof had this holy man, who found much comfort by his Ministry in himselfe, and by the fruits of it in others. There be many that spend much time in studying, *are never weary in wel-doing, are instant in season, and out of season* ; but with how small successe ! for it is *in vaine to rise early, and sit up late*, except GOD give a blessing : *Paul planteth, and Apollos watereth, but GOD giveth the increase* : if GOD put not His hand to the worke, there will be but a Babel of confusion : He knew it very well, who *prayed continually* for the divine assistance to make his ministeriall worke effectuall. Hee prayed, and his prayer was heard : hee wrestled with GOD (as *Jacob* did) and overcame Him. Hee fulfilled his desires and granted his requests, and made him a spirituall Father of many children by him begotten unto GOD. Should I say more ? I will adde this only : what in him was praise-worthy, let it be applauded ; what was in him for Instruction and a godly life, let us imitate : Let us learne of a dead man to live. Dead doe I call him ? *Though the body die by reason of sinne, yet the spirit liveth unto GOD, through IESUS CHRIST our LORD*. Let us therefore learne of him to live spiritually, that with him we may live eternally. I have shewed in some sort what hee was, and what it concerneth us to be. And this the rather, presuming of your Honours favourable acceptance, not so much of him that Dedicates these following Expositions, as of him by whose incitement hee was encouraged thereto, his worthy friend, Your Ladyships humble servant : that for his sake, and the Authors, You would vouchsafe to cast over this Booke the wing of your protection."

At the end of the Commentarie are "Spiritual Aphorisms, or Divine Meditations, suitable to the pious and honest life and conversation of the author, P. Bayne."

A Commentarie
V P O N T H E F I R S T
A N D S E C O N D C H A P T E R S
O F S A I N T P A U L T O T H E
C O L O S S I A N S .

WHEREIN,
THE TEXT IS CLEERELY
opened, Observations thence perspicuous-
ly deducted, Vses and Applications succinctly and
briefely inferred; sundry holy and spirituall Medi-
tations out of his more ample Dis-
course extracted.

TOGETHER WITH DIVERS PLACES
of Scripture briefly explained.

By M^r. P A U L B A Y N E . B . D .



L O N D O N ,
Printed by *Richard Badger*, for N I C H O L A S B O U R N E ,
and are to be sold at his Shop at the Royall
Exchange. 1 6 3 5 .

Quarto, 318 pages. Cost in 1655, 2s. 8d.; repairs in 1855, 1s. 10d.

The conclusion of his address to the reader will afford a good notion of Burroughes's manner in his various tracts and sermons. He was one of the most popular preachers amongst the Presbyterian party:—"This path of mine hath bene upon sharpe stones, cutting shels, and pricking thornes; yet thorough the helpe of the shooe of the preparation of the Gospel of peace, I doe not finde my feet cut. Peace is pretious to me, I feele the sweetnesse of it; I am willing to do what I can to honour it. The publique jarres, contentions, disturbances abroad in Church and Commonwealth are very grievous. They say there are in the world such things in Families also. I have brought here some water: if my line had been longer, my bucket had bene fuller. You have here what I delivered: some things are added, especially quotations of Authors and Histories. When they grow to be many I thinke them fitter for the Presse then the Pulpit. I was the more willing these things should come forth to publique view, because otherwise what other men apprehended to be my minde, would be put into their owne words, and so rendred in an evill appearance. But will Printing helpe? The boldnesse of this age is such, as not onely to make a mans words sound otherwise then when they came from him, and so traduce him: but confidently to averre that there are such things written in such Bookes, of such men, which never yet came into their thoughts, much lesse into their pen. With what boldnesse hath it been said and printed againe and againe, that I in that Book entitled, *The glorious name of God, The Lord of Hosts*, did call the Earle of *Essex* the Lord of Hosts. Surely the sight of these men is *extramittendo*, not *intramittendo*, they send forth species of their owne dyed with the evill of their hearts, and then they say they finde them in such a book. No man can finde that name given by me to him. I indeed endeavoured to encourage him in his worke, because the Lord had made him the Lord of our Hosts, which is no more then the Lord of our Armies. The utmost that ever was said or writ comes but to this, that God had put a name upon him that came neare to his, but never mentioned without some difference from it. An abuse in this kinde, though not altogether so high, I have had from the *Anti-Apologist*; he quotes many places in my Lectures upon *Hosea*, he sets downe the pages, wherein he says, I have contrary to what is in the Apology preached for that way you call Independent. Would any man but thinke, when he sees the Booke named in Print, the Lecture, the very page mentioned, but that the thing is true, it is to be found there? But to this day it hath never come to my eares that ever any man hath found such things there but himselfe. Are those the places? Let moderate and quiet spirited men looke into them, and they shall finde nothing there but what the generality of Presbyteriall Brethren, yea I thinke I may say every one, who is not either Prelaticall or very violent, will acknowledge to bee truth, and if so, I am free. But we shall have another time for this. At this time I would gladly that this Treatise might meet with no spirit exasperated, but in calmnesse and quietnesse let what is here be examined. That God that can create the fruit of the lips to be peace, can make the fruit of the pen to be so. My aymes are peace, which I shall never cease endeavouring and praying for."

I R E N I C V M,
TO THE
L O V E R S
O F
Truth and Peace.

H E A R T - D I V I S I O N S
O P E N E D

In the Causes and Evils of them :

W I T H

Cautions that we may not be hurt by
them, and Endeavours to heal them.

By *Jeremiah Burroughes.*

Opinionum varietas & Opinantium unitas non sunt 'Αριστara.

L O N D O N,
Printed for ROBERT DAVVLMAN.
M D C X L V I.

Quarto, 389 pages.

Dedicated "To the Right Worshipfull Sir *James Altham*, Knight, one of the Barons of his Maiesties court of Exchequer: and Sir *Charles Morrison* Knight Baronet, two worthy Iustices and Magistrates of the towne of Watford in Hartfordshire."

The following is an extract from the Dedication:—"Let it stand with your pleasures, whome one profession of religion towards God, and execution of iustice towards man, whom one neere neighbourhood, and one neere affection combine, to be conioyned also in this dedication: wherein, as my desire is to manifest my dutifull respect of you both, so also to entreate your fauourable construction and acceptance of this my presumption: whereof I want not iust reasons, whether I looke vpon you ioynntly, or seuerally. Your ioynnt gouernement vnder which we the inhabitants of this towne of *Watford* enioy our publike peace, bindeth all of vs wherein wee may, to testifie our thankfulness for so great and publike a good. God might gouerne the world (if he pleased) by himselfe immediately, yet he committeth it to Magistrates and Rulers, both *supreme*, and *delegates*; whom he honoureth with an high style, calling them *assistants to him that ruleth the whole earth*: yea the *sheilds of the earth*, to beare off wrongs and euills from men. The *boughes of this faire tree of magistracie* (as in that sacred embleme) are *shelter for all*, and the *fruit meat for all*. And the welding of so stately an ordinance, is not to be committed, but to fit and qualified persons, as they are described by Iethro to Moses by fowre most worthie properties. Now more seuerally, your grauitie (Reuerend Iudge) your humanitie, your equitie in the iust and vpartiall carriage of causes, your zeale against vice and vicious persons, who gladly decline your censure, your diligent frequenting the house of God, your care of promoting the pure worship of God, which you witness by your new erection dedicated thereunto, haue got you a worthy and due regard through all our countrie, wherein though I be but a stranger, yet must he be more strange that meeteth not with the report of your vertues. And you noble Knight (whome I haue knowne of longer time) will giue mee leaue to conceale a great part of that I conceiue of your worth. You doe well to imitate your worthie parents, one of whom hath left you with a faire inheritance, a patterne (as I haue heard) of many vertues, from which you may not depart; the other, God hath yet left vnto you, to follow you with motherly aduise and counsell, to set before you still the best patterns."

In Mr. George Chetham's list of the books purchased for Walmesley and Turton, dated 28th July, 1659, *six* volumes of Taylor's works appear to have cost £1 9s. Five volumes only have been found at Turton in 1855; but a leather cover without boards, paper, or chain, corresponds in size and appearance with the five volumes, and is probably all that remains of the sixth volume. Rebinding and repairs cost 11s. 4d. *Three* volumes of Taylor's Works appear to have been purchased for Walmesley Chapel.

Of Taylor, Fuller observes, he was born at Richmond, in Yorkshire, and entered very young but not raw into the ministry, at twenty-one years of age, and continued in the same at Reading and London for thirty-five years. His sermons were generally well studied, and he was wont to say, That ofttimes he satisfied himself the least when he best pleased, his people not taking such pains in his preaching. His flock was firmly founded and well bottomed in catechetical divinity. He died in the fifty-sixth year of his age A.D. 1632.

IAPHETS FIRST

PVBLIQUE PERSWASION

into Sems tents :

OR

PETERS SERMON,

WHICH WAS THE FIRST GE-

nerall calling of the Gentiles, preached

before Cornelius.

Expounded in Cambridge by THOMAS

TAYLOR, and now published for the

further vse of the Church of God.

IN DOMINO CONFIDO.

PRINTED BY CANTRELL LEGGE

Printer to the Vniuersitie of

Cambridge. 1612.

Quarto, 429 pages.

Dedicated "To the Right Worthy and noble Knight, Sir *Francis Knollis*, and the vertuous Ladie *Lettice* his wife."

The author concludes the Dedication as follows: — "What euer this labour is, I haue presumed to dedicate it vnto you (noble Sir) as a testimonie of my true and vnfaigned affection and duty. 1. Because God hath made you a worthy instrument in this place, [Reading] which as well by your authority and care, as through your godly affection and countenance of good men and causes, hath a long time enioyed much comfort, assistāce, & refreshing. 2. Your sound loue to the truth hath inuited this truth to run vnder your patronage. 3. As he which hath bin once freindly bid welcome, will boldly come againe; so your good entertainment of this doctrine in the deliury of it, assures it you will now bid it as welcome to your eye, as it was to your eares at the first offer of it. 4. Your louing respect of me and mine, hath beene as a continuall shadow and refreshing vnto me, who may and must truely say with the Apostle, *I haue found no man in these parts like minded*: and out of my answerable respect, I would set by you, for your refreshing, a little vessell of comfortable water *drawne out of the Scriptures the wells of consolation*; by which you may allay and coole the heat of that fire, which euery sprig of the *bush* shall be scorched withall, and which perhaps you haue not altogether, or shall not escape. I would also expresse my desire to put into your hands a weapon against the like fiery assaults of Satan, who spareth neither head nor members: which while you buckle fast vnto you; as you haue your honourable Fathers name, and resemble him in other vertues; so herein also you shall imitate his wisdom and prudence: of whom I haue heard that liuing in the Court to a great age, and vsually wearing his weapon about him: one asked why he beeing so weake, burdened himselfe with his weapon: his noble answer was, He would not lay off his weapon so long as he knew one Papist in the Court. This will be also your wisdom, so long to buckle your weapon vnto you, as you know one enemy left to tempt and assault you. And now in leauing you, let me leaue with you a medicine or receipt against the sting of that fiery serpent of power to driue him away. For as *Ambrose* speakes of the leaues of the bramble bush, that beeing cast vpon one kinde of serpent, they kill him: so much more true it is, that the leaues of Gods word, which properly belong to the bush of the church, and opposed to Satans poisoned temptations, overcome and master them. And thus as *Moses* requested that the *blessing of him that dwelt in the bush, might come vpon the head of Ioseph*; euen so, the good will of him that *dwelt in the bush, come vpon your head*, vpon the head of your vertuous Lady, vpon the heads of your children, to the sweetning, and crowning of your age: And *blessed of the Lord be your portion, for the sweetnes of heauen, and for the sweetnes of the earth*, till you be *satisfied with fauour, and filled with the blessing of the Lord*. Amen."

CHRISTS
COMBATE AND
Conquest:

O R,
The LYON of the tribe of IVDAH,
*vanquishing the Roaring Lyon, assaulting him in
three most fierce and hellish
Temptations.*

EXPONDED, AND
now (at the request of sundry per-
sons) published for the common good, by THO.
TAYLOR, Preacher of the Word of
God, at Reeding in Barkeshire

HEBR. 2. 18.

¶ *For in that he suffered and was tempted, hee is able to suc-
cour them that are tempted.*

*Tentatus est Christus, ne vincatur à Tentatore
Christianus. August.*

PRINTED BY CANTRELL LEGGE, FOR
THOMAS MAN. 1618.

Quarto, 482 pages.

Dedicated "To the Right Worshipful, Master Walter Bateman, Mayor of the Towne of Reading," and others.

The Dedication thus proceeds:—"We reade, that when *Obed-edom* entertained the Arke of the Lord, the Lord blessed *Obed-edom*, and all that hee had, because of the Arke of God. That Arke was a signe of Gods presence, and a type of our Ministry, to which Iesus Christ hath tyed his speciall presence. That Arke was graced with many miracles: By it, the waters of Iordan diuided themselves, and gaue way to Israel to passe, as on dry land. By it, the huge walls of Ierico fell downe to the ground. By it, *Dagon*, the Idoll of the Philistims, was throwne to the earth and dismembred. This our Euangelicall Arke is countenanced with as many, and mighty miracles as euer that was: It passeth all the Israel of God thorow the mighty floods, and impassable streames of afflictions and impediments, that otherwise would stop them in their way to Canaan. By it, the huge walls of wickednesse, and lusts, euen all high thoughts, lift vp against God, and reared vp against heauen, are throwne downe, and cast to ground. By it, the adored *Dagon* of Popish Idolatry, and superstition; of errours, heresies, false-worship, and ignorant conceits, is cast vpon his face, not able to abide the presence of the Arke, and truth of God: and a thousand such miracles are daily wrought by it in the conuersion of men. From that Arke, the Lord gaue immediate answers, and diuine Oracles. From ours, we haue as sure directions, in all cases of faith, and sound doctrine, and also of Christian manners. In that, were the Tables of stone written with Gods finger: In this, are those Tables, not laid vp, but vnfolded, and Christ, the end of the Law, included. Before that, was the Pot of Manna, and the flourishing Rod of *Aaron*. This exhibiteth Christ the Bread of Life, and the Manna that came downe from heauen; together with his Rod and government, which seemed quite cut off, and withered, in his death; but gloriously budding, and flourishing againe in his powerfull Resurrection. Now the way to meete with blessing, is, to entertaine our Arke, as *Obed-edom* did that. For it was not the presence of the Arke, but *Obed-edoms* reuerent entertainment of it, that procured his prosperity. No more is it the presence of a powerfull Ministry (suppose by Christs owne person and presence) but the kind and louing respect of it, that may expect blessing from it. This kind entertainment *Obed-edom* expressed in these particulars.

"1. He loued God himselfe first, and for his sake, the Arke of his presence. Hee that loues not God, can neuer entertaine the Arke: and a sure signe of a man hating God himselfe, is the hatred of a faithfull Ministry.

"2. *Obed-edom* embraced the Law of God with a reuerend affection; and for the loue of that, entertained the Arke, in which the Law was preserved. For if *Obed-edom* had violated the Tables of stone, or broken the Rod of *Aaron*, or mis-vs'd the Manna; he had been so farre from being bettered by the presence of the Arke, that it would haue proued his destruction. No man can friendly embrace the Ministry, that liueth in the ordinary violation of any of the Lawes of God; or despiseth any of the rules by which Iesus Christ gouerneth his Church. Yea, for such a man to liue vnder a godly Ministry, it rather furthers his Iudgement, than any way procures his prosperity."

THE
PARABLE
OF THE SOWER
AND OF THE
SEED.

DECLARING IN FOVRE SEVE-
rall grounds, among other things :

1. *How farre an Hypocrite may goe in the way towards heauen,
and wherein the sound Christian goeth beyond him.*

And

2. *In the last and best ground, largely discourseth of a good
heart, describing it by very many signes of it, digested into a
familiar method: which of it selfe is an entire Treatise.*

And also,

3. *From the constant fruit of the good ground, iustifieth the
doctrine of the perseverancè of Saints: oppugneth the fifth
Article of the late Arminians; and shortly and plainly an-
swereth their most colourable Arguments and euasions.*

By THOMAS TAYLOR, late Fellow of Christs Col-
ledge in Cambridge, and Preacher of the Word of
God, at Reding in Bark-shire.

Imprinted at London by *Felix Kyngston*, for *John
Bartlet*, and are to be sold at the signe of the gilded
Cup, in the Goldsmiths Rowe in
Cheapside. 1621.

Quarto, 433 pages.

Dedication :—“To the Right VVorshipfull and Worthy Knights, Sir *Richard Young*, Knight Barronet, and Sir *Robert Harley*, Knight of the Bath.”

“Since it pleased the almighty providence, by your free choise, to give me charge over you, I have not spared my paines to acquaint you with the counsell of God, according to the measure of grace bestowed on mee. My aime hath bene to speake to the meanest capacity, for the informing of every mans judgement, and the awaking of every mans conscience : and my prayers have bene frequent unto him who hath commended unto me this peece of service ; that he would please to make me an able instrument of your good : neither hath my successe discouraged mee, who have for the greatest, and best part of you ; found you a willing and loving people. If any be as yet otherwise minded, and have not given up themselves to God, and to his Ministers ; by instructing them still with *meeknesse*, and *waiting when God will give repentance*, wee will not distrust that grace of God, by which the worst one day may be wonne to consider ; 1. That it is a most dangerous thing long to enjoy the good meanes of grace, and not to get grace by them. 2. That the more powerfull and profitable the Ministry is which an unreformed man liveth under, the more unhappy and damnable his estate his. 3. That the long and often refusall of Gods call, giveth the Lord just occasion to call no more. 4. That it is not the having or hearing of a Teacher that will availe an unconverted man, but a discerning of the Lords voice, and an opening the doore of the heart to the Lord, who hath a long time stood knocking and seeking entrance.

“And now because love is a loadstone of love, I could not but thinke of some returne, and thankfull acknowledgement of your loving respect of my selfe and weake labours among you, for whose sake I have recollected the heads of many Lectures preached among you, and presented in a shorter view or modell ; the marrow and substance of sundry discourses more largely handled in the delivery. For as unto you, under God, my time, my strength, my labours in publike and private are most due, so herein I render to you but your own, and that perhaps not uncalled for by you. These lines will call upon you for 3 duties especially. *First*, every day to strive in subduing in your selves your personall corruptions, till you have brought downe every high thing, and thought into *holy subiection*. *Secondly*, most inwardly to affect *holinesse* in your selves, and most entirely to love such as walke most *holyly*, as being the likest, nearest, and dearest unto God. *Thirdly*, to see that every part of your lives aime at *progresse to full holinesse*. My desire of the Lord is that there may be added to your perusall, a second addition of blessing and successe. My request to you all is, kinde acceptance of this my labour, as a pledge of my care over you, and of my heartie desire every way to helpe you forward towards your desired end. My encouragement and recompence shall bee your profiting and progresse in an holie reformation of heart and life. This is the right praise of a Preacher. And though I can promise, or presume nothing of my owne strength, which is well nigh drawne out by the painfull labours of my Ministerie above thirtie yeares ; yet (the Lord assisting mee) my purpose and endeavour shall be to frame this latter age, and act of my life, sutable in paines to the former ; so as it may be most fruitfull unto you, and usefull unto the Church, into whose treasure I have cast another mite.”

THE
PROGRESSE
OF SAINTS TO
FVLL HOLINESSE:

Described

In sundry Apostolicall Aphorismes,
or short precepts tending to
sanctification.

With a sweete and divine prayer to attaine
the practise of those holy precepts.

By THOMAS TAYLOR, *Doctor in Di-*
vinity, and Pastor of St. Mary Alder-
manbury. LONDON.

ISA Y 35. 8.

*And there shall be a path, and a way, and the way shall be
called holy, and the polluted shall not passe by it.*

LONDON,
Printed by W. I. for Iohn Bartlet, at the signe of
the Gilded Cuppe in Cheapeside, in Gold-
smiths Rowe. 1630.

Quarto, 885 pages. There is a very fine impression of the engraved portrait by Marshall of the author, in his 56th year.

Dedication by the Editor, William Jemmat: — "To the Right Worshipfull, and others the worthy Inhabitants of *Aldermanbury Parish London.*"

"Christian Friends: I am (I suppose) a stranger to most of you, unlesse peradventure you tooke notice of me in preaching the Sermon at the Funerall of your worthy Doctor the Author of this Booke: and so I hope you will conceive, that I present not this Worke unto you in mine own name, but onely in behalfe of the *Widow*, whose modestie permits her not to come in Print. To you, her worthy Friends & Neighbours, shee desires to have these Labors dedicated, as to whom shee judgeth them most properly due: and wisheth you the same profit and comfort in reading, as did her deare Husband in preaching. *By faith, Abel being dead, yet speaketh*, saith the Apostle to the Hebrewes: By faith, also, and these works of Faith, doth your late worthy Pastor yet speake unto you: and here while you reade, you may imagine, hee still calleth to Faith, Obedience, Repentance, Growth in the Knowledge and Feare of God, with all courage, wisdome, humilitie, heavenly-mindednes, and unblameableness of living. His reward is now with the Lord, whose hee was, and whom he served. His Name in the Church sweet and precious, and ever will be while a Church remains on earth, to worship GOD aright, and to distinguish beleevers from unbelievers, or misbeleevers. The Instruction is yours, to follow his holy Doctrine and Example. And happy shall every Soule be, which heedfully followeth *The Clowd of Witnesses.*

"For the Worke it selfe I have not much to preface, onely our hope is, that for supply of defects, or connivence at them, the untimely decease of the Author, and your owne ingenuity, will yeeld abundant Apologie. The substance is the same with his owne Notes: the Tables mine: other things the Printers. Let the benefit be yours, and wee have our desire. And certainly, hee that falls to the matter with love and hearty affection, shall reape some benefit: For while hee reades, hee will easily understand, that in this life the Church, and faithfull members of it, must ever be encountering with spirituall wickednesses, (which calls to *watchfulnessse*;) and yet is sure of victory, hath help enough, well led by an able Captaine, and furnished with armour of prooffe (which calls to *cheerfulnessse* in fighting *the good fight of faith.*) And when hee that understands it, shall carefully address himselfe to the practise of it, he shall well redeeme his time in reading, honour his Captaine who hath chosen him to bee a Souldier, performe his vow made against the devill in his Baptisme, prepare by smaller skirmishes for great and fiery tryals when they shall come; and so having *striven lawfully*, shall receive *the Crowne* which the Lord the righteous Iudge shall give him at that day, with all that love his appearing. Plentifull Encouragements wee have, both to enter these lists, and hold out to the end. *Deale courageously, and the Lord shall be with the good. Feare not, nor be dismayed: goe out against these your spirituall enemies, and the Lord will be with you.* And all hands here may be brought together to the fight: even every one that is an Angell of *Michael*: wee must *strive together* for the faith of the Gospel: and our united forces shall be much the more puissant and irresistible: Especially while wee help one another by our prayers; which is my request for my selfe, from you all."

CHRISTS
VICTORIE
OVER THE DRAGON:
OR
Satans Downfall:

SHEWING
The glorious *Conquests* of our SAVIOUR
for his poore CHVRCH, against the
greatest Persecutors.

In a plaine and pithy Exposition of the twelfth
Chapter of S. IOHNS REVELATION.

Delivered in sundry Lectures

BY
That late faithfull Servant of God, THOMAS TAYLOR
Doctor in Divinitie, and Pastor of *Aldermanbury* LONDON.

Perfected and finished a little before his death.

Melior causa est eorum, qui Diabolum persequentem fugiunt, quam qui præeuntem sequuntur: quia utilius est, eum hostem habere quam principem. August.

L O N D O N,
Printed by M. F. for R. DAWLMAN, at the signe of the Brazen
Serpent in *Pauls* Churchyard. 1633.

Quarto, 903 pages. Cost in 1655, 5s. ; repairs and binding in 1855, 2s.

The Exposition of the First Epistle is dedicated "To the Right Honourable, The Lord Stanhope, Baron of *Haringdon*," to whom the author appears to have been Chaplain.

The Exposition of the Second Epistle is dedicated "To the Right Worshipfull *John Powlet* Esquire, my very Honourable good Patron, and to the truly Religious, and right vertuous *Elizabeth*, his wife, my much honoured Patronesse."

In his first Dedication to Lord Harrington, the author remarks : — " Right Honourable, and my very good Lord : Sensibly he spake, and fittingly to his times, who wailing said ; *Nusquam inveni requiem, nisi in libro & claustro. Mentior*, if my soule accord him not. A window too soone I opened, as *Noah* to his Dove, to see, if yet the billowes of the ancient Deluge were calmed : if in some eminent Mountaine shee might finde a place to settle on. And behold, all swelling with the surges of Ambition, or soyled with the slime of Luxury and basest Avarice : no place safe where she may pitch her foot. Blessed be that God, that gives the hand, to receive her backe into the Arke. *O munde immunde*, saith Saint *Augustine* in his holy indignation ; How fastens our purest substance on thy pollutions ? why seekes it rest in that, whose composition is of tumults ? *μακαρίζω με*, that have begun by Grace, to retire my mind from the tumultuous hurly-burlies it is tossed withall. And now with *Agur* I pray, Lord, feed me with food convenient for me : my *Tuguriolum*, my little Sheep-cote, affording retired privacie, shall yeeld more tranquillitie, than the Sea of him, that would be stiled, *Monarch of the Catholike Church*.

"Right noble Lord, *fallor* ? or doth your heart applaud us ? that having more than surviued what ever contentment the Royallest Court could afford, and spent the better dayes in service to the State, at length makes choice of privacy, as safest harbour for old Age. Whether, trow I, doe you more pity men launching into that *Euripus*, or praise God for your owne safe arrivall ? Thanks bee to God, that hath safe rendred you to your selfe ; and taught you to make devotion the taske of your Age, *Hoc est omnis Homo, To feare God and keep his Commandements*. Continue herein, I dare promise your conscience more tranquillity, your person more honour, than all the Courts of the world can afford you. Still let your soule be enamoured on the beauty of the Lords house : Still make your Closet a Temple, wherein the praises of God may sound day and night. *Hæc via ad magni Regis palatium*. To urge perseverance and progresse in sanctity, is the bent of the Scripture, though probably the first of the New Testament, *Κρατίστε Θεόφιλε*, hold fast what you have received : *He is faithfull* that hath promised to give you the *Crowne of Life*. *Exiguum est quod restat*. To faile in the last Act is not so shamefull, as discomfortable, sith wee know who said, *Old Age must be more fruitfull*. If to these intentions my poore paines may bee usefull to your Lordship, and the Church of God, I have what I seeke ; for other things, *providebit Deus*. To whose gracious guidance and blessing, I humbly betake your Lordship."

AN
EXPOSITION
WITH NOTES
UPON
The First and Second
EPISTLES TO THE
THESSALONIANS.

By *William Sclater* Doctor of Divinity,
and Minister of the Word of God at *Pitmister*
in SOMMERSET.



LONDON,
Printed by *John Haviland*.
1638.

Quarto, 2 vols. Cost in 1655, 10s. ; repairs in 1855, 5s. 9d.

Vol. 1, 940 pages. The "Discourse about the State of True Happinesse," is dedicated "To the Right Worshipfull, His Very Good Patron, Sir *Augustine Nicols*, Knight, Sergeant at the Law."

Vol. 2, 783 pages.

"Hee was borne at Blacborne a towne of good note in Lancashire, on Whitsunday Anno Domini 1572" and died 17th Dec. 1631.—*Vide his Life in the vol.*—When thirty-five years of age, he entered the ministry, having previously led a somewhat objectionable life at the University of Cambridge. When thirty-seven, he was presented to the parsonage of Broughton, in Northamptonshire, where he became much distinguished for piety and learning. Bolton's style is nervous and forcible, and occasionally he rises to eloquence. The following extract may be given as a fair specimen:—

"Though we be bound to reverence with proportionable praisefullnesse, the graces of Gods Spirit, whether generall or special, wheresoere we finde them; and hold it a part of religious ingenuity, to honour commendable parts in whomsoever: yet assuredly (I appeale to the experience and conscience of Gods children) it feelles and acknowledges it selfe more soundly comforted, and truly Christianized, that I may so speake, by one Sermon woven and wrought out of a feeling soule by the strength of meditation; spirituallly schooled in the experimentall passages of the waies of God, secrets of sanctification, and methods of Satan; supported and sinewed by the true, naturall, and necessary sense of the Word of life; managed with the powerfull incomparable eloquence of Scripture; and enforced with the evidence and power of the Spirit; then with a world of generall, common-place, declamatorie discourses; workes onely of memory and reading; not compositions, as is commonly conceived, of true and judicious learning; spent many times unprofitably in the generalities, and imper-tinencies of speculative Divinity, without that Orhonomie, and particular insinuation into the hearts and consciences of men; hunting after an accursed commendation, with selfe-pleasing conceits, in the wearisome mazes of an unsanctified wit; though they should be stuffed with the flower and quintessence of all the Arts, humanities, Philosophics; and conveied unto the eare with the Seraphicall tongue of the highest, and most glorious Angell in heaven. So apprehensive, tastefull, and holdfast, is the spirituallly hungry soule of that kindly foode of immortality. So dearely doth it preferre one soule-searching period of a conscionable Sermon, before the glorious ear-pleasing pompe of all humane eloquence. Give me a Minister, admirable for the profoundnesse and variety of as much knowledge as you will; let him be as it were a greedy Incloser, an insatiable Monopolist of all kinde of learnings, both ancient and moderne, of positive, textuall, controversive, Case-divinity, with all other speculations of that holy Art; yet, except he be further sanctified with an experimentall insight into the great mystery of Godlinesse, and into the particularities of that heavenly Science of saving soules; which (me thinkes) is the addition of a more speciall superiour vigour, that actuating the generalities and contemplations of Divinity, gives life and soule unto our ministerial function. well may he carry away the credit of a great Scholler, and famous Preacher, with the greater part: but I doe not see, how he shall ever be able to purchase in the hearts and consciences of discerning Christians, the honour and reverence of a good Pastour."

THE
WORKES

Of the Reverend, truly Pious, and Iudiciously Learned

R O B E R T B O L T O N,

Batchelour in Divinity, late Fellow

Of *Brasen-Nose* Colledge in *OXFORD*

and Rector of *Broughton* in *Northampton-*

Shire, as they were finished by him-
selfe in his life time.

The Life and death of the Author, by
E. B. Esquire.

A Discourse about the State of True Happinesse.

Directions for a comfortable Walking with G O D.

Instructions for a Right comforting Afflicted Con-
sciences, &c.

His Foure last things, Death, Iudgment, Hell and
Heaven, &c.

His Funerall Sermon, by *Nicholas Estwick* Batchelour
in Divinity.

L O N D O N Printed by *George Miller*, M D C. X L I.

Quarto, 500 pages. This and another volume by the same author cost, in 1655, 10s. together, and they have been repaired in 1855, at a cost of 4s. 6d.

Dedicated "To the Excellent Princesse, and most hopefull Lady, the Princesse *Elizabeth* Her Highnesse." The Dedication then records the promising qualities of the young princess.

"Your desire to know the Originall Tongues, that you may understand the Scripture the better, your resolution to write them out with your own Princely hand, & to come to the perfect knowledge of them, breed in us hopes that you will exceed all of your Sex, and be without equall in *Europe*, as *Drusius* said of his son, who at five yeers learned Hebrew, and at twelve writ it *extempore*, both in prose and verse. In-couraging instances your own Sex will afford; *Eustochium* profited so much in the Latine, Hebrew, and Greek, that in her time shee was called the wonder of the world. *Istrina* Queen of the *Scythians* so excelled in Greek, that she taught her sonnes the Greek tongue. *Zenobia* Queen of the *Palmireniens*, was skild in the Latine, Egyptian and Greek tongues, she read the *Roman* Story in Greek, abridged the *Alexandrian*, and all the Orientall histories. *Politian* hath an Epistle to *Cassandra*, a Venetian maid, whom he calcs the glory of *Italy*, her delight was not in wool, but books, not in the spindle, or needle, but in the pen, not in paint, but in ink; she writ Epistles and Orations to admiration, she exceld in Logick and Philosophy, and had such perfections, as caused the learned to admire, if not adore her. Queen *Elizabeth* was so learned, that she read every Author in the originall, and answered Ambassadors of most Nations in their own language, she went twice to *Oxford*, and once to *Cambridge*, purposely to hear the learned Academical disputations, where her self made Latine Orations; she translated *Salust*, and writ a Century of Sentences; she set apart some houres daily to read, or hear others read to her; she so exceld in learning & wisdom, that her teachers rather learned of her, then brought learning to her. Your Highnesse seems to aim at all the excellencies in the pre-mentioned: for your writing out the LORDS prayer in Greek, some texts of Scripture in Hebrew, your endeavour after the exact knowledge of those holy Tongues, with other languages and learned accomplishments, your diligent hearing of the Word, carefull noting of Sermons, understanding answers at the catechising, and frequent questioning about holy things, doe promise great matters from you. If the harvest be answerable to the spring, your *Highnesse* will be the wonder of the learned, & glory of the godly. It is my unhappiness that I cannot be sufficiently adjuvant to such Princely beginnings; yet because this following Treatise is an exposition of Scripture, I take the boldnesse to present it to your *Highness*, and shall continue to pray to him who is *All*, and able to give *All*, that he would preserve your Royall person, blesse your hopefull Endeavours, fill you with all divine perfections, make you a chiefe praise in *Israel*, & fit you for an eternal weight of glory."

The Princess Elizabeth here referred to was the second daughter of King Charles I., a very amiable young lady, who departed this life at Carisbrooke Castle, in the Isle of Wight, on the 8th of September, 1650, the same year in which this second edition of Greenhill's works was published. She was interred in the chancel of St. Thomas's Chapel at Newport. It is understood that Her Majesty Queen Victoria has ordered an appropriate monument to be placed over the remains of this unfortunate princess.

AN
EXPOSITION
Of the five first
CHAPTERS
OF THE PROPHET
EZEKIEL,
WITH
USEFUL OBSERVATIONS
THEREUPON.

Delivered in severall LECTURES in *London*,
By WILLIAM GREENHILL.

The second Edition, corrected and amended.

Matth. 13. 11.

To you it is given to know the mysteries of the Kingdome.

Θεολογίαν ἀπόρρητον καὶ κεκρυμμένην δυσεφίκτοις θεωρήμασι γένεσθαι ἐν-
ληπτον, Nyssen.

Ama Scripturas sanctas, & amabit te sapientia, Jerom.

LONDON;
Printed by M. S. for *Hanna Allen*, and are to be sold
by *John Walker* at the *Starre* in *Popes-head-Alley*,

1650.

Quarto, 650 pages.

Dedicated "To the Undertakers for, and Hearers of the Expository Lectures in the City of London, and all who desire understanding in the word of God." The author was of Magdalene College, Oxford, and afternoon Lecturer at Stepney, where he became very popular. Hugh Peters used to call him "The Evening Star of Stepney." At first of Presbyterian principles, he afterwards became an Independent, and died in 1677. Anthony Wood does not give a very favourable character of him. As a specimen of his Commentary, the following extract may be given. He is treating of Usury, his opinions regarding which do not show him to have been much in advance of his time:—

"There must not be increase of money or victuals; it's not meant a burthensome encrease of victuals, but no encrease at all.

"Some plead the lawfulness of it, from *Deut.* 23. 20. *Unto a stranger thou mayest lend upon usury, but unto thy brother thou mayest not lend upon usury.* Hence they conclude, that usury is not simply unlawfull but to a brother.

"*Ans.* God is above the law, and may authorize men to doe such things as the letter of the law is against: He bade *Abraham* sacrifice his sonne, the Jewes to rob the Egyptians. The law in *Levit.* 20. 21. is against a man marrying his brothers wife; yet in *Deut.* 25. 5. The brother must raise up seed to the brother; and 7. brethren had one woman, *Matth.* 22. 24, 25, 26. And so here, the Lord might give way to the Jewes to take usury, he is above the law.

"2. Some answer it thus, and say, God permitted it unto them for the hardnesse of their hearts, who would have taken of their brethren, if they had not had liberty thus to have done: As they were permitted to give a bill of divorce to their Wives, and send them away, so it was here. It was a permission, *thou mayest, &c.* and permission is of evill, not, of good.

"3. It was to strangers they might do it, and not to all strangers, but *Canaanites* only, who were design'd of God to destruction: so that these they might destroy with the sword, they might devour with usury; so then, where men are not appointed to death, and to be cut off by War, they may not exercise usury. *Ubi jus belli ibi jus usurae.*

"4. The distinction of strangers is now taken away, the partition wall is broken downe, and we are all brethren; a stranger that was become a Proselyte, and embraced the *Jewish* Religion, they might not take usury of, hee was a brother, *Levit.* 25, 35, 36. *They had all one father,* Mal. 2. 10. and so have we, and are brethren: This made *Jerome* upon this place say, in the law, usury was taken off from brethren; in the Prophets it's forbid to all; in the Gospel is yet more vertue and favour; the Lord saith, *lend to them from whom yee may expect nothing.*

"It is the blindness of the Jewes to think they may take usury of Christians, when Christ hath made of both, one, *Ephes.* 2. 14. And it is our sinfull covetousnesse to take usury one of another when we are brethren: and therefore some affirme that in this place of *Deut.* that usury towards strangers is neither commanded nor permitted; but the Scripture would have us acknowledge all our neighbours and brethren; and that if wee doe exercise usury towards any, we entreat them not as brethren or neighbours, but as enemies."

A N
EXPOSITION

CONTINUED UPON
the fourteenth, fifteenth, sixteenth,
seventeenth, eighteenth, and nineteenth
Chapters of the PROPHEET

EZEKIEL,

With many
USEFUL OBSERVATIONS
THEREUPON.

Delivered at severall LECTURES in *London,*
By WILLIAM GREENHILL.

LUKE 16. 29. 31.

*They have Moses and the Prophets, let them heare them.
If they heare not Moses and the Prophets, neither will they be per-
swaded though one rose from the dead.*

ROM. 15. 4.

*Whatsoever things were written aforetime, were written for our
learning, that we through patience and comfort of the Scrip-
tures might have hope.*

L O N D O N,

Printed by M. S. for Livewell Chapman at the Crown in
Popes-head-Alley, 1651.

Quarto, 857 pages. Cost in 1655, 4s. 6d.; rebinding in 1855, 2s. 9d.

Dedicated "To His Most Sacred Maiestie, *James* by the Grace of God King of great Britaine, France, and Ireland, Defender of the Faith, &c." whom Usher thus addresses:—" *Most gracious and Dread Sovereigne*. Wee finde it recorded for the everlasting honour of *Theodosius* the yonger, that it was his use to reason with his Bishops of the things contained in the holy Scriptures, as if he himselfe had beene one of their order: & of the Emperour *Alexius* in latter daies; that whatsoever time hee could spare from the publicke cares of the Common-wealth, hee did wholly employ in the diligent reading of Gods book, and in conferring thereof with worthy men, of whom his Court was never emptie. How little inferiour, or how much superiour rather, your Majestie is to either of these in this kinde of praise, I need not speake: it is acknowledged even by such as differ from you in the point of Religion, as a matter that hath added more than ordinarie lustre of ornament to your Royall estate; that you *doe not forbear so much as at the time of your bodily repast, to have for the then like feeding of your intellectuall part, your Highnesse table surrounded with the attendance and conference of your grave and learned Divines*.

"What inward joy my heart conceived, as oft as I have had the happiness to be present at such seasons, I forbear to utter: only I will say with *Iob*; that *the eare which heard you blessed you; and the eye which saw you, gave witness to you*. But of all other things which I observed, your singular dexteritie in detecting the frauds of the Romish Church, & untying the most knotty Arguments of the Sophisters of that side, was it (I confesse) that I admired most: especially where occasion was offered you to utter your skill, not in the word of God alone, but also in the Antiquities of the Church: wherein you have attained such a measure of knowledge, as (with honour to God, I trust I may speake it, and without flatterie to you) in a well studied Divine we would account very commendable, but in such a Monarch as your selfe almost incredible. And this is one cause (most Gracious Sovereigne) beside my generall duetie, and the manie speciall obligations whereby I am otherwise bound unto your Majestie, which hath emboldened me to intreat your patience at this time, in vouchsafing to be a spectator of this combate, which I am now entred into with a Iesuite, who chargeth us to *disallow many chiefe Articles, which the Saints and Fathers of the Primitive Church did generally hold to be true*; and undertaketh to make good, that they of his side doe not disagree from that holy Church, either in these, or in any other point of Religion."

This volume also contains, by the same author,—

"A Sermon preached before the Commons House of Parliament, the 18 of February, 1620."

"A Brief Declaration of the Universalitie of the Church of Christ," &c. &c.

"A Discourse of the Religion anciently professed by the Irish and Brittish," &c.

"A Speech delivered at Dublin the 22 of November, 1622, concerning the Oath of Supremacy."

At the end of the volume is a letter of thanks from King James, for Usher's speech on the Oath of Supremacy.

AN
ANSWER
TO
A CHALLENGE
MADE BY A *IESVITE*
In IRELAND.

WHEREIN,
THE IVDGEMENT OF
ANTIQUITY in the points questioned is
truly delivered, and the Noveltie of the now
ROMISH doctrine plainly
discovered

By JAMES USSHER Arch-bishop of Armagh.

MATTH. 19.8.
From the beginning it was not so.

*The third edition, corrected and enlarged
by the Author.*

LONDON,
Printed by R. YOUNG for the Partners
of the Irish stocke. 1631.

Quarto, 339 pages. The three works by this author in the Turton collection appear to have cost together in 1655, 12s. ; and have been rebound, in 1855, at a charge of 6s.

Dedicated "To the Honovrable and truly Noble Lord, Earle of *Lindsey*, Lord *John Parbroth*, &c. one of his Majesties Honourable Privy Councill."

This powerful champion of Presbyterianism was sent by the Kirk of Scotland as one of her Commissioners to the General Assembly at Westminster, in 1643. He was much opposed to episcopacy, and consequently incurred the displeasure of the Court. One of his works, entitled, "Lex Rex" was burned by the common hangman at the Cross of Edinburgh, and at the gates of the New College of St. Andrews, where he was Professor of Divinity. When on his death-bed he received a summons to appear before the Scottish Council, but returned a message that he could not obey, as he was cited to appear before a higher court at an earlier day—alluding to his anticipated death, which immediately occurred. — *Scots Worthies*.

The following Epitaph was placed on Rutherford's gravestone: —

"What tongue, what pen or skill of men,
Can famous Rutherford commen' ?
His learning justly rais'd his fame,
True goodness did adorn his name.
He did converse with things above,
Acquainted with Immanuel's love.
Most orthodox he was, and sound,
And many errors did confound.
For Zion's King, and Zion's cause,
And Scotland's Covenanted laws,
Most constantly he did contend,
Until his time was at an end.
At last he wan to full fruition
Of that which he had seen in vision."

— *Scots Worthies*.

Milton's scornful mention of Rutherford, in his lines "On the new Forcers of Conscience," must not be forgotten in noticing this zealous Presbyterian: —

"Because you have thrown off your Prelate Lord,
And with stiff vows renounced his Liturgy,
To seize the widow'd whore Plurality
From them whose sin ye envied, not abhorr'd,
Dare ye for this adjure the civil sword
To force our consciences that Christ set free,
And ride us with a classic hierarchy
Taught ye by mere A. S. and Rotherford?"

Poetical Works, vol. iii. p. 196, Aldine Edition.

A
PEACEABLE
AND
TEMPERATE PLEA
FOR
PAVLS PRESBYTERIE
IN
SCOTLAND,

OR
A modest and Brotherly Dispute of
the government of the Church of
SCOTLAND,

Wherein,

Our Discipline is demonstrated to be
the true Apostolick way of divine Truth, and
the Arguments on the contrary are friendly dis-
solved, the grounds of Separation and the Indepen-
cie of particular Congregations, in defence of
*Ecclesiasticall Presbyteries, Synods and
Assemblies, are examined and tryed.*

By *Samuell Rutherford* Professor of Divinity at *Saint Andrews*.

P S A L. 48.12. *Walke about Zion, and goe round about her,
tell the Towers thereof.*

V E R. 13. *Marke yee well her Bulwarks, consider her Pal-
laces, that yee may tell (it) to the generations following.*

L O N D O N,

Printed for *John Bartlet* at the guilt-Cup neare *S^t Austins-gate*. 1642.

Quarto, 768 pages.

Dedicated "To the most Noble and Potent Lord *Archbald* Marquesse of *Argile*, one of His Majesties honourable Privy Councell."

The author's address to the reader is sufficiently characteristic:—

"There be two happy things (worthy Reader) as one sayth, *The one is not to erre, the other is to escape from the power of error.* Times wombe bringeth forth many truths, though truth be not a debter to Time, because Time putteth new robes on old Truth; But truth is *Gods* debter, and oweth her being to him only. It is a great evil under the Sun, and the *sickness* of mans vanity, that the name of holy men should be a web to make garments of for new opinions, but the errors of holy men have no whitenesse, nor holinesse from men. And it is a wrong that mens praise should be truths prejudice, and mens gaine, truths losse. Yet I shall heartily desire that men herein observe the art of deep providence, for the *Creator* commandeth darknes to bring forth her birth of light, and *God* doth so over-aw, with a wise superdominion, mens errors, that contrary to natures way, from collision of opinions, resulteth truth: and disputes, as stricken flint, cast fire for light, *God* raising out of the dust and ashes of errors a new living truth. What mistakes, errors, or heresies have been anent *Church government*, that vigilant and never slumbering wisdome of Providence, hath thence made to appeare the sound doctrine of *Gods* Kingdome. So here *Satan* shapeth, and *God* seweth, and maketh the garment. Error is but dregs, by the artifice of all compassing Providence, from whence are distilled strong and cordiall waters. And what *Anti-christ* hath conceived for a Hierarchy and humane ceremonies, hath put *Christ* in his two witnesses in *Brittaine* to advocate for the truth and native simplicity of his own Kingdome.

"But I heartily desire not to appeare an an adversary to the holy, reverend, and learned Brethren who are sufferers for the truth, for there be wide marches betwixt striving, and disputing. *Why should we strive? for we be Brethren,* the Sonnes of one father, the borne Citizens of one mother *Ierusalem.* To dispute is not to contend. We strive as we are carnall, we dispute as we are men, we war *from our lusts,* we dispute from diversity of star-light, and day-light. Weaknesse is not wickednesse, a roving of wit must not be deemed a Rebellion of will, a broken inginne may part with a dead child, and yet be a Mother of many healthy children. And while our reverend and deare Brethren, fleeing the coast of *Egypt,* and *Babylons* wicked borders, aym to shore upon truth, wind may deceive good Sailors, naturall land-motions (as when heavy bodies move downward, toward their own (clay countrey) are upon a straight line. But Sea-motions of sailing are not by right lines, but rather by Sea-circles. We often argue and dispute, as we saile. Where grace and weight of Scripture make motion, we walke, in a right line, toward *God.* But where opinion, a messenger only sent to spie the Land of lies, and truth, usurpeth to conduct us, what marvell then we goe about truth, rather then lodge with Truth. And *Christ* his Kingdome, Scepter, Glory, *Babylons* fall, be the materiall object of opinions, on both sides; And yet the word of *God* hath a right lith, that cannot suffer division. In *Gods* matters there be not, as in Grammar, the positive and comparative degrees, there are not here, truth, and more true, and most true. Truth is in an indivisible line, which hath no latitude, and cannot admit of spleeting."

THE
 Due right of Presbyteries
 OR,
 A PEACEABLE PLEA
 FOR THE
 GOVERNMENT OF THE
 Church of Scotland,

- Wherein is examined
1. *The way of the Church of Christ in New England, in Brotherly equality, and independency, or coordination, without subjection of one Church to another.*
 2. *Their apology for the said Government, their Answers to thirty and two Questions are considered.*
 3. *A Treatise for a Church Covenant is discussed.*
 4. *The arguments of Mr. Robinson in his justification of separation are discovered.*
 5. *His Treatise, called, The peoples Plea for the exercise of prophecy, is tryed.*
 6. *Diverse late arguments against presbyteriall government, and the power of synods are discussed, the power of the Prince in matters ecclesiastical modestly considered, & divers incident controversies resolved.*

By SAMUEL RUTHERFURD Professor of
 Divinity at Saint Andrewes.

CANT. 6. 10.

Who is she that looketh forth as the morning, faire as the Moone, cleare as the Sun, and terrible as an Army with Banners?

כלך יפה דעיתי ומום אין בך

LONDON,

Printed by *F. Griffin*, for *Richard Whittaker*, and *Andrew Crook* and are to be sold at their Shops in *Pauls Church-Yard*, 1644.

Quarto, 785 pages.

The following is *Rutherford's Dedication* :— "To the Right Honorable and Noble Lord, the Earl of Lovden, Chancellor of *Scotland*; and Chancellor of the University of *St. Andrews*, Grace, Mercy, and Peace.

"Right Honorable, As *Jesus Christ* the wonderful, the Counsellor, the mighty God driveth on his great State-design in the whole Earth, and now in these Kingdoms, to save an afflicted people, to dye his Garments in the blood of his Enemies, and to build the Tabernacle of God amongst men, and cause the wilderness blossome as a Rose, that the glory of *Lebanon*, and the excellency of *Carmel* and *Sharon* may in a spiritual manner be given to *Zion*; So he still acteth in his own sphere of Righteousnes, and all inferior wheels in their revolutions move toward his most eminent end; for the Courtiers and Royal Attendants of his Throne are Righteousnes and Judgement. And he desireth that the motions and wayes of his people may be concentrick to his own heart, and move in the same Orb with himself; we must either walk, or be drawn to the end of *Jesus Christ*, his end cannot come down and comply with our policy. When men go with one head, and two faces, and two hearts, Providence can beguil them: we are then safe, and do sail at the Haven of the Sea when we walk with God, and our way draweth a straight line to the heart of *Jesus Christ*. These two Kingdoms have before them an end, the Covenant to be a people to God; this we did Swear with our Hands lifted up to the most High; the stones of the field shall witnes against us, and the Sword of the Lord avenge the quarrel of his Covenant, if we dally with the Lord, as if the Vow of God, that the Lord may be one, and his Name one in both Kingdoms had been on us, when we were low only, and our Oath had a date only till the Year 1645. and then our Vow must expire, as did the Law of shaddows, when the Body *Jesus Christ* came. As successe is a poor and waxy Kalendar for Religion, so the low condition of our Kingdom, I hope, shall not move us to forsake the Lords cause, or to blame God, because good causes have sometimes sad events; for beside that Heathens said, that God cannot erre, because *Marius ex culpâ gloriam reportavit*, *Marius* was made glorious by ill-doing, and one hath a Crosse, another a Kings Crown for a reward of wickednesse, we know that God, however it be, is good to *Israel*. If that which was intended for Vnion, shall by mens wickednesse, turn to a sad Division between the Kingdoms, I shall believe, that the truly Godly of either Kingdoms, can scarce be capable of such bloody intentions, as shall leave a Legacy of perpetuated blood to the Posterity; and sure, though for the present guiltinesse, strength prevail, yet habent Deum ultorem, men on Earth cannot long be strong against Vengeance from Heaven. As success doth inebriate, so extremity of a low condition is a wicked Counsellor; and evil Jealousie, as Hell, thinketh alwayes evil. All whose bowels are moved for the Desolation, Graves, multiplied Widows and Orphans of both Kingdoms will not dare (Judgement from the Almighty being a terrour to them) to adde affliction to the people of God already afflicted. Blessed shall they be of the Lord, who mediate for preventing of National ruptures, and for the continuance of the Brotherly Covenant. *Christ Jesus* is a uniting Saviour, one God, one Faith, one Lord *Jesus*, one Religion should be, and I beseech the God of Peace, they may be Chains of Gold to tie these two Nations and Churches together in uno tertio, that they may be concentered and united in one Lord *Jesus*."

THE
DIVINE RIGHT
OF
Church-Government
AND
Excommunication:

OR
A peaceable DISPUTE for the perfection of the holy
Scripture in point of *Ceremonies* and *Church-Government*;

IN WHICH
The removal of the *Service-book* is justifi'd,

The six Books of *Tho: Erastus* against Excommunication are briefly examin'd; with a Vindication of that eminent Divine *Theod: Beza* against the Aspersions of *Erastus*, The Arguments of Mr. *William Pryn*, *Rich: Hooker*, Dr. *Morton*, Dr. *Jackson*, Dr. *John Forbes*, and The Doctors of *Aberdeen*; Touching Will-worship, Ceremonies, Imagery, Idolatry, Things Indifferent, An Ambulatory Government; The due and just Power of the Magistrate in matters of Religion, and The Arguments of Mr. *Pryn*, in so far as they side with *Erastus*, are modestly discussed.

To which is added, A brief Tractate of SCANDAL; with an Answer to the new Doctrine of the *Doctors of Aberdeen*, touching Scandal.

By SAMUEL RUTHERFURD,
Professor of Divinity in the University of *St. Andrews* in *Scotland*.

Not by might, nor by power, but by my Spirit, saith the Lord of hosts, *Zach. 4.6.*

Veritas claudī & ligari potest, vinci non potest. Hieronymus comment. ad Ierem. in Prefati. ad Eusebium.

Occultari ad tempus potest veritas, vinci non potest, florere potest ad tempus iniquitas, per manere non potest. Augustinus ad Psal. 61.

Published by AUTHORITY

London: Printed by JOHN FIELD for *Christopher Meredith* at the Crane
in *Pauls Church-yard*. MDCXLVI.

Quarto, 650 pages. Cost in 1655, 5s.; repairs in 1855, 2s.

Dedicated "To the Reverend and Learned Assembly of Divines Convened at Westminster."

The Dedication thus proceeds: — "*Right Reverend*, Though many faithfull servants of God did long agoe desire to see those things which we see, and to heare those things which we heare; Yet it hath been one of the speciall mercies reserved for this Generation, and denied to the times of our Ancestors, that Divines of both Kingdomes within this Island, should be gathered and continued together, to consult peaceably and freely concerning a Reformation of Religion in Doctrine, Worship, Discipline, and Government. 'Tis a mercy yet greater, that two Nations formerly at so great a distance in the form of publike Worship and Church government, should (to their mutuall comfort and happines, and to the further endearing of each to other) through the good hand of God be now agreed upon one Directory of Worship, and with a good progresse advanced, as in one Confession of Faith, so likewise in one forme of Church-government. For all which, as the other Reformed Churches, (in regard of their common interest in the Truth and Ordinances of Christ) so especially your Brethren in the Church of *Scotland* are your debtors: Your name is as precious Oyntment among them, and they doe esteeme you very highly in love for your workes sake. A worke, which as it is extraordinary and unparalleld, requiring a double portion of the Spirit of your Master, so You have very many Hearts and Prayers going along with you in it, that the pleasure of the Lord may prosper in your hand."

This author was one of the four ministers sent as Commissioners from the Kirk of Scotland to the Westminster Assembly, in the year 1643, where "he displayed himself to be a man of great parts and learning, debating with such perspicuity, strength of argument, and calmness of spirit, as few could equal, and none excel." — *Scots Worthies*.

Milton has handed down Gillespie, or as he styles him, "Galasp," in his famous Sonnet: —

"A book was writ of late call'd Tetrachordon,
And woven close, both matter, form, and style;
The subject new: it walk'd the town a while,
Numb'ring good intellects; now seldom por'd on.
Cries the stall-reader, Bless us! what a word on
A title-page is this! and some in file
Stand spelling false, while one might walk to Mile-
End Green. Why is it harder, Sirs, than Gordon,
Colkitto, or Macdonnel, or Galasp?
Those rugged names to our like mouths grow sleek,
That would have made Quintilian stare and gasp."

Poetical Works, vol. iii. p. 205, Aldine Edition.

And Gillespie is probably referred to contemptuously as "Scotch what d'ye call," along with "shallow Edwards," in Milton's lines "On the New Forcers of Conscience."

A A R O N S
R O D
B L O S S O M I N G .

O R,

The Divine Ordinance of
Church-Government

VINDICATED,

So as the present Erastian Con-
troversie concerning the distinction of Civill and
Ecclesiasticall Government, Excommunication, and
Suspension, is fully debated and discussed, from the holy Scrip-
ture, from the Jewish and Christian Antiquities, from the
consent of latter Writers, from the true nature and rights
of Magistracy, and from the groundlesnesse of the chiefe Objecti-
ons made against the Presbyteriall-Government in point of
a domineering arbitrary unlimited power.

By *George Gillespie* Minister at *Edinburgh*.

*For unto us a child is born, unto us a sonne is given, and the government shall be upon
his shoulder. Isaiah 9. 6.*

Let the Elders that rule well be counted worthy of double honour. 1 Tim. 5. 17.

*And the spirits of the Prophets are subject to the Prophets, for God is not the Author
of confusion but of peace. 1 Cor. 14. 32,33.*

August. lib. contra Donatistas post collationem, Cap. 4.

*Ne fortè aut indisciplinata patientia foveat iniquitatem, aut impatiens disciplina dissi-
pet unitatem.*

Published by Authority.

London, Printed by *E. G.* for *Richard Whitaker*, at the signe of the
Kings Armes in *Pauls Church yard*. 1646.

Quarto, 542 pages. Cost in 1655, 4s. 6d. ; rebinding in 1855, 2s. 9d.

The author dedicates the book "To his Reverend, and much Honoured Friend, Mr. *Samuel Hildersam*, Bachelor in Divinity, and Pastor of *West-Felton* in the County of *Salop* ; together with Mrs. *Mary Hildersam*, his pious Consort."

His address to them is as follows :—"No time can wear out the memory of those favours which I have received from your hands ; You were of the first that gave me a visit, when few durst adventure themselves under the same roof, being by the good providence of God, necessitated to leave a place sorely afflicted with the Pestilence ; and labouring under a Feaver, wherewith presently on my departure God pleased to afflict me, and were eye-witnesses of the mean accommodations, which in those straits could be provided for me and my reverend brother, with both our Wives and Families, all cast upon the same condition at that time ; & you made it appear that your eyes affected your hearts, in giving a free invitation to me, and those that had dependance upon me, to your house, assoon as with security we durst adventure over any mans threshold, where for many moneths we had free and liberal entertainment. If *Paul* in an Epistle did remember the like from *Onesiphorus* (with special observation, that he was not ashamed of his chaine) my heart must needs have checked me, if having opportunity of Epistling according to received custom, you should have been forgotten. I shall not be ashamed of the language of beggers, if they have learnt it from such a hand ; *The Lord grant unto you, that ye may finde mercy from the Lord in that day.* In your house I had not only leisure to make a good progresse in this Work, but singular accommodation from your accomplit Library. So that you have not only a deserved interest in the Author, but in the Work it self ; upon sight of one part, you have often called upon me for publication of the whole. So that if the Reader reap any benefit, he may see how large a share in the thanks is yours. I know you affect not *Panegyricks*, neither am I fitted for them, nor was ever accustomed to them. There is much published to the world of one of you in the life of the reverend Father, to whom I have often in my thoughts applied that of Doctor *Hall* concerning learned *Whittaker* ; *Who ever saw him without reverence, or heard him without wonder ?* Having lead the Reader through his glory, they adde : *And yet his name with the lively picture of his person lives, in his worthy sonne, Master Samuel Hildersam ; whose learning Cambridge knew, when he was Fellow of Emmanuel Colledge ; and whose present Ministerial labours, and pious conversation at West-Felton in Shropshire, do perpetuate the honour of his Reverend Father ; whose memory he doth much reverence ; and whose rich vertues both personal and Ministeriall he doth happily imitate.* And it is not little that is said of the other, where it is remembered, that you were *propounded by him, for a meet wife for his dearest sonne* ; and recorded that he was heard with affection to *ingeminate these words ; Never man had a kinder daughter in Law.* To be a follower of such a precedent, and to be found worthy of such a Testimony, is a greater glory, then all the noble blood that ran through the veins of the greatest of either of your ancestors. Let this small piece finde a roome in your Study and Closet, and testifie to the world that gratitude lives in the breast of your most affectionate friend and servant, *THO. BLAKE.*"

The author appears to have been ejected from the Church of West Hoadly, Sussex.

VINDICIÆ FOEDERIS;
OR, A
TREATISE
OF THE
Covenant of God
ENTERED WITH
MAN-KINDE,
In the several Kindes and Degrees of it

IN WHICH

The agreement and respective differences of the *Covenant of Works*, and the *Covenant of Grace*, of the Old and New Covenant are discut.

The conditions of the *Covenant of Grace* on mans part, are assigned and asserted.

The just latitude and extent held forth, and against all opposites defended.

Several *Corollaries* containing many heads of *Divinity*, now controverted; and practical points singularly usefull inferred.

In particular the necessity of a constant settled *Ministry* (to bring men into *Covenant*, and to bring them up to the termes of it,) and of *Schooles*, and *Nurseries of Learning*, and an orderly call in tendency to it.

Three Scripture-Texts by Mr. *John Tombes* in the first part of his *Antipædobaptisme* solely handled, and totally perverted, are fully vindicated.

Infant-Baptisme in that latitude, as now in use in reformed Churches, maintained.

By **Thomas Blake**, *Minister of the Gospel*.

All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in the Covenant, Psal. 44. 17.

London, Printed for *Abel Roper*, at the Sun against *Dunstons Church* in *Fleet-street*. 1653.

Quarto, 541 pages. Cost in 1655, 5s.; repairs in 1855, 3s.

This volume of sermons is dedicated by the author, Edward Topsell, "To My Honorable Friendes, Honourers of all true Pastors, Sir *Henry Mountagne*, Knight, his Maiesties Sericant at the Law, and Recorder of the Citie of London: To *Thomas Fanshaw* Esquire, one of the Clerkes of the Crowne: And to *George Alington* Esquire: All of them Parishioners of *S. Buttolph* without Aldersgate, their vnworthy Pastour the Author of these Sermons, in perpetuall memorie of their deserts and worth; Humbly commendeth his labours with vnfained Prayers for their treble happines."

In the Epistle Dedicatory, he thus refers to the death of Prince Henry:—

"But yet hearken, my worthie friends, to the last, latest, and not the meanest woe, for which *Iob* and all the Northerne Countries lament; a Winde from the Wildernesse hath shaken the foure Kingdomes of our Monarch, and taken away the Kings eldest Sonne. Oh let not that day be forgotten wherein *Henrie* Prince of Wales departed this mortall life, whose hopefull yeares were the ioy of all reformed Churches, promising establishment of Religion, Royall Succession, and Honourable Iustice. Vpon the same day of August did *Nabuzaradan* first, and afterward *Titus*, burne the Temple of Ierusalem. Wherefore the Iewes fast that day. Vpon the same day, was Rome first taken by the *Gaules*, and afterward burned by *Nero*. The sixe and twentieth of August was fatal to the Kings of Boemia, and the men of Calcedon accounted the one and twentieth day of euery Moneth prodigious, because on such a day the Lieutenant of *Darius* emasculated all their Male-children and sent them into Persis. But oh England, and all the friends thereof, weepe for the sixth of Nouember, wherein the luster of this generation was put out. *Henrie* thy peerlesse Prince forsooke the Earth, and his principalitie therein, for an immortall Crowne of Heauen. Weepe I say and lament, as *David* for his friend *Jonathan*: the Iewes for *Iosias* and *Machebeus*: the Romans for *Pertinax* the Emperour: and our Fore-fathers for the vntimely deaths of *Henrie* the fifth and *Edward* the sixth: that we may neuer mourne for the other branches of the Royall Stemme, but our want of him may be our fruition of them, vntill all this generation be gathered to their Fathers."

The following is his Lamentation on the wickedness of his time:—

"In the Primitiue Church the Beleeuers goodes were at the Apostles feete, but in our reformed estate the Apostles and Ministers goodes are in the Beleeuers Coffers. I would God they were Beleeuers, then they would be Releeuers, and not suffer both the poore pastors and the pastours of the poore, and the poore with their pastors to perish al together. And for our Ministry and preaching, I dare say it was not lesse regarded (except persecution) one hundred yeare agoe than now it is. If Gentlemen or Noblemen receiue their tithes, the people are well contented; but if the Preachers take them, it grieueth them deadly: belike because they goe to the right owners. And thus the world makes much of vs, our Liuiings are diminished, our Labours are neglected, our presence despised. They accompt their parishes the happiest, where is no preaching Ministerie, no controlling of sinners, no fighting with the diuell, no conscience of Religion. O miserable times! O miserable manners! they had rather goe with musicke to the gallowes, than with mourning to a Sermon: they choose rather to goe singing to hell, than weeping to heauen."

T I M E S

L A M E N T A T I O N .

O R

A N E X P O S I T I -
O N O N T H E P R O -

P H E T I O E L , J N

Sundrie Sermons or
Meditations.

*Newly Corrected and Augmented by
the Authour.*

I E R E M . 13. 17.

*But if you will not heare this, my soule shall weepe in secret for your pride,
and my eyes shall weepe and drop downe teares, because the Lords flocke is
carried away captiue.*

B E R N A R D . S E N T E N T .

*The whole race of mankind may lament these three things; their birth
full of vncleanensse, their life pressed with wickednesse, and their death
in wofull danger.*

L O N D O N ,

Printed by *William Stansby* for *Nathaniel Butter*,
and are to be sold at his shop at Saint

Austens gate. 1613.

Quarto, 370 pages. In Mr. George Chetham's list of books purchased for Turton and Walmesley, dated 28th July, 1659, there occurs as the first item, "Baxter's Works, in 2 vols. 22s.;" but the Turton collection includes four volumes of this author's works which have been rebound and repaired in 1855 at the cost of 11s. 6d.

There are few of Baxter's controversial works in which he does not descant on the evils of controversy. He thus advises his readers at the conclusion of the present work: — "*All unnecessary controversies are to be avoided.* As in doctrin there are *fundamentall* and *superstructive* truths; so in government there are *ακίνητα*, and *κίνητα*, some things *immutable* and *unalterable*, and some things *prudential* and *changeable*. It was one way which K. James advised for agreement, *That there should be care to distinguish between necessary and unnecessary truths; the one is to be preached, pressed, urged by the sons of peace and truth, and a consent therein to be obtained; the other was to be forborn, and place given to Christian liberty, being but a needles occasion of difference and dissension.* It was said by a learned man concerning the healing of the differences of the *Germane Churches*, *That as often as Divines of both sides have set themselves seriously about this work, they still effected in it as much as they desired to effect, and they might no doubt have done more, if their own wills had not stood in their way.* We cannot say the *first*; hitherto our *endeavours* in this kinde have not been so prosperous and successfull. And it speaks sadly to us, if all *waies* of union shall become means of disunion; if all *waies* of agreement shall beget matter of strife; if all reasons for accord shall prove but *arguments* of further distance, and if our very pursuits of peace and accommodation, do set us farther from it, and render our agreements more difficult, more impossible. This is a sad *omen*. So that it is our *misery* we cannot say the *first*; and I am perswaded it were our *sin* to say the *second*. It cannot but be *imagined* that all parties know how *scandalous*, how dangerous & destructive our divisions are, and how sweet, how desirable and beneficial both to our selves and others who love us, our *union* and agreements would be, & therefore it cannot in charity be imagined that our differences are lengthened, because we have no *minde* to conclude them. What worldly thing is it that can compensate or ballance such an evil as this?

. *Pax una triumphis*
Innumeris potior.

"Agreement in it self alone is more to be *valued*, then the *triumphs* and trophies of strife; but is not here our *misery*, do we not *stumble* in the threshold? do we not in the very *entrance*, or first *lancing* forth into this *mare pacificū*, cumber our beginnings with needles remora's? and split our selves upon the *rocks* of unnecessary disputes, w^{ch} *blast* all our hopefull beginnings, retard us in our way, & ends in nothing but sorrow and further division?"

Why are we yet without a republication, in a convenient form, of the Narrative of Baxter's Life and Times, published by Sylvester, 1696, fol.? Neither Calamy's nor Orme's Lives of him supply this desideratum. Ecclesiastical biography has nothing more valuable or more interesting than this excellent old folio.

Richard Baxter's
CONFUTATION
OF A
DISSERTATION
For the Justification of Infidels :

Written by *Ludomæus Colvinus*,
aliàs *Ludovicus Molinæus* Dr. of Physick
and History-Professor in *Oxford*,
against his Brother *Cyrus Molinæus*.

Heb. 11. 6.

But without Faith it is impossible to please God.

Joh. 3. 16, 17, 18.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish but have Everlasting Life.

For God sent not his Son into the world, to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.



LONDON,
Printed, by *R. W.* Anno Dom. 1654.

Quarto, 1412 pages. Besides the principal work mentioned in the title page, this volume contains the following documents and treatises: —

1. An Explication of some Passages in the foregoing Propositions and Profession.
2. Christian Concord.
3. The Humble Petition of Many Thousands, Gentlemen, Freeholders, and others.
4. The Worcestershire Petition to the Parliament Defended.
5. Richard Baxter's Apology against the Modest Exceptions of Mr. T. Blake, &c.
6. The Reduction of a Digressor.
7. Richard Baxter's Admonition to Mr. William Ayre, of Salisbury, &c.
8. An Unsavoury Volume of Mr. John Crandon's Anatomised.
9. The Quaker's Catechism, or the Quakers Questioned.

The following pleasing conclusion of his "Reduction" is worth extracting. The good man who wrote it was, nevertheless, an indefatigable controversialist for forty years after, and up to the close of his life: —

"I am truly aweary of the Warres of Divines: Many an opportunity and importunity have I put by, as finding here also, that *Impendia belli sunt præmiis majora*: and especially in this civil uncivil Warre of Brethren, the gainer usually loseth: unless men could be brought to deal more with the *Matter*, and less with *Words* and *Men*. Contentions are both the Daughter and the Mother of Pride. They are (as soot) the fuel of that flame that caused them. If the contender be overcome, he glorieth not as a Christian in the Victory of Truth, but repineth as a man at his own overthrow; and *pro plumbeis noxis plumbas iras gerit*: If he seem to conquer *supercilia erigit*, and it doth puff him up, and so increase his vice, and hasten his ruine; for

Vindicat elatos justa ruina gradus.

However it sets men usually on two eager a studying for their own Reputation; which is the way that god resolveth shall ruine it: For he that will be great must be the servant of all, and he that will be wise must become a fool, and he that will save his honour must lose it: *qui propagat nomen, perdit nomen*. My soul tasteth an admirable sweetness in Peace: The Churches Peace, the Concord of Brethren is my daily study, prayer and endeavour; which O that I were able any right way to promote! What I do that way, I do with pleasure: my greatest zeal doth carry me to it. But what I do in way of Controversie, yea even when necessitated, so that I dare not forbear, least I should betray or wrong the Truth, yet is it grievous and ungratefull to me: I have little pleasure in it. I am resolved therefore to draw back from this work, as much as I finde consistent with my Fidelity to the Truth of Christ; and to do nothing in it till I am satisfied of a Call that must not be resisted. And when I follow God, I may safely commit to him my Way and Labours: for I have found that he draweth forth nothing, which he knows not how to use for good. And the more any Brother is perswaded that I transgress my bounds in writing too sharply, I intreat him the more to pray for the pardon of my fault, and the more watchfully to shun the like himself; and to joyn with me, and all the Churches friends, in daily and importunate requests to God, that he would guide our feet into the way of Truth and Peace; even of that Truth, which lying between extreams, is the only way to stedfast Peace; and of that Peace, which is the Means and End of Truth. *Amen.*"

RICH: BAXTER'S
Confession of his Faith,
Epecially concerning the Inter-
est of Repentance and sincere Obe-
dience to CHRIST, in our
JUSTIFICATION & SALVATION.

Written for the satisfaction of the mis-
informed, the conviction of Calumniators,
and the Explication and Vindication
of some weighty TRUTHS.

I T I M. 4.8.

*Godliness is profitable to All things, having promise of the
Life that now is, and of that which is to come.*

R E V. 22.14.

*Blessed are they that Do his Commandments, that they may
have Right to the Tree of Life, and may enter in by the
Gates into the City.*

L O N D O N,

Printed by R. W. for Tho. Underhil, and Fra. Tyton, and are to be
sold at the Anchor and Bible in Pauls Church-yard, and at
the three Daggers in Fleetstreet. 1655.

Quarto, 1,029 pages.

The entire work has a Dedication "To my dearly beloved Friends, the Inhabitants of the Burrough and Forreign of Kederminster, both Magistrates and People."

This very voluminous writer and excellent man published about one hundred and forty-five distinct treatises, the most popular of which were, "The Saints Everlasting Rest," and "A Call to the Unconverted." Of the latter, 20,000 copies are said to have been sold in one year!

In the present, which is the sixth edition of the *Saints' Rest*, the famous passage is contained which was omitted in the later editions. Referring to meeting the Saints in heaven he observes: "Surely *Brook*, and *Pim*, and *Hamden*, and *White*, &c., are now members of a more knowing, unerring, well ordered, right ayning, self-denying, unanimous, honourable, Triumphant Senate, then this from whence they were taken is, or ever Parliament will be. It is better be door-keeper, to that Assembly, whither *Twisse*, &c., are translated, then to have continued here the Moderator of this. That is the true *Parliamentum Beatum*, the blessed Parliament, and that is the only Church that cannot erre."

With respect to the Devils compacts with Witches, he says: — "It cannot be onely his desire of hurting their bodies that makes him enter into these contracts with them; for that he might procure by other means as likely. Besides it is some kind of prosperity, or fulfilling of their desires, which he conditioneth to give them. It is a childish thing to conceit that the Devil cares so much for a few drops of their blood; Is not the blood of a beast or other creature as sweet? Neither can it be only the acknowledgement of his power that he aims at; nor a meer desire of being honoured or worshipped in the world, as *Prophyrus* and other Pagans have thought. His usual appearance is in the shape and name of some deceased person, affirming himself to be the soul of such an one, or else he pretends to be an Angel of light; And when he makes his compacts with Witches, it is seldome so plainly and directly, as that they understand it is indeed the Devil that they deal with. So that it is apparent, Satan seeks something more then the honour of domineering, that is, the ruine of the party with whom he deals: And that it is not their bodily and temporal ruine only, appears further by this; that he will heal as well as hurt, and give power to his confederates to do the like, and this tends not to the ruine of mens bodies. Though there be a great deal of deceit among them, yet doubtless many have been cured by Popish spels, and Pilgrimages, and Exorcisms. *Carolus Piso* mentions one of his Patients, who was incurably deaf a yeer together, and was suddenly cured in the midst of his devotion to the Lady of *Lauretto*. *Fernelius* mentions those that could stop any bleeding by repeating certain words. He saw an universal Jaundise cured in one night, by the hanging of a piece of Paper, about the neck. A great deal more to the same purpose he hath; *De abditis rer. causis* l. 2. c. 16. If any should doubt whether there be any such Witches, who thus work by the power of the devil, or have any compact with him, he hath as good opportunity now to be easily resolved, as hath been known in most Ages. Let him go but into *Suffolk*, or *Essex*, or *Lancashire*, &c. and he may quickly be informed. Sure it were strange, if in an age of so much knowledge and conscience, there should so many score of poor creatures be put to death as Witches, if it were not cleerly manifest that they were such. We have too many examples lately among us, to leave any doubt of the truth of this."

THE
Saints Everlasting Rest,
OR, A
TREATISE

Of the blessed State of the SAINTS
in their enjoyment of GOD in Glory.

Wherein is shewed its Excellency and Certainty ;
the Misery of those that lose it ; the way to attain it,
and Assurance of it : and how to live in the continual
delightful Forecasts of it, by the help of Meditation.

Written for the Authors own use, in the
time of his languishing, when God took him off
from all Publike Employment : and afterwards
Preached in his weekly Lecture.

By *Richard Baxter*, Teacher of the Church of
Kedminster in Worcestershire.

The Sixth Edition.

My flesh and my heart faileth ; but God is the strength of my heart, and my portion for ever.
Psal. 73. 26.

If in this life onely we have hope in Christ, we are of all men most miserable. 1 Cor. 15. 19.
*Set your affections on things above, and not on things on the Earth. For ye are dead, and
your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall
ye also appear with him in glory.* Col. 3. 2, 3, 4.

Because I live, ye shall live also. Ioh. 14. 19.

London, Printed for *Thomas Underhill*, and *Francis Tyton*, and are to
be sold at the *Blue-Anchor* and *Bible* in *Pauls Church-yard* near the little
North door, and at the three *Daggers* in *Fleetstreet*, near the
Innner Temple gate, 1656.

Quarto, 418 pages, exclusive of prefaces. The paging runs on to the end, but the volume contains, in addition to the general title page, the following titles :—

1. "An Answer to Mr. Tombes his Valedictory Oration to the People of Bewdley : in Vindication of the fifth Direction, which I give my Hearers of *Kedderminster*, in the Preface of my Book, entituled *The Saints Everlasting Rest*. With a brief Confutation of six more of *Mr. T's* Errors. And a Corrective for his Antidote, and Confutation-Sermon. Being the third Part of this Treatise. Extorted unavoidably, from one that abhorreth Division and Contention, and bendeth his prayers and studies for the Peace of the Church."

2. "A Corrective for a Circumforaneous Antidote against the Verity of a Passage in the Epistle before my Treatise of Rest."

3. "An Appendix, being some brief Animadversions on a Tractate lately published by Mr. *Th. Bedford* : and honoured with the great names and pretended Consent of Famous, Learned, Judicious *Davenant* and *Usher*, with an Epistle of Mr. *Cranford*, and a Tractate of Dr. *Ward* (on which also some Animadversions are added.) Also an addition to the fifteenth Argument, *Chap.* 20. of the first part of this Book, concerning the Universal Visible Church, occasioned by Mr. *Sam. Hudsons* most judicious Vindication. And some Arguments against the old and new Socinians, who deny the continued use of Baptism to settled Churches, occasioned by the late eruption of the Error."

4. "A Friendly Accommodation in the fore-debated Controversie between Mr. *Bedford*, and the Author: wherein is manifested that the Differences are few and small; and those continued with mutual respect and love."

5. "*Præfestinantis Morator*. Or, Mr. *Tombs* his Præcursor, Staid and Examined, and Proved not to be from Heaven but of Man."

6. "Letters that passed between Mr. *Baxter* and Mr. *Tombes* concerning the Dispute." There is some novelty in Baxter's reference to his booksellers and their certificate, which occurs at page 367 :—To the Booksellers, *Mr. Underhil* and *Mr. Tyton*. I am desired to leave out the Appendix in the next Edition of my book of Baptism. I am loth to wrong the Church, or my Reverend brother by being quarrelsem; and yet loth to withdraw it if it be of use towards the discovery of Truth. It seems to me that the most affectionate Brethren may well publish their differing thoughts and debates, without the least injury, alienation, or mutual disparagement, that so others may have the help of finding out the right. I dare not be judge in this particular, nor have I those neer me at present, that are fit to be consulted. I do therefore intreat you both to consult with the most judicious and Godly Divines whom you can procure to give their judgement in such a business; and if they tell you that it will be more usefull to the Church to have that Appendix left out, I require you wholly to leave it out: If they judge otherwise, then print it, and after it put these Papers.

Yours, R. Baxter."

"Accordingly we have performed our trust. *Thomas Underhill,*

Francis Tyton."

The appendix was retained. Did not Baxter expect it would be?

At page 148 is a curious account of Coppe and his followers, "called by some the Ranters, by others the High-attainers." It is to be regretted that there is no complete edition of Baxter's writings. In the controversial works, which have not been reprinted, there is much which deserves preservation.

Plain Scripture Proof
OF
Infants Church-membership
AND
BAPTISM:

B E I N G

The Arguments prepared for (and partly managed in) the publick Dispute with
Mr. Tombes at Bewdley on the first day of *Jan.* 1649.

With a ful Reply to what he then answered, and what is contained in his Sermon since preached, in his Printed Books, his *M. S.* on *1 Cor.* 7, 14. which I saw, against *Mr. Marshall*, against these Arguments.

With a Reply to his Valedictory Oration at *Bewdley*;
And a Corrective for his Antidote.

By *RICHARD BAXTER*,

A Minister of Christ for his Church at Kederminster.

Constrained unavoidably hereto by *Mr. Tombes* his importunity: by frequent Letters, Messengers, in his Pulpit, and at last in Print, calling out for my Arguments, and charging the Deniall upon my Conscience;

With an Appendix of Animadversions on *Mr. Bedfords* Tractate, and part of *Dr. Wards*, which seem to give too much to Baptism.

THE FOURTH EDITION.

Wherein is added, *An Examination of Mr. Ts. PRÆCURSOR.*
AND

A friendly Accommodation with Mr. Bedford.

LONDON,

Printed for *T. U. F. T.* and are to be sold by *John Wright*, at
the *Kings-head* in the Old Bailey, 1656.

Plain Scripture Proof

of the

AND

BAPTISM

AS A

condition of church membership

and of the Kingdom of Heaven

as set forth in the Holy Scriptures

and in the Confession of Faith

of the Synod of Dort

and in the Confession of Faith

of the Synod of Amsterdam

and in the Confession of Faith

of the Synod of Rotterdam

and in the Confession of Faith

of the Synod of Utrecht

and in the Confession of Faith

of the Synod of Dordrecht

and in the Confession of Faith

of the Synod of Haarlem

and in the Confession of Faith

of the Synod of Amsterdam

A
CATALOGUE

(WITH THE TITLE PAGES IN FULL AND ILLUSTRATIVE EXTRACTS)

OF
BOOKS

FROM THE COLLECTION BEQUEATHED BY

HUMPHREY CHETHAM

TO THE

CHAPEL OF ST. THOMAS, GORTON,

1655.

INTRODUCTION.

THE collection of Books bequeathed by HUMPHREY CHETHAM to Gorton Chapel having, by the courtesy of the Rector, the Rev. Richard Basnett, been entrusted to the CHETHAM SOCIETY for the purposes of this volume, it has been thought desirable to append to the *Turton Catalogue*, and to print and illustrate, uniformly with it, such of the works as are not included in that collection,—adding at the end an index of the whole, in which the works common to both collections are distinguished by an asterisk.

The Gorton collection is in very fair condition, allowing for the lapse of time; but some volumes appear to have been lost. The case containing the books, and which is in excellent preservation, is a counterpart of the Turton one, with the addition of a low sloping shelf in front and immediately below the doors, apparently intended to rest the volumes upon when in use, as the attaching chains are of just sufficient length for that purpose.

The case and its contents were removed in March, 1847, from the Chapel to St. Thomas's School Room, Gorton, where they now are under the care of Mr. Tatton, the Master.

February, 1856.

A CATALOGUE,

&c.

Folio, 206 pages, exclusive of Table and "A Briefe Confutation," 18 pages. The first part, containing the text of the New Testament, with the English version, and a Confutation, has no title, but contains 912 pages, exclusive of prefatory matter and index. The text and the Defence are dedicated in separate dedications to Queen Elizabeth.

As a specimen of Fulke's style, the following extract from this able and very elaborate work may be given :—

"When you speake of Campions learning in the Greeke tongue, wherein you may be so manifestly conuicted by hundreths of witnesses, you stop the way from any credite to be giuen you in other matters. All Oxford knew, that Campion was no Grecian, when he departed from that Vniuersitie. His time spent in Ireland, and other places, where he trauelled, would not yeelde him great knowledge since his departure, except he had wholly applied it, which he could not doe, nor any other serious studie in such sort as he trauelled in diuers places. But admit hee might haue knowledge by extraordinarie meanes or myracle if you will, how shall hee be tried, but by reading and vnderstanding that which greatly concerneth his cause, in disputation and conference. You said he did read and interpret Saint Basil, not the easiest of the Greeke Doctours. I was not present at that conference, and therefore haue the lesse to say : But I my selfe making triall of his skill, by a place of Epiphanius, both read it to him, and offering him the booke, he vnderstood no more the matter thereof, than, if I had cited it in the Arabicke, or Persian language. And therefore, vpon the acknowledging of his dissembled ignorance, with great laughter of the hearers, I was content to expound it to him in English, before I could receiue any answer to the argument taken from that authoritie. Wherefore, I verily thinke, and am certainly perswaded, that if he pretended to interpret any thing out of Saint Basil, it was altogether by artificiall coniecture, either of the place which he knew, and had read in Latine, or else by surmising of some one common word, hee gathered what the sense of the whole should be. Indeed, if hee had neuer knowne a word of Greeke, although he had bene no meeete man to challenge a whole realme to disputation : yet he might haue bene an honest man, and otherwise meanely learned, so he had not pretended knowledge, when he was in a manner altogether ignorant. For mine owne part, though it please you to name mee with Master Humfrey, Master Whitakers, and others, I neuer tooke vpon mee but a meane knowledge in the tongues, neither desire I in comparison to be preferred before any learned man, whose trauales haue been profitable to the Church, although he were ignorant in the tongues. Yet, this I must freely say, that he which shall professe to be an absolute learned Diuine, without the knowledge of three tongues, at the least, may thinke well of himselfe, but hardly he shall get and retaine the credit he seeketh among learned men in this learned age. And therefore Campion, if disputation had bene meant rather than sedition, for all his arrogance and impudence, was an vnmeete Apostle to bee sent from Gregorie of Rome, to challenge all the wise and learned in England. Neither do I say this, as though I measured all learning by knowledge of the tongues, but wherein soeuer any Papist in the world, shall be bold to challenge the name of learning, in any knowledge, that euer was, or is accounted good learning, God be praised, there are many of Gods true Catholike Church, whereof we are members, able to match them therein."

A

DEFENSE

OF

**THE SINCERE AND
TRUE TRANSLATION OF
THE HOLY SCRIPTURES INTO
*THE ENGLISH TONGVE,***
against the manifold cauils, friuolous quarrels,
and impudent slaunders of GREGORIE MARTIN, one
of the Readers of Popish diuinitie in the traiterous
Seminarie of RHEMES.

By **WILLIAM FVLKE D.** in Diuinitie, and
M. of Pembroke-hall in CAMBRIDGE.

*Whereunto is added a briefe Confutation of all such quarrels
and cauils, as haue beene of late vttered by diuers Papists in
their English Pamphlets, against the writings of
the said WILLIAM FVLKE.*

SIC ELEVABITVR FILIVS HOMINIS. Io. 3.
ANCHORA FIDEI.

L O N D O N
Printed for I O H N B I L L.

1 6 1 7.

Folio, 449 pages, exclusive of prefatory matter. Prefixed is this advertisement :—

“*Reader*, Thou art seriously to consider, that the *Reverend* AUTHOR did not cite Scriptures by number, but weight : He did not jumble Scriptures together fortuitously, (as too many do, as *Democritus* did his atomes) but judiciously selected out those which were most apposite. And surely, nothing is more helpful to the right understanding of Scripture, then comparing it with it selfe : do not therefore sleightly passe over his Scriptures, as if they were of no moment, but diligently peruse them, and let it not be grievous to turne to the places cited, for the marrow of this Book consists in the Authors dexterous paralleling of Scriptures together. *Farewell.*”

A letter from Archbishop Usher follows the title page :—

“To my *Reverend* and *Learned* Brother, Doctor Richardson, Bp. of Ardagh, in Ireland. *Right Reverend* and *Worthy* Brother, You know that out of that intimacy which hath ever been betwixt us from our youths, I cannot be unacquainted with the course of your studies. And you being now entred upon the last scene of your life, as well as I, thereupon I would willingly become a Perswader of you, not to let your Labours be lost, and die with you ; but to publish some or most of them to the view of the World, for the benefit of the Church. The last thing I viewed of yours were your *Annotations* upon *GENESIS*, having before perused your other *Explanations* and *Observations* upon the Old Testament, though sleight and suddenly done, as you say, yet think them not unworthy of the Presse. For I finde therein divers things of moment, which I meet not withal in others. And to prevail with you herein, let this finde some place, That it is the judgement and desire of your endeared Friend and Brother, JAMES ARMAGH.”

The author’s Epistle Dedicatory to his venerable friend may also be given :—

“*Most Reverend, and my very good Lord*, Your word shall be my warrant, and your desire my duty, to publish my *Annotations* upon *GENESIS*, together also with my *Explanations* and *Observations* upon the Old Testament, yet I would be loth your Lordship should beare any share of the blame, or harsh censure that may hap to passe upon them. Coming abroad, I know not to whom I may rather dedicate them, then to him who is the cause that they see the light. And the inscribing of whose name, will bring lustre and credit to the Work it self, however otherways but too weak and unworthy. To speak much in this kinde of your selfe to your selfe, suits not so well, with that humility and modesty which beftteth us both. And in so doing I should but light a candle before the Sunne. Yet you will give me leave to enjoy, and make this expression of mine own comforts, which I have still derived from all those endearments, wherewith you have vouchsafed to oblige and honour me, even from our younger years, in our joynt Educations and first Employments, until now that we both are ready to leave the stage of this life.”

Gataker observes of the “*Observations*” in the letter to Usher which follows, and the commendation of this profound scholar always carries weight with it :—

“Upon serious survey I found them to be answerable to my pre-conceived expectation, and well-worthy their Authour, containing in them many remarkable matters either not commonly taken notice of, or mistaken by the most.”

CHOICE
OBSERVATIONS
AND
E X P L A N A T I O N S

Upon the
Old Testament,

Containing in them many remarkable matters, either not taken notice of, or mistaken by most, which are Additional to the large *ANNOTATIONS* made by some of the *Assembly of DIVINES*.

To which are added some further and larger
OBSERVATIONS
Of his upon the whole **BOOK** of
G E N E S I S

Perused and Attested by the Reverend *BISHOP* of
ARMAGH, And Mr. *GATAKER Pastor*
Of **R E D E R I T H**.

By the Learned and Industrious *JOHN RICHARDSON*, Bishop of *Ardagh* in *Ireland*, one who had a considerable hand in the fore-named large *ANNOTATIONS*.

L O N D O N,
Printed by *T. R.* and *E. M.* for *John Rothwell*, at the Fountain and Beare in the *Goldsmiths-Row* in *Cheapside*, and for *John Stafford* in *St. Brides Church-yard*, *Fleetstreet*. *Anno Dom.* 1655.

Folio, 1,031 pages, exclusive of prefatory matter.

Trapp's Commentary on the Scriptures, of which this is part, deserves to be valued for the amusing quaintness of the language, and the copiousness of its illustrative matter. There are few Commentaries from which so many entertaining extracts might be made. Prefixed to it are commendatory verses by Thomas Dugard, in Greek, Latin, and English. The latter may be selected for quotation:—

“To the Learned, Reverend Author of these Annotations.

No, fear it not: Although our Worthies Nine
Have gone before you in that Work divine,
(Their Annotations on the Sacred Pages,
Which makes them famous in succeeding Ages)
Yet they have not prevented you. What you
Do here present, will find Acceptance too.
Have you not Gospel for it? Did not John,
Whom the last Year you sent abroad, alone,
To search the Land, as Josluah sent out Spies,
Come quickly back, and thus Evangelize:
I every corner of the Land have seen,
I by most Learned hands turn'd o're have been;
Of my Aloneness all men notice took,
And asked, Where are Matthew, Mark, and Luke?
Of me they were most glad; yet griev'd to see
The Eagle thus without all company.
You have example too. The Reverend Head
Of Sion-Colledge, lately published,
To his great praise, and others good content,
His Lucubrations on th' Old Testament.
He doubted not, (and You as little may)
But that a Tenth would be receiv'd with joy.
The Nine divide the Sacred Text; each Man
Is like a Tribe i' th' Land of Canaan:
But were they all conjoyn'd in every Line,
Or were there nine great Volumes for the Nine,
Each having done the Whole, and done it so,
That each did seem his Fellows to out-do:
Yet You, and Twenty more would welcome be,
Bringing such Gifts into the Treasure.
Such Ships as, fraught with precious Wares, do come,
After the rest, are no less welcome home:
Nor are those Stars, which do not first appear,
Less lookt upon; they make the Night more clear.
Store is no sore. The more such Books as This,
The Church the richer, and the merrier is;
And can no more of them spare any One,
Then he that hath a score, can spare a Son.
Hark, now me thinks a thousand Tongues I hear,
Saying, Shew Trapp. The Price? It is a dear,
But golden Book. O that this Author would
What he hath done to th' New, do to the Old!
Things new, and old, out of his Treasure
A good Scribe brings; And so we hope will He.
Long may he live! and part of's Time be spent
In bringing light to the Old Testament.”

A
COMMENTARY
OR
EXPOSITION

Upon all the BOOKS of the
New Testament.

Wherein the Text is explained, some Controversies are discussed, divers Common places are handled, and many remarkable matters hinted, that had by former Interpreters been permitted.

Besides, divers other Texts of Scripture, which occasionally occur, are fully opened, and the whole so intermixed with pertinent Histories, as will yield both pleasure and profit to the judicious Reader.

With a Decad of Common-places upon these ten Heads,

<i>Abstinence.</i>	}	{	<i>Anger.</i>
<i>Admonition.</i>			<i>Apostasie.</i>
<i>Alms.</i>	}	{	<i>Arrogancie.</i>
<i>Ambition.</i>			<i>Arts.</i>
<i>Angels.</i>	}	{	<i>Atheism.</i>

The second Edition very much enlarged throughout, with an Alphabetical TABLE thereunto.

By *John Trapp* M.A. Pastour of *Weston upon Avon* in *Glocestershire*.

The Preacher sought to find out pleasant words, and an upright writing, even the words of Truth,
Ecci. 12. 10.

L O N D O N,

Printed by *R.W.* and are to be sold by *Nath. Ekins*, at the Gun
in *Pauls Church-yard*, M D C L V I.

Folio, 735 pages, exclusive of prefatory matter and table. The same volume contains Hildersam's Lectures on John III. comprising 444 pages, exclusive of prefatory matter and table. The second work is dedicated to "The Right Honourable Henry Earle of Huntingdon, Lord Hastings, Hungerford, Bottreaux, Molins, and Moyles, Lord Lieutenant of the Counties of Leicester and Rutland, my very singular good Lord.

"*Right Honourable*; These Lectures which I have for so many yeares kept by me, and refused to let them see the light, (as judging them both unworthy in themselves, to be brought into publike view, and altogether needlesse also, though they had been much better, in an age that doth so abound with all variety of excellent gifts, both for preaching and writing) I am now at length (through the importunity of sundry that think better of them then my self could ever do,) enforced to give way that they may be published. And this I have done the more willingly, that I might have opportunity by this Dedication of them, to give publike testimony unto the world of my duty and thankfulness unto your Honour, and unto your Noble House; unto whom (next under God) I do owe whatsoever poore abilities he hath beene pleased to give unto me for the service of his Church. For as that Noble Uncle of yours (whom his wisdome and serviceableness to his Prince and Country, even with the great neglect of his owne Estate and family, and specially his zealous care to promote the Gospell of Christ, did make much more honourable, then the nobleness of this great birth could possibly do) did first maintaine me in the University, and after brought me to the exercise of my Ministry in this place; so have I been by the favour and bounty of your Noble Grandfather, and of your Honour continued here, now more then forty yeares. And unto your Honour especially, above all other men, is thanks due, for whatsoever benefit may redound to the Church by these Lectures, because of that incouragement I did receive from your Lordship in the preaching of them, not onely by your honourable beneficence in maintaining of me, and confirming that unto me, which by the bounty of your Noble Ancestors I did enjoy, but by that worthy example also you gave unto all my Auditory, in your constant and diligent frequenting of them. Which as you would never have done if you had not liked them well, or if you had heard anything taught in them, that did disagree with the Doctrine of our Church, or that had any way tended unto Schisme or Faction: so have you made me the more bold, even in this respect, humbly to commend the patronage of them unto your Honour. Now the Lord of Lords (who hath already made you truly honourable, not by your Progenitors onely, but by many noble endowments bestowed upon your selfe, and hath promised also to honour them that honour him,) continue and multiply all his graces and blessings upon your Lordship, and upon your family, to the increase of your present and everlasting comfort, through Jesus Christ. So prayeth still,

Your Honours to all duty and service ever most obliged,

ARTHUR HILDERSAM.

Ashby-Delazouch,

June 1. 1628."

CLII
LECTURES
UPON
PSALM, LI.
PREACHED
AT
ASHBY-DELAZOVCH
IN
Leicester-Shire.

By the late faithfull, and worthy Minister of
Jesus Christ, M^r ARTHUR HILDERSAM.

PSAL. 32. 1, 2.

*Blessed is he whose transgression is forgiven, whose sin is covered.
Blessed is the man unto whom the Lord imputeth not iniquity: And in whose
spirit there is no guile.*

L O N D O N,

Printed by *J. Raworth*, for *Edward Brewster*, and are to be sold at his Shop
on Fleet-Bridge, at the signe of the Bible. 1642.

Folio, 2 vols. pages not numbered. This book, though ascribed to the Westminster Assembly, was not the production of that body, but of persons to whom it was recommended by the Parliament. The curious advertisement which follows appears at the end of the preface. The plagiarist referred to was Mr. Pemberton. In the present edition Bishop Richardson supplied his place.

“*Christian Reader*, It hath been an ancient practise, (a practise that savoureth ranck of pride, and envy,) to raise up praise, and glory to some, by false aspersions, and unjust imputations on others.

“To omit all other instances, A certain Epistler, who subscribes himself *E. G.* hath taken upon him to commend a work far above his commendation, The Pious Annotations of a Judicious Divine, Mr. *John Diodati* upon all the Sacred Scripture.

“This he seeks to do by a false and slanderous calumny on sundry Divines, eight of whom he nameth, and layeth to the charge of every one of them, that they have inserted many thousands of *Diodati's* Annotations into their own. For Seven of the Eight, whom he names, let his own rule be observed, namely, their Notes compared with *Diodati's*, and the many thousands will not be found, one. It may be that in some places they may agree with *Tremellius*, and *Junius*, with *Piscator*, and other Learned, and Orthodox Annotators on the Old and New Testament, whom *Diodati* hath much traced, and thereupon all agree in the same truth: but from thence to infer, that the Seven English Annotators have inserted *Diodati's* Notes into theirs, is so false an inference, as any *Sophister* would say, *non sequitur*.

“The Annotations of the foresaid Divines were finished, and given up to the Stationers the year before the first Edition of *Diodati's* Annotations, translated into English, were published: so as they could have no help from that *English* Translation.

“As for the *Italian*, in which language *Diodati's* Annotations were first composed, many of the foresaid Divines understood not that tongue: nor had any translation thereof for their help.

* * * * *

“But to grant this Calumniator as much as in truth can be granted, that one of the Annotators to whose share, *Ezekiel*, *Daniel*, and the *smaller Prophets* fell, hath manifested himself to be *Plagiarius*, shall his crime be imputed to all the rest, and that by him who knew, and hath acknowledged, that *each of them*, whom he named, *had a severall part of the Bible to make Annotations upon*.

“We read in Scripture of Societies of godly men, among whom one did that which the rest could no way approve; Is it just and equal that his faults should be charged upon all, and every one of that Society?

“Who were more grieved at this *Plagium*, then his *Collegues*, when they came to know it?

“This is one evidence that the rest of the Annotators were not so well acquainted with the Notes of *Diodati*, as to discern what was translated out of his. Had they at the reading of their Notes together known any such thing, they would have utterly rejected them.

“Now in this second Edition, those parts of Scripture are committed to the trust of one who is more able, faithful, and careful to produce the fruits of his own studies and pains.

“Learn, Obtrektor, learn piety, verity, equity, humility, charity, and other like Christian graces: against all which thou hast highly offended in this thy unjust calumny, and do so no more.”

ANNOTATIONS

Upon all the

BOOKS

OF THE

Old and New Testament:

This Second Edition so enlarged,
As they make an entire Commentary on the Sacred Scripture :
The like never before published in English.

WHEREIN

The *Text* is Explained, *Doubts* Resolved, *Scriptures* Parelleled,
and *Various Readings* observed.

By the Labour of certain Learned *Divines* thereunto
appointed, and therein employed, As is expressed in the

P R E F A C E.

J O H N 5. 39.

Search the Scriptures.

N E H E M. 8. 8.

They read in the Book, in the Law of God distinctly, and gave the sense, and caused them to understand the reading.

L U K E 24. 27.

Beginning at Moses, and all the Prophets, he expounded unto them in all the Scripture.



L O N D O N,

Printed by *John Legatt*, 1651.

Folio, 666 pages, exclusive of prefatory matter and index.

Dedicated "To the Right Vertuous, High, and Mightie Prince, King *James*."

Commendatory addresses follow from Stephen Egerton, Ezechiel Culverwel, and Francis Merbury.

The author mentions as his "sixth reason" for writing this work, "that the Papists cast in our teeth, that wee haue nothing set out for the certaine and daylie direction of a Christian, when yet they haue published (they say) manie Treatises of that argument. For answer to the first poynt of this obiection, they cannot denie (but that they care not what they say, to bring the people out of loue with our religion) they cannot (I say) denie, that both in Catechismes, Sermons, and other Treatises, there is set forth by vs that which may cleerly direct Christians, and stirre vp godly deuotion in them, though all bee not gathered to gether in to one volume: for the second part concerning their Treatises, I grant there are two which I haue seene, set forth by them in our English tongue, the one called a Christian Directorie, the other the Exercise of a Christian life, wherein the Author dooth, though both superstitiously and nothing properly, goe about to teach and giue directiō for euery daie in the weeke; (the one bearing the name of *Robert Parsons* the King of Spaines confessor: the other by an *Italian a Iesuiste Doctor in Diuinitie*, and translated in to English by some favorite of Poperie) the first is nothing lesse then a direction for a Christian though it bee called a Directorie, tending rather to perswade men to resolute with themselves to leaue some grosse euils, then to shew them soundly how to attaine pardon, or teaching how to liue Christianlie: the other is a ridiculous tying men to a daily taske of reading some part of the story of Christs passion, and saying certaine prayers throughout the weeke euery daie a taske; but indeed nothing lesse than a daily directing, after the will of God, him who desires to leade a Christian life."

At the end of the work is "A Sweet Meditation of the Authors," from which a specimen of his poetry may be given:—

“ Oh, what a blessed thing it is
with godly learn'd to talke,
By reading and by conference,
both as we sit and walke!
And oft to thinke vpon the ioy
by God for his prepar'd,
And eke to pray with groanes to him!
the like hath not been heard.
It doth reuiue our hearts most dull,
and bring our minds in frame:
It doth indue our soules with light,
made fit to praise Gods name.
It causeth vs our time to spend
in fruit, and heauenly sort:
It keeps from euerie euill waie,
and so from ill report.”

Of this book there is also an earlier edition, the date of which is wanting, in the Gorton collection.



SEAVEN TREATISES

CONTAINING SVCH DIREC-
TION AS IS GATHERED OVT OF THE HO-
LIE SCRIPTVRES, LEADING AND GVIDING
to true happinesse, both in this life, and in the life
to come: and may be called the practise
of Christianitie.

PROFITABLE FOR ALL SVCH AS HEAR-
TILY DESIRE THE SAME: IN THE WHICH,
more particularly true Christians may learne how to lead
a godly and comfortable life every day, notwithstan-
ding their tribulations.

First penned, and now set forth the third time, cor-
rected and enlarged by RICHARD ROGERS, Preacher of the
word of God at Wethersfield in Essex.

DEVT. 33. vers. 12.

*The beloued of the Lord shall dwell in safetie with him, who protecteth him all
the day long.*

PSAL. 84. vers. 10.

One day in thy Court is better then a thousand other where.

BY WISDOME PEACE.

BY PEACE PLENTY.

AT LONDON

Imprinted by FELIX KYNGSTON, for THOMAS MAN,
and are to be sold at the signe of the Talbot in Pater-
noster-rowe. 1610.

Folio,—60, 287, 321 and 12 pages, exclusive of tables and prefatory matter. Of Robert Harris, the author, who was pastor of Hanwell, and President of Trinity College, Oxford, there is a very good biography in Clarke's *Lives of Thirty Two English Divines*, 1677, folio. He was born at Broad Cambden, in Gloucestershire, in 1578, and he died at Oxford in 1658. His biographer gives Harris's opinions as to some of the theologians of his time :—

“Many sought to him for advice in choosing Divinity Books, to whom he would open himself freely. Some he perswaded to read *Ames* his *Medulla*, *Tileni Syntagma*, *Bucanus*, and such like. To some others, he would commend *Aquinas* his *Summes* (which Doctor *John Reynolds* used to call *That absolute Body of Divinity*) *Melchior Canus*, and of late, Master *Bowels* his *Pastor Evangelicus*. But above all, he would call upon every one to read the Text in the Originals, and to *Analyse* Chapters. This he perswaded Master *Pemble* to, and set him to practice it in the Book of the Preacher, or *Ecclesiastes* (which he accounted a very hard Book, till he met with that brief, but pithy Exposition, of that incomparable Divine, Dr. *Edward Reynolds*) & after that upon *Zachary*. When any consulted with him about Writers, he would ask what they aimed at in a Writer, for several men had their several excellencies. For acuteness he used to commend Master *Baines*, and his second, Doctor *Ames*, Master *John Ball*, Master *Capel*, &c. If they aimed at the spiritual part of Divinity, he would leave them to Doctor *Sibs* : If the rational, to Doctor *Preston* : If the Historical, to Bishop *Usher*. For solid Preachers, he much prized Doctor *Sandersons* first Works (to his latter he was a meer stranger) Master *Randal*, Master *Hildersam*, Doctor *Rainolds*, &c. And for all the requisites for a Preacher, both for method, matter, Elocution, pronunciation, all, he would often say, that he seldome met with an abler man than his Brother *Whateley* of *Banbury*.

“When his judgement was asked about *Commentators*, he used to answer, that he was now more of Doctor *John Reynolds* his minde than ever concerning Master *Calvin* ; for upon experience (said he) I finde, that the most of the late Writers do but descant upon his plain Song ; and the *Jesuits* are very *Plagiaries*, who first Rob him, and then rail upon him.

“Next to *Calvin* he used to commend sundry late Writers, as *Pareus*, *Rivet*, Master *Cartwright* especially, together with some *Popish* Writers, as *Maldonate* (whose wit, and learning he preferred before his spirit) before him, Learned *Masius*, modest *Ribera*, and (for ought he found by him) honest *Estius*. And being asked about the best Editions, his answer was, that what was said of *Homer*, was true of the Fathers, and the first *Popish* Writers, viz. *That was ever the best which was least corrected*. Of the Antient Fathers he would say, *That unless it were for their Polemical and Historical parts, their Writings were more for Devotion and Affection, than for their judgement and understanding*.

“About modern Authors this was his opinion generally ; That what *English* men did *ex professo* undertake, they did best perform it. No men excel them in expounding Scriptures, in answering *Papists*, *Arminians*, &c. None equal to them in the Pulpit, or in Practical, or Case-Divinity. And he held *Cambridge* very happy in her *Whitakers*, *Downams*, *Davnant*, *Perkins*, besides many others.”

THE
WORKS
OF

ROBERT HARRIS

once of *HANWELL*,

Now President of *Trinity* College in *OXON*,
and Doctor of *DIVINITY*.

Revised, Corrected, and now Collected
into one *VOLUME*.

With an Addition of sundry

SERMONS:

Some, not Printed in the former Edition ;
others, never before extant.

Inter verba laudantium, sive vituperantium, ad mentem semper recurrendum est.

Quatenus nobis denegatur diu vivere, relinquamus aliquid, quo nos vixisse testemur. Plin. Jun. Epist. Lib.

Tanto Scriptura majorem gratiam apud doctos habere debet, quanto minorem apud indoctos habet. Ibid.

By ROBERT HARRIS, D. D. *OXON*.

LONDON,

Printed by *James Flesher*, for *John Bartlet* the elder, and *John Bartlet* the younger, and are to be sold at the Gilt Cup, on the South side of *Pauls* near *Austins Gate* in the new Buildings. 1654.

Harris dedicates his Sermon, "The Drunkard's Cup," which is included in the volume last noticed, to the "Iustices of the Peace neere about Hanwell," and gives an alarming picture of the progress of inebriety at that period. The Head of Trinity lays about him in good earnest :—

"The sin now under censure, hath I know been often encountred, both with the Word and Sword; but (I know not how) Hydra-like it gaines head by its wounds, and sprouts faster, and spreads farther by cutting, like a pruned hedg. There is (they say) an Art of drinking now, and in the World it is become a great profession; there are degrees and titles given under the name of Roaring boyes, damned crew, &c. there are lawes and ceremonies to be observed, both by the firsts and seconds, &c. there is a drinking by the foot, by the yard, &c. on the die, on the knee, &c. a drinking by the douzens, by the scores, &c. for the wager, for the victory, man against man, House against House, Town against Town, and how not? There are also terms of Art, fetched from Hell (for the better distinguishing of the practitioners) one is coloured, another is foxt, a third is gone to the dogs, a fourth is well to live, &c. but none is drunken; that is as odious here, as Adultery in that state wherein no body was chaste.

* * * * *

"I am deceived if four things in some of them have not been some occasion of drunkennesse in this Kingdome.

"The first is want of Hospitality: time was, when the poor traveller was sure to finde in most Towns of mark, two Ins to drink at; the one the Mannor house, the other, the Parsonage house: now men are known by their houses not the houses by the men (as one of that ranke complains:) the Master of the house flies, and sometimes carries behind him a piece of the Church, too; and by this meanes the Mannor is without drinke, the Parsonage without mault, and then what followes? Travellers must needs have drinke, therefore there must be Alehouses; and what will follow next, who knows not?

"The second, is want of upholding tillage and husbandry: work the husbandman out of his dwelling, (either by turning him to a rackt rent, or by sending him to look a dwelling in some market town) and what becoms of him? either he turnes Badger, or Maultster, as knowing none other trade; which two callings symbolize very much with that of the Ale-mans: and how many by their Landlords are thus used, our bigger Towns, which (by this means like *Antiochus* his Army) are fuller of mouths then hands, are strong evidences.

"The third, is want of government in particular families. Were I to seek a Tobacconist, an Ale-ist; &c. I would as soon looke him in a Gentlemans house, as in any mans. In truth, where more abuse, then in some such places? who more outrageous in Innes, Taverns, Alehouses, then either the Master or the men? If onely Tinkers, and Pedlers, and Beggers frequented such houses, a Constable, or Officer might be heard, an In-keeper might be a master of his owne house: but drunkennesse finds such friends and patrons, that neither the one nor the other sort dares speak a word.

"The fourth & last thing more neerly concerns your own callings, and that is want of due severity; the goodness of your natures, and educations, inclines you to mercy; a most sweet grace, if it be not mistaken, & misplaced: but (alas) tis no mercy to suffer Locusts to eat up the childrens bread, & to turn in swine to the labourers drink. I am heartily sorry to see how many good naturd are deceived with this counterfeit of mercy, whē justice should take place against both places and persōs offending."

THE
DRUNKARDS
CUP.

By *ROBERT HARRIS* late Pastor
of HANWELL, Doctor of Divinity, and
President of *Trinity Colledge* in
OXON.

Essay 5. 22.

Woe unto them that are mighty to drink Wine, and
Men of strength to mingle strong drink.

Bern. Apolog. ad Guliel. Abbat.

*Quæ in vestris laudabilia sunt, laudo & prædico: siquæ
reprehendenda sunt (ut emendentur) vobis, & aliis
amicis meis suadere soleo; hoc non est detractio, sed attractio.*



LONDON:

Printed for *John Bartlet*, dwelling at the Signe of the
gilt Cup neer *St. Austins Gate*, 1653.

Folio, 106 pages, **black letter**. This portion forms the conclusion to vol. iii. of Fox's *Acts and Monuments*, the other volumes of which are noticed ante, page 12.

At p. 82, the author says : — "Heare what Theodore Beza writes in certaine gratulatory verses written in Latine, and sent unto her Majesty : the effect of which verses is this in English.

"With Navy huge the Spaniard proud
The English seas had spread,
And all to set the English Crowne
Vpon the Spanish head.

And would you gladly understand
The cause of all this rout,
Ambition first did lay the plot,
And lucre brought them out.

How well this pride thus puffed up
A puffe did overthrow :
And swelling wave such swelling wights
How well did overflow.

How well that Worrier of mankinde,
That Spanish cruell Wolfe
Was tost and tumbled up and downe
Within the Ocean gulfe.

And you for whom both all the windes
And all the waters fight,
O noble Queene, of all the world
The only true delight.

Goe forward still to rule for God,
Ambition laid aside ;
Goe forward still for Christ his Flocke
In bounty to provide.

That thou maist England governe long,
Long England thee enjoy,
As well a love unto the good.
As to the bad annoy.

*From Geneva, besieged by the Duke of Sa-
voy, the twelfth day of August, Anno
1589.*

Your Majesties most humble
Orator.

Theodore Beza.

POSSIDETE ANIMAS VESTRAS.

NH.

A
CONTINUVATION
OF THE HISTORIES OF
Forreine MARTYRS: From
the happy reign of the most renowned
Queene *Elizabeth*, to
these Times.

With sundry Relations of
those bloody Massacres executed
upon the Protestants in the Cities
of *France*, in the yeare 1572.

WHEREVNTO ARE ANNEXED
the two famous Deliverances of
our *English* Nation: the one from the
Spanish Invasion in 88. The other
from the *Gunpowder Treason*, in
the yeare 1605.

Together with the Barbarous
cruelties exercised upon
the *Professors* of the Gospell in
the *Valtoline*, 1621.

LONDON,
Printed by R. I. C. HEARN, for
the Company of *Stationers*,
Anno Dom. 1641.

Folio, **Black Letter.** Good copy of this excellent and scarce work, wanting only the title to the "Common Places." The supplementary title is therefore given.

The first and second parts of the "Common Places" contain 640 pages. The third part 380 pages, and the fourth part 335 pages. "Another Collection" contains 165 pages, exclusive of "Life of Peter Martyr," and index.

The subjects treated of in the "Common Places" are so multifarious as to make this good old volume a very entertaining one. Amongst other themes is "Of Traficke, or occupying of Marchandise:—Whereas the holy Historie speaketh of the Traficke of *Salomon*, that Narration hath two thinges worthie to be obserued. First, that it may be declared how *Salomon* had such store of horses, seeing *Palestine* breedeth not manie of those beastes. In deede it hath manie Asses, and also manie Moyles and Camels, but verie fewe horses. Wherefore it is declared, that *Salomon* easilie prepared himselfe horses out of *Egypt*. Further it is shewed, that riches came unto *Salomon* not onelie by Navigation, but also by way of Marchandise out of *Egypt*. The matter was on this wise: In *Egypt* there is an increase of a great number of horses, and those fierce and couragious, which not onelie doe suffice that Nation: but also other Nations adioyning doe fetch from thence. Which was not permitted of them to be done freele: For *Pharao* would haue a certaine tribute thereby. So as there was a certaine appointed custome given for the carying away of euerie horse, euen as at this day we see in some kingdomes. And forsomuch as *Pharao* was the father in lawe of *Salomon*, this prerogatiue of his, he gaue unto him: Namelie, that strangers should not carrie horses out of *Egypt*, but by the leaue of *Salomon*, and by paying the custome which he himselfe had appointed. Wherefore it was easie enough for him, to haue plentie of horses in his owne kingdome. Moreouer, through that custome, there came verie much unto his Treasure. And he exacted the custome by a certaine companie of his owne Marchantes whom he had appointed unto this office.

"Howbeit this kinde of gaine seemeth not onelie to be vile, but also incommodious and hurtfull unto Nations and prouinces. For it hath respect unto *μονοπώλιον*, which is then done, whē as a certaine kinde of thinges are committed to some one man alone to be sould. Ingrossing of wares are forbidden by the *Romane* lawes: As it is in the *Code DE MONOPOLIJS*, in the lawe, *VNICA*. By which verie strait lawe, *Zeno* the Emperour decreed, that they which vsed ingrossing of wares, should be dispoyled of all their goods. And he added, that euen the letters of the Emperours should not be heard, if they should seeme to giue anie man licence to ingrosse or get all into their handes. And undoubtedlie, they that ingrosse all into their owne handes, sell not thinges according to their value and worthinesse, but set a prise upon them at their owne pleasure. But how this kinde of Traficke serueth to gaine and getting of wealth, *Aristotle* sheweth in his first booke of *Polittickes*, the 7. Chapter, bringing the example of *Thales Milesius*. Against him was pouerty upbraided: Namelie that whereas he was more studious in Philosophie than the rest, he also seemed to be in more necessitie than others. Wherefore he being minded to defend Philosophie from the reproch of ill men, seeing he foreknewe by Astrologie, that the yeare following there would be a great plentie of Oyle, before that winter should passe away, that is, before the Olive trees should haue flowers, hyred all the storehouses, the wine presses, and oyle milles."

ANOTHER
Collection of certeine Diuine mat-
ters and doctrines of the same M.D. Peter
Martyr (the titles wherof appeare in the page
following) necessarilie added to this vo-
lume, for the greater benefit and
comfort of the Christian
Church.

*At the end is placed a table of all the parti-
culars, and the Authors life
at large.*

Translated, and partlie gathered by
the said ANTHONIE
MARTEN.

Meliora spero.

Philipp. I, verse.9.

I praie that your loue may abound more and
more in knowledge, and in all iudge-
ment, that ye may discern
things that differ one
from another.

*Seene and allowed according to the Queenes
Maiesties Iniunctions.*

I 5 8 3.

Folio, books 1 to 4, 606 pages, exclusive of prefatory matter. Books 5th and 6th 378 pages, exclusive of prefatory matter and index.

Hakewill's Apology, of which this is the most complete edition, is a work full of amusing and instructive matter, and deserves to be more consulted than it is at present. Wherever this goodly and corpulent folio is opened, there is always something to arrest the attention; and the only difficulty, where there is so much to interest, is to select a specimen out of the many which offer themselves.

The work is dedicated in rather a happy style of compliment "To My Venerable Mother the Famous and Flourishing Unversitie of Oxford. Were I destitute of all other arguments to demonstrate the providence of God in the preservation of the world, and to prove that it doth not universally & perpetually decline, this one might fully suffice for all, that thou, my Venerable Mother, though thou waxe old in regard of yeares, yet in this latter age in regard of strength and beauty, waxest young again. Within the compasse of this last Centenarie and lesse, thou hast brought forth such a number of worthy Sons for piety, for learning, for wisdome; & for buildings hast bin so enlarged and enriched, that hee who shall compare thee with thy selfe, will easily find, that though thou be truly accounted one of the most ancient Unversities in the World, yet so farre art thou from withering and wrinkles, that thou art rather become fairer and fresher, and in thine issue no lesse happy then heretofore."

Prefixed to the 5th and 6th books is a commendatory letter, which, though the initials only are given, was evidently written by Sir K. Digby.

In the author's comparison of the ancient and modern poets, Shakespeare is not even named.—"If I should match Virgill himselfe with Ariosto or Torquato Tasso in Italian, Barts in French, or Spencer in English, I thinke I should not much wrong him. Of the latter of which, our great Antiquary in the life of Queene Elizabeth, Anno 1591, gives this testimonie; *Musis adeo ardentibus natus, ut omnes Anglicos superioris ævi poetas (ne Chaucero quidem conceiv excepto) superaret*, hee was borne so farre in favour of the Muses, that hee excelled all the English Poets of former ages, not excepting Chaucer himselfe his fellow Citizen.

"It is true that (*Mantuan* excepted) few of the *Monkes* or *Fryars*, (who were counted the onely Schollers for a while) excelled in Poetry, for the most part they only delighted in rhyming, without either sharpnesse of wit, or neatnesse of stile, and sometimes they wanted all three: witness those poore verses upon *Venerable Bede*.

*Presbyter hic Beda requiescit carne sepultus,
Dona Christe animam in cælis gaudere per ævum,
Daque illi Sophia d' ebriari fonte, cui jam
Suspiravit ovans intentus semper amore.*

Presbyter *Bedes* corse rests buried in this grave;
Grant Christ his soule in Heaven eternall joyes may have:
Give him of to be drunke the well of wisdome, to
Which with such joy and love he striv'd and breathed so.

Which verses *William* of *Malmesbury* though himselfe a *Monke*, bitterly censures, as being shamefull ones, unworthy the monument of so worthy a man: Neither can the shame, saith hee, be lessened by any kinde of excuse, that in the Monastery, which whiles hee lived, flourished as a Schoole of good letters, not a man could bee found to commend his memory to posterity, but in so barren and slender a stile: Yet were these tollerable verses in regard of those which passed with applause in succeeding ages, the famous King *Ethelbert* had this *Epitaph* set upon him:

*Rex Ethelbertus hic clauditur in poliandro,
Fæna pians certus Christo meat abque Meandro,*

King *Ethelbert* lyeth heere
Clos'd in this Polyander,
For building Churches sure he goes
To CHRIST without *Meander*.

AN
A P O L O G I E
O R
D E C L A R A T I O N
O F T H E P O W E R A N D
P R O V I D E N C E O F G O D I N T H E
G O V E R N M E N T O F T H E W O R L D .
C O N S I S T I N G I N
A N E X A M I N A T I O N A N D
C E N S V R E O F T H E C O M M O N
E R R O V R T O V C H I N G N A T V R E S P E R -
P E T U A L L A N D U N I V E R S A L L D E C A Y ,
D I V I D E D I N T O S I X B O O K E S .

W H E R E O F

The first treates of this pretended decay in generall, together with some preparatives thereunto.
The second of the pretended decay of the Heavens and Elements, together with that of the
Elementary bodies, man onely excepted.
The third of the pretended decay of mankinde in regard of age and duration, of strength and
stature, of arts and wits.
The fourth of this pretended decay in matter of manners, together with a large prooffe of the
future consummation of the World from the testimonie of the Gentiles, and the use which we
are to draw from the consideration thereof.
The fifth and sixth are spent in answering Objections made since the second impression.

By GEORGE HAKEWILL Doctour of
Divinitie and Archdeacon of *Surrey*.

The third Edition revised, and in sundry passages and whole Sections augmented by
the Authour; besides the addition of two entire bookes not formerly published.

Ecclesiastes 7. 10.

Say not thou what is the cause that the former dayes are better then these, for
thou dost not enquire wisely concerning this.

O X F O R D ,

Printed by WILLIAM TURNER Printer to the
famous Vniuersitie. *Anno Dom. 1635.*

Folio, 413 pages, exclusive of prefatory matter.

The present copy has the autograph of Sir Philip Warwick.

This admirable work, which will last as long as the language, was written at Charles the First's request, and is dedicated to him in the following terms:—

“To the Most High and Mighty Prince, CHARLES by the Grace of God, King of great Britaine, France & Ireland, Defendor of the Faith &c. May it please your most excellent Majesty, I Present, with all humility, to Your most sacred hands, a Defence of that Cause which is & ought to be infinitely dearer to you, then all the world: Not doubting but upon this Dedication I shall be censur'd for a double boldnesse; both for undertaking so great a Work, so far beyond my weak abilities, and againe, for presenting it to such a Patron, whose judgement I ought to fear more then any Adversary. But for the first, it is a satisfaction to my selfe, and may be to others, that I was not drawn to it out of any vain opinion of my selfe, (whose personall defects are the only thing which I presume to know,) but undertook it in obedience to Him, who said, *Tu conversus confirma fratres*, not to S. Peter only but to all men: being encouraged also to it by the goodnesse of the Cause, which is able to make a weak man strong. To the belief hereof I was not led partially or by chance, as many are, by the preiudice and prepossession of their Country, Education, and such like inducements, which if they lead to truth in one place, perhaps lead to error in a hundred; but having with the greatest equality and indifferency, made enquiry and search into the grounds on both Sides, I was willing to impart to others that satisfaction which was given to my selfe. For my inscribing to it your Maiesties sacred Name, I should labour much in my excuse of it from high presumption, had it not some appearance of Title to your Maiesties Patronage & protection as being a Defence of that Book, which by special order from your Ma^y was written some years since, chiefly for the generall good, but peradventure not without some aime at the recovery of One of your meaneest Subjects from a dangerous deviation, & so due unto your Ma^y, as the fruit of your own High humility and most Royall Charity. Besides, it is in a manner nothing else, but a pursuance of, and a superstruction upon that blessed Doctrine, wherewith I have adorn'd & arm'd the Frontispice of my Book, which was so earnestly recommended by your Royall Father of happy memory, to all the lovers of Truth & Peace, that is to all that were like himselfe, as the only hopefull meanes of healing the breaches of Christendome, whereof the Enemy of soules makes such pestilent advantage. The lustre of this blessed Doctrine I have here endeavoured to uncloud and unweile, and to free it from those mists and fumes which have been rais'd to obscure it, by that Order, which envenomes even poison it selfe, and makes the Roman Religion much more malignant and turbulent then otherwise it would be: whose very Rule and Doctrine, obliges them to make all men, as much as lies in them, subjects unto Kings, and servants unto Christ, no farther then it shall please the Pope. So that whether Your Maiesty be considered, either as a Pious Sonne towards your Royall Father K. JAMES, or as a tender hearted & compassionate Sonne towards your distressed Mother, the Catholique Church, or as a King of your Subjects, or as a Servant unto Christ, this worke, (to which I can give no other commendation, but that it was intended to doe you service in all these capacities,) may pretend not unreasonably to your Gracious acceptance,” &c.

THE
RELIGION OF
PROTESTANTS
A SAFE VVAY
TO SALVATION.

OR
AN ANSVVER TO A
BOOKE ENTITLED
MERCY AND TRVTH,

Or, Charity maintain'd by
Catholiques, Which pre-
tends to prove the
Contrary.

By WILLIAM CHILLINGWORTH Master
of Arts of the University of OXFORD.

Isaac Casaubon. in Epist. ad Card. Perron. Regis IACOBI nomine scriptâ,

Rex arbitratur, rerum absolutè necessariarum ad salutem, non magnum esse numerum. Quare existimat ejus Majestas, nullam ad incundam concordiam breviorẽ viam fore, quàm si diligenter separentur necessaria à non necessariis, & ut de necessariis conveniat, omn's opera insumatur: in non necessariis libertati Christianæ locus detur. Simpliciter necessaria Rex appellat, quæ vel expresse verbum Dei præcipit credenda faciendave, vel ex verbo Dei necessariâ consequentiâ vetus Ecclesia elicit. — Si ad decidendas hodiernas Controversias hæc distinctio adhiberetur, & jus divinum à positivo seu Ecclesiastico eandẽ separaretur; non videtur de iis quæ sunt absolutè necessaria, inter pios & moderatos viros, longa aut acris contentio futura. Nam & pauca illa sunt, ut modò dicebamus, & fere ex æquo omnibus probantur, qui se Christianos dici postulant. Atq; istam distinctionem Sereniss. Rex tanti putat esse momenti ad minuendas Controversias, quæ hodiẽ Ecclesiam Dei tantopere exercent, ut omnium pacis studiosorum judicet officium esse, diligentissimè hanc explicare, docere, urgere.



OXFORD

Printed by LEONARD LICHFIELD, and are to be
sold by *Iohn Clarke* under St Peters Church in *Corn-hill*.

Anno Salutis M. DC. XXXVIII.

Folio, 460 pages, exclusive of prefatory matter and appendix, which latter contains 122 pages. This is the first English edition of John Knox's historical work.

At the commencement is an address "To the Reader," signed D. B. Then follows "The Life of John Knox," which is succeeded by "The Preface." The writer affords some entertaining instances of the ignorance of the "Church Doctors" in former days :

"The first passage is this : One *Richard Marshall*, Prior of the *Blackfriars* at *Newcastle* in *England*, preached in *Saint Andrews*, That the *Pater-noster* should be said to God onely, and not to the Saints : The Doctors of *Saint Andrews* offended at it, made a *Gray frier*, called *Tottis*, preach against *Marshall* his Tenet ; which hee did thus, (taking his Text out of the fifth of *Saint Matthew*, *Blessed are the poore in spirit*) Seeing we say, *Good day, Father*, to any old man in the Street, we may call a Saint, *Pater*, who is older then any alive ; And seeing they are in Heaven, we may say to any of them, *Our Father which art in heaven* : And seeing they are holy, we may say to any of them, *Hallowed be thy name* : And since they are in the Kingdom of Heaven, we may say, *Thy kingdom come* : And seeing their will is Gods Will, we may say to any of them, *Thy will be done*. But when the *Gray Fryer* preaching came to the fourth Petition, *Give us this day our daily bread*, he was hissed at ; and so was constrained not onely to leave off Preaching, but also to leave the City for shame. Yet among the Doctors then assembled, the Dispute continued about the *Pater* ; for some would have it said to God *formaliter*, and to the Saints *materialiter* ; others, to God *principaliter*, to the Saints *minus principaliter* ; others, *primariò* to God, *secundariò* to the Saints ; others would have it said to God taking it *strictè*, and to the Saints taking it *latè* : Notwithstanding all these Distinctions, the Doctors could not agree upou the businesse. A fellow, called *Tom*, servant to the Sub-Prior of *Saint Andrews*, one day perceiving his Master much troubled with some businesse, and as he conceived weighty, said to him, *Sir, what is the matter of this your trouble ?* The Master answered, *We cannot agree about the saying of the Pater*. The fellow replied, *To whom should it be said, but to God alone ?* The Master answers again, *What shall we do then with the Saints ?* The fellow duplies, *Give them Ave's and Credo's enough, that may suffice them, and too well too*. If this was good Divinity, God knows."

We extract the following from the "Historie :"—"After that *Sir James Hamilton* was beheaded (justly or unjustly we dispute not) this Vision came unto him [*James V.*], as to his familiars himself did declare the said *Sir James* appeared unto him, having in his hands a drawn sword, with the which he stroke from the King both the arms, saying to him these words, *Take that, till thou receive a finall payment for all thy impiety*. This Vision with sorrowful countenance, he shewed on the morrow, and shortly thereafter died his two sons, both within the space of 24 hours, yea, some say within the space of six hours. In his own presence *George Steill*, his greatest flatterer, and greatest enemy to God that was in his Court, dropped off his horse, and died not saying one word that same day, that in audience of many, the said *George* had refused his portion of Christs Kingdom, if the prayers of the Virgin *Mary* should not bring him thereto. How terrible a Vision the said Prince saw lying in *Lintlightow* that night that *Thomas Scot*, Justice Clerk, died in *Edinburgh*, men of good credite can yet report : For afraid at midnight, or after, he called aloud for Torchcs, and raised all that lay beside him in the Pallace, and told that *Thomas Scot* was dead ; for he had been at him with a company of devills, and had said unto him these words ; *O wo to the day that ever I knew thee or thy service ; for serving of thee, against God, against his servants, and against Justice, I am adjudged to endlesse torment*. How terrible voyces the said *Thomas Scot* pronounced before his death, men of all estates heard ; and some that yet live can witness his voice ever was, *Iusto Dei judicio condemnatus sum* ; that is, I am condemned by Gods just Judgement."

THE
HISTORIE
Of the
REFORMATION
OF THE
CHURCH
OF
SCOTLAND;

Containing five Books :

Together with some *TREATISES* conducing
to the History.

Published by Authority.

JEREM. 5. 1.

Run ye to and fro thorow the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can finde a man, if there be any executeth Judgement, that seeketh the Truth, and I will pardon it.

2 COR. 13. 8.

For we can do nothing against the Truth, but for the Truth.



LONDON,

Printed by *John Raworth*, for *George Thomason* and *Octavian Pullen*, and are
to be sold at the signe of the Rose in *Pauls Church-yard*.

MDCXLIV.

Folio, 761 pages, exclusive of prefatory matter and index. The original publication of this masterpiece of Cartwright's, was stopped by Archbishop Whitgift, probably, as Fuller informs us, "because some passages therein did glance at and gird the Episcopal Discipline in England; and after it had lain thirty years neglected, it was first set forth anno 1618, and then without either privilege or licence."

In the address from "The Publisher to the Studious Reader," we are told that the first remarkable motive for the writing of this work "came from S. Francis Walsingham a man of eminent place and power, who herein as in other affaires, was accounted the mouth and hand of the late Queen and state, by whom M. Cartwright was not onely incited to begin this busines, but assured also of such aid as should be necessarie for the finishing thereof, to which purpose he sent him an hundred pounds towards the charges, which buying of books & procuring of writers was like to bring upon him this was about the yeare 1583, as appeareth by the date of M. Cartwrights letters in answer of the foresaid motion which testifie also of the receipt of that hundred pound. The same yeare also he was solicited very earnestly to the same purpose by the most learned men of the Vniversitie of Cambridge as appeareth by a solemne Epistle with ioynt consent written unto him from thence in the Latin tongue; a copie of which for speciall reason is here presented unto the Readers view, with the translation of the same. The reverend ministers also of Suffolke, and of London did by their severall letters earnestly exhort him in like manner unto this worke. All which letters for some personall yet speciall reasons we haue not herewith caused to be printed, yet shall they on iust occasion be ready to be shewen. By all which united forces if M. Cartwright was drawn at length unto this worke, as in deed he was: no man can think but it was the voyce of God that called him, which promised also assistance and fruit unto these his endeavours.

"Now in the performance of this taske, which with such good warrant, he had undertaken, though no diligence or constancie was wanting in him, yet thorough the envious opposition of some potent adversaries, he met with so great discouragements and hinderances, that he was moved oft-times to lay pen aside, as appeareth by the letters of 1586. to an Earle and privie Councillor of great note in answer of his letter to encourage him in the work and to understand the forwardnes thereof: and by an other of 1590 wherein he certifieth the said Earle, that about 4. yeares before, he had received comendement from the Archbishop that then was, to deale no further in it: and yet upon speciall solicitations and encouragements both by him and some other honorable personages he had at last taken pen in hand againe. But yet receiving new discouragements from his great Adversaries, together with his continual imployment in the ministry, and other special & necessitated labors and sufferings, but especially his being prevented by death, he did not wholly finish it according to his first purpose, nor survey so accurately as otherwise he would, all the quotatiōs of ancient writers which he had occasion to mentiō. For what heart could he haue to spend his labor in that which was so unlike to be made useful by the presse. If therefore any defect shal be noted by the learned in any of these respects, they must refer it unto these accidents, which quenched something that vigor that otherwise would haue satisfied every part of their expectation," &c.

A
CONFVTATION
OF THE
RHEMISTS
TRANSLATION, GLOSSES
AND ANNOTATIONS
ON THE
NEVV TESTAMENT,

SO FARRE AS THEY CONTAIN
MANIFEST IMPIETIES, HERESIES,

*Idolatries, Superstitions, Prophanesse, Treasons, Slanders,
Absurdities, Falsehoods and other evils.*

BY OCCASION WHEREOF THE TRVE SENCE, SCOPE,
and Doctrine of the Scriptures, and humane Authors, by them
abused, is now given.

WRITTEN LONG SINCE BY ORDER FROM THE CHIEFE IN-
struments of the late Queene and State, and at the special request and
encouragement of many godly-learned Preachers of England,
as the ensuing Epistles shew.

By the Reverend, Learned, and Iudicious Divine,
THOMAS CARTVVRIGHT,
*sometime Divinitie Reader of
Cambridge.*



Printed in the year 1618.

Folio. First part contains 444 pages, exclusive of prefatory matter. Second part 114 pages. The last edition of this curious and interesting work, which contains many a gloomy and fearful narrative. It is dedicated by the printer, M. Heron, "To His Highnesse *James Duke of York*."

Of the subjoined extracts, the first is taken from Beard's part, and gives the Puritan version as to the end of Marlow, the dramatic writer. The second is taken from Taylor's part, "never before imprinted :"—

"Not inferior to any of the former in Atheisme and impiety, and equal to all in manner of punishment, was one of our owne nation, of fresh and late memory, called *Marlin*, by profession a scholler, brought up from his youth in the Vniversity of Cambridge, but by practise a Play-maker, and a Poet of scurrility, who by giving too large a swing to his owne wit, and suffering his lust to have the full reines, fell (not without just desert) to that great outrage and extremity, that he denied God, and his sonne Christ, and not onely in word blasphemed the Trinity, but also (as it is credibly reported) wrote books against it, affirming our Saviour to be but a deceiver, and *Moses* to be but a seducer of the people, and the holy Bible to be but vaine and idle stories, and all Religion but a device of policy. But see what a hooke the Lord put in the nostrils of this barking dogge : so it fell out, that as he purposed to stab one whom he ought a grudge unto, with his dagger, the other party perceiving, so avoyded the stroke, that withall catching hold of his wrest, he stabbed his owne dagger into his own head ; in such sort, that notwithstanding all the means of surgery that could be wrought, he shortly after died thereof: the manner of his death being so terrible (for he even cursed and blasphemed to his last gaspe, and together with his breath an oath flew out of his mouth) that it was not onely a manifest signe of Gods judgement, but also an horrible and fearefull terrour to all that beheld him. But herein did the justice of God most notably appear, in that he compelled his own hand which had written those blasphemies, to be the instrument to punish him, and that in his braine, which had devised the same."

"Another strange but most true story I shall relate of a young Gentleman of good meanes and parentage brought up in *Cambridge*, (whose name for his worshipfull kinreds sake, I am desirous to conceal) he being of a bould spirit, and very able body, and much given unto riot and expence, could not containe himselfe within his exhibition ; but being a fellow-commoner, lavisht much beyond his allowance : to helpe which, and to keepe his credit in the Towne, he kept a good horse in the stable, and oftentimes would flie out and take a purse by the high-way ; and thus he continued a yeare, or thereabouts, without the the jealousie or suspicion of any : At length his quarterly meanes not being come up from his father, and hee wanting money to supply his ordinary riots, hee put himselfe into a disguise, tooke horse, and crossing *New-market* Heath he discovered a purchase, a serving-man with a cloak-bag behinde him ; and spying him to travell singly and alone, he made towards him, and bid him stand and deliver ; the other unacquainted with that language, answered him, that he had but little money, and what he had he was loath to part with ; Then, said the Gentleman thiefe, thou must fight for it ; Content, saith the other ; and withall both alight, and drew, and fell stoutly to their businesse ; in this conflict the honest serving-man was unfortunately slain : which done, the other but sleightly wounded, tooke away his cloak-bagge, and binding it behinde his owne horse, up and fled towards the University ; and having set up his horse in the Town, and carried the cloak-bagge or Portmantuan to his chamber ; he no sooner opened it, but he found a Letter directed to him from his father : the contents whereof were, That hee had sent him his quarterly or halfe-yeares allowance by his owne man a faithfull servant, (commended unto him by a deare friend) whom he had lately entertained ; willing his sonne to use the man kindly for his sake. In brieffe, the robbery and murder were found and known, and the Lord chiefe Justice *Popham* then riding that Circuit, (whose neare kinsman he was) condemned him at *Cambridge* Assises, and caused him (without respect of person) to be hauged up amongst the ordinary and common malefactors."

THE
THEATRE
OF
GODS JUDGEMENTS:

Wherein is represented the admirable **Justice** of
GOD against all notorious sinners, great and small, specially
against the most **eminent Persons** in the **World**, whose
exorbitant power had broke through the barres of
Divine and **Humane Law**.

Collected out of **Sacred, Ecclesiasticall, and Pagan**
Histories by two most reverend Doctors in Divinity,
THOMAS BEARD of *Huntington*, and
THO. TAYLOR, the famous late
Preacher of *Mary Aldermanbury*
in **LONDON**.

The incomparable use of this Book for **Ministers** and
others is largely expressed in the **Preface**.

The fourth Edition, With Additions.

*God hath **Woollen** feet, but **Iron** hands. Aug.*



LONDON,
Printed by **S.I. & M.H.** and are to be sold by **Thomas**
Whitaker at the signe of the **KINGS ARMES** in **S^t Pauls**
Churchyard, **MDCXLVIII**.

Folio, 696 pages, exclusive of preface, contents, and index. The author commences by the following address "To the Reader :"—

"I am not discouraged to publish this plain Practical Treatise to the world, although it bring no Peacocks from *Ophyr*, no strange affected words or opinions. You shall not come out to see here, *A man clothed with soft raiments*, but rather one like that man of *Jericho*, greatly wounded, desiring oyl to be poured therein. And indeed holy and spiritual matter hath most convincing Majesty, when words do not obscure it; Painting of a Diamond hinders the lustre thereof: What *Tully* said of the Philosopher, is much more true of the Divine, *Si affert eloquentiam, accipio; si non habet, non admodum flagitem*. Therefore it being my main scope to bring the Reader into a powerful experimental Discovery of True Grace upon his own heart: I thought Words, Opinions, Notions and Controversies would be like *Asahel's* Carcass in the way, to move men to gaze on them, while they neglected more necessary and excellent matter. *The true Work of Grace separated from the Counterfeit, with the assurance thereof*, is the main Subject of this Book, and should be of our constant thoughts and meditations; this will be useful, when all other things will vanish; As *Noah's* Ark continued on the Waters, when all the stately Palaces of the world were overwhelmed. Grace justifying is indeed the treasure of a Christian, but Grace sanctifying is the Key to open thereunto: Grace justifying is much to be pressed, either to broken contrite hearts, or when corrupt Doctrines (as in Popery) have dangerously infected; but Grace sanctifying is constantly to be urged to every natural man, and all unbottomed Professors: Now there is no man that knoweth how it fareth with us in these dayes, but must acknowledge this Subject very useful. The vitals of godliness must be in a special manner preserved; that inward infused heat must not be weakened by useless evaporations: Disputes: Opinions and Differences of Judgement must not be suckers to draw away nourishment from the substantial parts of holiness. Our Saviour himself chose this subject above all other to preach to his hearers; It was not their flocking after him in multitudes did content him, but upon all occasions he instructed them in the deep, sure and rooted work of Grace: even in his Ministry, he separated the *Sheep* from *Goats*, the *Wheat* from the *Chaff*, and the good *Ground* from the *bad*, the *wise Virgin* from the *foolish*. This then is the one necessary thing, and they choose the better part who prefer it before all controversial matter. Oh that all would be invited to taste and see how sweet the Practical Power of Grace is above all Notional Discourses! And oh that this Book, if thou vouchsafest to reade it, might be to thee like *Elisha's* stretching himself upon the dead Childe, to bring spiritual life with the Operations thereof! I have also (the matter requiring) dispersed through the Treatise Practical Arguments against Arminianism, which is not onely repugnant to many eminent pregnant places of Scripture, but (as Doctor *Ames* well urged against *Grevinchovius*) is contrary *Communi sensui fidelium*, The experience and sense all the faithful have had of Gods gracious working upon them. I shall shut up all with *Luthers* Prayer, *A Doctore glorioso, Pastore contentioso, & inutilibus questionibus liberet Ecclesiam Deus*, From a Doctor that seeks only his own glory, from a contentious Pastor that affects to remove the bounds of Truth, and from unprofitable Questions, Let God deliver his Church. Amen."

Spiritual Refining:
O R
A T R E A T I S E
O F
G R A C E and A S S U R A N C E.

Wherein are handled,

The Doctrine of Assurance.

The Use of Signs in Self-examination.

How true Graces may be distinguished from counterfeit.

Several true Signs of Grace, and many false ones.

The Nature of Grace under divers Scripture Notions or Titles, as Regeneration, The New-creature, The Heart of flesh, Vocation, Sanctification, &c.

Many chief Questions (occasionally) controverted between the Orthodox and the Arminians.

As also many Cases of C O N S C I E N C E.

Tending to { Comfort and confirm Saints.
 { Undeceive and convert Sinners.

Being C X X Sermons Preached and now Published by
Anthony Burgess sometime Fellow of *Emanuel*
Colledge in *Cambridge*, and now Pastor of
the Church of *Sutton-Coldfield* in *Warwickshire*.

L O N D O N,

Printed by *A. Miller* for *Thomas Underhill* at the Anchor and Bible in
Pauls Church-yard, near the little North-door, 1 6 5 2.

Folio, 702 pages, exclusive of prefatory matter and title.

There is nothing very striking or peculiar in the character of Anthony Burgess's Sermons. Perhaps the following passage is as good a specimen of them as can be selected:—

“*When the Godly are said to be the Fathers, though it doth not exclude the other persons, yet it doth all other creatures*; By this we are delivered from all other proprietors and interest whatsoever, and this makes the phrase to contain in it a Treasure of happiness, as first, Seeing we are the *Fathers*, therefore we are no longer the devils: We are no more in his possession and under his dominion; We may see by the Scripture in what a wofull and cursed state all men by nature are, They belong to the devil, they are his proper goods; The devil hath them as his, even as he hath the damned in hell, though in this life there may be hope of delivering them, whereas the damned have none, *Eph. 2.* The devil who is called the *God of this world* is said to rule in the hearts of the disobedient; Hell is not more the devils place then the heart of a wicked man, and therefore *1 Tim. 2. 26.* they are said to be *Captives to the devil*, to be like tamed birds, and our Saviour tels the Pharisees, *They were of their Father the devil*, *Joh. 8.* And why? because they *did his works*; So that whosoever doth the works, committeth the sins that the devils do, the devil is their Father; Though they rage and are mad at such a charge, and this is the reason in part why the glorious fruit of Christs death is called a *Redemption*, and why he is called a Redeemer, because we were wholly in bondage and captivity to the devil: We were his, he had a proper right to us till Christ redeemed us. Oh that the ungodly men of the world should hear this and not tremble, Whose art thou? To whom dost thou belong? Who may challenge thee but the devil? There are a cursed sort of men who give themselves to the devil by compact in the waies of witchcrafts; Now all wicked men though not by such an expresse Covenant, yet implicitey by their wicked waies give themselves up to be the devils: Oh what a terrible thing is this to consider, that though thou canst say, These grounds are mine, these Cattell are mine, these goods are mine, yet thou thy self art the devils; Oh consider that the devil will have his own when thou diest, he will lose nothing; Neither soul or body shall escape him if thou continue his: Be thou awakened out of thy desperate estate, If thou art not Gods Inheritance thou art the devils possession, and thy tongue, thy eyes, thy body, thy whole life proclaimeth to whom thou dost belong.”

“In being the Fathers, as we are no longer Satans, so neither *the worlds* or *mens in the world*: Hence we are commanded *not to be Servants to men*, *1 Cor. 7.13.* or please men, and to call none *Father on earth*, *Mat. 23.9.* The sense of such commands is, that we are not to put our hopes and trust in men, not to give up our selves to their commands when contrary to God, yet this is a sinne that all are prone unto; It's the Favour of men, the power and greatnesse of men that swayeth us more then God: Alas thou wert not created or redeemed, or regenerated, to make man thus a God unto thee: Whence is it that our fear is a mans fear? yea, our Religion a mans Religion: but because we are not yet delivered from mans thralldom, so neither are we the worlds; For our Saviour saith, *We are given out of the world to Christ*: Why then are we so immoderate in our cares and affections about these things?

CXLV
Expository Sermons

UPON

The whole 17th Chapter of the GOSPEL

ACCORDING TO

S^t J O H N :

OR,

CHRISTS PRAYER

Before his PASSION Explicated,

AND BOTH

Practically and Polemically Improved.

By *Anthony Burgess* Minister of the Gospel, sometime Fellow of
Emanuel-Colledge in *Cambridge*, and now Pastour of the
Church of *Sutton-Coldfield* in *Warwickshire*.

ANCHORA SPEL.

L O N D O N,

Printed by *Abraham Miller* for *Thomas Underhill* at the Anchor
and Bible in S^t *Pauls* Church-yard. M. D C. L V I.

Quarto, 456 pages, exclusive of prefatory matter and table.

This work is dedicated "To the Right Honourable Edward Earle of *Manchester*, Vicount *Mandeville*, Baron of *Kimbolton*," in the following terms:—"My Lord, The many favours your Honour hath vouchsafed unto me, altogether undeserving, may justly command a publike acknowledgement thereof to the whole world; But that which doth especially encourage me to seek for your Protection in the publishing of this Treatise, is your unfained love of, and stedfast continuance in the Truth: So that those two things which *Pythagoras* said made a man compleat, *εὐεργητεῖν καὶ ἀληθεῖν*: to do good to others, and to embrace truth, may without flattery be affirmed to be in your Lordship. And as for the later, *Paul* speaks it as a great commendation, that the true faith did dwell in *Lois*, which denoteth a stable and firm permanency, as the Apostle elsewhere saith, *Sinne dwelleth in him*. In some mens breasts, Truth is only a sojourner, and their assent to it passeth away (as the Psalmist speaks, of our life) like a tale that is told. Now herein Christ speaks of a peculiar privilege to the Elect, that it is not possible for them to be deceived by false Prophets (if it were possible to deceive the very Elect) which is to be understood of a totall and fnall seduction: Thus also when the Apostle had mentioned the Apostacy of *Hymeneus* and *Philetus*, he interposeth by way of comfort to the godly, *Nevertheless the foundation of the Lord standeth sure, having this Seal, the Lord knoweth who are his*; and no wonder if the Truths of Christ are worthy of all hearty acceptance, seeing they are wholly by supernaturall revelation, in which sense, some say, Christ is called *ὁ λόγος, the Word*, because he revealed the will of his Father to us; but in another respect are we to take heed how we decline from the Truths of God, because they are the inlet and first instrument of our Sanctification and Salvation, *God would have all men to be saved, and to come to the knowledge of the truth; Sanctifie them by thy truth, thy Word is truth*; and our regeneration is described partly by the renewing of our minde, for as corrupt distillations from the head are apt to putrifie the vitals, so Errors and false Doctrines do quickly corrupt our practice. One thing more I make bold to recommend to your Lordship, that besides the bare receiving of the truth there is (as the perfection of knowledge) the acknowledgement of truth after godliness, and the learning of truth as it is in *Jesus Christ*; which is, when the truths we beleieve have a savoury and powerfull effect upon us, and nothing causeth our abode in the Truth so much as the experimentall efficacy of it upon our hearts. *It is good* (saith the Apostle) *to have the heart established with grace and not with meats*. One would have thought the Apostle should have said it is good to have the heart established with sound Doctrine, because he exhorteth them not to be carried aside with every winde of Doctrine; but he saith Grace rather then Knowledge, because this is the choicest Antidote against falshoods; *Tantum scimus, quantum operamur*, we know no more (*viz.* savourily, clearly, and stedfastly) then we have powerfull practice of: Now of all supernaturall truths the Doctrine of *Justification* hath no mean excellency, this is the Article which *Luther* said reigned in his heart; In this is a Christians treasury of hope and consolation: and because the Antinomians, whose opinions may be styled as those of *Epicurus* were, *δογματικὰ τρεπὲς* (inticing Syrens of a mans fleshly minde) have put their dead flies in this precious Box of oymntment, I have endeavoured to select this precious Gold from their dross."

THE
True Doctrine
OF
JUSTIFICATION,
IN
Two Parts.

BY
ANTHONY BURGESS
Pastour of *Sutton-Coldfield* Church in
WARWICKSHIRE.

ANCHORA SPEI.

LONDON,
Printed by *A.M.* for *Tho. Underhill* at the Anchor in *Pauls*
Church-yard, near the little North-door. 1655.

Quarto, 1088 pages, including, with separate title pages, an Exposition of Daniel, and a Commentary on the Canticles. The principal title page is engraved, and surrounded with eight quaint pictorial illustrations of the Apocalypse.

Brightman was long looked up to by a party of followers as an almost inspired interpreter of the Apocalypse. His work was first published in Latin at Franckfort, 1609, 4to, and went through many alterations in the different editions.

The translator, in the address prefixed to the Exposition of Daniel, thus speaks of his author:—

“The *Translator* to his Christian Friends in *Kent, Suffolk*, and elsewhere, wisheth all health and happinesse here, and hereafter. I have been often requested to translate *Mr. Brightman* upon *Daniel*, and the *Canticles*, into *English*, as he is already upon the *Revelation*. I have at length yielded to do one, being but short and pithy; leaving the other to such as have more store of gifts, and leisure, for reasons best known to my self, which I must crave also, to keep unto my self: although, I confesse, I would be glad, that all our *English Churches*, should enjoy the benefit of the godly and learned labours of such a worthy *Englishman* (nay, what if I should say, an *English Prophet*, as some learned beyond the Seas have stiled him) for as our blessed Saviour saith, (and it was his own lot, and portion) *A Prophet is not without honour, but in his own Countrey, and among his own kindred*, Marc. 6. 4.

“I have seen both, indeed, *Jesuits* and *Lutherans* abroad, and also *Protestants* at home, both in pulpits and in private, barking, and carping, against this excellent and worthy man; but I spare, and pity them, not any of them able to do, or speake, as hee hath done, and spoken, and many of them not worthy to carry his books after him. It is far more easie to carp at a worthy Writer, then to compile a book like his, let them either mend his, which will be a hard task for them, speak better, or hold their peace.

“He was indeed, one of a thousand, great and gracious many wayes, both in life and learning, *dum ea docuit quæ fecit, & ea fecit, quæ docuit, & verba vertebat in opera*. He taught, in that he did practise, and did practise that he taught, and so turned words into works. He was a great *Artist*, and a great *Linguist*. He had good skill in all Arts and Tongues, needfull for a compleat Divine, even in song also, (vocal musick being the best) till his more weighty studies called him from the maidens, to Divinity their Mistresse, wherein he excelled, and shined above many of his fellows, all that then lived with him in *Q. Colledge* in *Cambridge*, whereof he was a fellow, do very well know. Hee shined every way, and was a *Brightman* indeed, answerable to his name, *Periphane* ‘o *aner, vir splendidus*, a *Brightman*, in his life shining to all that conversed with him, and in his deep learning, and knowledge, shining to all that heard his learned *Catechizing*, *common places*, and *Lectures* in the *Colledge*, or his Sermons in the countrey in *Bedfordshire*.

“*Aquila non capit muscas*. Eagle-like he soareth aloft, catching no flies, but great and high matters; hee doth not with the *Lamb*, wade in the shallowes, obvious, and plain places, but with the *Elephant*, he swimmeth, and helps other to swim safely, over the deepest, and darkest places of the whole Canonick Scriptures, as *Johns revelation*, *Salomons song*, and *Daniels* obscurest vision, in *Chap. 11. 12.*”

<p><i>Illustration :</i> The Seven Stars (within a nimbus).</p>	<p><i>Illustration :</i> The Seven Candlesticks (within a nimbus).</p>	<p><i>Illustration :</i> The Book with Seven Seals (within a nimbus).</p>
<p><i>Revela: 1. 20</i></p>	<p><i>Revela: 1. 20.</i></p>	<p><i>Revela: 5. 1.</i></p>
<p><i>Illustration :</i> The Multitude clothed with White Robes.</p>	<p>THE REVELATION of S^t Iohn Illustrated with an Analysis & Scho- -lions</p> <p>Wherein the sen- se is opened by the Scri- -pture & the euent of things fore-told shewed by Hi- -stories</p> <p><i>The fourth Edition,</i> <i>Corrected & Amended,</i> <i>with Supply of many things</i> <i>formerly left out.</i></p> <p>By Thomas Brightman.</p> <p><i>Imprinted at London for Samuel</i> <i>Cartwright, & Are to be sould at y^e</i> <i>hand & Bible in Duck-lane, 1644.</i></p>	<p><i>Illustration :</i> The Seven Angels with Trumpets.</p>
<p><i>Revela: 7. 14.</i></p>		<p><i>Revela: 8. 2.</i></p>
<p><i>Illustration :</i> The Vials of the Wrath of God.</p>		<p><i>Illustration :</i> The Woman upon the scarlet-coloured Beast.</p>
<p><i>Revela: 16. 1.</i></p>	<p><i>Revela: 17. 3.</i></p>	<p><i>Revela: 17. 3.</i></p>
<p><i>Revela: 19. 19.</i></p>		
<p><i>Illustration :</i> The War against "The Word of God."</p>		

And I saw the Beast, and the kings of the Earth, and their Armies gathered together, to make warr against him that sate on the horse, and against his army. Rev. 19. 19.

Quarto, 149 pages, exclusive of address to the reader and index. The address to the reader is signed by Edmund Calamy, Simeon Ashe, Jerem. Whitaker, and William Taylor. In this volume are also bound up by the same author :

1. The Zealous Christian, in several sermons. 1654, 144 pages.
2. Heaven's Glory, Hell's Terror, two treatises. 1655, 232 pages.
3. Treatise of Effectual Calling and Election. 1655, 218 pages.
4. The Combat between the Flesh and the Spirit. 1654, 291 pages.
5. The Christian's Directory. 1653, 142 pages, exclusive of address to reader and index.

The fourth tract has this Dedication by William Taylor, "To the Right Worshipful my Worthy Friends, Mr. Edward Bradshaw, Major of the City of Chester : and Mrs. Mary Bradshaw his wife. Right Worshipful and Honoured Friends, I shall crave your favour, to give you a short account why I put this Treatise into your hands in this publick way. It is not that the works of this worthy Authour need any Patrociny, the gratefull acceptation which many of his books already published, have found with sober and experienced Christians ; bears abundant testimony to the profitableness and usefulness of his labours, and that his precious name, shall be had in everlasting remembrance, and is still unto those that feare the Lord, a sweet and precious oymntment : But indeed, the reason of this Dedication (besides the publick expression of my respects to you both) is the consideration of that special interest you both have to any thing of Master *Loves*. Your interest, Sir, is undoubted to this Treatise, as having married his widow, whereby God hath made the *solitary to dwell*, and *rest in the house of her husband*, and hath caused a mournful widow to *forget her sorrows*. And your right (deare Mistresse *Bradshaw*) is very great to the works of this worthy man, as having had the honour for several yeeres to be the wife of this eminent servant and Ambasadour of Iesus Christ.

"And my hope is, that as your coming together in this dear relation, was the answer of many prayers : so you will in the strength of prayers, still comfortably live together, as *heirs of the grace of life*.

"To help you forward in the wayes and practices of real godliness, I commend unto your most serious perusal this, and other useful and practical Treatises of this reverend Authour ; which though it cannot be expected, that they should come forth with that exactness and accomplishment as they would have done, had the Authour lived to publish them himself ; yet I do assure you, that these Sermons have been diligently compared with his own papers, and notes taken from his own mouth, by the pen of a ready and intelligent writer.

"The world, I confesse, is now filled, even to satiety, and surfet, with unprofitable Pamphlets, whereby many foolish *questions and disputes* have arisen, which *do ingender strifes* ; & many opinions have been vented which *do increase unto more ungodliness* ; but this book now presented unto you, is plaine, practical, and spiritual, and will, I hope, be of great use unto Christians, to help them to a right understanding of their spiritual estate."

Christopher Love, who was beheaded on Tower Hill, on the 22nd August, 1651, was considered by his own party as a prophet, as well as a martyr. His "Predictions," amongst which is one of Babylon's fall in the year 1790, and of a great man arising in 1795, have been frequently reprinted.

GRACE:
THE
Truth and Growth
AND
DIFFERENT DEGREES
THEREOF.

The summe and substance of
XV.
SERMONS

Preached by that faithfull and painfull Servant of
J E S U S C H R I S T,
Mr. *C H R I S T O P H E R L O V E*,
Late Minister of *Lawrence Jury*, LONDON.
They being his last *S E R M O N S*.

To which is added a *Funerall Sermon*, being the very
last Sermon he ever preached.

The Kingdom of heaven is like to a grain of Mustard seed which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown, it is the greatest amongst herbs, and becomes a tree, &c. Mat.13.31,32.

London, Printed for *John Rothwell*, at the *Fountain*
and *Bear* in *Goldsmiths Row* in *Cheap-side*, 1654.

Quarto, 553 pages, exclusive of prefatory matter and table, the last leaf being wanting in this copy. Bound up with it are Reynolds's Meditations on the Sacrament of the Lord's Last Supper, London, 1639, 223 pages, exclusive of preface; a Sermon by him on the Peace of the Church, London, 1638, 46 pages; and another Sermon on the Shields of the Earth, London, 1636, 50 pages.

The Treatise on the Passions is dedicated to the Princess Elizabeth, Princess Palatine of the Rhine. The Meditations, to Sir Henry Marten, Knight Judge of the Admiralty and of the Prerogative Court of Canterbury.

In the former, Reynolds thus insists on the importance of the faculty of memory:—

“Hee is not likely to grow Rich, who puts up his Treasure as the Prophet speaks, into a *bag with holes*. For as Nature hath given to the Bodies of men for the furtherance of corporeall strength, and nutriment, a *Retentive power* to clasp and hold fast that which preserveth it, untill a through concoction be wrought; so proportionably is the Faculty of *Memory* given to Reason, as a meanes to consolidate and enrich it. And *fluxes*, as in the Body, so in the Minde too, are ever Arguments and Authors of Weaknesse. Whence it comes to passe that in matter of Learning many of us are faine to be Day-labourers, and to live from hand to mouth, being not able to lay up any thing. And therefore in the choice of fit persons to breed up unto Learning, wee should take a like course as wise Architects doe in choice of fit timber for Building. They choose first the straightest and that which hath fewest knots, and flaws in it; which in the mind answereth unto clearenesse, and evennesse of Apprehension. For a cleare minde, like straight and smooth timber, will work easiest. Next, they take the heart and strongest substance, and cut out the sap: because that is best able to beare the weight that shall be laid upon it: And this answers unto Maturity and firmnesse of Judgement. Lastly, they doe not take Sally, or Willow, or Birch, and such other Materialls as are quickly apt to putrifie and weare away, but such Timber as is lasting and Retentive of its Nature, as Oake and Elme, which may make the Superstruction of the nature of the Foundation, strong and lasting: and this answereth to that excellent Faculty of the Minde, a *Rationall memory*: from which one particular (I think more than any other) doe arise those vast differences of felicity and infelicity in the mindes of men addicted to the search of Knowledge. Strange was the unhappinesse of *Calvisius Sabinus* in *Seneca*, who being at vast charges in matter of learning, was not yet able to retaine fast the Names of *Achiles*, or, *Vlysses*: But, as his Parasite was wont deridingly to advise him, wanted a Grammaticall Attendant to gather up the fragments which his Memory let fall. And *Curio* the Orator in *Tully*, was wont when hee had proposed three things in an Oration, to forget some one or other of them, or to add a fourth; yea *Messala Corvinus* forgat his owne name, as *Pliny* telleth us. And as wonderfull on the other side hath bene the felicity of some others. *Seneca* the father could repeat two thousand words together in their Order. *Cyrus* and *Themistocles* could call all their Souldiers by their Names, (by which one Art of Curtesie *Otho* aspired unto the Empire) *Adrian* could read a Book which hee never saw before, and after recite it by memory; and of the Emperour *Julian* it is said, that hee had drunk *Totum memoria dotium*, the whole vessell of memory.”

A
TREATISE
OF THE
PASSIONS
AND
FACULTIES
of the Soule of Man.

With the severall Dignities and Cor-
ruptions thereunto belonging.

By EDVVARD REYNOLDES, late Preacher
to the Honorable Society of *Lincoln's Inne*: And now
Rector of the Church of *Braunston* in *Northamptonshire*.

Iuenal. Sat. 1.
*Quicquid agunt Homines, Votum, Timor, Ira, Voluptas,
Gaudia, Discursus, nostri est farrago Libelli.*



LONDON,
Printed by *R. H.* for *Robert Bostock*, dwelling in Saint
Pauls Church-yard at the Signe of the
Kings Head. 1640.

Quarto, 525 pages, exclusive of prefatory matter and tables. Bound up with this treatise are Reynolds's Three Treatises of the Vanity of the Creature, the Sinfulness of Sin, and the Life of Christ, London, 1639, containing 534 pages, exclusive of dedication and table.

Bishop Reynolds, whose writings were very popular in the 17th century, is deservedly not without his admirers at the present day. His works have been published in a collected form, and edited by A. Chalmers, in 6 vols. 8vo.

The Explication is dedicated to Thomas Lord Coventry, Lord Keeper of the Great Seal of England.

The following is perhaps a fair specimen of Bishop Reynolds's devotional style:—

“Wee see by this necessity of a Priest, how deeply wee stand engaged to our mercifull God, who hath vouchsafed to helpe us in our greatest necessitie. How wee ought to love him, who hath first of all loved us. How wee ought in our bodies and in our spirits to glorifie him, who hath so dearely bought us. How wee should like voluntaries fight for him who overcame for us. How thankfull we should be to him, who was so compassionate unto us. How we should admire and adore the unsearchable riches of his wisdom and goodnesse, who when wee were desperately and incurably gone, had found out a way of escape and deliverance for us. God stood not in neede of us, or any service of ours, hee could have glorified himselfe in our just destruction. Who then can enough expresse either the mercy of God, or the duty of man, when he considers that God should call together all the depths of his owne wisdom and counsell, to save a company of desperate fugitives, who had joynd in combinations with his greatest enemies to resist and dishonour him? It would have posed all the wisdom of the World, (though misery bee commonly very witty to shape and fashion it selfe Images of deliverance) to have found out a way to Heaven betwene the wrath of God, and the sinne of man. It would have posed all the Heavenly intelligences, and the united consultations of the blessed Angels, to have reconciled Gods mercy in the salvation of man, and his Justice in the condemnation of sinne, to have powred out Hell upon the sinne, and yet to have bestowed Heaven upon the sinner. If God should have instructed us thus farre, you are miserable creatures, but I am a mercifull God; the demands of my Justice I must not deny, neither will I deny the entreaties of my mercy: finde me out a Sacrifice answerable to my Justice, and it shall bee accepted for you all: O where could man have found out a creature of capacitie enough to hold, or of strength enough to beare the sinnes of the World, or the wrath of God? Where could he have found out in Heaven or Earth, amongst men or Angels, a Priest that durst accompany such a Sacrifice into the presence of so consuming a fire? Or where could he have found out an Altar whereon to offer, and whereby to sanctifie so great a Sacrifice? No, no, the misery of man was too deepe, and inextricable for all the created counsell in the World to invent a deliverance. Now then if God himselfe did study *to save* me, how great reason is there that I should study *to serve* him? How ought all my wisdom, and counsell, and thoughts, and desires, be directed to this one resolution, to live acceptably and thankfully unto him, who when hee might have produced Glory to himselfe out of my confusion, chose rather to humble, and as it were for a while to unglorifie himselfe for my salvation?”

AN
EXPLICATION
OF THE
HUNDRETH AND TENTH
PSALME:

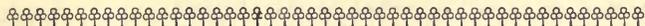
WHEREIN

The severall Heads of CHRISTIAN
Religion therein contained; touching the
Exaltation of Christ, the Scepter of his Kingdom,
the Character of his Subjects, his Priesthood, Victo-
ries, Sufferings, and Resurrection, are largely
explained and applyed.

Being the Substance of severall Sermons
Preached at LINCOLNS INNE.

By EDWARD REYNOLDS, sometimes Fellow of
Merton Colledge in Oxford, late Preacher to the
foresaid Honorable Society, and Rector of the
Church of *Braunston in North-hampton shire*.

The third Edition, revised and corrected by the Author.



LONDON,
Printed by *T.B. for R. Bostocke, and G. Badger*, and are to
be sold in *Pauls Church-yard*, at the signe of
the *Kings Head*, 1642.

Quarto, 4 parts, bound in 3 vols. The first and second parts contain 527 pages. The second is bound up with the first, and dated 1648. The third, dated 1650, continues the numbering, and ends with page 632, bound up with which are Remains on some Passages in the Revelation, and Several Discourses concerning the Holiness of Churches, 1650, 63 pages; the Apostacy of the Latter Times, 152 pages, exclusive of preface; and Paraphrase and Exposition of St. Peter, 1650, 22 pages. Part 4, which contains Mede's Epistles, and a Short View of his Life and Death is dated 1652, and comprises 674 pages, exclusive of the View of the Author's Life and Death, and the address to the reader. Of this great man his biographer, whose name is not given, observes:—

“His *Genius* leading him on, as it were, to encounter difficulties, he ever seemed most delighted with those studies, where he might strain the sinewes of his brain; and (as if he accounted them but halfe Scholars, that knew only so much as taken up from others, they held in memory) he was not wont to take expositions of Scripture, upon the credit of any Authour, how great or plausible soever; nor to look upon their Resolves as if they were *Hercules Pillars*, with a *Ne plus ultra* upon them. And therefore he used, as occasion offered it selfe, to set upon those difficult places of Scripture, which seemed to be of concernment, especially where he found errorr had insconced it selfe with obscurity, antiquity, or multitude of mistakers. Ry this means, he became furnished with variety of discourse, of things no lesse delightfull and profitable, then out of the vulgar rode of studies; which made his company much desired and frequented by Scholars, both of the same Colledge and from abroad. To these, he used to impart himselfe, with that willingness, that it seemed questionable, whether had the greater desire, they to hear, or he to communicate his studies to them: which made a familiar friend of his once merrily to say to one that, having been partaker of his discourse, gave him thanks, *That he might spare his thanks; for that they were not so much beholding to him for delivering himselfe to them, as he was to them for hearing him.* And thus much is most certain; that, though it were no small advantage which his Auditours made, yet that which thereby he made to himselfe was the greater; who, by that meanes, so fixed his notions in his memory, that he made them ever his own, and himselfe able, at any time, readily to deliver them in a complete and well-formed discourse: and was wont, as often as hee had occasion to vent himselfe in publick, (especially in those Colledge-exercises, which they called *Common-places*) to make use of those Discourses, which, being so made familiar, were with little labour put into form, and as easily remembered for ready utterance.

“Some of which are those excellent *Diatriba*, or short Discourses now published for the common use and profit of the Church: which, though but few in comparison of that great store wherewith so rich a magazine was furnished, yet, I believe, even in those few, he hath discovered more rarities, and pieces of profound and unvulgar learning, then are to be found in some vast volumes of many much-admired Authours. In which, because there are many things of a transcendent strain, and beyond the capacities of Common-Readers, if any shall therefore suspect him, as guilty of Ostentation, or Affectation, they will much mistake him.”

Mede's Works were collected and very carefully edited by Dr. John Worthington, in 1664, in 2 vols. folio. This edition was repeated in a larger size in 1672 and 1677.

D I A T R I B Æ.
DISCOVERSES
O N
D I V E R S T E X T S O F
S C R I P T V R E :

Delivered upon severall occasions,

B Y

J O S E P H M E D E, *B.D.* late Fellow of *Christs*
Colledge in **C A M B R I D G E.**

Printed by the Authors own Copy.

The Contents you shall finde in the next leaf.



L O N D O N,

Printed by *M. F.* for **J O H N C L A R K,** and are to be
sold at his Shop under *S. Peters* Church in Cornhill.

M D C X L I I.

Quarto, 373 pages, exclusive of prefatory matter and Catechism. Bound up with this work are J. Dod and R. Cleaver's "Ten Sermons fitting of men for the worthy receiving of the Lord's Supper." London, 1621, pages 288. The first work is dedicated to the "Right Worshipfull Sir Antony Cope, Knight," and the second to "the Ladie Ann Cope, wife to S^r Anthony Cope of Hanwell, and to her vertuous Daughter the Lady Elizabeth Cope, wife to S^r William Cope of Hardwicke," by John Dod and Richard Cleaver, who observe with regard to the first, "The name of the Author we have purposely suppressed."

After the Dedication to the "Exposition," follows "A Friendly Counsel to the Christian Reader, touching the Author and his booke," in verse. Next come the following lines "On Paineftl Pastors and their Flocks."

W hen silly sheepe, by skilfull shepherds crooke,
 I n pastures faire and greene are duly fed :
 L ed all along by some sweet running brooke,
 L ike Christall streames from flowing fountaines head :
 I n safety such may feed and nothing dread.
 A blessed Shepheard he, that sheepe so feedeth,
 M any a sheepe (God wot) such Shepheard needeth.

K eepe on your course good Shepherds, tend your fold,
 N o season slip, soules of your sheepe to gaine :
 I n parching Sun-shine, nor nights pinching cold,
 G reater reward shall be for greater paine,
 H eele pay your hire, which for his sheepe was slaine ;
 T hey that win soules, like starres (by Gods assent)
 E ternally shall shine in firmament."

At the end of "The Catechism" are eleven stanzas, with the signature of John Gyll.

"My soule what mooueth thee to be so sad ?
 Trust in the Lord, and of him haue no doubt :
 Seeke thou his face, his fauour maketh glad,
 His name an ointment sweete, is powred out :
 It is a Tower, a Rocke, and Refuge sure,
 Whereto the righteous runne and are secure.

If that afflictions, trouble or distresse,
 In body, goods, or name, vpon thee lie,
 Let them be great or small, long, more or lesse,
 And thou canst see no helpe or remedie,
 Fret not, but patiently waite on Gods will :
His name is strong, and all-sufficient still.

Although thy sinnes be manifold and great,
 Whose heaue waight doth wearie thee full sore,
 If thou repent, he's easie to intreate,
He's mercifull, and hath beene euermore,
 And will not faile thee, of thy sinnes to ease,
 There's no such God, for mercie doth him please."

A
PLAIN E
AND FAMILIAR
EXPOSITION OF THE
Ten Commandements.

WITH A METHODICALL SHORT
Catechifme, containing brieflie all the principall
grounds of Christian Religion.

Newly corrected and enlarged by the Author.

PSALM. 119. 30.

The entrance into thy words sheweth light, and giueth vnderstanding to the simple.

BY WISDOME PEACE.

BY PEACE PLENTY.

AT LONDON,
Imprinted by *Felix Kyngston*, for *Thomas Man*,
dwelling in Pater-noster-row, at the signe of
the Talbot. 1614.

Quarto, 234 pages, exclusive of Dedication. Bound up with this copy are Dod and Cleaver's Ten Sermons on the Lord's Supper, 288 pages, exclusive of prefatory matter.

The author dedicates the first work "To the Right Worshipfull his much honoured loving friend Mr. Richard Knightley; grace, mercy, and peace bee multiplied."

"Worthy and welbeloved Sir, These Sermons were preached above twenty yeares agoe; and now they are lately printed, without my consent, or knowledge. The Printer had no copie from mee, but onely such broken and imperfect notes, as were taken from my mouth by my hearers. And therefore because the readers should not bee offended with the errors and mistakings, which they shall finde in the first impression; and I would not beare the blame of other mens faults: I thought it now my best way, to amend the things that are amisse in the printed Treatise, according as my age (being eighty yeares old) and manifold occasions otherwise, would permit mee.

"I dedicate this booke unto you, that as the Lord is my witness, that I pray daily for you by name, and so (by his assistance) I purpose to doe whiles I live: so I must leave some testimony behinde mee to men after my death, (which I continually waite for) of mine unfeined and hearty thankfulness; for all your favours and goodness to mee and mine.

"And thus I end, undoubtingly hoping, and earnestly desiring, that the Father of mercies, and God of all comfort, will performe this his gracious promise unto you, written *Proverbs 21. 21. Hee that followeth after righteousness and mercie, shall finde life, righteousness, and honour.*"

The style of this famous old Puritan writer is plain and practical, of which the sentences following may give some idea:—

"Our Saviour doth not binde us to the set words of this prayer, but also proposes it as a generall patterne according to which wee may make all our prayers as our severall necessities, and occasions require, so that we keepe our selves within the compasse of it.

"It is written of *Hannah*, that shee poured out her soule unto the Lord, out of the abundance of her meditation; in the 2. chapter 1. 2. 3. 4. shee poures out her praises in particular, according to the speciall benefits received, according to the saying of Christ; *Out of the abundance of the heart the mouth speaketh.*

"Wee see in little children, if they be hungry, thirsty, sicke or cold, or in any other distresse, they want no words to make their necessitie knowne to their parents: Is it not then a great shame for them that professe themselves the children of God, to be unable to open their necessities unto him, but only they binde themselves to a few set words which they will not goe from; which many times doe not concerne their present necessities at all.

"Poore vagrants being pinched with their wants, when they come to a house where they hope for reliefe, they never want words, though they have no promise of good successe, neither will they take any repulse till they have that which they came for. If then wee had but that sense of all our wants which these have of theirs, wee should be more able to make requests to God, then they be to speake to men.

"There are none so simple and unlearned, but when any wrong is offered to them that vexes their heart, they have words at will, and when they begin to talke of injuries, they know not when to make an end."

A
PLAIN E
AND FAMILIAR
EXPOSITION
ON THE LORDS
PRAYER.

First preached in divers Sermons;
The Substance whereof, is now publi-
shed for the benefit of the CHVRCH.

Newly corrected and amended by *John Dod*
Minister of the Word.

The second Edition.

Humilitie beapeth Honour.

ECCLESIASTES 12. II.

*The words of the wise are as goods, and as nailes
fastened by the Masters of Assemblies, which are gi-
ven by one Shepheard.*



LONDON,

Printed by *M. D.* for *Daniel Pakeman*, and are to
be sold at the Signe of the *Raine-bow*, neere the
Inner-Temple Gate in *Fleet-street*.

1635.

Quarto, 504 pages, exclusive of prefatory matter.

The Translator N. N. dedicates this work as follows:—“To the Honorable and right Worshipfull, Sir *Henry Mildmay* Knight, Master of his Ma: Jewels, and Sir *Henry Row* Knight, all health, prosperitie, and happinesse.”

Peter Du Moulin was one of the most famous of the opponents of Arminianism in his day. Prefixed to the Treatise is an address from him to the States General, in which he states his opinion as to the Synod of Dort, and his intention in writing the present work:—

“Among other things which were prudently and happily done by you, the conuocation of the Synode of *Dordt* hath obtained the chiefe place. Than which Synode, for many ages past there hath beene none more famous, more holy, nor more profitable to the Church. Whereunto, that yee might call most choise men from diuers parts, yee spared neither cost, nor labour; wherein all things were done so orderly and grauely, that it hath drawne the people into admiration, and hath stayed those that were staggering, and hath so troubled headstrong & obstinate persons, onely with the sight thereof, that they which before did seeme to be desirous of the conflict, and greedily to call for the encounter, haue by contrary practises, (whether feare strooke them, or their conscience affrighted them) begun to shun the hearing of the cause, to hate the light, and to worke delays. To so excellent a thing, both other Princes did exhort you, and especially the most renowned Prince *JAMES, King of great Brittain*, who hath alwayes beene most earnest and forward to driue away the errours of all innouators; who, as he is rightly stiled the *Defender of the faith*, so he hath his eyes vigilant on all sides, carefully watching lest Christian faith should any where receiue any damage.

“And I, who to so holy a worke could not bring my trauell, haue at least brought my desires. It cannot be expressed how earnestly I desired to be present at that reuerend Synode, to which the Churches of *France* appointed me, with some of my brethren. What were the impediments which hindred my determined iourney, I neede not rehearse: yet being absent, I performed what I could; For I sent to the Synode my opiniõ of the fise points of the Controuersies which are hindred in *Belgia*, hauing strengthened it with places and proofes out of the holy Scripture. And when many men, and the same good men, and of great authoritie and wisdom amongst you, had exhorted me that I would write somewhat vpon these controuersies, I not vnwillingly obeyed; which I haue done, not so much in hope of effecting what I would, as being ashamed to refuse them, and desirous of making triall: For I had rather that godly and learned men should finde in me want of prudence, then accuse me of negligence. Therefore I haue printed my Schedules and papers, and haue reuiewed those things which I had meditated vpon these questions, which I haue vttered in a plaine and vntrimmed stile, that as it were in a leane spare body, the force of the truth might clearly appeare. And I haue indeauoured to bring light to this darkenesse, in which the most quick-sighted doe often grope at the way.”

THE
ANATOMY

OF

Arminianisme:

OR,

THE OPENING OF THE
Controuersies of these times (formerly
handled in the Low-Countries) concer-
ning the doctrine of Providence, of Prede-
stination, of the death of Christ, of
Nature and Grace, &c.

By PETER DU MOVLIN, Minister of the
Church at Paris.

*There are certaine men crept in which were before ordeyned to this
condemnation. Iude, ver. 4.*



LONDON,
Printed for NATHANAEL NEWBERY.
Anno Dom. 1626.

Quarto, 75 pages, exclusive of prefatory matter and Introduction.

The author of this elaborate treatise, Roger Drake, who appears to have given up the study of medicine for that of the gospel, dedicates his book "To the Worshipfull my much Honoured Father *Roger Drake*, Esquire. My Honoured Uncle Tho. Burnell, Esquire.

"Worshipfull and much Honoured, Its not the desire of Protection (the common Theam of such Epistles) but sense of dutie and the bond of gratitude puts me upon this Inscription. Truth needs no Patron, Errour deserves none. To wave therefore such complements; My designe in this Prologue is a thankfull acknowledgement of that great debt brought upon me by each of you, which I can never satisfie. To the one I owe (under God) my being, and well being; to the other, the dearest Companion of my Life; to both my Name and Posterity. Unworthy were I either of life or name, should I not endeavour (according to my poore modcl) to perpetuate their being and memorie, to whom I am an eternal debtour for both. This only were motive enough to extort a publick acknowledgement. But I cannot smother in silence an other Favour (shall I say not inferiour to either of the former? Gods blessing upon poore and unworthy indeavours may make it farre superiour) that in the last great turne of my Life, wherein I seemed unto many a signe and a wonder, by relinquishing that Honourable Profession of Physick, to attend upon an higher Calling (though very mean iu the eyes of the World) neither of you did interpose to divert me from that desigue, though carnal arguments were not wanting to have made each of you improve your utmost Authoritie for the stifling of such a motion in the very birth. I am not ignorant under what extreame contempt and discouragement the Ministry lies at present: Nor can I be so stupid as not to apprehend how my own credit lies at the stake, as if Consciounes of inabilitie in the practice of Physick made me digresse to the function of the Ministerie. For the answering of which cavil *I* am not very solicitous, but willingly in this point lay my credit at their feet who excel in that facultie both at home and abroad, and upon former tryal made, know best what to judge. But certainly had consciounes of inabilitie diverted me from Phisick, *I* should have had but very poor incouragement to the Ministerie, which as it is far more difficult than Physick or any other Facultie in its own nature, so considering the infinite discouragements both from without and within, *I* had little ground to hope it would prove more easie or advantagious than the practice of Physick, especially since this and other callings gain much credit and profit by faithfullnes and diligence; but the Ministry never looses more with the world than when its exercised with most pains and faithfulness. For my own part, as the former pompe and splendour of the Clergie did not intice me, so the present outward baseness thereof doth not discourage me; but silencing all carnal Objections, I desire to be faithfull unto him that hath called me, and so to walk in this waighty imployment, as at last (through Gods mercy) I may give up a comfortable account; for which I begge your earnest Prayers."

Sacred Chronologie,

Drawn by *Scripture Evidence* al-along
that vast body of *Time*, (containing the space of
almost four thousand Years) From the Creation of
the WORLD, to the Passion of our
Blessed SAVIOUR.

By the help of which alone, sundry *Difficult Places* of
Scripture are unfolded : and the meanest Capacity may im-
prove that holy Record with abundance of delight and pro-
fit : being enabled thereby to refer each several Historie
and material Passage therein contained to its
proper Time and Date.

By *R. D. M.D.*

1 Pet. I. 10. 11.

*Of which Salvation the Prophets have enquired and searched diligently,
who prophesied of the Grace that should come unto you.
Searching what or what manner of Time the Spirit of Christ which was
in them did signifie, when it testified before-hand the sufferings of
Christ, and the glory that should follow.*

L O N D O N,

Printed by *James and Joseph Moxon*, for *Stephen Bowtell*, at the
Sign of the *Bible* in Popes-head Alley.

1648.

Quarto, 4 vols.

First vol. contains 312, 283, and 144 pages.

Second vol. 254 and 348 pages.

Third, 262, 224, and 191 pages.

Fourth, 384 pages, exclusive of prefatory matter and tables.

The Works of Weemes are full of learning and information, and still deserve occasionally to be consulted. The extract subjoined is taken from his 4th vol. in which he treats of the Atheist, the Magician, the Idolator, and the Jew:—

“*In what manner Satan appeares to those with whom he enters into the direct covenant.* Satan appeares to his confederates, three manner of wayes; First, *per apparentiam.* Secondly, *per assistentiam,* and thirdly, *per in existentiam.*

“First, Satan appeares to his confederates, *per apparentiam,* when hee takes some visible shape of a body upon him, which is not a body indeede, but a body in show, and this is called *σκιωμαρτία*, because a body it selfe is not presented to the eyes, but onely a body in show; this is called *spectrum umbra πνεύμα*, and by the heathen *idolum*, Lev. 17.7. Neither sacrifice your children hereafter *Lashegnirim hirsutis.* The devils are called hoarie ones, because they appeared in the likenesse of Satyres; hence afterward came this word *Satyre*, and hee appeares commonly to them in some terrible and fearfull shape. In the *Syriacke* there is but one word which signifies both the devill and Inke, because commonly he appeares to men in some blacke and terrible shape. The word in the *Syriacke* is *daiiva*, which signifies both the devill and inke; but yet this subtile *Protheus* can change himself into any forme, he can transforme himselfe in an Angell of light, as he appeared to *Saul* in the likenesse of *Samuel.*

“The question may be moved here, whether *Samuel* himselfe appeared to *Saul*? or was it *σκιωμαρτία*, onely in show.

“*Answ.* the most of the Church of *Rome* holds that it was *Samuel* himselfe who appeared to *Saul*, as *Bellarmino*, *Seir*, *Lessius*, and not *Samuel* in shew. *Bellarmino* goes about to prove that it was *Samuel* himselfe, who appeared to *Saul* by the testimony of a *Jew*, for if it had beene counterfeit *Samuel* which appeared to *Saul*, hee would have come up with his feete foremost. This prooffe is as uncertaine as the thing which is in question, and this is but a begging of the question, when a thing uncertaine is proved by that which is as uncertaine. The *Jewes* held many absurd things concerning these apparitions; first, they say when wicked spirits are raised up, and called for by witches, their manner is to ascend with their feete upward, and their head downward, and that the spirit raised by the witch of *Endor*, came up with his head first contrary to the custome, and that thereby the witch knew him to be the *King.* Secondly, that the witch saw *Samuel* but heard him not, and that *Saul* heard, but saw not, and these that stood by, as *Amasa* and *Abner*, neither saw, nor heard. Lastly, they say that men shall rise in the resurrection in the same habite that they were buried in, because *Samuel* came up with his mantle about him; but these fables are to be rejected.”

THE
WORKES OF
Mr. IOHN VVEEMSE OF
LATHOCKER IN SCOTLAND,
 IN FOVRE VOLVMNES.

Containing these nine Bookes.

- | | | |
|---------------|---------|--|
| <i>Viz.</i> { | Vol. 1. | 1. The Christian Synagogue. |
| | | 2. The Portraiture of the Image of God in Man. |
| | | 3. Observations Naturall and Morall. |
| | Vol. 2. | 4. An exposition of the first Table of the Morall Law. |
| | | 5. An exposition of the second Table of the Morall Law. |
| | Vol. 3. | 6. An exposition of the Ceremoniall Law. |
| | | 7. An exposition of the Iudicall Law. |
| | Vol. 4. | 8. Exercitations Divine. |
| | | 9. A Treatise of Atheisme, Witchcraft, Idolatry, and Iudaisme. |

Serving generally for a helpe to the understanding of all, that desire to know and obey the will of God in holy writt; But more especially for all young Students in Divinitie, that they may more easily understand the languages of *Canaan*, and *Greece*, and make a profitable use of them in Preaching.

With five Tables prefixed.

- | | | |
|---------------|---|--------------|
| <i>Viz.</i> { | 1. Of the Contents of each Chapter. | } Expounded. |
| | 2. Of the Texts of Scriptures. | |
| | 3. Of the Hebrew words. | |
| | 4. Of the Greeke words. | |
| | 5. An Alphabetical Table of the principall distinctions, and chiefest matters in every Booke contained. | |

Prov. 16. 22. *Vnderstanding is a welspring of life to him that hath it.*

L O N D O N,

Printed by *T. Cotes* for *John Bellamie*, and are to be sold at his shop at the signe of the three *Golden-Lyons* in *Cornhill*, neere the *Royall Exchange*. 1637.

Quarto, 244 and 38 pages, exclusive of prefatory matter.

In this ingenious and very curious Commentary on the Apocalypse, which the author, the inventor of logarithms, dedicates to James the 1st, he fixes the Day of Judgment sometime "betwixt the years of God 1688 and 1770."

In his Address to the Godly and Christian Reader, Napier gives an account of the manner in which his work was composed:—

"In my tender yeers and barneage at Saint *Androes* at the Schools, having on the one part contracted a loving familiarity with a certain Gentleman, &c. a Papist; and on the other part being attentive to the Sermons of that worthy man of God Master *Christopher Goodman*, teaching upon the Apocalypse, I was so moved in admiration against the blindness of Papists, that could not most evidently see their seven-hilled-City, *Rome*, painted out there so lively by Saint *John*, as the Mother of all Spiritual-whoredom, that not onely burst I out in continuall reasoning against my said familiar, but also from thenceforth I determined with my self (by the assistance of Gods Spirit) to employ my studie and diligence to search out the remanent mysteries of that holy Book; as to this hour (praised be the Lord) I have been doing, at all such times as I might have occasion: But (to confesse the truth of the infirmity of man, to the glory of God) I found ever, during all that time, more fruit in one hours sobriety, prayer and humble meditation, then in a thousand days of curious or presumptuous inquisition: yea, the more subtilly I searched, the more darknesse I found; insomuch as curious inquisition rather discouraged me, by finding out of doubts, then profited me, by finding any resolution thereof: And so, when after long time spent, with little knowledge, I (justly despairing of mine own hability) became truly sorrowfull and humble in heart, then it pleased God (to whom be the onely glory) to give me that grace to espie, in short time, that wonderfull overture which in long time before I could not consider: so that then I began to take up matters by their right beginnings, and by most easie grounds, and to prosecute out the rest by their coherence in order, as is here set down, to the full resolution of all the former doubts. After the which, although (greatly rejoycing in the Lord) I began to write thereof in Latine; yet I supposed not to have set out the same suddenly, and far lesse to have writen the same also in English, till that of late this new insolencie of Papists arising about the yeer of God 1588, and daily encreasing within this Island, doth so pity our hearts, seeing them put more trust in seminary-priests, then in the true Scriptures of God; and in the Pope, and king of *Spain*, then in the King of kings; that, to prevent the same, I was constrained of compassion, leaving the Latine, to haste out in English this present Work, almost unripe, that hereby the simple of this Island may be instructed, the godly confirmed, and the proud and foolish expectations of the wicked beaten down. And whereas, after the first edition of this Book in our English or Scotch tongue, I thought to have published shortly the same in Latine (as yet, God willing, I minde to do) to the publike utility of the whole Church: But understanding, on the one part, that this Work is now imprinted, and set out divers times in the French and Dutch Tongues (beside these our English Editions) and thereby made publike to many: as on the other part, being advertised that our papisticall adversaries were to write largely against the said Editions that are already set out: Herefore I have as yet deferred the Latine Edition, till having first seen the adversaries objections, I may insert in the Latine Edition an Apologie of that which is rightly done, and an amends of whatsoever is amisse."

A
PLAINE DISCOVERY
of the whole
REVELATION
of St. JOHN:

Set down in two *Treatises*: the one
searching and proving the true Interpreta-
tion thereof: the other applying the
same Paraphrastically and Historically
to the T E X T.

By JOHN NAPIER, Lord of *Marchiston*.

With a Resolution of certain doubts,
moved by some well affected brethren.

Whereunto are annexed certain Oracles of
SIBYLLA, agreeing with the *Revelation*,
and other places of Scripture.

And also an Epistle which was omitted in
the last Edition.

The fifth Edition : corrected and amended.

EDINBURGH,
Printed for *Andro Wilson*, and are to be sold at his
Shop, at the foot of the Ladies steps, 1645.

Quarto, 486 pages, exclusive of prefatory matter, "Observations" and Confession of Faith of Scotland.

The first edition of this scarce and useful translation was published at Cambridge, 1586, 8vo. A new edition, revised and considerably enlarged by the Rev. Peter Hall, appeared London, 1839, 8vo.

The extract given is from the preface to the work : —

"The rable of Iesuits, and such other like fellows, (whose very reward is the earnest of bondage and cursed speaking) how shamelesly and outragiously they are carried against us and the truth: and with what bitternesse they cast out against us such things, as they have been taught in the schoole of shamelesnesse, it may be sufficiently perceived of any man.

"For they, when they feele themselves pressed with most strong reasons, and overcome with expresse places of Scripture, they run to cavils and slanders, as to the onely refuge of their errours. They say we have revolted from the Catholique Church, that we might follow the divers imaginations of men: they cry aloud that we are heretiques, schismaticques, and sectaries, and they oft-times in mockage call us Confessionists: and moreover they lay in our dish, that we neither agree with our selves, nor with others, who detest the Bishop of Rome: but there are as many Religions among us, as there are Confessions of Faith. And that they may seeme to procure credit to themselves, and to give a checke to the Germane Churches especially, they bring forth both certaine other writings, and especially that *Forme of Agreement*, of late published in Germanie, in which there are certaine things to be seene farre differing from those ancient Confessions of Faith, which the Churches of the Gospell have even since the beginning given out. But let them so thinke, that the fault of heresie is not to be laid upon those, whose faith altogether relieth on most sure grounds of Scripture: that they are no schismaticques, who intirely cleave to Gods Church, such an one as the Prophets and Apostles doe describe unto us: nor to be accounted sectaries, who embrace the truth of God, w^{ch} is one and alwaies like it selfe. What do they meane, I pray you, by the name of Confessionists so often repeated? For if every man be commanded to make confession of his Faith so often as Gods glory, and the edifying of the Church shall require; what a wonderfull or strange thing ought it to seeme, if Cities, if Provinces, if whole kingdomes have made profession of their Faith, when they were falsely charged by the Popish sort, that they had gone from the doctrine of the true beleeving Church? but they wil say, there ought to be one confession of faith and no moe: as though forsooth, a confession of faith were to be valued rather by the words, then by the thing it selfe. What therefore will they say to our Ancestours, who when they had the Apostles Creed, yet for all that set out the Nicene, Chalcedonian, and many moe such like Creeds? Those Creeds, say you, were generall. Yea, surely, but so generall, that a great part of the world in those elder times followed the frantique heresies of the Arrians, whom the godly forefathers by setting forth those Creeds desired to bring home into the Church again. *The truth, saith Hilarie, was by the advise and opinions of Bishops many waies sought, and a reason of that which was meant was rendered by severall confessions of faith set down in writing.*"

AN
HARMONY
OF THE
CONFESSIONS OF
THE FAITH OF THE CHRI-
STIAN AND REFORMED
CHURCHES,

Which purely professe the holy doctrine of
the Gospel in all the chief Kingdoms, Nations,
and Provinces of Europe: the Catalogue and or-
der whereof the Pages following will declare.

There are added in the end very short notes: in which both
the obscure things are made plaine, and those things which may in
shew seeme to be contrary each to other, are plainly and very modest-
ly reconciled, and if any points doe as yet hang in doubt, they are sin-
cerely pointed at.

All which things, in the name of the Churches of *France*
and *Belgia*, are submitted to the free and discreet
judgement of all other Churches.

Newly translated out of Latine into English.

Also in the end is added the Confession of the Church of Scotland.

Allowed by publique authoritie.

LONDON,
Printed by *John Legatt*. 1643.

Quarto, 70, 511, and 228 pages, exclusive of prefatory matter.

The excellent author, Isaac Ambrose, dedicates these treatises "To the Worshipful the Mayor, Aldermen, and other Inhabitants in the Town of Preston." Prefixed is a Commendatory Letter from C. Herle, Rector of Winwick. The following lines follow the contents of *Prima* :—

"To the Reverend Author, on his learned Treatises, intituled, *Prima, Media, &*

Ultima : the First, Middle, and Last Things.

The *First*, and *Last*, and *Middle* Things : What more?

Thus the well-furnish'd Scribe out of his store

Brings new and old. The *First* Things lay the Ground,

The *Middle* Build thereon ; By th' *Last* All's crown'd.

By the *First* things Christians begin to live ;

The *Middle* things a further progresse give

In Spiritual life : by th' *Last* they live for ever :

Those things that God hath joyn'd, let no man sever.

The *First* Things wrought in me (Lord!) let me finde,

And to the *Middle* so direct my minde,

That when the *First* and *Middle* Things are past,

I may enjoy my hopes the best at *Last*.

T. W."

The Second Treatise, *Media*, is dedicated to Lady Mary Vere, and in a separate Dedication to Lady Margaret Houghton. Three Commendatory Epistles follow from John Angier, dated Denton, May 10, 1649, Thomas Johnson, Halsall, April 19, 1649, and John Waite, B.D.

The Third Treatise, *Ultima*, is dedicated to William, Earl of Bedford, in which the author observes :—

"My Lord, that good acceptance which my three printed Treatises have found, doth encourage another Edition; and whereas the two first had Epistles Dedicatory prefixed formerly: I now humbly presume, as a testimony of my gratitude to present the last unto publick use, under your Honours patronage.

"These *last things* were the studies of my younger times; if they had not been made publick already, I would have placed them in another method; but now I shall not alter them. They suggest matter for every Christians daily meditation; and if the heart be serious, they will be found many wayes profitable. Hereby the secure conscience may be awakened: Repentance in godly sorrow, holy shame, hatred of sin, with self-detestation will be quickened: Bowels of compassion towards impenitent offenders will be kindled: and loves to the Lord Jesus will be enlarged, when the soul looketh upon him, by whom alone, and by whose sore sufferings and obedience, it is not only delivered from the guilt of sinne, the sting of death, the terrour of the last judgement, and the unexpressible everlasting torments of hell; but also admitted into beatifical Communion with God in glory.

"My Lord, when I waited on your Honour at *Woolburne*, I rejoiced to observe the good order in your Lordships Family, of Morning and Evening Prayer, and my heart was cheered in the acquaintance of those precious knowing Christian servants, who attend you."

PRIMA,
MEDIA,
&
ULTIMA:

The First, Middle, and Last Things;

IN THREE

TREATISES:

Wherein is set forth,

- I. The Doctrine of Regeneration or the New Birth.
- II. The Practice of Sanctification, in the Meanes, Duties, Ordinances, both Secret, Private and Publike, for continuance and increase of a godly life.
- III. Certain Meditations

Of {	Mans misery, in his	{ LIFE, DEATH, JUDGEMENT, & EXECUTION.
	Gods mercy, in our	{ REDEMPTION, & SALVATION.

*By ISAAC AMBROSE, Minister of Christ
at Preston in Amounderness in Lancashire.*

LONDON:

Printed by T.R. and E.M. for Nath. Webb and Will. Grantham, at the Black Bear,
near the little North-door in Pauls Church-yard. 1654.

Quarto, 542 pages, exclusive of prefatory matter. Dedicated to Charles I.

This appears to be one of the most learned of the old Expositions of the Revelation. The author thus comments on the number 666:—

“For the seuerall expositions of this number, it were but lost labour to recite all; I will therefore name some onely, referring him that desireth to see more to other Writers. Some [*Bullinger, Balaeus lib. 3. de act. Pontif.*] thinke that this number setteth forth the time when Anti-christ began: but that being *ann.* 606. here are threescore yeeres more, neither could by the time, the marke of the beast be found out and his name, as by this number. Most therefore hold that these be the numerall letters of his name, not precisely to be found therein letter for letter, but such letters as amount according to the Greeke numbering to this number, and hereupon diuers men [*Pareus, Fox, Napier, P. du Moulin, Grasser, &c., Brightman*] haue inuented diuers names which I spare to mention, but that which the most learned and iudicious of our side doe generally rest vpon is, *λατειωσ*, λ valet 30. α 1. τ 300. ε 5. ι 10. ν 50. ο 70. ς 200. found first in *Ireneus*, and the name *τειταιω* comming to the same number. *Fox* findeth this number in this name in Hebrew, *רמיעוש* 200 valet.

ד 40. ט 70. י 50. י 6. ש 300. and in Greeke, *ρομavσ*, ρ valet 100. ο 70. μ 40. ν 50. υ 400. ς 6. This I confess doth moue me much for the reuerence of so many and graue Authors: but seeing this number of 666. is not set forth in words, as the number of them that follow the Lambe, *chap. 14.* and of the sealed ones, *Chap. 7.* I cannot be perswaded that the Spirit would haue vs looke barely to this number, but to the very letters here vsed. And indeed, as long as we goe this way to worke in finding out this number, we shall neuer be able to conuince the aduersary, there being so many names more containing this number, though all circumstances here considered, some name agreeing to the Pope is most probably the name here meant. It is not without cause therefore, that one [*Forbs*] doth so much wonder that so many graue and learned men should be carried away in this manner; howsoeuer I like not his coniecture neither, that the number of the name of the beast is compounded of sixes in opposition to the number of those that follow the Lambe who are counted by twelue thousands, *Chap. 7* of euery of the twelue Tribes, intimating that the followers of the beast are not any of this number, but rather a building reared vp by Satans chiefe instrument, as sometime the golden Image of threescore cubits height and six cubits bredth set vp by *Nebuchadnezzar*, and not of that building called the new *Ierusalem*, *Chap. 21.* consisting altogether of twelues. For the scope of setting downe this number is not to shew that the followers of the beast are opposite to the followers of the Lambe, or of the Devils stirring vp, for this hath bene already made plaine enough, in that the Dragon is said to giue the beast his power, and all are said to follow him but onely such as haue their names written in the Booke of Life. But the intent here is to teach vs a marke or name whereby all that are wise may certainly know him and beware of him. The Papals [*Viegas, Bellarmine*] to keepe men from searching too farre herein teach, that it is impossible to know his name before that he be come, which time taking for granted that it is not yet, all search hereafter may seeme to be vaine.”

Ecclesiastica Interpretatio:
O R T H E
E X P O S I T I O N S
V P O N
T H E D I F F I C V L T
A N D D O V B T F V L P A S S A G E S
of the seuen Epistles called Catholike,
and the R E V E L A T I O N .

Collected out of the best esteemed, both old and new
Writers, together with the Authors examinations,
determinations, and short Annotations.

The Texts in the seuen Epistles of *Iames, Peter, Iohn* and
Iude are six and forty.

The Expositions vpon the Reuelation are set forth by
way of Question and Answer.

Here is also a briefe Commentary vpon euery verse of each
Chapter, setting forth the coherence and sense, and the Authors,
and time of writing euery of these Bookes.

By *Iohn Mayer*, B. of D. and Pastor of the Church of
Little Wratting in Suffolke.

L O N D O N,
Printed by *Iohn Haviland*, for *Iohn Grismand*, and are to be
sold at his shop in *Iuy-lane* at the signe of the Gunne.
1 6 2 7.

Quarto, 419 pages, exclusive of prefatory matter.

The learned author, Thomas Morton, afterwards Bishop of Durham, dedicates his work to King Charles I.

Morton is not sparing of ridicule in grappling with his Romanist opponents, as the following quotation will show: —

“True Vnion We call onely that, which is onely in Gods truth, and for Truths sake, otherwise (as S. *Hilarie* saith) *It is not vnion of faith, but of perfidiousnesse, nor Christian communion, but Antichristian conspiracie and coniuration.* Vniust Vnities there are many among men; the first of compulsion and terror, which may be called *Vnio Leonina*, as if beasts, for awe of the *Lion*, should go in troopes, and follow at his becke. The Second is *Vulpina*, a craftie combination made and maintained by *Foxes*. The Third is *Asinina*, the heard of seely *Ignorants*. Loud and frequent are the boasts of your *Catholike Vnion*, neuer regarding whether it haue the Characters of these kindes of *Vnions*, now spoken of: although that none can be more Tyrannous, than that which (as you haue bene instructed by Pope *Paul* the IV.) vseth the extent of the *Inquisition*, as the onely *Fortresse and support thereof*. None more craftie than that *Church*, which is fed at home (as with naturall sustenance) with *false Legends*, and *fained Miracles*, and preserued abroad with *Æquiocations*, and *Mentall Reseruatiions*; and specially be *Politike Maximes*, for alterations of States. Lastly, there can be no greater blockishnesse, than to be wholly guided by an *Implicit faith* of beleeuing you know not what, according to your COLIERS FAITH: which because it seemeth so commendable vnto your Cardinall *Hosius*, I will deliuer it in his owne words. *It will be most safe* (saith he) *to follow the Example of a certaine Colier, of whom when a learned man asked him, for his soules behoofe, what he beleueed, hee repeated the Apostles Creed: and being asked what he beleueed more, said, that which the Catholike Church beleueeth: But what (quoth the other) doth the Catholike Church beleuee? that which I beleuee, quoth the Colier; The other being still vrgent, the Colier vsed the same Circle, and made no other Answer, than that hee beleueed as the Church beleueed, and the Church, the same that he beleueed.* Some while after it happened, that the same learned man was by sicknesse in danger of death; at what time *Sathan* tempted him, vrging him what was his beliefe, insomuch that he poore wretch! was not able sufficiently to expresse himselfe; but calling to minde the Coliers Answer, hee himselfe made no other Answer to the *Diuell* than this; AS THE COLIER: *Confessing afterwards that he had bene dangerously hazarded, had not this example of the Colier holpen him.* Thus farre your Cardinall of your *Colier*, like an *Horse* in a *Milne* going all in a round; as if he would teach you that this *Implicit Faith* were the onely *safe Circle* (God blesse you) to keepe out the *Diuell*.

“Wherein you are little inferior to the *Jewish Rabbines*, who taught their Disciples, *To haue rather regard to the words of the Scribes, than to the Law of Moses*, the word of God. Whom also they instructed, that (in case the Judge once passed sentence) he must be absolutely beleueed, *Though he say that the right hand is the left, or the left the right.*

“In all this you cry *Pax, Pax*, when as indeed it is nothing else but a paction and accordance in *Error and Idolatrie*. The whole Colledge of Priests were against *Ieremie*: All the *Priesthood*, with the *Scribes* and other *Sects*, conspired against *Christ*; So little cause haue you to glorie in the nature of your *Vnion*.”

THE
GRAND
IMPOSTURE

OF

THE (*now*) CHURCH OF
ROME:

*Manifested in this one Article of the New
Romane Creede, viz.*

*“The Holy, Catholike, and Apostolike Romane Church,
“Mother and Mistresse of all other Churches, with-
“out which there is no Salvation.*

Proued to be a New, False, Sacrilegious, Scandalous, Schisma-
ticall, Hereticall, and Blasphemous Article (respectiuely)
and euery way Damnable.

*The Last Chapter containeth a Determination of the whole
Question, concerning the Separation of Protestants from the
present Church of Rome: whereby may be discerned, whether Side
is to be accounted Schismaticall, or may more iustly pleade*

SOVLES SALVATION.

By the B. of Couentrie & Lichfield.

The second Edition, Reuised and Supplied with necessary Additions (for
Corroboration of sundry Points) which in the Context are thus
marked at the beginning ¶; and ending ¶. But the meere
Marginall Additions are thus inserted ¶ betweene ¶.

L O N D O N,

Printed by *George Miller* for ROBERT MILBOVRNE, and are
to be sold at his shop in Pauls Church-yard at the signe
of the Gray-hound. 1 6 2 8.

Duodecimo, 624 pages, exclusive of epistle and introduction, 66 pages.

In illustration of "the great worth of Scripture knowledge," the author gives, amongst others, the three following examples:—

"Mr. *Midgeley* Minister at *Ratchdale* in *York-shire*; oppressed with Melancholy, and sad Temptations to self-murder, and going down to the waterside to drown himself (as is credibly reported) having the *New Testament* in his pocket, it came into his thoughts, before he flung himself in, to read a little in his Testament; and opening it, happily first cast his eye upon that cordial promise, *Come unto me all ye that labour and are heavy laden, and I will give you rest, &c.* *Mat. 11.28.29.* Whereupon he was so supported, that he inferred; *Say'st thou so? Then I will not drown my self, &c.*

"Touching this one Scripture one said, [*Malleus carere sole, cælo, terra, omnibus elementis &c.* Selneccerus in Pœdag. Christian.] *We had better want meat, drink, light of the Sun, Aire, Earth, all the Elements, yea life it self, then that one sweet sentence of our Saviour, Come unto me &c.*

"Mrs. *Kath Brettergh* of *Bretterghoult* in *Lancashire* (who was wont to task herself to read of the Scripture 8 Chapt. in a day at least) [*The Christian life and death of Mrs. Kath. Brettergh, Annexed to Mr. Leygh's Souls solace against sorrow*] in her sickness before her death fell into great distresse of soul, through apprehensions of the severity of Gods justice, the greatnesse of her sins, want of faith, love to God &c. Sometimes she would cast her Bible from her and say, "*It was indeed the Book of life; but she had read the same unprofitably, and therefore feared it was become to her the Book of death.* Sometimes she would say, Her sins had made her *A Prey to Satan, a spectacle to the world, a disgrace to Religion, and a shame to her husband, kindred, and all true Christians:* And here she would weep bitterly. She wished she had never been born, or that she had been any other creature, rather then a woman. She cryed out oftentimes, *Woe, woe, woe, &c. a weake, a wofull, a wretched, a forsaken woman!* and such like pittiful complaints against herself, with tears continually trickling down her cheeks. But at last she was before her death restored to joyes and comforts unspeakable by means of the Scriptures."

"Mr. *John Holland B. D.* a memorable Saint, and rarely qualified Preacher, how did he comfort himself with the holy Scriptures, in the vally of the shadow of death? The day before he dyed, it pleased him, as formerly often, so then more eagerly, to call for the holy Bible, with these very words: [*Mr. Wil. Leygh, in his Souls solace against sorrow, p. 17, 18, 19. Lond. 1617.*] *Come, O come; Death approacheth; let us gather some flowers to comfort this hour.* And turning with his own hands to the 8. chap. of *Pauls* Epistle to the Romans, he gave me the Book (*saieth Mr. William Leigh, Pastor of Standish*) and bade me read: At the end of every verse he made a *Selah*, or pause; and gave the sense in such sort and feeling, as was much (we saw) to his own comfort, but more to our joy and wonder.——Having thus continued his meditation and exposition for the space of two houres or more, on the sudden he said; *O stay your reading, What brightnesse is this I see? Have you light up any Candles?* To which I answered, no; it is the sun-shine, for it was about 5 a clock in a clear summers evening. *Sun-shine* (*saieth he*) *nay, my Saviours shine: Now farewell world, welcome heaven; The day-star from on hath visited mine heart. O speak it when I am gone, and preach it at my Funerall: God dealeth familiarly with man."*

CLAVIS BIBLIORUM.

THE
KEY
OF THE
BIBLE,

Unlocking
The Richest Treasury of the
Holy Scriptures.

WHEREBY

The ¹Order, ²Names, ³Times, ⁴Penmen, ⁵Occasion, ⁶Scope
and ⁷Principal Parts, Containing the Subject-matter of the
Books of *Old and New Testament*, are familiarly and briefly
opened: For the help of the weakest capacity in the un-
derstanding of the whole BIBLE.

The second *Edition*, very much *enlarged*.

With *Addition* of the *Scripture-Songs*, Metrically trans-
lated out of the *Hebrew*, and Analytically *explained*.

By FRANCIS ROBERTS, M.A. Pastor of the
Church at *Augustines*, LONDON.

Col. 3. 16.

Let the word of Christ indwell in you richly in all wisdom.

LONDON,

Printed by T. R. and E. M. for George Calvert, and are sold
at his shop at the signe of the *Half-Moon* in *Walling-*
street, neer to *Pauls Stump*. 1649.

Duodecimo, 499 pages, exclusive of Address to Reader.

Edward Gee, Minister of Eccleston, in Lancashire, was a learned and able writer of the Presbyterian persuasion. Adam Martindale styles Harrison, Hollinworth, and Gee "the three great knockers for disputation." Gee thus adverts, in the present Treatise, to the common propensity "when an unhappy event must be somewhere charged to cast it upon other men's backs to bear rather than their own":

"This readiness to prejudg and impeach others, may often be the cause of mens miscarrying in the discovery of the true reason of the sad occurrences or providences they meet with.

"As I have given divers instances of that propenseness, and of this effect of it, let it be without offence if I pass not over one instance more, it being so plain, present, and pertaining to us. The heavy things that have fallen out in *England* and *Scotland* these two last years, the dint whereof hath more immediately light upon the *Scottish Nation*, (as at *Worcester* and *Dunbar* (in which affairs there was much seeking unto God by prayer for, and against, as the perswasion and affection of each party led them;) The investigation and pointing out of the cause of those events, how hath it been diversified? some attributing them to this thing, others to that; but all sorts (in a manner) have agreed in this, that they have construed them, and conceited the reason of them, as the respective quarrel of each unto them hath led them. The Papists say, the *Scots* have so swarved, and suffered in their standings up, because of their Protestant profession, zealous Reformation of Religion, and diligent counter-working of the Jesuite. The Prelatists conclude, it is for their opposition to Hierarchical Episcopacy. The Cavaliers judg, it is for their withstanding them, and absolute Monarchy. The Independents resolve, it is for their establishing and promoting Presbytery. The Libertines and Sectaries cry out, it is for their contesting against Toleration of all Doctrines and Religions. The Republicans determine, it is for their maintaining Regal and Hereditary Government, in the Family of the late King, and in the Peers: and all these concord together in this, That it is for their Covenant-union, and constant adherence thereunto. Yea, and among themselves, as there lack not intestine divisions (usually the causes, companions, and effects of publique disasters) so their construction of their mishaps is varied according to their differences. Those called the old Malignant in judgment fall in with the Cavaliers; the Western Remonstrancers declare, it is for their too free embracement of their King, and too facile Reconciliation with the Delinquent, and the *Hambletonian* Royalist. The Kirk party suppose it to be for the Remonstrancers impetuous segregations. It is far from my intent, either to be an Umpire of these discordant censures, or to involve all persons, called by any of these names, within the compass of such partiality, and prejudice in their thoughts of this matter: nay, here I undertake not to be a reprehender of any, but only an observer of all, and in all, how uniformly construction follows opposition."

A
T R E A T I S E
O F
P R A Y E R :

A N D
Of Divine Providence
as relating to it.

With an Application of the general
Doctrine thereof unto the present time, and
State of things in the Land, so far as
PRAYER is concerned in them.

Written for the Instruction, Admonition,
and comfort of those that give themselves
unto Prayer, and stand in need of it
in the said respects.

By EDVVARD GEE, Minister of the
Gospel at *Eccleston in Lancashire.*

*O Lord God of Hosts, how long wilt thou be angry against
the prayer of thy People? Psal. 80.4.*

L O N D O N,
Printed by J. M. for *Luke Fawn*, and are to be sold
at his shop at the sign of the *Parrot* in
Pauls Church-yard. 1653.

Folio, 882 pages, exclusive of prefatory matter and Index.

“The Passages and Epistles specified in the next page” are in “The Appendix of this Third Edition, containing;

- 1 *An Epistle of Gregory the first, Bishop of Rome, to Maurice the Emperour.*
- 2 *A passage of the History of Fr. Guicciardine Florentine, concerning Pope Alex.*
- 6 *left out of his third Booke in the printed Copies.*
- 3 *A second passage of the same Author, containing a large discourse of the means, whereby the Popes of Rome attained to their greatnesse, that they now enjoy, left out of the fourth Booke.*
- 4 *A third passage of the same Author, left out of his 10. Booke.*
- 5 *Certaine passages out of the Letters of the Lords de Lansac, Pibrac, Ferrier, &c. taken forth of the Instructions, and Missives of the Kings of France, and their Ambassadors sent to the Councell of Trent, Published in French, An. 1608.*
- 6 *Andr. Dudithius, Bishop of Quinqueeclesiæ in Hungary, his Testimony of the Councell of Trent, in his Epistle to Maximilian 2. Emperour.*
- 7 *An Epistle of Bishop Juell unto Seignior Scipio, a Senatour of Venice, touching the causes moving the Church of England to refuse Communion with the Councell of Trent: now first published according to the Originall annexed.*
- 8 *Lastly, the foresaid Epistle of Dudithius, written by himselfe in Latine.”*

The first Dedication by the Translator of this invaluable and most interesting History, Nathaniel Brent, is “To his Most Sacred Majestic.” This is succeeded by an Address to the Reader:—

“Courteous Reader, thou shalt see in this Book greater variety of remarkable accidents, then, before the reading of it, thou couldst have possibly imagined. The state of Religion quite altered, in divers Kingdomes and Countries of Christendome; the *Grandies* sometimes divided and armed one against another, sometimes joyned in confederations and leagues; the *Ecclesiasticks* oppressed; the *Protestants* persecuted; the *Bishops of Rome*, as it were, acting their parts, and most lively deciphered in their naturall colours. If learning will content thee, marke the disputations of the Theologues, and the deepe discourses of the Author himselfe. If policie will please thee, thou shalt finde it in the consultations and treaties of Princes, managed with admirable dexterity, by their Ambassadors and Ministers; and generally, no delight will be wanting to thee, which thy curiosity can desire, or any other History afford. But consider, above all, in what a strange manner the Conciliary Acts of this assembly in *Trent* were carried. By reading of those few words of thy Countrey-man *Edmond Campian*, below in this page, thou maist perceive in what repute the Papalins do hold it: and after, when thou hast read the Book, thou wilt know how much it is overvalued. Compare thy judicious censure with his that is partiall, and thou shalt finde them to agree as white with blacknesse, darknesse with light. Farewell.”

“*The words of Edmond Campian in his fourth reason* given to the Universities.

“The Synod of *Trent* the older it waxeth, the more it will flourish. Good God! what variety of Nations, what choyce of Bishops of the whole world, what splendor of Kings and Common-wealths, what marrow of Theologues, what sanctity, what weepings, what fasts, what Academicall flowers, what languages, what subtilties, what labour, what infinite reading, what riches of vertues and studies did fill up that Majesticall sacred place!”

THE
HISTORIE OF
THE COUNCEL
OF TRENT.

IN EIGHT BOOKES.

In which (besides the ordinarie Acts of the Council) *are declared many notable Occurrences, which happened in Christendome, during the space of fourtie yeeres and more.*

And particularly, the practices of the Court of Rome, to hinder the reformation of their errours, and to maintaine their greatnesse.

Written in Italian by *Pietro Soave Polano*, and faithfully translated *into English* by NATHANAEL BRENT.

Unto this THIRD EDITION are added divers observable Passages, *and Epistles, concerninge the truth of this Historie, specified in the next page.*

LONDON,
Printed by ROBERT YOUNG and JOHN RAVVORTH,
for RICHARD WHITTAKER, and are to be sold at
the Kings armes in *Pauls* Church-yard.

1640.

ADDENDUM.

OF one of the Collections mentioned in the Introduction to the Turton Catalogue, as having disappeared, a few particulars have been ascertained on further enquiry.

The Volumes next described formed part of the Books which were placed in the Collegiate Church, now the Cathedral, of Manchester, under the bequest of Humphrey Chetham. In consequence of the imperfect and very dilapidated state of nearly the whole of the Books in that Collection, when they were examined several years ago, it was determined not to retain them, and they were accordingly disposed of, with the chains which then appertained to them, to a dealer in Shudehill, Manchester. From him a portion of these venerable Volumes, which bore every mark of the diligent reading and had doubtless conduced to the piety and edification of successive generations, was purchased by the present President of the Chetham Society, and is now in his possession. Several are duplicates only of the Books previously described, but others, the titles of some of which follow, are not contained in the Turton or Gorton Collections.

Quarto, 206 pages, exclusive of prefatory matter.

Dedicated to "The Right Worshipfull, *Hvmfrey VVharton* of *Gillingwood*, Esquire, Receiver Generall of his Majesties Revenues within the Arch-Deaconry of *Richmond*, the Bishopricke of *Durham*, and *Northumberland*, my much respected Patron, Grace and Peace bee multiplied."

This learned, able, and well digested work, an enlarged edition of which appeared in 1657, folio, has lately been republished as an Appendix to the reprint of Gibson's *Preservative*, by the Reformation Society.

The following is the author's Address to the Reader:—

"Christian Reader, this Treatise was first occasioned, and afterwards composed in manner as followeth: The Prophet *Hosea* saith of *Ephraim*, *That hee had mixt himselfe among the people*; that *Ephraim* was as a *Cake on the hearth not turned*, baked on the one side, and raw upon the other; that is, in poynt of Religion, was partly a Jew, and partly a Gentile. It was my lot to fall upon a Charge, which like *Ephraim*, was part Protestant, part Papall, and the one side questioned with the other, *Where their Religion was before Luther?* Whereunto I addressed such answere, as I thought might satisfie the weake, and repress the clamourous; but the matter growing to farther debate, it occasioned me to draw a Catalogue of our Professors. Now it fell out, that about the same time, M. Doctor *Featly* (one who is excellently verst in Controversies) had with good successe stood up in this quarrell with Iesuit *Fisher*. I acquainted him therefore with the business, and he gave mee the *right hand of Fellowship*, encouraging me to go on with my Catalogue: but I found it too hard a taske for me, (though I had good helps from others, namely from the wel-furnished Libraries of my much respected friends, Master D. *Potter*, the worthy and learned Provost of *Queenes Colledge in Oxford*, and Mr. *W. Richardson*, Minister of Gods Word at *Borough Church in Westmerland*, a very learned and reverend Divine, & also my good neighbour M. *Nathaniel Hawksworth*) to procure such Records as might prescribe for 1500 yeares together: so that it caused me travell as far as *Oxford*, there to visit those famous private and publike Libraries, where I became an eye-witnesse of divers parcels of Evidence, wherof I made use in this Treatise. And now having my materials about mee, I thought myselfe tollerablie furnisht for the Worke; and yet if I had had the whole *Bodleian-Vaticane* Library about me, I might sometime have bin at a stand, if I had not had some Living Librarie to consult withall. Whereupon (having to deale with a companie of subtill Adversaries, like the sonnes of *Zerviah*, of whom *David* complained, that *they were too hard for him*; and lest the truth, and the Churches Cause might seeme to suffer through my weakness) I repaired, by entercourse of Letters, to my learned Counsell M^r. D^r. *Featly*, and hee (I thanke him) was readie to resolve me when I was in doubt, and to direct mee, (yea and correct mee also) when I was at default: and indeed I was well pleased with the Obeliskes and dashes of his pen; for, as *Salomon* saith, *The wounds of a lover are faithfull*. I have used the helpe of Ancient and Moderne Writers, forreine and domestick, and namely, the Reverend and learned Bishops, and Doctors of our Church; insomuch as I may say in *Samsons* language, *That if I had not ploughed with their Heifer, I had not so easily unfolded divers Popish Riddles.*"

THE
PROTESTANTS
EVIDENCE,

TAKEN OVT OF GOOD
RECORDS; Shewing that for Fifteene
hundred yeares next after CHRIST, divers
worthy *Guides of Gods Church*, have in sundry
weightie poynts of Religion, taught as the
Church of *England* now doth :

DISTRIBVTED INTO SEVERALL
CENTVRIES, and opened,

By SIMON BIRCKBEK, Bachelor in Divinitie,
sometime Fellow of *Queenes Colledge in Oxford*,
and now Minister of Gods Word at *Gilling*
in RICHMONDSHIRE.



LONDON,
Printed for *Robert Milbourne*, and are to bee
sold at the Signe of the Grayhound in *Pauls*
Church-yard. 1635.

Folio, 542 pages, exclusive of prefatory matter.

Dedicated by Thomas Thorowgood to John Kendrick, Lord Mayor, the Right Worshipful the Sheriffs, &c. of the famous Citie of London. Next follows Captain Henry Bell's Narrative or Relation of the miraculous preserving of Dr. Martin Luther's Book entituled *Colloquia Mensalia*, &c., and how the same Book was by God's Providence discovered lying under the ground, where it had lain hid 52 years; and was few years since sent over to the said Capt. Henrie Bell, and by him Translated out of the High Germane into the English Tongue. To the Narrative are subjoined the Imprimatur of Charles Herle and Edw. Corbett, a Copie of the Order of the House of Commons, the Testimonie of Jo. Aurifaber, and Recommendations by W. D. (William Dugard), J. L., and J. D. (John Dury). Then comes the Preface of Jo. Aurifaber, and "a Register of the Chief points;" after which follow the Discourses.

Few English folios, published in the 17th Century, are more interesting, or more replenished with amusing matter of various kinds, than this. A fine full-length portrait of Martin Luther faces the title page.

Capt. Bell, who, Thorowgood informs us, was of Norfolk, and educated at Ely, his father being Dean of the latter, thus tells us how he was induced to translate the book:—

"It pleased God, that *Anno* 1626 a *Germane* Gentleman, named *Casparus Van Sparr*, with whom, in the time of my staying in *Germanie* about King *James's* business, I became very familiarly known and acquainted, having occasion to build upon the old foundation of an hous, wherein his Grandfather dwelt at that time, when the said *Edict* was published in *Germanie*, for the burning of the foresaid Books, and digging deep into the ground under the said old foundation, one of the said Original printed Books was there happily found, lying in a deep obscure hole, beeing wrapped in a strong linnen cloth, which was waxed all over with *Bee's* wax within and without; whereby the Book was preserved fair without any blemish.

* * * * *

"Whereupon I took the said Book before mee, and manie times began to Translate the same, but alwaies I was hindered therein, beeing called upon about other business; insomuch that by no possible means I could remain by that work. Then about six weeks after I had received the said Book, it fell out, that I beeing in bed with my wife, one night between twelv and one of the clock, shee beeing asleep, but my self yet awake, there appeared unto mee an antient man, standing at my bed's side, arraid all in white, having a long and broad white beard, hanging down to his girdle steed, who taking mee by my right ear, spake these words following unto mee; *Sirrah! Will not you take time to Translate that book which is sent unto you out of Germanie? I will shortly provide for you, both place and time to do it: And then he vanisht away out of my sight.*

"Whereupon beeing much thereby affrighted, I fell into an extreme sweat, insomuch that my Wife awaking, and finding mee all over wet, shee asked mee what I ailed? I told her what I had seen and heard, but I never did heed nor regard visions nor dreams. And so the same fell soon out of my minde.

"Then about a fortnight after I had seen that Vision, on a Sundaie I went to *White-hall* to hear the Sermon, after which ended, I returned to my lodging, which was then in *King's-street* at *Westminster*, and sitting down to dinner with my Wife, two Messengers were sent from the whole Council-board with a warrant to carrie mee to the keeper of the Gate-hous *Westminster*, there to bee safely kept until further Order from the Lords of the Council; which was don without shewing mee any caus at all wherefore I was committed. [Whatsoever was pretended, yet the true caus of the Captain's commitment was, becaus he was urgent with the Lord Treasurer for his Arrears: which amounting to a great summe, hee was not willing to paie; and to bee freed from his clamors, hee clapt him up into prison.] Upon which said Warrant I was kept there ten whole years close Prisoner: Where I spent five years thereof about the Translating of the said Book: insomuch as I found the words very true which the old man in the foresaid Vision did saie unto mee, *I will shortly provide for you both place and time to Translate it.*"

D^{ris} *Martini*

LUTHERI

Colloquia Mensalia:

O R,

D^R MARTIN LUTHER'S

DIVINE DISCOURSES

At his Table, &c.

Which in his life Time hee held with divers Learned Men (such as were *Philip Melancthon, Casparus Cruciger, Justus Jonas, Paulus Eberus, Vitus Dietericus, Joannes Bugenhagen, Joannes Forsterus*, and others) conteining Questions and Answers touching Religion, and other main Points of Doctrine, as also many notable Histories, and all sorts of Learning, Comforts, Advises, Proverbes, Admonitions, Directions and Instructions.

Collected first together by D^r *Antonius Lauterbach*, and afterward disposed into certain *Common places* by *John Aurifaber* D^r in Divinitie.

Translated out of the high Germane into the English Tongue

By Capt. HENRIE BELL.

John 6. 12. *Gather up the fragments, that nothing bee lost.*

1 Cor. 10. 31. *Whether therefore yee eat or drink, or whatsoever yee do, do all to the Glorie of God.*

Tertull. Apologet. cap. 39. *The primitive Christians eat and drank to satisfie nature, and discoursed at their Tables of the hollie Scriptures, or otherwise, as became those that knew God did hear them, ut non tam cœnam cœnaverint, quàm disciplinam.*

Antient Writers, Councils, and our Universitie-College-Statutes require Sacra ad mensam.

Luther in Gen. 2. *Sermones vera sunt condimenta ciborum.*

Melchior Adamus in Vita Lutheri. *Inter prandendum & cœnandum non rarò conciones aliis dictavit.*

AVSPICANTE DEO.

L O N D O N,

Printed by *William Du-Gard*, dwelling in *Suffolk-lane*, near London-stone. 1652.

Quarto, 3 vols. The 1st vol. contains 325, the 2nd 259, and the 3rd 214 pages, exclusive of the Prefaces and Tables of Contents. With the third vol. are bound up two Sermons, Christ's Coming, 1648, and The Saints' Hiding Places, 1647, preached by Bridge, as one of the Assembly of Divines at Westminster.

As Bridge's entire Works were republished in 1845, in 5 vols. 8vo. he has no doubt his admirers at the present day. The following passage from his Sermon on the *Woman of Canaan* will afford some idea of his rather peculiar style:—

"It is not meet to cast childrens bread to DOGS.] The word in the original is, a *Whelp*. A Dog grown, or a Mastiff, may be, & is good for something, of great use, but what is a Whelp good for, (for the present) of what use? It is not meet to cast childrens bread unto Whelps.

"To CAST Childrens bread] It intimates thus much, That God does cast some Outward blessings upon Wicked men, that are even Dogs: but the bread of Children is so dispensed, Gospel-bread is so dispensed, as nothing shall be lost.

"Here was a very great Temptation, and greater than the other. Dog is most unworthy. When the Scripture would set out the unworthiness of a man, and the abject condition of any, he is called a Dog. *Goliath* could understand this, *Am I Dog? that thou comest out thus against me.* Am I so base, vile, and unworthy? am I a Dog? And so *Mephibosheth*, when he would acknowledge his own Unworthyness to *David*, he calls himself, a Dog, and a dead Dog. So *Hasael*, *Am I a Dog?* Yet saies our Savior here, *It is not meet to cast childrens bread unto Dogs.* This woman now, her heart might have risen, and she might have said thus, (one would think) I am no Dog; I am a woman, though a sinful Woman, but I am no Dog: I have now come & spread my condition, and misery before ye; if ye will not relieve me, do not miscall me; if ye will not help me, yet do not abuse me; if ye will not help me, yet pity me, do not call me Dog, I am no Dog. The Jews, that you call the children of the Kingdom, they indeed are Dogs, they turn again and rend you, but I do not turn again and rend you, I am no Dog. Her heart might have rise at this phrase: Here was a great Temptation now, a mighty Trial here in this Third thing.

"Observe: It is no new thing for true Beleevers, Gods own people, to have their unworthiness objected to them. It is an ordinary thing amongst men and women, I am Unclean, I am Unworthy of Communion with the Saints, Communion with Gods people, with Christ, I am a Dog, I am most unworthy, it is no new thing for true Beleevers to have their own unworthiness objected to them.

"But mark, how this womans faith works through this Temptation. Saies she, *True, Lord, yet the dogs eat of the crumbs which fall from their masters table.*

"*True.*] The word is the same that in the *Corinthians* ye translate, *Protest.* *I protest by our rejoycing, that I die daily.* And it should rather be translated so; *Yea, by our rejoycing, we die daily:* rather than in the form of an Oath, (as it is there) it is the same word that is here for, *True.*

"Ye cannot charg a Beleever so deeply, or speak so meanly of him, but he does think and speak as meanly of himself: Lord, thou doest call me a Dog, and one that is most unworthy; True, Lord, I am most unworthy. Some, they will dispraise themselves; but if you dispraise them too, then they will be angry: if you fal in with their own dispraises, and say, 'Tis true; then they will be angry. But a true Beleever, you cannot speak, or think so meanly of him, but he wil say, True, Lord, true.

"*Lord.*] Observe here, she calls Christ *Lord*, when Christ calls her *Dog.* Lord, (saies she) though thou speakest dishonourably of me, yet I will speak honourably of thee: though I am a *Dog* in thy mouth, thou art a *Lord* in my mouth. A gracious heart, and a true Beleever, wil speak and think honourably of Jesus Christ, even then, at that time, when the Lord Jesus Christ shall suffer the greatest dirt and reproach to be thrown upon him: True, *Lord.*

* * * * *

"Do as this woman did; if I be a Dog, Lord, yet I am thy Dog; and if I be a Dog, Lord, yet crumbs belong to me; and if I be never so great a sinner, mercy and grace is for sinners, and I come to mercy. Oh! still, still hang upon Jesus Christ, still hang upon Jesus Christ, and never let him go."

THE
WORKS
OF

WILLIAM BRIDGE,

Sometime Fellow of *Emmanuel* Col-
ledge in CAMBRIDGE,

NOW

Preacher of the Word of GOD at *Yarmouth*.

The first Volumn.

VIZ.

- I. *The great Gospel-Mysterie of the Saints Comfort and Holiness, opened and applied from Christs Priestly-Office.*
- II. *Satans power to Tempt; and Christs love to, and care of his people under Temptation.*
- III. *Thankfulness required in every condition.*



London, Printed by *Peter Cole*, at the sign of the Printing-Press in
Cornhil, near the Royal Exchange. 1649.

Quarto, 131 and 103 pages, exclusive of prefatory matter.

One of Bishop Morton's earlier Works, dedicated to King James, in reply to a Roman Catholic tract entitled "A Moderate Answer, &c." The works of this great writer, which have never yet been collected, and are now scarce, all display, in addition to extensive learning, great spirit and power of composition.

His opponent alleged Hugh Broughton the famous Rabbinical scholar, "*a man greatly commended by Master Willet, who telleth the Bishops of England that their translation of the Scripture is corrupt; and that Christianitie is denied here in England.*"

"The Reply.

"Master Broughton (which I am able truly to witnes) was as greatly commended and reuerenced for his learning among your greatest Iesuits at Mentz, and the Bishop elector there, yet he neuer allowed your Translation, but debaseth it more then any other: neither did he euer go to Italy or Spaine to learne Christianitie there. How you ought to esteeme of our Translation, I haue made it elsewhere euident from your owne *Romish censures*, who haue giuen the translation of Tremelius as good an approbation, as any Protestant would require. Where also may appeare, by confession of your most learned Iesuites and others, the *manifest deprauations* of your *vulgar*, falsely intituled *S. Hieromes Translation*. But what modestie can this be in you, to obiect vnto vs a man, whom you know to be sequestred from vs rather by impotence of passion, then any difference of Religion; liuing now among them who maintaine both the same profession, and the same Latine Translation? so immoderate in speech (to confesse that which all, that know him, can witness) that the least error he heareth, he nameth heresie, and the least opposition to his opinion, infidelitie. This is but the language of passion, which no moderate Answerer may mention to preiudice the moderate."

He gives the following instances of the *equivocation* of Catholics before magistrates :

"I will not trouble my memorie with multitude of examples, which diuers Magistrates haue reported: I will onely be contented with two, proued the last day in the Arraignment of Garnet the Iesuite your Superior.

"Garnet: He (as before almost all the Honorable of our State was proued) had by manifold protestations and execrations denied before the Lord *Chiefe Iustice*, and his Maiesties *Attorney Generall*, that he had conferrd with his fellow *Hall* since their coming into prison: by and by was witness produced, who heard their conference, and related the very words so directly, that both *Garnet* and *Hall* did confesse, they indeed had had conference together. What was his excuse now for his first Answer? *He did equivocate*, (his owne words at the Barre) *because he was not bound to accuse himselfe, before he saw witness to conuince him.* An answer wretched and witlesse; wretched (I say) because to vse equivocation in a religious execration, is execrable wickednesse: witlesse, because to defend a denyall of truth, till one be conuicted of a lie, is to professe a defence of an vntruth, till he be not able to defend it.

"The second example is in your Disciple M. Tresham, who vpon his death-bed, moued by a sinister spirit of a woman to retract his former true confessions, wherein *Garnet* was brought in suspition of the last treason, (least the guilt of such a Priest, might be preiudiciall to the Catholike cause) did before the formerly named Magistrates at the point of death, recall his foresayd confession thrise with protestation: *Vpon my saluation* (saith he) *I was not acquainted with Garnet this many years.* After his death is *Garnet* apprehended, and examined of that point of acquaintance with *Tresham*, who did vnder his hand writing confesse both the times and places of their conuersing together: al this *Garnet* did acknowledge at the Barre. Then the right Honorable the *Earle of Salisburie*, (whose rare wisdome did in that vniuersall audience proue it selfe often the only racke to that Iesuite, in extracting many truths from that Equiuocator to his often publike confusion) asked him; *What iudge you, M. Garnet of that false protestation of M. Tresham he made vpon his saluation?* *Garnet* smiling, answered. *I thinke he did equivocate.* Smiling, a thousand beheld him. A very ridiculous answer indeed, if it had not bene horribly impious, which therefore the whole audience, as children of truth, did then by a common murmure openly detest."

A FULL
SATISFACTION
CONCERNING A
DOUBLE ROMISH INIQUITIE;

hainous Rebellion, and more then
heathenish Æquiucation.

Containing three Parts:

The two former belong to the *Reply* vpon the *Moderate Answerer*; the first for *Confirmation* of the *Discouerie* in these two points, *Treason* and *Æquiucation*: the second is a *Iustification* of Protestants, touching the same points.

The third Part is a large Discourse confuting the Reasons and grounds of other Priests, both in the case of *Rebellion*, and *Æquiucation*.

DEVT. 32. VERS. 32.

Their grapes are grapes of gall, their clusters are bitter.

Published by Authoritie.

ANCHORA SPEI.

LONDON,
Printed by *Richard Field* for *Edmond Weauer*. 1606.

Quarto, 128 pages, exclusive of prefatory matter. Dedicated to *Robert Earl of Salisbury*. P. R., the author of the Treatise of *Mitigation*, against whom Morton directs this Treatise, is Father Parsons. The author thus concludes the tract:—

“The challenge which P. R. hath made is peremptory; *vz. The Replie of T. M.* [orton] *is full of words, without substance: of flourish, without truth: of fraud without reall dealing.* But what if this vaunt be but the wind of a swolne bladder, the fancy of an idle braine, the Rhetoricke of a voluble and lauish tongue, whereby T. M. is calumniously traduced? what amends will P. R. make? *If I proue not (saith P. R.) that T. M. hath dealt fraudulently against his conscience, by multiplicity of examples, let me be thought to have done him iniury.* This is an excellent and Priestly discharge, he will exact of his iniurious Aduersaries, I doubt not, a satisfaction reall; or if not that, yet a verbal confession: or at least the contritiō of the hart. But you see what amends I may expect from his fatherhood, *viz.* when he hath iniuried me, he will be content to be thought *to haue done me an iniury*; hereby affording me only the comfort to thinke, that being iniuried, I may bee thought to be iniuried. This man when he hath offended, is like to prouee a deuout penitent, who is lame of his hands, not yeelding any reall satisfaction; dumbe in speech, not making any confession; yea and euen, in a manner, dead also without all sense of sinne by contrition; not so much as thinking vpon the fault himselfe, will only be content by others to be *thought to haue done an iniurie*. By this profession P. R. may defraud a whole Colledge by false accounts, and discharge himselfe, saying; My Masters, be it known vnto you, I may be lawfully thought to haue deceiued you. Is this a Catholike *Mitigation*?

“As for the integrity of my conscience, I doe auow, that if I haue not in the ielousie of mine infirmity done that, which no one (to my knowledge) hath done this many ages, to wit, reuiewed some of mine owne books, and examined them, not as an Author, but as a censurer, discouering such my escapes, as I could at any time find, and publishing them in print with open *Animaduersions*, to the end that mine owne correction might be my Readers direction:

“If I haue not earnestly desired, and, by the law of Loue, challenged of my friends strict iustice, in noting such deprauations, as might any where occur, and (lest they should suspect their reprehensions to become lesse acceptable vnto mee) if I haue not professed it to be my greatest offence, not to be in that maner offended: if I haue beene euer so peruersly obstinate, as not willing to be reformed by any Aduersary:

“Againe, although I cannot but chuse to be strucke rather of a friend who woundeth, that he may heale, than of an enemy who intendeth only to hurt; a friendly *animaduersion* being as an *antidote*, which is a reprehending of me, lest that I might be reprehensible: & the taxation of an enemy being as a *toxicum* caluniously poisoning whatsoever deserved good: yet, if I haue euer beene so wickedly peruerse, as not, (whosoever iustly) to be willingly reprooued by any Aduersary, turning, as venome into treacle, his deformation into reformation:

“If in my ordinary course of life any can charge mee with a bent to this vice of falsifying, although it were for hope of whatsoever aduantage: Then (not to adde, If if it be not almost impossible for any man citing foure or fiew hundred testimonies, as factors in their accounts, by chance to erre in some particulars, without note of fraud or cosenage) then, I say, I will confesse my selfe worthy of all the criminations of *frauds, trickes, deceits, cosenages*, and whatsoever opprobrious imputations P. R. either hath or can fasten vpon me.”



A
P R E A M B L E
V N T O
A N I N C O V N T E R

W I T H P. R. T H E A V T H O R
of the deceitfull Treatise of
Mitigation:

Concerning the Romish doctrine both in question of
Rebellion and of *Aequiuocation:*

By
T H O M A S M O R T O N .

Am I your enemy because I tell you the truth?

GALAT. 4. 16.

Published by Authoritie.



L O N D O N ,
Printed by *Melch. Bradwood* for *John Bill*
and *Edmond Weauer*.

1608.

Quarto, 272 and 176 pages, exclusive of prefatory matter. Dedicated to Prince Henry. In this able and severe answer to Parsons, Morton redeems the promise of his *Preamble*. He thus addresses the "Christian Reader:"

"If peradventure thou hast not knowne (good Reader) the booke which is inscribed, A sober and quiet Reckoning, wherein M. Parsons hath bespotted his *Aduersary* T. M. with the blacke markes of Falsifications; I shall now desire thee to take some notice thereof, and to compare it with this Encounter, and then to iudge what interest I may haue in that saying, Qui volens detrahit famæ meæ, nolens addit mercedi. In the Reuiue of which Reckoning I called to minde a short History of a man, who farmed a custome and tallage, which was taken at a bridge of all such passengers as were either diseased, or else notoriously deformed: So it was that one, that passed ouer the bridge, who had *distortum vultum*, was called vpon to pay a peny; which the passenger refused to pay: The Toller caps the fellow, and with that perceiueth that he had an other disease on his head, called *Alopecia*, and therefore he demaundeth of the party an other peny; but the Trauailer resisteth, and struggleth with the Toller, yet being not able to make his part good, is laide along on the ground, where, by some disadvantage, he beuwaited an other disease, which he called the *Hernia*, and thereupon was charged to pay a third peny: there was no remedy, the custome must be paid.

"In some like sort shall my Reader (in the perusal of this Encounter) finde the matter to fall forth betweene me and M. Parsons, wherein may be obserued, that the more he contendeth and struggleth, the more he intangleth himselfe, and beuwaiteth his owne diuers kindes of defaults. As first, to inueigh against me, as a passionate and intemperate man, whome his owne Apologists haue held to be a man not intemperate: and for him to giue that censure, whome his owne fellow noted to be a man of a very violent and vnquiet spirit; and who himselfe, confesseth as it were his own intemperancy, by wishing that in his Mitigation he had not vsed such asperity of speeches against me. This sheweth that he had some cause to betake himselfe to a more sober and quiet Reckoning: wherein, notwithstanding, he dealeth so violently with me, (as my Reader will easily perceiue) that he often falsifieth the Title of his booke, not only by heaping vp more grieuous Acerbities, then formerly he had done, but also by setting against me Gretzerus to plow upon my backe, who is a stranger and a Iesuit, and so profuse and professed a railer, that whereas but one of his bookes was to be sould in West-Friesland, no man would buy it, because of the horrible slanders and railings which are therein. In all which kinde of raging tempests, I haue learned to cast this Anchor; Non qui patitur, sed qui facit iniuriam, miser est: and so I leaue this default of M. Parsons to receive that name, which our Reader shall thinke to be most properly agreeable thereunto.

"In further examining of him hee beuwaited an *ἀπαδειρία*, both by absurdities in Syllogizing: as concluding of Are, in steade of Make; and being earnestly charged therewith, hath not yielded so much as one of his bare-faced groates for discharge; And also by certaine Grammatical quiddities, whilst as he maketh Verè, being ioyned with Celsus (as it signifieth a proper name) to be no true Latine; and the translating of Præsidium, Præservation, and not Defence, to be false English; and diuers other the like crotchets hath be enforced in this his new Reckoning.

"Thirdly, there appeared a far greater fault, euen that *ἀδικία* whereby he chargeth me with no lesse then fifty wilfull falshoods; as though he had learned of the Steward in the Gospell to Sit downe and write fiftie, whom for that cause his Lord termed wise, but yet vniust, vniust to his Master, and wise for himselfe. Such vniust wisdome haue I found to abound in M. Parsons, who both in his booke of Mitigation, and in his new Reckoning obiecteth wilfull falshoods so vnconscionably, that he himselfe (as is proved in this Encounter) is intangled in farre more then fiftie witting (except some had rather I should say witlesse) vntruths."

THE ENCOUNTER
AGAINST M.
PARSONS,
BY
A REVIEWV OF HIS LAST
SOBER RECKONING, And his Excep-
tions vrged in the TREATISE OF HIS
MITIGATION.

Wherein moreouer is inserted:

1. *A Confession of some Romanists, both concerning the particular Falsifications of principall Romanists, as Namely, BELLARMINÉ, SVAREZ, and others: As also concerning the Generall fraude of that Church, in corrupting of Authors.*
2. *A Confutation of Slaunders, which BELLARMINÉ vrged against Protestants.*
3. *A Performance of the Challenge, which Mr. PARSONS made, for the Examining of sixtie Fathers, cited by COCCIUS for prooffe of Purgatorie; to shew thirtie one of them to have beene either Apochrypha, or corrupted, or wrested.*
4. *A Censure of a late Pamphlet, Intituled, The Patterne of a Protestant, by one once termed the Moderate Answerer.*
5. *An handling of his Question of Mentall Equiuocation (After his boldnesse with the L. COOKE) vpon occasion of the most memorable, and feyned Yorkeshire Case of Equiuocating; and of his raging against D. KING'S Sermon.*

Published by Authoritie.

I O B. 19. 2.

¶ You haue reproached me, and are not ashamed; you are fierce against me.

I O B. 6. 24.

¶ Teach me and I will hold my tongue; cause me to vnderstand wherein I haue erred.

L O N D O N
Printed for I O H N B I L L. 1610.

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