Taylor Institution Library 4.A.2

ENQVIRIES TOVCHING

the diversity of LANGVAGES, and RELIGIONS, through the chiefe parts of the *World*.

Written by EDVV. BRERevvOOD lately professour of *Astronomy* in *Gresham Colledge* in LONDON.

D a 2

LONDON, hc 7
Printed by IOHN NORTON, for IOYCE NORTON, and RICHARD WHITAKER, at the Kings Armes in St. *Pauls* Churchyard. 1635.

Taylor Institution Library 4.A.2

Taylor Institution Library 4.A.2

TO THE MOST REVEREND FATHER *in God, the Lord Arch-bishop of* CANTERBVRY his Grace, Primate of all *England*, and Metropolitane, and one of his Majesties most Honourable *Privy Counsell.*

Most Reverend,

THE Argument of this discourse being Religion, to whom could it be more fitly presented, than to your Grace, having (under his most excellent Majesty) worthily the chiefe care hereof. Besides the Author of this worke, whilest he lived, so much honoured your sincere and

Taylor Institution Library 4.A.2

and religious courses in managing the publique affaires of your eminent place, that had he thought of the publishing thereof, no doubt but he would have presumed to gaine some lustre unto it from your gracious patronage. Succeeding him in his temporall blessings, I doe endeavour to succeed him in his vertues, dutifull affection towards your grace, and prayers to the Almighty, for the good of his Church, to increase daily your honours and happinesse.

Your Graces in all humble observance to be commanded

ROB. BRERVVOOD.

Taylor Institution Library 4.A.2

A PREFACE TO THE *Reader ſhewing the occaſions the* Author had to write the enſuing Diſcourſe, and briefly deſcribing the generall ſtate of Pro-*teſtants in Europe for a ſupply to* the ſame worke.

Such as are delighted with profound ſpeculations, and the diligent ſearching out of hidden verities, they have not all the ſame projects, but their various cogitations are uſually fixed upon divers ends. Some (*ſayth a devout Father*) know that they may be knowne, and this is vanity: ſome know, onely that they may know, and this is curioſity: others know to edifie, and this is charity. *How diſtaſtefull the vanity of the firſt ſort was unto the learned, and judicious Author of this enſuing diſcourſe, his private and retyred courſe of life, his ſetled, and conſtant unwillingneſſe, whileſt he enjoyed his earthly tabernacle, to expoſe any of his accurate labours to the publique view of the world, may ſufficiently teſtifie: and yet to avoyd the fruitleſſe curioſity of the ſecond ranke, he was ever moſt ready in private either by conference, or writing to inſtruct others repayring unto him, if they were deſirous of his reſolution in any doubtfull points of learning within the ample circuit of his deepe apprehenſion.*

From

Taylor Institution Library 4.A.2

From this his modeſt, and humble charity (vertues which rarely cohabite with the ſwelling windeneſſe of much knowledge) iſſued this ſpiſſe and denſe, yet poliſhed, this copious, yet conciſe; this conciſe yet cleare and perſpicuous Treatiſe of the variety of Languages and religions through the chiefe regions of the world. a Eraſmus *giving the reaſon why* S. Paul *writeth to the Romans in the* Greeke, *ſayth it was the large extent then of this language, that his inſtructions might more generally be underſtood; to make the truth of* Eraſmus *aſſertion more evident, he was intreated to poynt out particularly the ampleneſſe, and multitude of ſuch regions, wherein this learned tongue was anciently moſt vulgar.* b Geſner, *and* Vives *affirming that the Spaniſh, Italian, and French tongues are but the Latine depraved and corrupted by the inundation of the* Gothes, *and* Vandals *over the Southerne parts of Europe, and* Saint Auguſtine *intimating that the Latine was commonly ſpoken in ſome parts of the skirts of* Africke, *which border upon the Mediterrane ſea; it was demanded of him, whether in the forenamed Countries about the more ancient times of the primitive Church, the Latine was the common language, and whether the decay of it, was the originall of the vulgar tongues uſed by their Inhabitants in after ages.*

a Præfac. in parab. in Epiſt. ad Rom.

b In Mithrid. c Cōment. in l 19. & civit. cap. 7, 6. Evorra in Pſal. 138, & Tractat. 7. in Ioan.

And foraſmuch as Guido Fabritius *doth clearely demonſtrate the vulgar tongue of* Iury *in the dayes of our bleſſed* Saviours *pilgrimage here upon earth to be the* Syriacke, *which (ſayth* c Maſius) *grew out of the mixture of the ancient* Chaldee, *and* Hebrew, *and was ſo different from the later, that the one could not be underſtood by the other: he was queſtioned in which of theſe*

c Præf. ad Syriacum Teſt. Præfa ad Gram. Syriad.

Taylor Institution Library 4.A.2

these languages the Hebrew *or* Syriacke *the publique reading of the sacred Scriptures in those times were performed.*

Lastly, whereas there are many Christians in Greece, Asia, Moscovia, Ægypt, *and* Æthiopia, *it was desired of him that he would more distinctly set downe the Countries wherein they lived, their superiours to whom they are subject, and their differences from the Roman Church, that it might more manifestly appeare, how idle are the common vaunts amongst the ignorant, of her amplitude, as though all the Christian world save a few Protestants shut up in some obscure corner of* Europe, *professeth the same fayth she embraceth and were within the territories of her Iurisdiction. The falsehood of which glorious boastings are in part most lively discovered in this learned Tractate, describing the diverse conditions of Christians in the East, North and Southerne Regions of the earth which have no subordination unto the Papall Hierarchie, but not in the* West, *where Protestants have chiefely their abode; and therefore to make it a more compleate worke, will not be amisse compendiously to declare their multitudes, ampleness, and severall habitations in this* Europæan *world.*

To begin with the remotest parts heereof Eastward in the Kingdome of Polonia, *as it is this present, confining on the west at the Rivers of* Warta, *and* Odera *with the* Marchasates *of* Silesia *and* Brandeburge, *on the East at the Rivers of* Nieper *and* Bresnia *with* Moscovia, *on the South at the River of* Niester *with* Moldavia, *at the* (g) Caparthian *mountaines, with* Hungary, *on the North the* Baltique *sea, having under its dominion* Polonia, Lituania, Livonia, Podolia, Russia,

g Ne commemorem ditionis amplitudinem (inquit Erasmus de Regno Poloniæ loquens) complectẽtis Russos etiam Albos & Lituanos quibus ombibus latissime imper. a vistula flumine ad Tauricam Cheronesum, a mari Balthico ad Caparthum montem Sigismundus Rex. Eras. epist. ad Polo. Secretar. præf expo. in orat do.

Taylor Institution Library 4.A.2

Russia *the lesse*, Volhimia, Masovia, Prussia, *which united as it were within one roundish inclosure, are in circuite about* 2600. *miles, and of no lesse space then* Spaine, *and* France *layd together; in this so large and ample Kingdome the Protestants in great number are diffused through all quarters thereof; having in every Province their publike Churches, and congregations orderly severed and bounded with Dioceses, whence are sent some of the chiefest and most principall men of worth unto their generall Synods, which within these few yeeres they have frequently held with great celebrity, and with no lesse Christian prudence and piety.*

For whereas there are divers sorts of these Polonicke Protestants, some embracing the Waldensian, *or the* Bohemicke, *others the* Augustane, *and some the* Helvetian *confession, and so doe differ in some outward circumstances of discipline, and ceremony: yet knowing well that a Kingdome divided cannot stand, and that the one God whom all of them worship in spirit is the God of peace, and concord, they joyntly meet at one generall Synode, and their first Act alway is, a religious and solemne profession of their unfained consent in the substantiall poynts of Christian Faith, necessary to salvation. Thus in Generall Synodes at* [a] Sendomire, [b] Cracovia, [c] Petricove, [d] Woodislave, [e] Torune (*unto which resorted in great troopes Christians of all Orders, States, and degrees out of all Provinces of this most potent Kingdome*) *they declared the* Bohemicke, Helveticke *and* Augustane confessions severally received amongst them to agree in the principall heads of Fayth, touching the holy Scripture, the Sacred Trinity, the Person of the sonne of God, God and man, the providence of

[a] Anno. 1570.
[b] 1573.
[c] 1578.
[d] 1583.
[e] 1595.
See the Acts of the Synods themselves.

Taylor Institution Library 4.A.2

of God, Sinne, Freewill, the Law, the Gospell, Iustification by Christ, Faith in his name, Regeneration, the catholique Church, and Supreame head thereof, Christ, the Sacraments, their number, and use, the estate of soules after death, the resurrection, and life eternall, they decreed, that whereas in the forenamed confessions there is some difference in phrases, and formes of speech concerning Christs presence in his holy Supper, which might breed dissension, all disputations touching the manner of Christs presence should be cut off; seeing all of them doe believe the presence it selfe, and that the Eucharisticall elements are not naked and empty signes, but doe truely performe to the faythfull receiver that which they signifie, and represent, and to prevent future occasions of violating this sacred consent, they ordained that no man should be called to the sacred ministery without subscription thereunto, and when any person shall be excluded by excommunication from the congregation of one confession, that he may not be receiued by the congregation of another; Lastly, forasmuch as they accord in the substantiall verity of Christian doctrine, they professe themselves content to tolerate diversity of ceremonies, according to the diverse practise of their particular Churches, and to remove the least suspition of rebellion, and sedition, wherewith their malicious, and calumniating adversaries might blemish the Gospell, although they are subject unto many grievous *pressures*, from the adherents of Antichrist, yet they earnestly exhort one another to follow that worthy, and Christian

Taylor Institution Library 4.A.2

admonition of *Lactantius*: Defendenda religio est non occidendo, sed moriendo, non sævitia sed patientia, non scelere, sed fide, illa enim bonorum sunt hæc malorum.

This is the state of the professors of the Gospell in the elective Monarchy of Polonia, *who in the adjoyning countries on the South* Transilvania, *and* Hungary, *are also exceedingly multiplyed.* In the former by the favour of Gabriel Bartorius *now Prince of that Region, who not many yeeres since hath expulsed thence all such as are of the Papall faction, in a manner the whole body of the Inhabitants (except some few rotten and putrid limmes of* Arrians, Antitrinitarians, Ebionites, Socinians, Anabaptists, *who heere as also in* Polonia, Lituania, Borussia *have in some publique assemblies) are professed Protestants: in the later, a greater part, specially being compared onely with such as are there addicted to the Romish superstition.*

But hence Eastward in the Kingdome of Bohemia *consisting of 32 thousand parishes (now become in a manner hereditary to the house of* Austria, *as likewise the Kingdome of Hungary) and its appurtenances, the* Marchesates *of* Lusatia, Moravia, *the Dukedome of* Silesia, *all which joyntly in circuit containe* 770. *miles, the protestants are esteemed to their parts; and in* Austria *it selfe, and the countries of* Goritia, Tirolis, Cilia, *the principalities of* Suevia, Alsatia, Brisgoia, Constans, *now annexed thereunto, the most part of the people, and especially of the* [a] *Nobility are the same way affected, and are in regard of their number so potent, that they are fearefull unto their malignant opposites. And almost they are of the same number, and strength in the neighbour countries of*

[a] Nobiles fere omnes (qui in subditos suos. et clientes judicia exercent, eorumq; nonnulli vitæ, et necis habent potestatem (novarum opinionum veneno infecti sunt. Thesau polit. Apot. 6.

Taylor Institution Library 4.A.2

of the Arch-Duke of Gratzden (a branch of the house of Austria) namely in Stiria, Carinthia, Carniola some since the yeere 1598. they have not had in these countries the publique exercise of their Religion by the importunate and clandestine solicitations of the Iesuites, who notwithstanding in respect of the number, and potency of the [a] Nobility on the Protestant party even in Grattz the prime City of Styria, could not effect their desires, untill in the yeere forementioned under pretence of conducting the Arch-Dukes sister into Spaine to be wife unto the now Philip the third sundry Embassadors from the Princes of Italy, the Pope, and the King of Spaine attended with many souldiers had full possession of the City, and presently foureteene Ministers of the Gospell in one day were by force and violence thence ejected.

But the condition of the Protestants residing among st the Cantons of Helvetia, and their confederates the City of Geneva, the towne of S. Gall, the Grisons, Valesians, or seven communities, under the Bishop of Sedune, is a great deale more happy, and setled; insomuch that they are two third parts, having the publique and free practise of Religion: for howsoever of the 13 Cantons, onely these 5, [b] Zuricke, Schafaule, Glarona, Basile, Abatistella, are intirely Protestant; yet these in strength, and ampleness of territory much exceed the other seven, and hence Zuricke the chiefe of the five, in all publique meetings, and Embassages hath the first place.

Already then we finde the state of Orthodox professors of the Gospell to be such, that we need not complaine of their paucity; and if we further proceed to view the many regions of the Empire, we shall have cause to magnifie the goodnesse of God for their multitudes.

The

a Illustres domini Ordinarii, necnon provincialium pars maxima nihil non agit, ut manere nobis (ministris Evangelii) liceret sed Iesuitarum instigationes quam totius provinciæ supplicationes plus poterant. Histo. persecut. Græcarsis.

b Thesaur. Pol. Apot. 49.

Taylor Institution Library 4.A.2

The whole Empire, excluding Bohemia, *and* Austria *(because the King of the one is rather an Arbiter in the election of the Emperour, than an Elector, in this sole case giving his voyce when the other sixe Electors are equally divided, and the Archduke of the other hath onely a kind of extraordinary place in the* Dyet *amongst the Ecclesiasticall Princes, as sometimes the Duke of* Loraine *had) consisteth of three Orders, or States, the Princes Ecclesiasticall, the Princes temporall, and the free Cities. The last of these before some of them came to be possessed by the* French, Polonian, Heluetians, *and others were in number about* (a) 88. *and although in regard of this multitude, at this present they are much diminished; yet the remainders of them are so potent, that a few of them, termed the* Hanse-Cities *seated in the Northerne part of* Germany *inclusively betweene* Dantisck *Eastward,* Hamburg *westward, and ioyned in an offensive, and defensive league, have beene able to make good their opposition against some mighty neighbour Princes infringing their immunities.*

These with the rest of the (b) *Free Cities (which are of some number, and strength) doe all in a manner eyther in whole, or part (for in some of them as in* Ratisbone, Argentine, Augusta, Spire, Wormes, Francfort *upon* Mein *both Papists and Protestants make publique profession) embrace the sincere doctrine of the Gospell. And if we passe over the Ecclesiasticall Princes, who (excepting the three Elector Archbishops, of* Collen, Mentz, *and* Trivers, *the Archbishops of* Wertzburg, *and* Saltsburg, *and some Elect Bishops or Administrators of Bishopricks being laymen, and of the reformed Religion) are of small power; all the Princes Temporall of the*

a Liberæ civitates quæ non alium principem præter Imperatorem agnoscunt & suis utuntur quæq, legibus, olim erant 88. Iam vero pauciores sunt, aliis a Galliarum, & Poloniæ Regibus, & aliis occupatis. Thes. polit. apot. 6.

b Protestantium partes sequuntur liberæ Civitates, seculares Principes fere omnes; Catholicorum a secularibus Principes pauci, ut Bavar. Clevensis. Thesaur. Pol. Apot. 6.

Taylor Institution Library 4.A.2

the Empire (none of note excepted beſides the Duke of Bavaria) *are firmely Proteſtants. Now what the multitudes of ſubjects are profeſſing the ſame faith with theſe Princes, we may gueſſe by the ampleneſſe of the dominions under the government of ſuch onely as for their commands are chiefe, and moſt eminent among them; as of the* Prince Elector Palatine, *the Duke of* Saxony, *the Marqueſſe of* Brandeburge, *the Duke of* Wirtenburg, Landgrave *of* Heſſe, *Marqueſſe of* Baden, *Prince of* Anhalt, *Dukes of* Brunſwicke, Holſt, Luenburg, Meckelburg, Pomerane, Sweyburg, Nauburge: *amongſt whom the Marqueſſe of* Brandeburge *hath for his Dominion, not onely the* Marchaſate *it ſelfe containing in circuit about* 520. *miles, and furniſhed with fifty Cities, and about threeſcore other walled Townes; but likewiſe part of* Pruſſia, *for which he is feudatary unto the King of* Poland, *the region of* Prignitz, *the Dukedome of* Croſſen, *the Signiories of* Sterneberg, *and* Cotbus, *the County of* Rapin, *and lately the three Dukedomes of* Cleve, Gulick, *and* Berg, *of which the two former have eyther of them in circuit* 130 *miles.*

Neere adjoyning unto theſe three laſt Dukedomes, are theſe Provinces of the low Countries governed by the States, namely Zutphen, Vtrech, Oberyſſel, Groningham, Holland, Zeland, Weſt-frizland, *in which onely Proteſtants have the publique (for otherwiſe* Arrians, Anabaptiſts, Socinians *are here privately tolerated) and free exerciſe of their Religion, as alſo in the neighbour dominion of the Earle of* Eaſt-Freezland.

But to paſſe from theſe united Provinces under the States unto France; *in this mighty Kingdome, thoſe (as*

Taylor Institution Library 4.A.2

they usually stile them) of the Religion besides the Castles, and Forts that doe belong in property unto the Duke of Bullen, *the Duke of* Rohan, *Count of* Laval, *the Duke of* Trimouile, Mounsieur Castilion, *the Mareshall of* Diguiers, *the Duke of* Sully, *and others, are seased of above 70. Townes having garrisons of souldiers governed by Nobles and Gentlemen of the Religion; they have 800 Ministers receiving pensions out of the publique Finance, and are so dispersed through the chiefe Provinces of the Kingdome, that in the Principality of* Orange, Poictou *almost all the Inhabitants, in* Gascony *halfe; in* Languedoc, Normandy, *and other westerne Provinces, a strong party professe the Evangelicall truth. Which multitudes, although they are but small, and as it were an handfull in comparison of all bearing the name of Papists throughout the spacious continent of* France; *yet in regard of such as are entirely Popish, they have some proportion.*

a Vid. instru. & memoires des Roys Tres. Christ. & de leures Ambassadeurs, council de Trent. Borellum. l. 4. de decret. Ecclesiæ Gallicæ. o. ti. 21, 22. Dua reuum li. 1. de benefi co. 10, 11, li. 5. cap. 11.

For to omit a great part of French Papists, who in heart beleeve the sincerity of the Gospell, but dare not make profession thereof for worldly respects, as to obtaine great Offices, to avoyd penalties, and justice in their litigious suits; almost all the Lawyers, and learned sort who no doubt have many adherents of lesse knowledge, hold, That the Bishop of *Rome* was anciently the first, and chiefest Bishop according to the dignity of precedency, and order, not by any divine Institution, but because *Rome* was the chiefe City of the Empire: That he obtained his primacy over the Westerne Church by the gift and clemency of *Pipine*, *Charles* the great, and other Kings of

France,

Taylor Institution Library 4.A.2

France, and hath no power to diſpoſe of Temporall things; That it belongeth to Chriſtian Kings, and Princes to call Eccleſiaſticall Synods, and to eſtabliſh their decrees, to make Eccleſiaſticall laws for the good of the Church, reforme the abuſes therein, and to have the ſame power, and authority over ſacred perſons in cauſes Eccleſiaſticall, as was exerciſed by Ioſias, and Conſtantine the Great, who ſaid he was a Biſhop over the outward things of the Church; That the lawes whereby their Church is to be governed are onely the Canons of the more ancient Councels, and their owne Nationall Decrees, and not the Decretals of the Biſhops of Rome; That the Councell of Conſtance aſſembled by Sigiſmund the Emperour, and with a concurrent conſent of other Chriſtian Princes, decreeing a Generall Synode to be ſuperiour unto the Pope, and correcting many enormous abuſes in the Romane Church which yet remaine in practiſe, was a true œcumenicall Councell, and ſo likewiſe the Councell of Baſill; That the Aſſembly of Trent was no lawfull Councell, and the Canons thereof are rather to be eſteemed the Decrees of the Popes who called, and continued it, then the Decrees of the Councell it ſelfe, becauſe in this Aſſemblie, Biſhops onely (contrary to the practiſe of the Councell of *Baſill*) had deciſive voyces, and the greateſt part of Biſhops were *Italian* the Popes vaſſals; and beſides, nothing was then determined that was not at Rome fore-determined by the Pope; That the Sacra-

Taylor Institution Library 4.A.2

ment of the Lords Supper ought to be administred under both kinds, and at the least a great part of divine service is to be performed in their vulgar tongues; *Thus are the greater number of Lawyers and learned men in* France *affected, and those who are throughly popish are for the most part men of the basest sort, wholy leavened with the bitter slanders, and calumniations of malicious Friers.*

Now if to all the forenamed Kingdomes, Principalities, Dukedomes, States, Cities, abounding with professors of the truth, we adde the Monarchies of Great Britanny, Denmarke, Sweden, *wholy in a manner Protestant, we shall finde them not much inferiour in number and amplitude to the Romish party; especially if we consider that the very bulke and body hereof,* Italy, *and* Spaine, *are by a kinde of violence, and necessity, rather than out of any free choyce and judgement deteined in their superstition, namely by the jealousie, cruelty, and tyrannous vigilancy of the Inquisition, and their owne ignorance, being* a *by Clement the 8. utterly debarred from all reading of the sacred Scriptures, whereby they might come to the knowledge of the Truth.*

a Vide indicem libro. prohi. edit. iussu. Clem. 8. Et Azou. lib. 8, morel. Instit, cap. 26.

And if any shall except that the Protestants in diverse Countries before mentioned cannot be reputed as one body, and of one Church, by reason of many differences, and hot contentions amongst them, let such remember, that howsoever some private men in this holy society, rather than of it, preferring their novell and passionate fancies, before the peace of the Church, purchased with Christs precious bloud, and the publique weale of Christian Monarches, unnaturall toward their owne deere Mother,

rending

Taylor Institution Library 4.A.2

rending that wombe wherein they were new borne by the laver of regeneration, forgetfull of their heavenly embassage, which is not onely to reconcile men unto God, but men with men, so farre neglecting their owne eternall salvation, as to be unmindfull of that most undoubted truth. He that is not in charity, is in death, trampling under foote that glorious legacy of their Lord and Master. My peace I give unto you, my peace I leave with you, have in heat of contention, and bitternesse of their soules strained and racked their weake understanding, to make differences betweene themselves, even in the maine articles of Faith, and branded one another with blasphemy, and heresie, yet these unchristian and uncharitable dissensions are not to be imputed to the whole sacred community of Orthodox Churches, whose harmony and agreement in necessary poynts of Fayth, are onely to be esteemed by their confessions, which by publique authority they have divulged unto the world.

How many are the differences both in doctrine and discipline betweene the Proctors for the Papall faction, touching Discipline? some teach their Cheefetaine the Pope may erre, others that he cannot: some that he is subject unto a generall Councell, others that he is above it: some that all Ecclesiasticall authority is immediately in the Prelates of the Church, others that it is onely in the Pope, and from him derived unto inferiour Bishops: some that he hath temporall authorities over Princes, others not: concerning doctrine, some affirme that predestination both by grace, and glory is meerely from Gods free pleasure, others from foreseene desert and merit, some that all the bookes or part of them belonging unto the old Testament, which

Taylor Institution Library 4.A.2

were not in the Canon of the Iewish Church are Apocryphall, others canonicall even in the matters of Faith: some that there is no originall sinne inherent in us, but only imputed, others that it is both inherent and imputed: some that we are most freely justified, by the meanes of Faith, Hope, &c. others by the value, and merits of these vertues: some that faith is onely a generall assent unto divine truth, others that it is a speciall perswasion touching the remission of our sinnes through Christ, some that we appeare righteous in Gods sight, partly through imputed, partly through inherent righteousnesse, others onely by inherent: some that eternall life is due unto our workes onely by vertue of Gods free and gracious promise, others through the merit of the worke done: some that all the morall good workes of Infidels, and Ethnickes are sinnes, others that they are without sinne; some that the B. Virgin was conceived without originall sinne, others the contrary, and that with such eagernes, that the one condemne the other of heresie: yet because these contentions are betweene private men, and they all (in Spaine, & Italy, but not in France, as hath beene shewed) accord in the chiefe poynts of doctrine publiquely established in the Councell of Trent, they boast much of their unity.

Although then some private men unworthy to take the Word of peace and reconciliation into their virulent and contentious mouthes, led more by passion; and their owne selfe pleasing conceipt, than by the sacred rules of the truth, and piety, have laboured to sow the tares of dissension in the vineyard of the Lord, and heereby have made crooked some few branches cleaving unto them: yet the generall societies of Orthodox Churches in the publique confessions

Taylor Institution Library 4.A.2

confessions of their faith, doe so agree, that there is a most sacred harmony betweene them in the more substantiall poynts of Christian Religion necessary to salvation.

This is manifest out of the confessions themselves, which are these, the Anglicane *the* Scotiane, French, Helvetian, *former and later, the* Belgy, Polony, Argentine, Augustane, Saxonicke, Wirtenbergicke, Palatine, Bohemicke or Waldensian *confession: for there is none of the Churches formerly poynted out in diverse places of* Europe *which doth not embrace one of these confessions and all of them harmoniously consptre in the principall Articles of Faith, and which neerest concerne our eternall salvation; as in the infallible verity and full sufficiency of the Scriptures, divine essence and unity of the everlasting Godhead, the sacred Trinity of the three glorious persons, the blessed incarnation of Christ, the omnipotent providence of God, the absolute supreme head of the Church, Christ, justification by Faith through Christ, and the nature of a lively Fayth, Repentance, Regeneration, and Sanctification, the difference betweene the Law, and the Gospell, touching free will, sinne, and good workes, the Sacraments their number and use, the notes of the Church, the divine authority of Magistrates, the resurrection, and state of soules after death.*

And for the chiefe poynt of difference which is conceived to be betweene the professors of the Gospell about the presence of Christ in the sacred Eucharist, such as are parties in this confession ingeniously confesse, that de re ipsa, touching the thing it selfe there is no opposition, but onely we vary in some ordinances, and circumstances of the thing, We agree *re ipsa*, in the

matter

Taylor Institution Library 4.A.2

matter it selfe, although we differ according to the diversity of Gods gifts in expressing aptly and cleerely what we conceive concerning this matter. We all acknowledge that the holy Symboles, or signes, are not *inanes significationes*, barely significative, but what by divine institution they represent and testifie unto our soules, is as truely and certainly delivered unto us from God as the Symboles themselves. But the question is, whether as the signe with the thing signified is present in respect of our body, and not rather in regard of our well receiving it by fayth. Moreover, whether as both the signe, and thing signified are exhibited to all, so all receive both, some to life, others to their perdition. So that we all beleeve the true communication of the true body and bloud of our Lord Iesus Christ, onely concerning the manner of communication is the controversie. But who can rightly judge that for this the sacred union and fellowship of Churches, is to be dissolved.

There being so excellent a foundation and firme ground worke of unity betweene the Protestants, how worthy a worke would it be for Christian Princes to imitate the professours of the Gospell in the Kingdome of Polonia, *& by a generall assembly of moderate, and unpartiall Iudges and sensible of the bleeding wounds religion receiveth by sects, and discords, make up the ruines and breaches of Churches, caused hitherto through private contention, and to cement them together (if it shall please God out of the riches of his mercy to prosper their heroicall and religious endeavours) with an everlasting bond of concord. There*

were

Taylor Institution Library 4.A.2

were never greater hopes of the succesſe of ſo noble, and incomparable a worke, than in this age, which hath affoorded us the bleſſing of our moſt gracious Soveraigne, ſo religiouſly ſtudious of publique peace, and ſo exquiſitly enabled with many rare endowments to promote ſo pious, and renowmed an action.

In the meane time, if any in theſe private diſtractions concerning matters of religion excited by the malice of Sathan, and his wretched inſtruments, ſhall doubt which way to take, let him follow the grave and divine inſtructions of that excellent light of the Church S. Aug. *who firſt exhorteth us not to buſie our ſelves overmuch in enquiring after thoſe things* quæ nihil certi habent in Scriptura, *which have no firme footing in the Scriptures, but in receiving, or rejecting them to follow the cuſtome, and practice of particular Churches wherein we live, otherwiſe (ſayth he)* If we will diſpute of theſe things, and contend one with another: orietur interminata luctatio, *there will hence ariſe an endleſſe ſtrife. And his ſecond admonition is, that for the eſtabliſhing of our conſciences in poynts of fayth neceſſary to obtaine eternall life, we would follow our bleſſed Saviours Commandement:* Search the Scriptures, Why (*ſayth this devout and learned Father, ſpeaking to contentious Chriſtians*) doe we ſtrive? we are brethren. Our Father hath not died inteſtate: he hath made his laſt will, he is dead, and riſen againe. There is contention ſtill about an inheritance as long as the Teſtament is not made knowne, but when it is publiſhed in judgement all are ſilent to heare it. The Iudge attentively liſteneth unto it, the Advocates hold their peace: the cryers

a Epiſt. 86.

b In Pſal. 21.

Taylor Institution Library 4.A.2

command ſilence, and the whole multitude preſent, ſtand in a ſuſpence, that the words of a dead man lying in his grave without ſenſe and life may be rehearſed. Are the words of a dead man, and interred, ſo powerfull and availeable, and ſhall the Teſtament of Chriſt ſitting in Heaven be impugned? Open it, let us reade, we are brethren, why doe we ſtrive? Our father hath not left us deſtitute of his laſt will: he that made it liveth for ever; he heareth our voyce and acknowledgeth his owne voyce. Let us reade, why contend we? Having found the inheritance let us lay hold of it, *aperi, lege*: open and reade.

OF