glory enough to discover their minds and affections, which
now were universally bent even against all the orders and
laws, wherein this church is found unformable to the
platform of Geneva. Concerning the Defender of which
Admonitions, all that I mean to say is but this: there will
come a time when three words uttered with charity and meek-
ness shall receive a far more blessed reward than three thou-
sand volumes written with disdainful sharpness of wit. But
the manner of men's writing must not alienate our hearts
from the truth, if it appear they have the truth; as the fol-
lowers of the same defender do think he hath; and in that
persuasion they follow him, no otherwise than himself doth
Calvin, Beza, and others, with the like persuasion that they in
this cause had the truth. We being as fully persuaded other-
wise, it resteth that some kind of trial be used to find out
which part is in error.

1 [Bishop Cooper, Adm. to the People of England, p. 150, takes the
following view of the gradual adv.

ance of Puritanism. "At the be-

ginning of the reign of James, they were denomin

gated popish and so dreaded with such a

terrible force of law and terror that they were

maddened and bloody. As for the princi-

ples of the church, they were consequently

made strange to every one. They had sur-

plus, cap, and tippet: but yet so that they

declared themselves to think the thing indif-

ferent, and not to judge evil of such as did use them." (He seems
to mean Grist.) (Sandys, Park-

hurst, Nowell, and others, 1562.)

"Shortly after rose up another sort,"(Sampson,

Humfrey, Lever, Whittingham,


c.) declaring that they were not

"things indifferent, but disdained

with antichristian idolatry, and

therefore not to be suffered in

Church. Not long after came

another sort," (Cartwright, Travers,

Field, &c.) "affirming that those matters touching apparel

were but trifles, and not worthy

contention in the Church, but that there were greater things far

of more weight and importance,

and indeed touching faith and

religion, and therefore meet to

be altered in a church rightly re-

formed. As the Book of Common

Prayer, the administration of the

Sacraments, the governmen

Church, the election of ministers,

"and a number of other like.

Fourthly, now break out another
"sort," (the Brownists,) "earnestly

affirming, and teaching, that there

is no church, no bishops, no

ministers, no sacraments; and

therefore that all that love Jesus

Christ ought with all speed to sepa-

rate themselves from our congre-

gations, because our assemblies are

profane, wicked, and antichristian.

Thus have you heard of four de-

grees for the overthrow of the state

of the Church of England. Now

lastly of all come in these men,

that make their whole direction

against the living of bishops and

other ecclesiastical ministers: that

they should have no temporal lands

or jurisdiction." [Cf. Bacon on

Church Controversies, (1596.) Sped-

ing Life, &c. i. 86.) 1886.

2 [Thomas Cartwright. Whitgift's

Answer to the Admonition was sent

to Parker, Oct. 21, 1573. (Str. Whitg.

I. 86), and replied to by T. C. early the

next year. For Whitgift was far

advanced in his Defence June 4,

1573, (Park. ii. 224) and it was

sent to Lord Burghley, 5 Feb. 1574,

Cartwright's 2d Reply came out in

two portions, 1575 and 1577.]

III. The first mean whereby nature teacheth men to
judge good from evil, as well in laws as in other things,
is the force of their own discretion. Hereunto therefore
St. Paul referreth oftentimes his own speech, to be con-
considered of by them that heard him. "I speak as to them
"which have understanding, judge ye what I say." Again

afterward, "Judge in yourselves, is it comely that a

woman pray uncovered?" The exercise of this kind of
judgment our Saviour requireth in the Jews. In them
of Berea the Scripture commendeth it. Finally, whatever we do, if our own secret judgment consent not unto it as fit and good to be done, the doing of it to us is sin, although the thing itself be allowable. St. Paul's rule therefore generally is, "Let every man in his own mind be fully persuaded of that thing which he either allowed or doth.

[2.] Some things are so familiar and plain, that truth from falsehood, and good from evil, is most easily discerned in them, even by men of no deep capacity. And of that nature, for the most part, are things absolutely unto men's salvation necessary, either to be held or denied, either to be done or avoided. For which cause St. Augustine acknowledgeth, that they are not only set down, but also plainly set down in Scripture; so that he which heareth or readeth may without any great difficulty understand. Other things also there are belonging (though in a lower degree of importance) unto the offices of Christian men: which, because they are more obscure, more intricate and hard to be judged of, therefore God hath appointed some to spend their whole time principally in the study of things divine, to the end that in these more doubtful cases their understanding might be a light to direct others. If the understanding power or faculty of the soul be (saith the

1 Cor. x. 15.

2 Ibid. xi. 13.

3 Luke xii. 56, 17.

4 Acts xvii. 11.

5 Rom. xiv. 5.

6 De peccator. merit. et remiss. 1. ii. § 59. t. x. p. 48, ed. Ant. 1700, where after mentioning a certain obscure subject, he adds, 'Credo, quod etiam hinc divinorum elo-
quorum clarissima auctoritas es-
set si homo id sine disperdi promisse salutis ignarre non posset. And the marginal note is, 'Scripture clariss in his que ad salutem necessaria sunt.']
yield to be followers of him for his place sake and office over them. Which thing, though in itself most true, is in your defence notwithstanding weak; because the matter wherein ye think that ye see, and imagine that your ways are sincere, is of far deeper consideration than any one amongst five hundred of you conceivest. Let the vulgar sort amongst you know, that there is not the least branch of the cause wherein they are so resolute, but to the trial of it a great deal more appertaineth than their conceit doth reach unto. I write not this in disgrace of the simplest that way given, but I would gladly they knew the nature of that cause wherein they think themselves throughly instructed and are not; by means whereof they daily run themselves, without feeling their own hazard, upon the dint of the Apostle's sentence against "evil-speakers as touching things wherein they are ignorant.

[4] If it be granted a thing unlawful for private men, not called unto public consultation, to dispute which is the best state of civil polity, (with a desire of bringing in some other kind, than that under which they already live, for of such disputes I take it his meaning was;) if it be a thing confessed, that of such questions they cannot determine without rashness, inasmuch as a great part of them consisteth in special circumstances, and for one kind as many reasons may be brought as for another; is there any reason in the world, why they should better judge what kind of regimen ecclesiastical is the fittest? For in the civil state more insight, and in those affairs more experience a great deal must needs be granted them, than in this they can possibly have. When they which write in defence of your discipline and commend it unto the Highest not in the least cunning manner, are forced notwithstanding to acknowledge, "that with whom the truth: they know "not", they are not certain; what certainty or knowledge can the multitude have thereof?

1 Galen. de opt. docem. gen. [Eo 1 131 με, ἀπευθείας τῷ σώτῳ, τοιαύτῃ εἰς τὴν ψυχήν αὐτοῦ, οὐ χρείας γε ἄρα ἔχει ἐκεῖνον ἐκ τῆς ἀληθείας ἔχειν, κατὰ τοὺς αὐτοῖς τοῖς καὶ εἰς τὸν κόσμον ἔχειν ἐκ τῶν κύριων ἔχοντος θεοῦ ἔχειν.]
3 Mal. ii. 9.
4 Greg. Nazianz. Orat. qua se excusat. [p. 37, of Musculus's Latin

1 Jude 10: 2 Pet. ii. 12.
2 Calvin. Instit. lib. iv. cap. xx. § 8. ["Sane valore otiosum esset, qui potissimus sit politie in eo que vivent loco futurus status, qui privatis hominibus disputari: qui vol. 1, "bus de constitunenda re aliqua publica delibere sono licet."]
3 The Author of the Petition directed to her Majesty, p. 3. ["I do not now write either to pull "down bishoprics, or erect presby-
[5.] Weigh what doth move the common sort so much to favour this innovation, and it shall soon appear unto you, that the force of particular reasons which for your several opinions are alleged is a thing whereof the multitude never did nor could so consider as to be therewith wholly carried; but certain general inducements are used to make saleable your cause in gross; and when once men have cast a fancy towards it, any slight declaration of specialties will serve to lead forward men's inclinable and prepared minds.

[6.] The method of winning the people's affection unto a general liking of "the cause" (for so ye term it) hath been this. First, In the hearing of the multitude, the faults especially of higher callings are ripped up with marvellous exceeding severity and sharpness of reproof; which being oftentimes done begetteth a great good opinion of integrity, zeal, and holiness, to such constant reprovers of sin, as by likelihood would never be so much offended at that which is evil, unless themselves were singularly good.

[7.] The next thing hereunto is, to impute all faults and corruptions, wherewith the world aboundeth, unto the kind of ecclesiastical government established. Wherein, as before by reproving faults they purchased unto themselves with the multitude a name to be virtuous; so by finding out this kind of cause they obtain to be judged wise above others: whereas in truth unto the form even of Jewish government, which the Lord himself (they all confess) did establish, with like shew of reason they might impute those faults which the prophets condemn in the governors of that commonwealth, as to the English kind of regiment ecclesiastical, (whereof also God himself though in other sort is author,) the stains and blemishes found in our state; which springing from the root of human frailty and corruption, not only are, but have been always more or less, yea and (for any thing we know to the contrary) will be till the world's end complained of, what form of government soever take place.

[8.] Having gotten thus much sway in the hearts of men, a third step is to propose their own form of church-government, as the only sovereign remedy of all evils; and to adorn it with all the glorious titles that may be. And the nature, as of men that have sick bodies, so likewise of the people in the crazed-ness of their minds possessed with dislike and discontentment at things present, is to imagine that any thing, (the virtue whereof they heard commended,) would help them; but that most, which they least have tried.

[9.] The fourth degree of inducement is by fashioning the very notions and conceits of men's minds in such sort, that when they read the scripture, they may think that every thing soundeth towards the advancement of that discipline, and to the utter disgrace of the contrary. Pythagoras, by bringing up his scholars in the speculative knowledge of numbers, made their conceits therein so strong, that when they came to the contemplation of things natural, they imagined that in every particular thing they even beheld as it were with their eyes, how the elements of number gave essence and being to the works of nature. A thing in reason impossible; which notwithstanding, through their misconceived

"Perversion of Scripture."
Pretext.
Ch. iii. 9.

Puritanism why popular:

1. Arist. Metaph. lib. i. cap. 5. [*It is no hard thing for a man
that hath wit, and is strongly pos-
set of an opinion, and resolve to
maintain it, to find some places of
'science, which by good handling
will be woe to cast a favourable
contenance upon it. Pyth-
augur Scholers, having been bred
up in the doctrine of numbers,
when afterward they diverted
upon the studies of nature, fancied
in the bodies of other natural
bodies like unto numbers, and
thereupon fell into a conceit that
numbers were the principles of
tn. So fared it with him that
'to the reading of Scripture comes
fore-possess with some opinion.'
Hales's Golden Remains, p. 4, ed.
274. (H. Pearson; Brucker, Hist.
Phil. I. 1045, &c.)

2. [The Family of Love, or Fami-
lists, as they are sometimes called,
originated with Henry Nicholas of
Amsterdam, and afterwards of Emb-
den, about the middle of the 16th
century: and may be considered as
a kind of offspring from the Gene-
Anaabaptists. For their progress in
England see Strype, Ann. ii. i. 536,
ii. 282. Grindal, 383. Whig. i.
421. (H. W. Christopher Vitel, a
journer of Colchester, was one of
their chief propagandists here. See
"The displaying of an horrid sect
of gross and wicked heretics,
'namy themselves the Family of
'Love: with the lives of the au-
'tors, &c. by J. R." (John
Rogers, "1578, London." This
writer says that H. N. had then as
many as 1000 followers in England.
From the number of their tracts,
(he quotes about a dozen,) and from
the attention which they appear to
have attracted at the time, he would
seem to have much underrated their
numbers. Vitel replied to this
question. So do, and Rogers rejoined
in 1579. (Both his pamphlets are in
Bp. Atterbury's collection in the
library of Christ Church, Oxford, E.
522, 525.) The same year an elab-
orate and scholarly Confutation
of certain monstrous and horrible
'heresies taught by H. N.' was
published by J. Knewstubs, of Cam-
bridge, afterwards one of the rep-
resentatives of the Puritan party at
the Hampton-court conference. He
states, p. 29, "By the doctrine of
'H. N. Christ is no man, but
'an estate and condition in man,
'common unto so many as have
'so1 received his doctrine that
'when they are found thereby to per-
'upon." And, p. 36, "H. N. his
'Christ is not God, but an affection
'or disposition in man, which, if
'had been good were yet no more
'but goodness, not God himself."
Which statements he abundantly
confirms by quotations from various
tracts, but refers to one which he
had not seen, as being reported to
contain the fullest development of
the new doctrine. That work is
"An Introduction to the holy un-
'derstanding of the Class of Right-
'eousness; set forth by H. N."
No printer's name or date is given.
The following passage may be taken

cause which maketh the simple and ignorant to think they
even see how the word of God runneth currently on your side,
is, that their minds are forestalled and their consciences perverted
beforehand, by being taught, that an "elder" doth signify a
layman admitted only to the office of ruler of government in
the Church; a "doctor," one which may only teach, and
neither preach nor administer the Sacraments; a "deacon,
one which hath charge of the alms-box, and of nothing else:
that the "sceptre," the "rod," the "throne" and "kingdom" of
Christ, are a form of regiment, only by pastors, elders, doctors,

as a fair specimen of it. (c. 5, No. 18.)
"Behold, this same holy being of
God is the true life of the Holy
Ghost, which heretofore God
wrought among his people Israel,
and likewise among the Gentiles
that feared his name... 29. This
same being of God is indeed the
right food of the soul, and bread
of life, and is descended unto us
from heaven for a life to the man:
and was therefore broken and dis-
tributed to the people of Israel and
the disciples of Christ, to feed on in
their souls... 31. This same bread
or Body of Christ is the Word that
'true meat offering of Christ, viz.
His Body: and this cup which
is poured forth unto them is the
true shedding of His Blood, the
"outpouring of the holy
'word or Spirit of Christ, upon all
believers of Christ, to everlasting
life... 33. Behold, that same bread
or Body of Christ is the Word that
became flesh and it dwelt among
them... 34. And the same is the
New Testament, which God in
those days made and appointed
with His people." Compare c. 18,
No. 16, &c. And c. 22, 30. "Unto
all that believed was the resur-
'rection from the dead, and ever-
'lasting life, witnessed and pro-
'mised through Jesus Christ. In
'sure and firm hope whereof the
'upright believers have rested in
'the Lord Jesus Christ, till the
'appearing of his coming, which
'is now, in this day of the Love,
'revealed, out of the heavenly Being.

With which Jesus Christ the
former believers of Christ, who
were fallen asleep, rested, or died
in Him, are now also manifested
in glory. For Christ in the ap-
ppearing of his coming raiseth
his deceased from the dead, to the
intent they should reign with Him
over all his enemies, and con-demn-
eth all the ungodly who have not
liked of him.

"I remember," (says Strype, Ann.
ii. i. 561, writing in 1725), "a
great admirer of this sect, within
less than twenty years ago, told
me, that there was then but a
"'of the Family of Love alive, and
'he an old man." But their prin-
ciples, unfortunately, were not ex-
acted. I have never before heard
works (or part of them) of Henry
Nicholas, the Father of the Family
of Love: they were given to a
friend of mine by a Quaker, with
"this encomium: that he believed
he would not find one word amiss,
or one superfluous, in the whole
book, and commended it, as an
excellent piece. It is not un-
likely that he took it for a Quaker
book; for there is not his name
at length, only H. N. to it; and
it has quite through the Quaker
"phyz and meyn, that twins are
'not more alike. And though he
directs it, to the Family of Love,
yet an ignorant Quaker might
'ake that for his own family, and
'apply it to the Quakers," Leslie's
Works, ii. 609, ed. 1721."
and deacons\(^1\); that by mystical resemblance Mount Sion and Jerusalem are the churches which admit, Samaria and Babylon the churches which oppugn the said form of regiment. And in like sort they are taught to apply all things spoken of repairing the walls and decayed parts of the city and temple of God, by Esdras, Nehemias, and the rest\(^2\); as if purposely the Holy Ghost had therein meant to foresignify, what the authors of Admonitions to the Parliament, of Supplications to the Council, of Petitions to her Majesty, and of such other like writs, should either do or suffer in behalf of this their cause.

[10.] From hence they proceed to an higher point, which is the persuading of men credulous and over-capable of such pleasing errors, that it is the special illumination of the Holy Ghost, whereby they discern those things in the word, which others reading yet discern them not. "Dearly beloved," saith St. John, "give not credit unto every spirit\(^3\)." There are but two ways whereby the Spirit leadeth men into all truth; the one extraordinary, the other common; the one belonging but unto some few, the other extending itself unto all that are of God; the one, that which we call by a special divine excellency Revelation, the other Reason. If the Spirit by such revelation have discovered unto them the secrets of that discipline out of Scripture, they must profess themselves to be all (even men, women, and children) Prophets. Or if reason be the hand which the Spirit hath led them by; forasmuch as persuasions grounded upon reason are either weaker or stronger according to the force of those reasons whereupon the same are grounded, they must every of them from the greatest to the least be able for every several article to shew some special reason as strong as their persuasion therein is earnest. Otherwise how can it be but that some other sinewy there are from which that overplus of strength in persuasion doth arise? Most sure it is, that when men's affections do frame their opinions, they are in defence of error more earnest a great deal, than (for the most part) sound believers in the maintenance of truth apprehended according to the nature of that evidence which scripture yieldeth: which being in some things plain, as in the principles of Christian doctrine; in some things, as in these matters of discipline, more dark and doubtful; frameth correspondently that inwa'd assent which God's most gracious Spirit worketh by it as by his effectual instrument. It is not therefore the fervent earnestness of their persuasion, but the soundness of those reasons whereupon the same is built, which must declare their opinions in these things to have been wrought by the Holy Ghost, and not by the fraud of that evil spirit, which is even in his illusions strong\(^4\).

[11.] After that the fancy of the common sort hath once throughly apprehended the Spirit to be author of their persuasion concerning discipline; then is instilled into their hearts, that the same Spirit leading men into this opinion doth thereby seal them to be God's children; and that, as the state of the times now standeth, the most special token to know them that are God's own from others is an earnest affection that way. This hath bred high terms of separation between such and the rest of the world; whereby the one sort are named The brethren, The godly, and so forth; the other, worldlings, time-servers, pleasers of men not of God, with such like\(^5\).

[12.] From hence, they are easily drawn on to think it exceeding necessary, for fear of quenching that good Spirit, to use all means whereby the same may be both strengthened in themselves, and made manifest unto others. This maketh them diligent hearers of such as are known that way to incline; this maketh them eager to take and to seek all

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\(^1\) ["Having occasion to talk "upon a time with an artisan of "Kingston, about his refusal, after "the purest fashion, to be examined "upon his oath, because I saw how "peart he was, and rapt out text "upon text (full ignorantly, God "knoweth,) I was so bold as to "examine him in the second peti-
tion of the Lord's Prayer, de-
orning of him, what he thought "was meant by this word, 'king-
dom,' therein mentioned. Where-
unto he made in effect this "answer, without any staggering : "'We pray,' saith he, 'that our heav-
enly Father would at the last "grant unto us, that we might "have pastors, doctors, elders, and "deacons in every parish, and so "be governed by such elderships as "Christ's holy discipline doth re-
quire.'" Bancroft, Survey, &c. "c. 31."]

\(^2\) [T. C. Preface to 2d Reply, fol. "1, 2.]

\(^3\) I John iv. 1.

\(^4\) [Thess. ii. 11.

\(^5\) [The 22d art. of Charge against "Cartwright in 1590 ia, "That from "time to time, since his abode in "Warwick, by his practice and deal-
ings, he hath nourished a faction, "and heartburning of one inhabit-