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examine them, it must needs have often recourse to a number of doubts and questions about the nature, kinds, and qualities of laws in general; whereof unless it be thoroughly informed, there will appear no certainty to stay our persuasion upon: I have for that cause set down in the first place an introduction on both sides needful to be considered: declaring therein what law is, how different kinds of laws there are, and what force they are of according unto each kind.

[3.] This done, because ye suppose the laws for which ye strive are found in Scripture, but those not, against which ye strive; and upon this surmise are drawn to hold it as the very main pillar of your whole cause, "That Scripture ought to be the only rule of all our actions," and consequently that the church-orders which we observe being not commanded in Scripture, are offensive and displeasing unto God: I have spent the second Book in sifting of this point, which standeth with you for the first and chiefest principle whereon ye build.

[4.] Whereunto the next in degree is, That as God will have always a Church upon earth, while the world doth continue, and that Church stand in need of government; of which government it behoveth Himself to be both the Author and Teacher: so it cannot stand with duty that man should ever presume in any wise to change and alter the same; and therefore "that in Scripture there must of necessity be found some particular form of Polity Ecclesiastical, the Laws whereof admit not any kind of alteration."

[5.] The first three Books being thus ended, the fourth proceedeth from the general grounds and foundations of your cause unto your general accusations against us, as having in the orders of our Church (for so you pretend) "corrupted the right form of church-polity with manifold popish rites and ceremonies, which certain reformed Churches have banished from amongst them, and have thereby given us such example as" (you think) "we ought to follow." This your assertion hath herein drawn us to make search, whether these be just exceptions against the customs of our Church, when ye plead that they are the same which the Church of Rome hath, or that they are not the same which some other reformed Churches have devised.

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[6.] Of those four Books which remain and are bestowed about the specialties of that cause which lieth in controversy, the first examineth the causes by you alleged, wherefore the public duties of Christian religion, as our prayers, our Sacraments, and the rest, should not be ordered in such sort as with us they are; nor that power, whereby the persons of men are consecrated unto the ministry, be disposed of in such manner as the laws of this church do allow. The second and third are concerning the power of jurisdiction: the one, whether laymen, such as your governing Elders are, ought in all congregations for ever to be invested with that power; the other, whether Bishops may have that power over other Pastors, and therewithal that honour, which with us they have? And because besides the power of order which all consecrated persons have, and the power of jurisdiction which neither they all nor they only have, there is a third power, a power of Ecclesiastical Dominion, communicable, as we think, unto persons not ecclesiastical, and most fit to be restrained unto the Prince or Sovereign commander over the whole body politic: the eighth book we have allotted unto this question, and have sifted therein your objections against those preeminences royal which thereunto appertain.

[7.] Thus have I laid before you the brief of these my travails, and presented under your view the limbs of that cause litigious between us: the whole entire body whereof being thus compact, it shall be no troublesome thing for any man to find each particular controversy's resting-place, and the coherence it hath with those things, either on which it dependeth, or which depend on it.

VIII. The case so standing therefore, my brethren, as it doth, the wisdom of governors ye must not blame, in that they further also forecasting the manifold strange and dangerous innovations which are more than likely to follow, if your discipline should take place, have for that cause thought it hitherto a part of their duty to withstand your endeavours that way. The rather, for that they have seen already some small beginnings of the fruits thereof, in them who concurring with you in judgment about the necessity of that discipline, have adventured without more ado to separate themselves from the rest of the Church, and to put your speculations in

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execution¹. These men's hastiness the warier sort of you doth not commend; ye wish they had held themselves longer in, and not so dangerously flown abroad before the feathers of the cause had been grown; their error with merciful terms ye reprove, naming them, in great commiseration of mind, your "poor brethren²." They on the contrary side more bitterly accuse you as their "false brethren;" and against you they plead, saying: "From your breasts it is that we "have sucked those things, which when ye delivered unto us "ye termed that heavenly, sincere, and wholesome milk of "God's word³, howsoever ye now abhor as poison that which "the virtue thereof hath wrought and brought forth in us. "You sometime our companions, guides and familiars, with "whom we have had most sweet consultations⁴, are now

¹ [See Strype, Whitg. II. 191; Ann. IV. 127, 136, 187-196, 197, 202, 239, 246. Bancroft, Survey, &c. 340-349. The head of this separation was Robert Browne. See his "Treatise of Reformation without tarrying for any, and of the wickedness of those Preachers, which will not reform themselves and their charge, because they will tarry till the Magistrate command and compel them." Prefixed to "A Book which sheweth the Life and Manners of all true Christians." (Bodl. 4^o. B. 8. Th. Seld.) Middleburgh, 1582. Also (Bodl. 4^o. Crymes, 744.) "Greenwood's Answer to Giffard," (who had written a short Treatise against the Donatists of England,) and in the same volume, 2. "A collection of certain slanderous Articles given out by the Bishops;" and 3. "A Collection of certain Letters and Conferences lately passed betwixt certain Preachers and two Prisoners in the Fleet," (Barrow and Greenwood,) all 1590. In this latter, p. 7, we find the following portion of a dialogue between Barrow and Sperin, a Puritan minister. "Bar. "Trow you, are none wicked in all the land, with whom you stand one body? for all are of your church. Will you justify also all the parishes of England?" Sper.

"I will justify all those parishes that have preaching ministers." Bar. "And what think you of those that have unpreaching ministers?" Sper. "*I think not such to be true churches.*" (Mr. Sperin was here requested to set down this under his hand, but would not.) In "An Answer to M. Cartwright his Letter for joining with the English Churches," (which letter is subjoined in the same pamphlet, Bodl. 4^o. S. 58. Th.) we read, p. 12, "Another proof is, as though it were granted him, *That where a preaching minister is, there is a church.*"

² [Penry, Preface to "A Brief Discovery," (after speaking of Donatism,) "If any of our poor brethren be carried away, to think otherwise of the congregations of England, which enjoy the word truly preached and the right administration of the sacraments: we cease not to pray that the Lord would reform their judgments. But woe be unto our bishops, which are the cause of this their stumbling, and maintainers of their error. For the poor brethren do hold nothing in this point, but that which the learned fathers, as M. Bancroft calleth them, have decreed."]

³ 1 Pet. ii. 2.

⁴ Psalm lv. 13.

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"become our professed adversaries, because we think the "statute-congregations in England to be no true Christian "churches¹; because we have severed ourselves from them; "and because without their leave and license that are in civil "authority, we have secretly framed our own churches according to the platform of the word of God. For of that "point between you and us there is no controversy. Alas! "what would ye have us to do? At such time as ye were "content to accept us in the number of your own, your "teachings we heard, we read your writings: and though "we would, yet able we are not to forget with what zeal ye "have ever professed, that in the English congregations (for "so many of them as be ordered according unto their own "laws) the very public service of God is fraught as touching "matter with heaps of intolerable pollutions, and as concerning form, borrowed from the shop of Antichrist; hateful "both ways in the eyes of the Most Holy; the kind of their "government by bishops and archbishops antichristian; that "discipline which Christ hath 'essentially tied,' that is to "say, so united unto his Church, that we cannot account it "really to be his Church which hath not in it the same discipline, that very discipline no less there despised, than in "the highest throne of Antichrist²; all such parts of the

¹ [See the opinions charged on Barrow and Greenwood before the court of high commission, Nov. 1587, in Paule's Life of Whitgift; Wordsworth, E. B. IV. 356. One of them is, "That all the precise, which refuse the ceremonies of the Church, and yet preach in the same Church, strain at a gnat and swallow a camel; and are close hypocrites, and walk in a left-handed policy: as Master Cartwright, Whiggington, &c." See the notes on Cranmer's letter to Hooker, vol. ii. book v. appendix 2.]

² Pref. against Dr. Bancr. [Pref. to "a Briefe Discovery of the Untruthes and Slanders (against the true government of the Church of Christ) contained in a Sermon, preached the 8 of Februarie, 1588, by D. Bancroft, and since that time set forth in print, with addi-

tions by the said Author." By Penry, 1590. The passage referred to is, "The visible Church of God, wheresoever it be, hath the power of binding and loosing annexed unto it, as our Saviour Christ teacheth us, Matth. 18, which authority is so essentially tied unto the visible Church, that wheresoever this power is to be found, there the Church of Christ is also visible, and wheresoever there is a visible Church, there this authority cannot be denied to be. . . . Now the reader cannot be ignorant, that our bishops will never grant that the visible congregations in England ought to have this power of binding and loosing. . . . The crime therefore of schism, and Donatism, which M. Bancroft and the prelates would fasten upon us, doth justly cleave

“word of God as do any way concern that discipline no less
 “unsoundly taught and interpreted by all authorized English
 “pastors, than by Antichrist’s factors themselves; at baptism
 “crossing, at the supper of the Lord kneeling, at both, a
 “number of other the most notorious badges of Antichristian
 “recognizance usual. Being moved with these and the like
 “your effectual discourses, whereunto we gave most attentive
 “ear, till they entered even into our souls, and were as fire
 “within our bosoms; we thought we might hereof be bold to
 “conclude, that sith no such Antichristian synagogue may be
 “accounted a true church of Christ, you by accusing all con-
 “gregations ordered according to the laws of England as
 “Antichristian, did mean to condemn those congregations, as
 “not being any of them worthy the name of a true Christian
 “church. Ye tell us now it is not your meaning. But what
 “meant your often threatenings of them, who professing
 “themselves the inhabitants of Mount Sion, were too loth to
 “depart wholly as they should out of Babylon? Whereat our
 “hearts being fearfully troubled, we durst not, we durst not
 “continue longer so near her confines, lest her plagues might
 “suddenly overtake us, before we did cease to be partakers
 “with her sins: for so we could not choose but acknow-
 “ledge with grief that we were, when, they doing evil, we
 “by our presence in their assemblies seemed to like thereof,
 “or at leastwise not so earnestly to dislike, as became men
 “heartily zealous of God’s glory. For adventuring to erect
 “the discipline of Christ without the leave of the Christian
 “magistrate, haply ye may condemn us as fools, in that we
 “hazard thereby our estates and persons further than you
 “which are that way more wise think necessary: but of any
 “offence or sin therein committed against God, with what
 “conscience can you accuse us, when your own positions are,
 “that the things we observe should every of them be dearer
 “unto us than ten thousand lives; that they are the peremp-
 “tory commandments of God; that no mortal man can dis-
 “pense with them, and that the magistrate grievously sinneth

“unto themselves. . . . It shall be
 “proved in the end, that they are
 “the schismatics and not we. It
 “shall appear that they are growing
 “to make a body of their own,

“wherewith the Church of God in a
 “while (if they hold on their course)
 “can have no more to do, than in
 “times past it had with the schis-
 “matical Donatists.”]

“in not constraining thereunto? Will ye blame any man for
 “doing that of his own accord, which all men should be com-
 “pelled to do that are not willing of themselves? When God
 “commandeth, shall we answer that we will obey, if so be
 “Cæsar will grant us leave? Is discipline an ecclesiastical
 “matter or a civil? If an ecclesiastical, it must of necessity
 “belong to the duty of the minister. And the minister
 “(you say) holdeth all his authority of doing whatsoever
 “belongeth unto the spiritual charge of the house of God
 “even immediately from God himself, without dependency
 “upon any magistrate. Whereupon it followeth, as we sup-
 “pose, that the hearts of the people being willing to be
 “under the sceptre of Christ, the minister of God, into whose
 “hands the Lord himself hath put that sceptre, is without all
 “excuse if thereby he guide them not. Nor do we find that
 “hitherto greatly ye have disliked those churches abroad,
 “where the people with direction of their godly ministers
 “have even against the will of the magistrate brought in
 “either the doctrine or discipline of Jesus Christ. For
 “which cause we must now think the very same thing of
 “you, which our Saviour did sometime utter concerning
 “falsehearted Scribes and Pharisees, ‘they say, and do not¹.’”
 Thus the foolish Barrowist deriveth his schism by way of
 conclusion, as to him it seemeth, directly and plainly out of
 your principles. Him therefore we leave to be satisfied by
 you from whom he hath sprung.

[2.] And if such by your own acknowledgment be per-
 sons dangerous, although as yet the alterations which they
 have made are of small and tender growth; the changes
 likely to ensue throughout all states and vocations within
 this land, in case your desire should take place, must be
 thought upon.

First concerning the supreme power of the Highest, they
 are no small prerogatives, which now thereunto belong-
 ing the form of your discipline will constrain it to resign;
 as in the last book of this treatise we have shewed at
 large².

¹ Matth. xxiii. 3.

² [From this it would seem that
 the whole treatise was in a manner

finished before 1594, when this
 preface was published.]

Again it may justly be feared whether our English nobility, when the matter came in trial, would contentedly suffer themselves to be always at the call, and to stand to the sentence of a number of mean persons assisted with the presence of their poor teacher¹, a man (as sometimes it happeneth) though better able to speak, yet little or no whit apter to judge, than the rest: from whom, be their dealings never so absurd, (unless it be by way of complaint to a synod,) no appeal may be made unto any one of higher power, inasmuch as the order of your discipline admitteth no standing inequality of courts, no spiritual judge to have any ordinary superior on earth, but as many supremacies as there are parishes and several congregations.

[3.] Neither is it altogether without cause that so many do fear the overthrow of all learning as a threatened sequel of this your intended discipline. For if "the world's preservation" depend upon "the multitude of the wise²," and of that sort the number hereafter be not likely to wax overgreat, "when" (that wherewith the son of Sirach professeth himself at the heart grieved) "men of understanding are" already so "little set by³:" how should their minds whom the love of so precious a jewel filleth with secret jealousy even in regard of the least things which may any way hinder the flourishing estate thereof, choose but misdoubt lest this discipline, which always you match with divine doctrine as her natural and true sister, be found unto all kinds of know-

¹ [Sutcliffe de Presbyt. 134: "Le-gibus nostris antiquatis, et hominibus doctis ab Ecclesiæ clavo (quam secundum leges et divinas et humanas administrant) dimotis, presbyteri se ad rem accingent, Deus bone, quales et quanti homines! accedent primo Pastores quidam (si quales apud nos sunt scire cupiatis) adolescentuli plerique novi, rerum imperiti, cui pueros male credideris, aut unum servulum; qui seipsos vix regunt, tantum abest ut principes regere possint. Aderunt etiam (τὸ ἐπὶ τῇ φακῇ μὲν) Presbyteri, viri bene barbati et tetrici, quorum plurimæ sunt species: eorum enim nonnulli artifices sunt, ut fabri, qui nobis arte

"Vulcania disciplinam excudent: coqui etiam aderunt, ut aliquid sit in presbyterio insipido condimenti: sutores, ut pugnantes presbyterorum sententias sarciant: sine cæmentariis, arx hæc presbyteralis ædificari non potest: adjunguntur præterea aliquot agricolarum et mercatorum centuriæ: pharmacopolæ vero non recte desiderabuntur, multo enim illis opus erit helleboro. Atque istis ita constitutis et consarcinatis, quis non presbyterium istiusmodi omnibus archiepiscopis, episcopis, et reliquis ecclesiæ Anglicanæ moderatorem præferat:]

² Sap. vi. 24.

³ Ecclus. xxvi. 28.

ledge a step-mother¹; seeing that the greatest worldly hopes, which are proposed unto the chiefest kind of learning, ye seek utterly to extirpate as weeds, and have grounded your platform on such propositions as do after a sort undermine those most renowned habitations, where through the goodness of Almighty God all commendable arts and sciences are with exceeding great industry hitherto (and so may they for ever continue) studied, proceeded in, and professed²? To charge you as purposely bent to the overthrow of that; wherein so many of you have attained no small perfection, were injurious. Only therefore I wish that yourselves did well consider, how opposite certain your positions are unto the state of collegiate societies, whereon the two universities consist. Those degrees which their statutes bind them to take are by your laws taken away³; yourselves who have sought them ye so excuse, as that ye would have men to think ye judge them not allowable, but tolerable only, and to be borne with, for some help which ye find in them unto the furtherance of your purposes, till the corrupt estate of the Church may be better reformed. Your laws forbidding ecclesiastical persons utterly the exercise of civil power must needs deprive the Heads and Masters in the same colleges of all such authority as now they exercise, either at home, by punishing the faults of those, who not as children to their parents by the law of nature, but altogether by civil authority are subject unto them: or abroad by keeping courts amongst their tenants. Your laws making permanent equality amongst

¹ ["By studying in corners, many melancholy model-makers, and church-cobblers may be made, but not one sound divine: for scholars profit by mutual conference, disputation, exercise, mutual emulation and example, as much as by hearing and reading: but those helps they lose that teach in corners. There is but small hope that they would make learned men, or semblant that they mean any such matter, when taking away the livings of the clergy, and hope of reward from the learned, they turn men up to live upon pensions, and to stand to the courtesy of unlettered elders and

deacons, that think crusts too good for learned men." Sutcliffe, False Semblant, &c. 134.]

² [Technical words, for the three degrees academical in the several faculties: including the faculty of arts; for masters of arts are all, properly speaking, professors or readers.]

³ [Adm. 16: "The titles of our universities, doctors, and bachelors of divinitie, are not only for vayne glory sought and graunted, but there they are the names of course, conferred rather by the prophane judgments of them that know not what office of the Church they belong too," &c.]

ministers a thing repugnant to the word of God, enforce those colleges, the seniors whereof are all or any part of them ministers under the government of a master in the same vocation, to choose as oft as they meet together a new president. For if so ye judge it necessary to do in synods, for the avoiding of permanent inequality amongst ministers, the same cause must needs even in these collegiate assemblies enforce the like. Except peradventure ye mean to avoid all such absurdities, by dissolving those corporations, and by bringing the universities unto the form of the School of Geneva. Which thing men the rather are inclined to look for, inasmuch as the ministry, whereinto their founders with singular providence have by the same statutes appointed them necessarily to enter at a certain time, your laws bind them much more necessarily to forbear, till some parish abroad call for them¹.

[4.] Your opinion concerning the law civil is that the knowledge thereof might be spared, as a thing which this land doth not need². Professors in that kind being few, ye are the bolder to spurn at them, and not to dissemble your minds as concerning their removal : in whose studies although myself have not much been conversant, nevertheless exceeding great cause I see there is to wish that thereunto more encouragement were given ; as well for the singular treasures of wisdom therein contained, as also for the great use we have thereof, both in decision of certain kinds of causes arising daily within ourselves, and especially for commerce with nations abroad, whereunto that knowledge is most requisite. The reasons wherewith ye would persuade that Scripture is the only rule to frame all our actions by, are in every respect as effectual for proof that the same is the only law whereby to determine all our civil controversies. And then what doth let, but that as those men may have their

¹ [Decl. of Disc. transl. by T. C. p. 155.]

² Humb. Motion to the L. L. p. 50. ["As for the canon law, it is no way hurtful, but good for the state of this realm, if it were abolished : being, as hereafter will appear, not necessary but dangerous to the state. . . . As for the

"maintaining of civilians, as the law already maketh no great necessity of them, having little other way to set them on work, but by the canon law : if such men's studies were converted another way to more profit, in the Church and commonwealth, little or no loss or inconvenience would follow."]

desire, who frankly broach it already that the work of reformation will never be perfect, till the law of Jesus Christ be received alone ; so pleaders and counsellors may bring their books of the common law, and bestow them as the students of curious and needless arts¹ did theirs in the Apostles' time ? I leave them to scan how far those words of yours may reach, wherein ye declare that, whereas now many houses lie waste through inordinate suits of law, "this one thing will shew the excellency of discipline for the wealth of the realm, and quiet of subjects ; that the Church is to censure such a party who is apparently troublesome and contentious, and without reasonable cause upon a mere will and stomach doth vex and molest his brother, and trouble the country²." For mine own part I do not see but that it might very well agree with your principles, if your discipline were fully planted, even to send out your writs of surcease unto all courts of England besides, for the most things handled in them³.

[5.] A great deal further I might proceed and descend

¹ Acts xix. 19.

² Humb. Motion, p. 74.

³ [Bp. Cooper, Adm. to the people of England, (1588,) p. 86 : "The canon law must be utterly taken away, with all offices to the same belonging. . . . The use and study of the civil law will be utterly overthrown. For the civilians in this realm live not by the use of the civil law, but by the offices of the canon law, and such things as are within the compass thereof. And if you take those offices and functions away, and those matters wherewith they deal in the canon law, you must needs take away the hope of reward, and by that means their whole study." Sutcliffe, Remonstrance to the Demonstr. of Disc. p. 41 : "That which is needless, is unlawful. All courts of record, as chancery and common-pleas, &c. shall be found needless, if the consistory of presbyters and elders were set up : which is only needful in the church or congregation of the faithful brethren, because they may determine all matters wherein

"any breach of charity may be ; as the admonitioner saith : *Ergo*, all courts of record, as chancery, common pleas, &c. by their reason will be found unlawful : " and see p. 178, where, Udall having said, "Governors of the Church may not meddle but in matters ecclesiastical only, . . . in deciding of controversies, in doctrine and manners, as far as appertaineth to the conscience," Sutcliffe remarks : "This one limit of authority will carry all causes (though most civil in their nature and practice) out of all courts in the land unto their elderships. First, the chancery, that decideth matters of controversy by conscience, is clearly dammed up, and may go pick paigles" (i. e. cowslips). "And are any other civil courts in better case? No verily : for can any controversy be betwixt man and man, but it 'appertaineth to conscience,' to give the matter contended for unto him to whom of right it is due?" See also "False Semblant," &c. page 132, 133.]

lower. But forasmuch as against all these and the like difficulties your answer is¹, that we ought to search what things are consonant to God's will, not which be most for our own ease; and therefore that your discipline being (for such is your error) the absolute commandment of Almighty God, it must be received although the world by receiving it should be clean turned upside down; herein lieth the greatest danger of all. For whereas the name of divine authority is used to countenance these things, which are not the commandments of God, but your own erroneous collections; on him ye must father whatsoever ye shall afterwards be led, either to do in withstanding the adversaries of your cause, or to think in maintenance of your doings. And what this may be, God doth know. In such kinds of error the mind once imagining itself to seek the execution of God's will, laboureth forthwith to remove both things and persons which any way hinder it from taking place; and in such cases if any strange or new thing seem requisite to be done, a strange and new opinion concerning the lawfulness thereof is withal received and broached under countenance of divine authority.

[6.] One example² herein may serve for many, to shew that false opinions, touching the will of God to have things done, are wont to bring forth mighty and violent practices against the hindrances of them; and those practices new opinions more pernicious than the first, yea most extremely sometimes opposite to that which the first did seem to intend. Where the people took upon them the reformation of the Church by casting out popish superstition, they having received from their pastors a general instruction "that whatsoever the heavenly Father hath not planted "must be rooted out³," proceeded in some foreign places so far that down went oratories and the very temples of God themselves. For as they chanced to take the compass of their commission stricter or larger, so their dealings

¹ Counterp. page 108: "His" (Cosins's) "first reasons are drawn from the inconveniences, which he thinketh will come into the Church by this means; as requiring rather (like a civilian not a divine) what is safe, than what

"is according to God his will."

² [See Abp. Whitgift's Exhortation prefixed to the Answer to the Admonition. 1st ed. p. 13-16.]

³ Matth. xv. 13. [See Brandt, Hist. of the Reform. in the Low Countries: B. ii. and vii.]

were accordingly more or less moderate. Amongst others there sprang up presently one kind of men, with whose zeal and forwardness the rest being compared were thought to be marvellous cold and dull. These grounding themselves on rules more general; that whatsoever the law of Christ commandeth not, thereof Antichrist is the author: and that whatsoever Antichrist or his adherents did in the world, the true professors of Christ are to undo; found out many things more than others had done, the extirpation whereof was in their conceit as necessary as of any thing before removed. Hereupon they secretly made their doleful complaints every where as they went¹, that albeit the world did begin to profess some dislike of that which was evil in the kingdom of darkness, yet fruits worthy of a true repentance were not seen; and that if men did repent as they ought, they must endeavour to purge the earth of all manner evil, to the end there might follow a new world afterward, wherein righteousness only should dwell. Private repentance they said must appear by every man's fashioning his own life contrary unto the customs and orders of this present world, both in greater things and in less. To this purpose they had always in their mouths those greater things, charity, faith, the true fear of God, the cross, the mortification of the flesh². All their exhortations were to set light

¹ Guy de Brés contre l'Erreur des Anabaptistes, p. 3. ["La racine, source, et fondement des Anabaptistes ou Rebaptisez de nostre temps: avec tres ample refutation des arguments principaux, par lesquels ils ont accusé de troubler l'Eglise de nostre Seigneur Jesus Christ, et séduire les simples. Le tout réduit en trois livres, par Guy de Brés. Chez Pierre de S. Andre, MDXCV," small 4to pp. 903, no place of publication mentioned. [Originally published 1565. Biog. Univ.] The author was a pastor at Lille and Valenciennes, and with Saravia and three or four others was a principal author of "A Confession of Faith of the Reformed Churches of the Low Countries, 1561 or 1562," adopted by the States of Holland in

1622. "The said Saravia says in a certain letter, which I myself have seen, that 'Guido de Brés communicated this Confession to such ministers as he could find, desiring them to correct what they thought amiss in it; so that it was not to be considered as one man's work; but that none who were concerned in it ever designed it for a rule of faith to others, but only for a scriptural proof of what they themselves believed.'" Brandt's Hist. of the Reform. in the Low Countries, Eng. Transl. I. 142. De Brés was hanged at Valenciennes by the government of Philip II, in 1567. Ibid. p. 250. Anabaptism began by his account in Lower Saxony, about 1521.]

² P. 4.