

OF READING THE SCRIPTURES.

THE FIFTEENTH ARTICLE.

THE BISHOP OF SARISBURY.

OR that the lay-people was then forbidden to read the word of God in their own tongue.

[OF THE PEOPLE'S READING THE BIBLE IN THEIR OWN TONGUE.—
ARTICLE XV. H. A. 1564.]

M. HARDING. THE FIRST DIVISION.

That the lay-people was then forbidden to read the word of God in their own tongue, I find it not. (204) Neither do I find that the lay-people was then, or at any other time, commanded to read the word of God in their own tongue, being vulgar and barbarous. By vulgar and barbarous tongues I understand, as before, all other beside the three learned and principal tongues, Hebrew, Greek, and Latin: which, as they were once native and vulgar to those three peoples, so now to none be they native and vulgar, but common to be obtained⁶ by learning, for meditation of the scriptures, and other knowledge.

The two hundred and fourth untruth. For M. Harding knoweth the people was commanded to read the scriptures, &c.

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M. Harding fully dischargeth this whole matter in one word. "I find it not," saith he, "that the lay-people was then forbidden to read the word of God in their own tongue." Howbeit, some others of his side thought⁷ sometimes they had surely found it, and were able to allege these words: *Nolite sanctum dare canibus*: "Give not holy things to dogs;" and thereof necessarily to conclude that the lay-people, whom in respect of themselves they called dogs, might not once touch the holy scriptures. But M. Harding saith plainly, he findeth it not. This short answer touching the demand is sufficient, if he knew what were sufficient. All the rest is made up only in words, as shall appear.

He addeth further: "Neither do I find that the lay-people was then, or at any other time, commanded to read the word of God in their own tongue, being vulgar and barbarous." First, this stopple of commanding is whole⁸ impertinent unto the question. Secondly, all other tongues, three only excepted, are without just cause condemned for barbarous. Thirdly, this exception of the people's reading in their vulgar tongue is only a bare shift and a quarrel without savour. For in what tongue can the vulgar people read and understand any thing, saving only in their own common and vulgar tongue? But, as the emperor Tiberius used sometimes to send certain of his nobles into his out provinces and far countries, to rule there as viceroys and lieutenants under him, and yet, that notwithstanding, would not suffer them to go thither, or in any wise to depart from Rome⁹; even in like sort M. Harding, notwithstanding he would seem to license the lay-people to read God's word, yet he limiteth them either to the Greek, or to the Latin, or to the Hebrew tongue, wherein he is well assured they cannot read it.

Corn. Tacit. in Tiberio.

[⁶ Attained, H. A. 1564. But H. A. 1565, Obtained.]

[⁷ Though, 1611.]

[⁸ Wholly, 1565.]

[⁹ C. Corn. Tacit. Annal. Lib. 1. cap. lxxx.]

But, that the people was in old times willed to read the scriptures, and that in such tongues as they were able to understand, it is evident, and appeareth many ways. And of infinite testimonies and good proofs only to touch a few, God saith thus unto his people: "Hearken, O Israel: . . . let the words that I speak to thee this day rest in thy heart: thou shalt shew them unto thy children: thou shalt think of them sitting in thy house, and walking in thy journey, and when thou goest to rest, and when thou risest: thou shalt bind them as a mark unto thy hand: thou shalt have them as a token before thine eyes: thou shalt write them on the posts of thy doors, and at the entry of thy gates."

As it is noted by a writer of late years, it was decreed in the first council of Nice, that no christian man should be without the bible in his house¹. St Augustine saith unto the people: *Nec solum sufficiat, quod in ecclesia divinas lectiones auditis; sed etiam in domibus vestris aut ipsi legite, aut alios legentes requirite*²: "Think it not sufficient that ye hear the scriptures in the church; but also in your houses at home, either read yourselves, or get some other to read unto you." St Chrysostom saith unto his people: *Admoneo, et rogo, ut libros comparetis*³: "I warn you and beseech you to get books." Again he saith: *Audite, seculares omnes: comparate vobis biblia, animæ pharmaca. Si nihil aliud vultis, vel novum testamentum acquirite, apostolum, evangelia, Acta, continuos et sedulos doctores*⁴: "Hear me, ye men of the world: get ye the bible, that most wholesome remedy for the soul. If ye will nothing else, yet at the least get the new testament, St Paul's epistles, and the Acts, that may be your continual and earnest teachers." Origen saith: *Utinam . . . omnes faceremus illud, quod scriptum est, Scrutamini scripturas*⁵: "I would to God we would all do as it is written, 'Search the scriptures.'" St Hierome, speaking of the company of women that was at Bethleem with Paula, saith thus: *Non licebat cuiquam sororum ignorare psalmos, et non de scripturis sanctis quotidie aliquid discere*⁶: "It was not lawful for any one of all the sisters to be ignorant of the psalms, nor to pass over any day without learning some part of the scriptures." In these examples, notwithstanding some cavil perhaps might be made to the contrary, yet very reason will lead M. Harding to think that these fathers meant the people should read the scriptures in their own known and vulgar tongues. St Basil saith: *Quantum ferre potest humana natura, possumus esse similes Deo; similitudo autem illa sine cognitione nulla est; cognitio autem constat ex doctrina; initium autem doctrinæ sermo est; sermonis autem partes syllabæ et voces*⁷: "We may become like unto God, as far forth as the weak nature of man can bear. But this likeness cannot be without knowledge; neither this knowledge without doctrine. And the beginning of doctrine is speech; and the parts of speech be words and syllables." The resolution hereof is this: The people, without understanding the particular words and syllables, cannot know the speech: not knowing the speech, they cannot attain this doctrine; and without this doctrine they cannot be like unto God.

M. HARDING. THE SECOND DIVISION.

- They that treat of this article, concerning the having of the scriptures in a vulgar tongue for the laity to read, be of three sundry opinions. Some judge it to be utterly unlawful that the bible be translated into any

Three sundry opinions concerning the

[¹ Et Nicena synodus decretis suis cavit, ne quis e numero Christianorum sacris bibliorum libris careret.—Corn. Agrip. de Vanit. Scient. Col. 1584. cap. c. fol. Bb. 11.]

[² Perhaps the following is the passage intended: . . . non vobis debet sufficere, quod in ecclesia lectiones divinas auditis, sed in domibus . . . lectioni divinarum debetis insistere.—August. Op. Par. 1679-1700. Ad Frat. in Erem. Serm. lvi. Tom. VI. Append. col. 366. Most of the sermons included under the above title are spurious.]

[³ Chrysost. Op. Par. 1718-38. In Joan. Hom. liii. Tom. VIII. p. 314.]

[⁴ Id. in Epist. ad Coloss. cap. iii. Hom. ix. Tom. XI. p. 391.]

[⁵ Orig. Op. Par. 1733-59. In Isai. Hom. ii. 2. Tom. III. p. 109.]

[⁶ Hieron. Op. Par. 1693-1706. Ad Eustoch. Epist. lxxxvi. Epit. Paul. Tom. IV. Pars II. col. 682; where *nec licebat*.]

[⁷ Basil. Op. Par. 1721-30. Lib. de Spir. Sanct. cap. i. 2. Tom. III. p. 2.]

scriptures to be had in a vulgar tongue. tongue of the common people. Some think it good it be translated, so that respect be had of time, and of place, and of persons. Some be of the opinion, that the holy scriptures ought to be had in the mother and native tongue of every nation, without any regard of time, place, or persons. *The first opinion is holden of few, and commonly misliked. *The third is maintained by all the sects of our time, the Swenkfeldians excepted, who would the scriptures to be in no regard. The second is allowed best of those that seem to be of most wisdom and godliness, and to have most care for the health of the church, who have not severed themselves from the faith which hath continued from the beginning. Here that I say nothing of the first opinion, as they of the third reprove the moderation of the second, so they of the second cannot allow the generality of the third.

* This is the practice of the church of Rome.
* This was the judgment of Christ, the apostles, and all the old fathers.
* M. Harding is none of these.

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Here are laid out three sundry opinions. The first utterly barreth all and every of the lay-people from every parcel of the scriptures. The third giveth all men leave to read all parts thereof without exception. Between these two extremes the second opinion is a mean.

The first hereof, saith M. Harding, is commonly misliked. Yet, nevertheless, it appeareth by him, in the fourteenth division of this article, it is the very practice and opinion of the church of Rome: which church, as he saith, hath already condemned all the new translations, and not allowed the old, neither in the Gotthian tongue translated by Ulphilas, nor in the Slavon tongue translated by St Hierome; nor hath devised any other translation of her own. Hereby it is plain, that the opinion and practice of the church of Rome is commonly misliked, and holden of few.

The third opinion, that all men indifferently may read the scriptures without restraint, as M. Harding saith, is holden only by certain sects, and is too general. Notwithstanding this generality seemed good to Christ, his apostles, and to all the old doctors of the church, as it shall appear. Wherefore it followeth that Christ, his apostles, and all the old doctors, by M. Harding's judgment, were sectaries and heretics.

The second opinion is a mean between both, and is holden by M. Harding, and by certain others, that have not at any time altered their faith: notwithstanding men say M. Harding hath altered more than once, and therefore may hardly be allowed to pass in this number. Yet is this opinion of all others accounted the best. Howbeit, whereas all men are indifferently and equally inheritors to God's word; to bind the same only unto a few, and that with such restraint of times and places, it must needs be thought some great partiality. St Paul saith: *Quæcunque scripta sunt, ad nostram doctrinam scripta sunt; ut per patientiam et consolationem scripturarum spem habeamus*: "All that is written in the scriptures is written for our instruction, that by patience and comfort of the scriptures we may have hope." St Basil saith: "The scripture of God is like an apothecary's shop, full of medicines of sundry sorts, that every man may there choose a convenient remedy for his disease⁸. St Augustine saith: *Deus in scripturis, quasi amicus familiaris, sine fuco loquitur ad cor doctorum et indoctorum*⁹: "Almighty God in the scriptures speaketh, as a familiar friend, without dissimulation, unto the hearts both of the learned and also of the unlearned." Wherefore, the word of God being so universal, meet for all diseases, for all wits, and for all capacities; for M. Harding to improper¹⁰ the same only unto a few, it is both far greater dishonour unto God, and also far greater injury unto God's faithful people, than if he would in like manner improper and inclose the sun-beams, to comfort the rich, and

Rom. xv.

Basil. in Psal. i.

August. Epist. 3. ad Volus.

[⁸ Πᾶσα γραφὴ θεόπνευστος καὶ ἀφέλιμος, διὰ τοῦτο συγγραφείσα παρὰ τοῦ Πνεύματος, ὡς, ὡς περ ἐν κοινῷ τῶν ψυχῶν ἰατρείῳ, πάντες ἀνθρώποι το ἴαμα τοῦ οἰκείου πάθους ἕκαστος ἐκλεγόμεθα. —Id. Hom. in Psalm. i. 1. Tom. I. p. 90.]

[⁹ Ea quæ aperta continet [scriptura], quasi amicus familiaris, sine fuco ad cor loquitur doctorum atque indoctorum. — August. Op. Ad Volus. Epist. cxxxvii. 18. Tom. II. col. 409.]

[¹⁰ Improper: appropriate.]

not the poor; to shine upon some, and not upon all. This mean way is no way: it is weighed out, not by the scriptures or holy fathers, but only by policy and worldly reason.

M. HARDING. THE THIRD DIVISION.

That the scriptures be not to be set forth in the vulgar tongue to be read of all sorts of people, every part of them, without any limitation of time, place, and persons, they seem to be moved with these considerations. First, that it is not necessary; next, that it is not convenient; thirdly, that it is not profitable; fourthly, that it is dangerous and hurtful; and lastly, although it were accorded the common people to have liberty to read the bible in their own tongue, yet that the translations of late years made by those that have divided themselves from the catholic church be not to be allowed, as worthily suspected not to be sound and assured.

Five considerations why the scriptures are not to be set forth for all sorts of people to read them without limitation.

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These deep considerations were never devised neither by Moses, nor by Christ, nor by the apostles, nor by any the ancient fathers; but are brought in only now at last by them that of long time have deceived the world by ignorance, and yet labour by the same to deceive it still. Christ saith: *Qui male agit odit lucem*: "He that doth ill fieth the trial of the light." And M. Harding's own Amphilochius saith: *Naturalis providentia est male errantium, auferre de medio testimonia veritatis*¹: "It is the natural provision of them that be wilfully deceived, to convey out of sight all proofs and testimonies of the truth." So the Philistines, the better to keep the Jews thrall and in subjection, utterly bereaved them of all manner weapon and artillery, and left them naked; and, no doubts, bare them then in hand, as M. Harding doth now the people of God, that it was neither necessary, nor convenient, nor profitable for them to have armour. Verily, Chrysostom saith: "It is more necessary, more convenient, and more profitable for the lay-people to read God's word, than for monks, or priests, or any others." Thus he writeth: *Hoc est, quod omnia quasi una quadam peste corrumpit, quod lectionem divinarum scripturarum ad solos putatis monachos pertinere; cum multo vobis magis, quam illis, sit necessaria. . . . Itaque multo est gravius atque deterius, rem superfluum esse putare legem Dei, quam illam omnino non legere. Hæc enim verba sunt, quæ de diabolica prorsus meditatione promuntur*²: "This is it that, as it were with a pestilence, infecteth all things, that ye think the reading of the scriptures pertaineth only unto monks; whereas it is much more necessary for you than for them. It is more wickedness to think God's law is superfluous, than if ye should never read it. For these be the words that no doubts come from the study of the devil."

Thus much therefore we learn here by Chrysostom, that these M. Harding's profound considerations "come from the study and closet of the devil."

M. HARDING. THE FOURTH DIVISION.

*First, that the common people of all sorts and degrees ought of necessity to read all the holy scriptures in their own tongue, they say they could never find it hitherto in the same scriptures. Irenæus writeth, that the apostles preached to the aliens and barbarous people the faith of Christ, even to those that were aliens and barbarous in language, and saith, that, having heard the gospel preached, they believed in Christ; and, keeping the order of tradition which the apostles delivered unto them, had their salvation and faith written in their heart without print, pen, or ink, and utterly without letters. And further he sheweth that, if the apostles had left to us no scriptures at all, yet we should be saved by the tradition which they left to them whom they committed their churches unto, as many nations of aliens be saved by the same*³.

Lib. iii. adversus Hæreses, cap. iv.

[¹ The reference is probably incorrect: the editor has been unable to discover the passage intended.]

[² Chrysost. Op. Par. 1718-38. In Matt. Hom.

ii. Tom. VII. p. 30.]

[³ Quid autem si neque apostoli quidem scripturas reliquissent nobis, nonne oportebat ordinem sequi

John iii.

Amphiloch. in Vita Vincent.

1 Sam. xiii.

Chrysost. in Matt. Hom. 2.

De diabolica prorsus meditatione promuntur.

Hilarius likewise, declaring that the mystery of God's will and the expectation of the blessed kingdom is most and chiefly preached in the three tongues in which Pilate wrote on the cross our Lord Jesus Christ to be king of the Jews, confesseth notwithstanding, that "many barbarous nations have attained and gotten the true knowledge of God by the preaching of the apostles, and the faith of the churches remaining amongst them to that day⁴." Whereby he doth us to understand that the unlearned barbarous people⁵ had their faith without letters or writing, whereof they had no skill, by tradition and preaching, as well as the other nations who were holpen by the benefit of the learned tongues, Hebrew, Greek, and Latin.

Tradition.

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Touching this first consideration, M. Harding imagineth shadows of himself, and fighteth stoutly against the same. Therefore he may soon attain the victory. For we say not that the common people of all sorts and degrees ought of necessity to read all the holy scriptures. This is only M. Harding's fantasy: we say it not; we know some are blind, and many unlearned and cannot read. But thus we say, that in the primitive church whosoever would and could read, might lawfully read without controlment. Therefore St Augustine saith, as it is before alleged: *Aut ipsi legite, aut alios legentes requirite*⁶: "Either read yourselves, or get some other to read unto you."

August. in cap. Jejunil.

I grant, at the first preaching and publishing of the gospel certain barbarous nations that received the faith of Christ had neither books nor letters. Yet were they not therefore ignorant, or left at large to believe they knew not what. They had then certain officers in the church, which were called *catechistæ*, whose duty was continually and at all times to teach the principles of the faith, not by book, but by mouth. Of these mention is made in the Acts of the Apostles, in the council of Nice⁷, and elsewhere. This office bare Origen, that ancient learned father⁸. This doctrine Dionysius calleth *θεοπαράδοτα λόγια*, "Oracles or instructions given from God;" and saith, "They passed from one to another, not by writing, but by mouth, *ἐκ νοῦς εἰς νοῦν*, from mind to mind⁹." Neither did these traditions contain any secret or privy instructions or inventions of men, as it is imagined by some, but the very self-same doctrine that was contained written in the scriptures of God. And in this sort the gospel itself and the whole religion of Christ was called a tradition. So Tertullian calleth the articles of the faith "an old tradition¹⁰." So the faith of the holy Trinity in the council of Constantinople is called a tradition¹¹; and the faith of two sundry natures in Christ in the same council is called *apostolorum . . . viva traditio*¹², "the lively tradition of the apostles." So it is written in Socrates: *Credimus in unum Deum Patrem, secundum evangelicam et apostolicam traditionem*¹³: "We

Acts xix.

Concil. Nic. i. can. 14. Orig. Catechista. Euseb. Lib. vi. cap. xx. Dionys. in Eccles. Hierarch.

Tertull. de Præscr. adv. Hæret.

Concil. Constant. vi. Act. 4. Ead. Act. Socrat. Lib. ii. cap. x.

traditionis, quem tradiderunt iis quibus committebant ecclesias? Cui ordinationi assentiunt multæ gentes barbarorum, eorum qui in Christum credunt, sine charta et atramento scriptam habentes per Spiritum in cordibus suis salutem, et veterem traditionem diligenter custodientes.—Iren. Op. Par. 1710. Contr. Hæc. Lib. iii. cap. iv. 1, 2. p. 178.]

[⁴ Quia his maxime tribus linguis sacramentum voluntatis Dei, et beati regni expectatio prædicatur: ex quo illud Pilati fuit, ut in his tribus linguis regem Judæorum Dominum Jesum Christum esse præscriberet. Nam quamvis multæ barbaræ gentes Dei cognitionem secundum apostolorum prædicationem et manentium hodie illic ecclesiarum fidem adeptæ sint: tamen &c.—Hilar. Op. Par. 1693. Prolog. in Lib. Psalm. 15. col. 9.]

[⁵ Peoples, H. A. 1564.]

[⁶ See before, page 670, note 2.]

[⁷ The 14th canon of the Nicene council has reference to catechumens: *περὶ τῶν κατηχομένων καὶ παραπεσόντων*, κ. τ. λ.—Concil. Nic. can. 14, in Concil. Stud. Labb. et Cossart. Lut. Par. 1671-2.

Tom. II. col. 36. Probably Jewel meant to infer that as there were catechumens, there must be catechists.]

[⁸ Euseb. in Hist. Eccles. Script. Amst. 1695-1700. Lib. vi. capp. iii. xix. pp. 165, &c. 180.]

[⁹ Dionys. Areop. Op. Antv. 1634. De Eccles. Hierarch. cap. i. 4. Tom. I. pp. 234, 5.]

[¹⁰ There are in the treatise named several passages which Jewel may be supposed to have had in his mind. The following is one: Superest ergo uti demonstremus, an hæc nostra doctrina, cujus regulam supra edidimus, de apostolorum traditione censeatur, et ex hoc ipso, an ceteræ de mendacio veniant.—Tertull. Op. Lut. 1641. De Præscr. Hæret. 21. p. 238. See also *ibid.* 28, 37. pp. 241, 5.]

[¹¹ Agath. Epist. i. in Concil. Constant. III. Act. iv. in Concil. Stud. Labb. et Cossart. Tom. VI. col. 636.]

[¹² *Id. ibid.* cols. 635, 6.]

[¹³ Socrat. in Hist. Eccles. Script. Lib. II. cap. x. p. 72.]

Tradition.

believe in one God the Father, according to the tradition of the gospel and of the apostles." So St Basil calleth it a tradition "to believe in the Father, the Son, and the Holy Ghost¹." Therefore St Paul saith: *Tenete traditiones, quas accepistis, sive per sermonem, sive per epistolam*: "Keep the traditions that ye have received either by mouth or else by letter." By these words the doctrine of the apostles is called a tradition. And for this cause St Cyprian saith: *Unde est ista traditio? An de dominica et evangelica veritate descendens, an de apostolorum mandatis atque literis veniens?*² "From whence is this tradition? whether cometh it from our Lord and from his gospel, or else from the epistles and commandments of the apostles?"

Thus were the barbarous nations instructed by tradition and by mouth, and were made perfect³ in every point and parcel of the faith, and, as Irenæus saith, "had their salvation by the Holy Ghost written in their hearts; and were as much bounden unto the same as unto any writings and letters of the apostles⁴." Of such lively and clear doctrine St Paul saith: "Christ was set out, and crucified before the eyes of the Galathians." And therefore he saith to the Philippians: "My prayer is, that your charity may yet more and more abound in all knowledge and in all understanding." And thus, notwithstanding they were barbarous, yet were they able to render an account of all the religion and faith in Christ. For thus Irenæus writeth of them: *Si quis illis annuntiaret ea, quæ ab istis hæreticis inventa sunt, statim clauderent aures*⁵: "If any man would shew those⁶ barbarous nations what things these heretics have invented, they would stop their ears and not abide it." Likewise, if a man would shew them of the profanation of Christ's holy mysteries, of transubstantiation, of real and fleshly presence, and of other like horrible disorders that now are holden and defended in the church of Rome, as Irenæus saith, *fugerent longo longius, ne audire quidem sustinentes blasphemum colloquium*⁵; "they would flee away as far as they were able, and would not abide the hearing of such blasphemous talk." Thus were these nations sufficiently instructed, notwithstanding they were barbarous and wanted books.

But they of M. Harding's side neither will teach the people, as their duty is, nor suffer them to read the holy scriptures and to teach themselves. Christ may justly say to them, as he did sometimes unto others the like: "Wo be unto you, ye scribes and Pharisees: ye shut up the kingdom of heaven before men; and neither do ye enter yourselves, nor suffer others that would enter." Of such Irenæus speaketh in the next chapter following: *Hoc . . . non est sanantium, nec vivificantium, sed magis gravantium, et augmentium ignorantiam. . . . Et multo verior hic lex invenitur, maledictum dicens omnem, qui in errorem mittit cæcum in via*⁷: "This is not the part of them that would heal, or give life; but rather of them that augment the burden, and increase ignorance. And herein is the law well verified, 'Accursed is he that leadeth the blind out of his way.'"

M. HARDING. THE FIFTH DIVISION.

That it is not convenient nor seemly all sorts of persons without exception to be admitted to the reading of the holy scriptures, I need to say nothing: every reasonable man may easily understand the causes by himself. This is certain, divers chapters and stories of the old testament contain such matter as occasion of evil thoughts is like to be given, if women, maidens, and young men be permitted to read them. Gregory Nazianzene, whom the Greeks called the Lib. i. Theologicæ. *divine, saith, moved with great considerations, that it is not the part*

[¹ ... αὐτὴν δὲ τὴν ὁμολογίαν τῆς πίστεως εἰς Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα, ἐκ ποίων γραμμάτων ἔχομεν; κ. τ. λ.—Basil. Op. Par. 1721-30. Lib. de Spir. Sanct. cap. xxvii. 67. Tom. III. pp. 56, 7.]

[² Cypri. Op. Oxon. 1682. Ad Pomp. Epist. lxxiv. p. 211; where *utrumne de dominica, auctoritate descendens, and atque epistolis.*]

[³ Perfitte, 1565, 1609.]

[⁴ See before, pages 672, 3, note 3.]

[⁵ Quibus si aliquis annuntiaverit ea, quæ ab hæreticis adinventæ sunt, proprio sermone eorum colloquens, statim concludentes aures, longo longius fugient, ne audire quidem, &c.—Iren. Op. Par. 1710. Contr. Hær. Lib. III. cap. iv. 2. p. 178.]

[⁶ These, 1565, 1609.]

[⁷ Id. *ibid.* cap. v. 2. p. 179; where *his lex invenitur, and mittat.*]

Basil. de Spirit. Sanct. 2 Thess. ii.

Cypri. ad Pomp.

Iren. Lib. iii. cap. iv. Scriptam habentes salutem per Spiritum in cordibus suis. Gal. iii. Phil. i.

1 Pet. iii.

Iren. Lib. iii. cap. iv.

Iren. in eod. cap.

Matt. xxiii.

Iren. Lib. iii. cap. v.

Deut. xxvii.

The word of God offereth occasion of ill thoughts. Nazianzene speaketh of contention and reasoning, and not of reading.

of all persons to reason of God and of godly things, neither behoveful the same be done in all times and places, nor that all things touching God be meddled withal⁸. Which advertisement taketh no place, where all be admitted to the curious reading of the scriptures in their own vulgar tongue.

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M. Harding saith: "It is not convenient nor seemly that all the people should read the holy scriptures." As if he would say in plainer wise: It is not meet nor seemly that God should speak unto every of the poor simple people without exception. Howbeit, God himself saith not so, but rather the contrary. St Augustine saith, as it is alleged before: "God speaketh as a familiar friend unto the heart both of the learned and also of the unlearned⁹." "For he hath no acceptation or choice of persons." If it be not seemly for the people of God to read and to know God's holy will, for whom then is it seemly? The danger of fantasies and ill thoughts, that may thereby be moved, is but a fantasy. The prophet David saith: *Eloquia Domini eloquia casta*: "The words of God be holy and chaste words." Again he saith: "Whereby shall a young man amend his life?" He answereth, not by fleeing, but "by keeping thy holy words."

August. ad Volus. Epist. 3. Loquitur ad eor et doctorum, et indoctorum. Acts x.

Psal. xii. Psal. cxix.

And may we think that M. Harding meaneth any good faith, that, to the intent, as he saith, to pull young men from evil thoughts, thus withdraweth them from the reading of God's word, which every where reproveth sin; and nevertheless giveth them leave to read Ovid, Terence, Propertius, and such others, which for the most part are nothing else but examples and schools of sin? Verily, if God's holy word be a provocation of ill thoughts, which blasphemous words I marvel M. Harding can utter without horror, the world thinketh that many unmarried priests in the church of Rome are as much inclined to the same, as any woman, maiden, or young man. For it is not a gown or a cap that mortifieth the affections of the mind.

Nazianzene speaketh not of reading the scriptures, but of contentious disputing and reasoning of God or godly things; which, as St Paul saith, oftentimes worketh "the subversion of the hearers." And in this sense St Cyprian seemeth to say: *De Deo etiam vera dicere periculosum est*: "Of God it is dangerous to speak, yea, although ye speak the truth." Hereof M. Harding maketh up a very slender reason: It is not seemly for every man to contend and dispute of God; ergo, it is not seemly for the lay-people to read the scriptures. I grant, the rabbins did not amiss to restrain the people from reading certain chapters of the old testament until they were grown in years and judgment. For the scriptures of God are not all of one sort. Some parts be easy, some parts be hard; some meet for beginners, some meet for them that know more; but all meet and made for the people of God. Yet were it great folly and want of discretion to begin first with the hardest. So Justinian the emperor appointeth an order for the reading of the laws, what books and titles he would have read the first year, what the second, and so forth¹⁰. For otherwise, whoso would wade without order should lose his time.

Nazianz. Theol. Lib. i. 2 Tim. ii.

Cyprian.

In Proemio Pandect.

But whereas M. Harding saith, "It is not seemly nor convenient the scriptures should be read of all persons without exception;" it had been good skill, and some credit unto his cause, if he could have told us plainly, out of all the whole people, what persons he thinketh meet to be excepted. If he say old men, that were much unseemly. If he say children, St Paul saith Timothy was brought up from his childhood in the scriptures, and never thought it inconvenient. If he say the unlearned, Chrysostom answereth: *Nihil opus est syllogismis: rustici aniculæque intelligunt*: "To understand God's word we

2 Tim. iii.

[⁸ Οὐ παντός, ὡ οὔτοι, τὸ περι Θεοῦ φιλοσοφεῖν, οὐ παντός...προσθήσω δὲ, οὐδὲ πάντοτε, οὐδὲ πᾶσιν, οὐδὲ πάντα, κ. τ. λ.—Gregor. Nazianz. Op. Par. 1778-1840. Adv. Eunom. Orat. xxvii. Theol. i. 3. Tom. I. p. 489.]

[⁹ August. Op. Par. 1679-1700. Ad Volus. Epist. cxxxvii. 18. Tom. II. col. 409. See before, page 671, note 9.]

[¹⁰ Corp. Jur. Civil. Amst. 1663. Digest. Præf. i. Tom. I. p. 56.]

need no syllogisms, or knowledge of logic: husbandmen and old women do understand it." If he say women, this same was it that Julianus, the wicked emperor, charged the Christians withal, for that their women were so skilful in the scriptures¹: but Nazianzenus answereth for his sister Gorgonia, that she was skilful both in the old testament and also in the new². If he say maidens, St Hierome answereth, that "all the maidens about lady Paula were forced daily to learn the scriptures³." If he say young men or boys, Cyrillus answereth: *In sacris literis educati, fiunt postea religiosissimi, quamvis non æque eloquentes*⁴: "Being brought up in the scriptures, afterward they become most godly men, albeit perhaps not so eloquent." If he say the poor, St Paul answereth: *Non multi genere nobiles*: at Corinth, among them that first received the gospel, "there were not many of great birth, or much wealth." If he say heretics, St Augustine, being inclined to the heresy of the Manichees, by reading the scriptures was converted⁵. If he say heathens, St Luke will say that queen Candace's chamberlain, being an heathen, read the scriptures without controlment.

Now, if neither old men nor children, nor the learned nor the unlearned, nor women nor maidens, nor young men nor boys, nor the poor nor the rich, nor heretics nor heathens, be excepted from the reading of God's word, what other sort of men then is there that M. Harding would have excepted? If it be convenient for every of these to read the scriptures, for whom then is it not convenient?

M. HARDING. THE SIXTH DIVISION.

*And the scripture itself, say they, sheweth plainly, that of convenience the scriptures ought not be made common to all persons. For Christ affirmeth the same with his own words, where he saith to his apostles: "Unto you it is given to know the secrets of the kingdom of God; but to * others⁶ in parables; Luke viii. that when they see they should not see, and when they hear they should not understand."* (205) *They to whom it is given to know these secrets be none other than the apostles and their successors or disciples. They to whom this is not given, but must learn parables, be they for whom it were better to be ignorant of the mysteries than to know them; lest they abuse them, and be the more grievously condemned if they set little by them, which we see commonly done among the common people.*

THE BISHOP OF SARISBURY.

It were much better for M. Harding not to know the word of God, than thus wilfully to abuse it. They, unto whom Christ would not open the secrets of the kingdom of heaven, were not the common sort of the lay-people, as M. Harding supposeth, but the bishops, the priests, the doctors, the scribes, and the Pharisees, and other like reprobates, whom God had given over in the hardness of their hearts; as it is plain by the words that Christ allegeth out of the prophet Esay: "O Lord, harden the heart of this people, stop their ears, blind their eyes, lest happily they be converted, and so be saved." And thus that ancient father Irenæus immediately after the apostles' time expounded it, and applieth thereto these words of St Paul: *In quibus Deus hujus seculi excæcavit corda infidelium, ut non fulgeat illis illuminatio evangelii gloriæ Dei*: "In whom God hath blinded the hearts of them that be unfaithful, that the brightness of

[¹ ... ἀλλ' ὅτι γυναῖκας τὸ θεῖον ἡμῶν δόνησι κήρυγμα, φιλοσοφίας καὶ τοῦτο ποιεῖται πρόσω.—Cyril. Alex. Op. Lut. 1638. Contr. Julian. Lib. vi. Tom. VI. p. 209. Conf. *ibid.* p. 206.]

[² The passage intended is probably the following: ... τῶ θυσιαστηρίῳ προσπίπτει μετὰ τῆς πίστεως, καὶ τὸν ἐπ' αὐτῶ τιμώμενον ἀνακαλουμένη μεγάλη τῆ βοῆ, καὶ πάσαις ταῖς κλήσεσι, καὶ πασῶν αὐτὸν τῶν πάποτε δυνάμεων ὑπομνήσασα, σοφὴ γὰρ ἐκείνη καὶ τὰ παλαιὰ καὶ τὰ νέα, κ. τ. λ.—Gregor. Nazianz. Op. Par. 1778-1840. In Laud. Gorgon. Orat. viii. 18. Tom. I. p. 229. But it may

be doubted if these words would bear the sense Jewel appears to put upon them. See, however, for proofs of Gorgonia's study of the scriptures, *ibid.* 11, 13. pp. 224, 6.]

[³ Hieron. Op. Par. 1693-1706. Ad Eustoch. Epist. lxxxvi. Epit. Paul. Tom. IV. Pars II. col. 682. See before, page 670.]

[⁴ Cyril. Alex. Op. Contr. Julian. Lib. vii. Tom. VI. p. 234.]

[⁵ August. Op. Par. 1679-1700. Confess. Lib. viii. cap. xii. 29. Tom. I. col. 156.]

[⁶ Other, H. A. 1564.]

Cyril. contr. Julian. Lib. vi.

Nazianz. in Peneb. Orat. de Gorgon.

Hieron. in Epitaph. Paul.

Cyril. contr. Julian. Lib. vii.

1 Cor. i.

Confess. Lib. viii. cap. xii. Acts viii.

* These others were the scribes and Pharisees, and others of that generation. The two hundred and fifth untruth. For Christ saith: "These mysteries be hidden from the wise, and revealed to the little ones." Matt. xi.

Isai. vi.

Iren. Lib. iv. cap. xlviii. 2 Cor. iv.

the gospel of the glory of God may not shine unto them;” and likewise these words: *Tradidit illos Deus in reprobum sensum*: “God hath delivered them over into a reprobate understanding.” And in the end he compareth them with Pharao and antichrist⁷. So likewise Dionysius the Carthusian, whose authority I trow M. Harding will not deny, saith of them: *Iusto [Dei] iudicio negata est illis [prædicatio evangelii] tanquam indignis intelligentia spirituali*⁸: “The preaching of the gospel was denied unto them by the just judgment of God, as unto men unworthy of any spiritual understanding.”

Thus M. Harding, the better to win his purpose, is contented to say that all the people of God, himself only with a few others excepted, are blind, reprobate, accursed of God, forsaken, and left in hardness of their hearts, unworthy of spiritual understanding, given over into a wicked mind, like to Pharao, like to antichrist. So much is the simple lay-people beholden to him. But Gerson, a doctor of M. Harding’s own company, saith: *Licet iudicium et conclusiones fidei auctoritative spectent ad prælatos et doctores; tamen ad alios quam ad theologos potest deliberatio pertinere, sicut et cognitio super his, quæ fidem respiciunt: ita etiam, ut ad laicos hoc possit extendi, et plus aliquando quam ad multos clericorum*⁹: “Albeit the judgment and the conclusions of faith pertain by authority unto the prelates and doctors; yet the consideration and weighing of the same may pertain as well unto others, as also knowledge touching those things that pertain unto the faith; which knowledge and judgment may also be extended unto the lay-people, and that better oftentimes than to many priests.” So Panormitane saith: *Magis credendum est laico afferenti scripturas, quam papæ et concilio generali*¹⁰: “We ought more to believe a lay-man, if he bring the authority of the scriptures, than the pope and a general council.”

By these it is evident, that God hath not excluded the lay-people that believeth in him from the understanding of his holy secrets. Hugo Cardinalis expoundeth these words in this wise: *Vobis datum est: vobis qui libenter auditis, et fidem habetis*¹¹: “Unto you it is given: unto you that are glad to learn, and have faith.” And the very ordinary gloss saith thus: *Vobis qui fideles estis; sed Pharisæis incredulis sancta non sunt danda*¹²: “Unto you that are faithful it is given; but unto the unfaithful Pharisees holy things may not be given.” And where M. Harding saith, The knowledge of the¹³ mysteries pertaineth only unto the apostles of Christ and to their successors; pleaseth it thee, good reader, to understand, that by M. Harding’s own decree the successors of the apostles be neither priests, nor deacons, nor monks, nor friars, nor cardinals, but only bishops. For so it is limited by Anacletus: *Episcopi... apostolorum Domini, presbyteri vero septuaginta duorum discipulorum locum tenent*¹⁴: “Bishops are in the place of the apostles; and priests are in the place of the three-score and twelve disciples.” Thus M. Harding hath taken great pains to shut out both himself and the greatest part of his clergy and all the whole people from the mysteries¹⁵ of the kingdom of heaven.

[⁷ Iren. Op. Par. 1710. Contr. Hær. Lib. iv. cap. xxix. pp. 266, 7.]

[⁸ Dionys. Carthus. in Nov. Test. Col. 1532. In Evang. Luc. Enarr. cap. viii. Art. xx. Tom. I. fol. 174. 2; where *spiritualis*.]

[⁹ Denique sequitur ex his omnibus, quod iudicium et quæstiones fidei licet auctoritative spectent ad prælatos et doctores, spectare tamen non potest ad alios quam theologos deliberatio, sicut et cognitio super his quæ fidem respiciunt, ita etiam ut ad laicos multos hoc posset extendi, et plus aliquando quam ad multos clericorum. — Gerson. Op. Antw. 1706. Decl. Verit. quæ Cred. sunt. Cor. iv. Tom. I. col. 26.]

[¹⁰ Nam in concertantibus fidem etiam dictum unius privati esset præferendum dicto papæ, si ille moveretur melioribus auctoritatibus novi et veteris testamenti quam papa. — Panorm. (N. de Tudesch.)

sup. Decretal. Lib. Venet. Nur. et Basil. 1476-8. Lib. i. Tit. vi. Tom. I. fol. k. 2. See also Catal. Test. Verit. Gener. 1608. col. 1889; where the words cited very nearly resemble those in the text.]

[¹¹ Hugon. de S. Charo Op. Col. Agrip. 1621. Evang. sec. Luc. cap. viii. Tom. VI. fol. 177. 2; where *adhibetis*.]

[¹² Bibl. cum Gloss. Ord. et Expos. N. de Lyra. Basil. 1502. Luc. cap. viii. Pars V. fol. 146. 2; where *quia*.]

[¹³ These, 1565.]

[¹⁴ This passage does not appear in the distinction cited. But see Anaclet. Epist. iii. in Crabb. Concil. Col. Agrip. 1551. Tom. I. p. 63; where *domini apostolorum presbyteri quoque*.]

[¹⁵ Mystery, 1565.]

M. HARDING. THE SEVENTH DIVISION.

To read
the
Hebrew.

It is reported by sundry (206) ancient writers of great authority, that among the people of Israel the seventy elders only could read and understand the mysteries of the holy books that we call the bible¹. For, whereas Vide Hilarium in Psalm. ii. *the letters of the Hebrew tongue have no vocals, they only had the skill to read the scripture by the consonants; and thereby the vulgar people were kept from reading of it (207) by special providence of God, as it is thought, that precious stones should not be cast before *swine, that is to say, such as be not called thereto, as being for their unreverent curiosity and impure life unworthy.*

The two hundred and sixth untruth. For St Hilary saith no such thing. The two hundred and seventh untruth, misreporting God's divine providence.
* The people swine.

THE BISHOP OF SARISBURY.

Hilar. in Psal. ii.
Hieron. ad Damas.

Notwithstanding M. Harding's allegation were true, yet St Hilary's judgment touching the Hebrew tongue were not great. For, writing upon the same psalm, he much mistaketh this Hebrew word *bereschith*¹, as a man unskilful in that language; and St Hierome reproveth him likewise for mistaking this Hebrew word *osanna*². But M. Harding, as otherwise his wont is, much misreporteth his author. For St Hilary saith no such thing. Thus only he saith, that these three-score and twelve doctors or elders were men of great knowledge; and therefore alloweth well of their judgment.

Touching the first invention and use of the pricks, it is thought the rabbins themselves do not agree. Some say they were delivered to Moses in the mount: some say they were invented by Esdras; some by the Tabarites, which were the canonists of the Jews, or doctors of traditions. Howbeit, whatsoever it were, the case is not much material. But to say that in all the whole country of Jewry, a few only excepted, no man was able to read the Hebrew tongue, in M. Harding, being so well learned in the same, it must needs be thought either a great oversight or else some other greater fault.

Deut. xl.
Deut. xxiv.

For he knoweth that God commanded every of the people to write the words of the law in the posts of their doors and in the borders of their coats. Likewise God commanded that whoso would put away his wife should first write a bill of divorce, and so put her from him. If M. Harding will say: Some one or other of these learned elders or doctors might write it for them; yet it is written thus in the book of the Machabees: *Cæpit populus Israel scribere in tabulis*: "The people of Israel began to write in their tables." It is written of Mardocheus, that "he wrote all that happened;" that Hieremy wrote the plagues that were coming; and that Baruch wrote the words of Hieremy. And in the gospel the wicked steward saith unto the debtor: "Take thy bill, sit down and write." Now let M. Harding consider, how could all these write, unless they could read; and, if they could not read, to what end should they write? Verily it appeareth not that any of these was of the three-score and twelve elders. Likewise king Josias found the book of the law in a wall, and read it. When Christ read and expounded the prophet Esay in the synagogue, the people marvelled not at his reading, (for that was common,) but only at his exposition. Philip said unto the chamberlain: *Intelligis ea quæ legis?* "Understandest thou that thou readest?" And when Christ suffered upon the cross, St John saith: *Hunc titulum multi Judæorum legerunt*: "Many of the Jews read that title." And wherefore did the rabbins take order that none of the lay-people, before they came to certain years of age, should read either the first chapter of Genesis, or the book of Canticles, or certain chapters of the prophet Ezechiel³, if none of all the people understood the pricks or vowels, nor could read any

[1] Macc. xiii.

Esth. ix.
Jer. li.
Bar. l.

Luke xvi.

2 Kings xxiii.

Luke iv.

Acts viii.

John xix.

Orig. in Cant.
in Prolog.

[1] Nam idem Moyses, quamvis veteris testamenti verba in litteris condidisset, tamen separatim quædam ex occultis legis secretiora mysteria septuaginta senioribus, qui doctores deinceps manerent, intimaverat. ...Ambiguitatis autem linguæ Hebraicæ unum afferemus exemplum... *Bresith* verbum Hebraicum est. Id tres significantias in se habet, id est, *in principio*, et *in capite*, et *in filio*. ...Sed perfecta horum septuaginta

interpretum auctoritas manet.—Hilar. Op. Par. 1693. Tractat. in Psalm. ii. 2, 3. cols. 28, 9.]

[2] ...Hilarius in Commentariis Matthæi ita posuit: *Osanna*, Hebraico sermone significatur, *redemptio domus David*.—Hieron. Op. Par. 1693-1706. Ad Damas. Epist. Tom. IV. Pars i. col. 145.]

[3] Orig. Op. Par. 1733-59. In Cant. Canticor. Prolog. Tom. III. p. 26.]

thing at all? If there were nothing else, yet this thing only is sufficient to descry M. Harding's error. The rabbins say that in every town within the whole country of Israel there was a school; and that in Jerusalem there were found an hundred⁴ schools⁵. And will M. Harding have us believe that in so many schools there was not one scholar able to know his letters? Howbeit he taketh it for no inconvenience, whatsoever may help to serve his turn.

To read the Hebrew.

Paul. Phag. in Levit. cap. xxliii.

But in the old times the pricks or vowels were not found; therefore, saith he, the people could not read. So likewise in old times the Greek tongue was written without accents, as it is evident until this day by sundry books and old marble stones that are so written. Yet notwithstanding men were then able to read the Greek tongue without accents. Certainly M. Harding knoweth that even now not only the learned of the Jews, but also the very children of ten years of age, are able to read without pricks or vowels.

Gerald. Lit. in Hist. Poet.

Yet, notwithstanding, saith M. Harding: This was done by God's secret providence⁶, lest the lay-people should read God's word, and so precious stones should be thrown before swine. This doubtless was done by God's provision, that it might appear in what regard M. Harding hath the people of God; that is, by his own confession, as unpure and unclean beasts, and filthy swine, and none otherwise.

M. HARDING. THE EIGHTH DIVISION.

Here I need not to spend time in rehearsing the manifold difficulties of these holy letters, through which the reading of them to the simple and unlearned people, having their wits exercised in no kind of learning, their minds occupied in worldly cares, their hearts carried away with the love of things they lust after, is not very profitable. As the light shineth in vain upon blind eyes (saith a holy father), so to no purpose or profit is the labour of a worldly and natural man taken for the attaining of things that be of the Spirit⁷. Verily, among other, this incommodity is seen by daily experience hereof to proceed, that, of the people, such as ought of right to take least upon them, be now become censurers⁸ and judges of all, despisers of the more part, and, which is common to all heretics⁹, mockers of the whole simplicity of the church, and of all those things which the church useth as pap or milk to nourish her tender babes withal; that it were better for them not to read, than by reading so to be puffed up, and made insolent. Which evil cometh not of the scripture, but of their own malice and evil disposition.

Bernard call-eth him a worldly and a natural man, that is void of the Spirit of God.

⁸ Therefore this place is not well applied.

⁹ They despise nothing but that should be despised.

THE BISHOP OF SARISBURY.

The lay-people is occupied in worldly affairs: Ergo, saith M. Harding, they may not be suffered to read the scriptures: as if he would say: They are in the midst of diseases; therefore they may use no physician. They are in the throng of their enemies; therefore they must be left naked without weapon. But the godly-learned fathers have evermore reprov'd this reason, and thought it childish. St Chrysostom saith thus unto the lay-people: *Lectio divinarum scripturarum vobis magis necessaria est, quam monachis*⁹: "The reading of the scriptures is more necessary for you than it is for monks." And, touching worldly cares, the world well seeth that the bishop of Rome and his cardinals, and others of that profession, are no less troubled therewith than they that are most deeply drowned in the world. St Gregory, being by the emperor advanced¹⁰ to the bishopric of Rome, writeth thus of himself: *Sub colore epi-*

Chrysost. in Matt. Hom. 2.

Greg. Lib. i. Epist. 5.

[⁴ Four hundred, 1565; found hundred, 1609.]
 [⁵ ... synagogæ et ædes concionatoriæ... olim passim in Israel in omnibus locis institutæ erant, ut... in suis... locis scholas et synagogas haberent... Amplius quoque referunt Hebræi Hierosolymis olim tantum fuisse studium legis divinæ, ut ultra quadringentas publicas scholas et synagogas habuerint, in quibus lex Dei docebatur.—Tharg. ex Chald. in Lat. vers. add. Annot. aut. P. Fag. Argent. 1546. In

Levit. cap. xxliii. fol. z. 6. 2.]

[⁶ Provision, 1565.]

[⁷ The editor has not been able to find these words.]

[⁸ Censors, 1565, 1609, and H. A. 1564.]

[⁹ Chrysost. Op. Par. 1718-38. In Matt. Hom. ii. Tom. VII. p. 30. See before, page 672.]

[¹⁰ Avanced, 1565.]

Scientia
inflat.

*scopatus ad seculum retractus sum; in quo tantis terræ curis inservio, quantis me in vita laica nequaquam deservisse reminiscor*¹: "Under the colour of my bishopric, I am drawn back into the world; wherein I am so much troubled with worldly cares, as I do not remember the like when I lived in the world." And again he saith: "*Tanta me... occupationum onera deprimunt, ut ad superna animus nullatenus erigatur*"²: "So many cares and businesses³ do press me down, that I can in no wise lift my mind up to heaven." Yet Gregory, in comparison of his successors, might undoubtedly seem a saint: for as now they have one foot in the church, and another in the world; or rather, not one foot in the church, but both heart and body in the world.

Yet notwithstanding, by M. Harding's doctrine, these only must have the supreme judgment and exposition of God's word; and whatsoever they say therein, it ought to stand in more weight than the judgment of a general council, or the determination of the whole world⁴.

He addeth further: "Knowledge bloweth up the heart, and increaseth pride:" thus saith M. Harding, being himself learned and full of knowledge: I will not use his own conclusion; *ergo*, full of pride. But thus he saith, even as Epimenides the poet said: *Cretenses semper mendaces*: "The men of Creta be ever liars," being himself a man of Creta, and therefore by his own judgment a liar, as others were.

This slothful quarrel against the knowledge of God might be maintained by great antiquity. For St Hierome and St Augustine say, there were men then in their time of the same judgment herein that M. Harding is now. St Hierome saith: *Inertiae se et otio et somno dantes, putant peccatum esse, si scripturas legerint; et eos qui in lege Domini meditantur die ac nocte, quasi garrulos inutilisque contemnunt*⁵: "Giving themselves to sleep and slothfulness, they think it sin to read the scriptures; and such as both day and night are studious in the law of God they despise as prattlers and vain men." Likewise St Augustine: *Sunt quidam homines, qui, cum audierint quod humiles esse debent, demittunt se, [et] nihil volunt discere, putantes, quod si aliquid didicerint superbi futuri sint, et remanent in solo lacte; quos scriptura reprehendit*⁶: "There be certain men that, when they hear they must be humble, abase themselves, and will learn nothing, fearing that, if they attain to any knowledge, they shall be proud; and so they remain still only in milk; but the scripture of God reproveth them."

The old learned father Irenæus, expounding these words of St Paul, *Scientia inflat*, writeth thus: *Paulus ait, Scientia inflat: ... non quod veram scientiam de Deo culparet; alioqui se ipsum primum accusaret*⁷: "St Paul saith, 'Knowledge puffeth up the mind;' not for that he found fault with the true knowledge of God; otherwise he should first of all others have reprovèd himself;" for he was learned. And St Chrysostom saith: *Hoc omnium malorum causa est, quod scripturæ ignorantur*⁸: "This is the cause of all ill, that the scriptures are not known."

But they that read the scriptures despise such superstitious orders and idolatrous deformities as have been used, which M. Harding calleth the milk and simplicity of the church. Verily, and they that see the light despise the darkness; and they that know the truth despise falsehood⁹. St Paul, after he once understood Christ, despised all that he had been trained in before as filth and dung. And therefore he saith: "When I was a child, I spake as a child, and had understanding as a child; but, after that I once became a man, I

[¹ Gregor. Magni Papæ I. Op. Par. 1705. Epist. Lib. i. Indict. ix. Ad Theocist. Epist. v. Tom. II. col. 491; where *ad seculum sum reductus in qua.*]

[² Id. *ibid.* ad Anastas. Patr. Ant. Epist. xxvi. col. 516. See also ad eund. Epist. vii. col. 494.]

[³ Business, 1565, 1609.]

[⁴ The whole chapter referred to is an argument for what is here asserted; but see particularly Alb. Pigh. Hierarch. Eccles. Col. 1538. Lib. vi. cap. xiii. foll. 248, 9, 51. In the leaf last cited Pighius declares: Ab ejus [apostolicæ sedis] judicio nullam provocacionem cadere, etiam ad quæcunque concilia, nec posse etiam ab orbe universo ejus retractari sententiam.]

[⁵ Hieron. Op. Par. 1693-1706. Comm. in Epist. ad Tit. cap. i. Tom. IV. Pars i. cols. 418, 9.]

[⁶ August. Op. Par. 1679-1700. In Psalm. cxxx. Enarr. 12. Tom. IV. col. 1468; where *quia humiles, dimittunt, putantes quia, superbi erunt, and reprehendit scriptura.*]

[⁷ Iren. Op. Par. 1710. Contr. Hær. Lib. 11. cap. xxvi. 1. p. 154; where *Paulus clamavit, quia veram, and alioquin.*]

[⁸ Chrysost. Op. Par. 1718-38. In Epist. ad Cor. cap. iii. Hom. ix. Tom. XI. p. 391.]

[⁹ Falsehead, 1565.]

Greg. Lib. i.
Epist. 7, et
Epist. 25.

Alb. Pigh.
Lib. vi. cap.
xiii.

1 Cor. viii.

Tit. I.

Hieron. in
Epist. ad Tit.
cap. i.

August. in
Psal. cxxx.

Iren. Lib. ii.
cap. xlv.

Chrysost. in
Epist. ad Col.
Hom. 9.

Phil. iii.

1 Cor. xiii.

avoided (and despised) the things that pertained to a child." Whoso despiseth superstition and idolatry despiseth the things that should be despised; and in consideration of the dangers he hath escaped he saith with the prophet David: *Anima nostra, sicut passer, erepta est de laqueo venantium*: "Our soul is delivered as a sparrow from the snares of hunters"¹⁰.

Touching that danger that is here surmised, undoubtedly the knowledge of God inflameth not nor bloweth up the heart, but rather cooleth it and maketh it humble. And for that cause God said unto Moses: "Let the king read this law all the days of his life, that he may learn to fear the Lord his God," &c.; *et ne elevetur cor ejus in superbiam*, "and that his mind be not blown up with pride." For the nature and force of God's word is to turn the heart: *Lex Domini convertens animas*. Therefore Cyrillus saith: "Young men that use to read God's word *fiunt postea religiosissimi*"¹¹, afterward become (not proud or disdainful, but) most virtuous and godly." So Theodoretus saith unto the emperor Jovinian: "The knowledge of heavenly things is behoveful for a godly prince. For so shall your heart be (not puffed up with pride, but) truly and indeed in the hand of God"¹². Likewise St Augustine saith: *Lectio assidua purificat omnia*, &c. [Et] *qui vult cum Deo semper esse, semper debet orare et legere*¹³: "Continual reading cleareth and purgeth all things. Whoso will ever be with God must evermore pray and read." Therefore Chrysostom saith: *Fieri non potest, ut qui jugiter celestis doctrinæ verba excipit nihil patiatur*¹⁴: "It cannot possibly be but the man that continually receiveth the words of the heavenly doctrine must of force be moved," and feel somewhat in his heart.

M. HARDING. THE NINTH DIVISION.

*The dangers and hurts which the common people's reading of the scriptures in their own language bringeth, after the opinion of those that reprove the same, be great, sundry, and many. I will here as it were but touch a few of them, leaving the whole matter itself to the judgment of the church. First, seeing the poison of heretics doth most infect the common people, and all heretics draw their venom out of the bible, under pretence of God's word; it is not thought good by these men to let every curious and busy body of the vulgar sort to read and examine the bible in their common language. * Yet they would not the learned, discreet, and sober laymen to be imbarred of that liberty.*

Again, if heresy spring of wrong understanding, not of the scriptures (as Hilarius saith, "heresy is of understanding, not of scripture; and the sense, not the word, is a crime"¹⁵), who shall sooner fall to heresy than the common people, who cannot understand that they read? Verily, it seemeth a thing hard to believe, that the unlearned people should understand that which the best-learned men, with long study and great travail, can scarcely at length attain.

THE BISHOP OF SARISBURY.

O what dangerous cases here are imagined, and all to fray the people from God's word! If the ignorant read the scriptures, saith M. Harding, they will prove heretics. For heretics suck their venom out of the scriptures. The conclusion hereof is this: Every of the people may safely read M. Harding's word; but God's word they may not read. There is no manner danger in M. Harding's book; but God's book is full of dangers. The reason hereof it is hard to guess, unless it be for that God's book is full of truth, and M. Harding's book is full of error.

Psal. cxxiv.
Deut. xvii.
Psal. xix.
Contr. Julian. Lib. vii.
August. de Temp. Serm. 1.
Chrysost. in 2 ad Tim. Hom. 5.

Curious busy-body of the vulgar sort. * A contradiction. For how can the sober layman read the scriptures, if they be not translated into his barbarous vulgar tongue?

¹⁰ The hunters, 1565, 1609.]
¹¹ Cyril. Alex. Op. Lut. 1638. Contr. Julian. Lib. vii. Tom. VI. p. 234.]
¹² This address is recorded by Theodoret in his history; but it is the commencement of a letter written by Athanasius. Πρέπουσα θεοφιλεῖ βασιλεῖ φιλομαθῆς προαιρέσει καὶ πόθος τῶν οὐρανίων οὕτω γὰρ ἀληθῶς καὶ τὴν καρδίαν ἔξεις ἐν χειρὶ Θεοῦ.—Athanas. Op. Par. 1698. Ad Jovian. De Fid. 1. Tom. I. Pars II. p. 780. Conf. Theodor. in Hist. Eccles. Script. Amst. 1695-1700. Lib. iv. cap. iii. p. 153.]

¹³ August. Op. Serm. ccciii. 2. Tom. V. Append. col. 508; where *frequenter debet*. This sermon is not really Augustine's: it would seem to have been taken from Alcuin, Lib. de Virt. et Vit.]
¹⁴ Οὐ γὰρ ἐστὶν, οὐκ ἐστὶν τοσαύτην φιληκοίαν καὶ τοσοῦτον πόθον διαπεσεῖν.—Chrysost. Op. In II. Epist. ad Tim. cap. ii. Hom. v. Tom. XI. p. 691.]
¹⁵ De intelligentia enim hæresis, non de scriptura est: et sensus, non sermo fit crimen.—Hilar. Op. Par. 1693. De Trin. Lib. II. 3. col. 789.]
¹⁶ Into, H. A. 1564.]

Danger
in read-
ing.

Acts xxiv.

That he here calleth heresy is the everlasting and manifest truth of God; which, when it was first preached and published by St Paul, was likewise even then called heresy. For thus St Paul answereth in his own defence: *Secundum hanc sectam, quam vocant hæresim, colo patrium Deum*: "According to this sect, which they call heresy, I worship the God of my fathers."

But if the lay-people, whom M. Harding for his pleasure calleth curious busy-bodies of the vulgar sort, may easily be led into heresies by reading the scriptures, for that they be unlearned; how then happened it that M. Harding himself, being a man so deeply trained in all kind of learning, could so lightly be led into the same? I trow, he was then no curious busy-body. Doubtless he was none of the vulgar sort.

In the primitive church, and long after the apostles' time, there were sundry sects and sorts of heresies, as it is plain by St Augustine, Epiphanius, Theodoretus, and others. Yet, that notwithstanding, the ancient fathers then evermore called upon the people, and exhorted them to read the scriptures, to the intent they might the better avoid heresies. For Irenæus, writing against the heretics called *Valentiniani*, saith thus: *Hæc...omnia contulit eis scripturarum...Dei ignorantia*¹: "All this befell unto them, because they knew not the scriptures." As Christ also saith unto the Sadducees: *Erratis nescientes scripturas*: "Ye are deceived (not because ye know, but) because ye know not the scriptures." So St Hierome saith: *Omni studio legendæ nobis sunt scripturæ,...ut probati trapezitæ sciamus, quis numus probus sit, quis adulter*²: "We must read the scriptures with all diligence, that, as being good exchangers, we may know the lawful coin from the copper." So Chrysostom: *Manichæi et omnes hæreses decipiunt simplices. Sed si habuerimus sensus animæ exercitatos ad discretionem boni et mali, poterimus hujusmodi discernere. Quomodo autem fiunt sensus nostri exercitati? Ex usu scripturarum, et frequenti auditione*³: "The Manichees and all heresies deceive the simple. But, if we have the senses of our minds practised to discern good and ill, we may be able to discern them. But how may our senses become practised? By the use of the scriptures, and often hearing." Likewise saith Theophylact: *Illis, qui scrutantur divinas scripturas, nihil potest illudere. Illæ enim sunt lucerna, qua fur deprehenditur*⁴: "Nothing can deceive them that search the holy scriptures. For that is the candle whereby the thief is espied." This judgment had the old catholic fathers of reading the holy word of God. But that a blind man can better avoid dangers than he that seeth, or that a naked man in the midst of his enemies can better acquit himself than he that is armed, it seemeth a very unsensible and an unlikely doctrine.

Iren. Lib. iii.
cap. xii.

Matt. xxii.

Hieron. in
Epist. ad
Ephes. Lib.
iii. cap. iv.

Chrysost. ad
Heb. Hom. 8.

Theophyl.
de Lazar.

M. HARDING. THE TENTH DIVISION⁵.

Whereas Luther would the scriptures to be translated into every vulgar tongue, for that they be light and easy to understand, he is confuted by the scripture itself. For both St Peter and also St Paul acknowledgeth in them to be great difficulties, by occasion whereof some misconstrue them to their own damnation; ^{2 Pet. iii.} some understand not what things they speak, nor of what things they affirm; ^{1 Tim. i.} and to some the gospel that St Paul preached is hidden, even to them which ^{2 Cor. iv.} perish. If the scriptures were plain, how erred Arius? how Macedonius? how Eunomius? how Nestorius? how many more, men of great learning? specially seeing they all took occasion of their errors of the scriptures⁶ not rightly understood?

Luther saith that St Hierome was overseen in the understanding of the scripture, that St Augustine erred in the same, that St Ambrose, Cyprian, Hilary, Basil, and Chrysostom, the best-learned doctors of Christ's church, were oftentimes deceived. And yet in the preface of his book, *De Captivitate Babylonica*, he speaketh of them very honourably, and granteth that they have laboured in the Lord's vineyard worthily,

[¹ Iren. Op. Par. 1710. Contr. Hær. Lib. III. cap. xii. 12. p. 198.]

[² Hieron. Op. Par. 1693-1706. Comm. Lib. III. in Epist. ad Ephes. cap. iv. Tom. III. Pars 1. col. 378; where *scripturæ sunt*.]

[³ Chrysost. Op. Par. 1718-38. In Epist. ad Hebr. cap. v. Hom. viii. Tom. XII. pp. 88, 9.]

[⁴ Theophyl. Op. Venet. 1754-63. In Luc. Comm. cap. xvi. Tom. I. p. 421.]

[⁵ Harding here does little more than copy from Alfonso de Castro. See Alfons. de Castr. adv. Omn. Hær. Col. 1539. Lib. 1. cap. xiii. fol. 28.]

[⁶ Scripture, 1565, and H. A. 1564.]

and that they have employed great diligence in opening the scriptures⁷. If these, being of so excellent learning, after long exercise in the holy letters, after long study and watch, after long and fervent prayer, after mortification of themselves, and purgation of carnal affections, were deceived, as he witnesseth; how can he say they are clear, plain, and easy to be understood? And if these worthy fathers were deceived in one point or two, is it not likely the common people may be deceived in many; specially their diligence and study not being comparable to theirs, and their lives not being such as the cleanness of their inward affects might lighten their understanding, and the anointing of God might teach them?

Scripture
hard.

THE BISHOP OF SARISBURY.

Certain places in the scriptures have evermore been judged dark, both for many other causes, and also for the matter itself, and for the deep mysteries therein contained; which thing D. Luther also hath confessed in sundry places. But unto them that have eyes and cannot see, and delight more in darkness than in the light, the sun-beams may seem dark. The prophet Osee saith: *Rectæ viæ Domini; prævaricatores autem corruent in eis*: "The ways of the Lord be straight; but the wicked shall fall in them." Therefore Cyrillus saith: *Ea, quæ perspicua sunt, difficilia fiunt hæreticis*⁹: "The things, that of themselves¹⁰ are plain, unto heretics are made dark."

John xii.
Rom. xi.
John iii.
Hos. xiv.
Cyril. in
Johan. Lib.
xiv.

But in these cases the Spirit of God is bound neither to sharpness of wit nor to abundance of learning. Oftentimes the unlearned seeth that thing that the learned cannot see. Christ saith: "I thank thee, O Father, the Lord of heaven and earth, for that thou hast hidden these things from the wise and the politic, and hast revealed the same unto the little ones." Therefore Epiphanius saith: *Solis Spiritus sancti filiis facilis est omnis scriptura et dilucida*¹¹: "Only to the children of the Holy Ghost all the holy scriptures are plain and clear."

Matt. xi.
Epiph.
Lib. ii.

Hereof M. Harding seemeth to conclude thus: There be certain dark places in the scriptures; ergo, the scriptures are full of darkness. This is a guileful kind of reasoning, known unto children, called *fallacia a secundum quid ad simpliciter*. In like form of argument he might have said: Albertus Pighius granteth there be certain errors in the mass¹²; ergo, the mass is full of errors. Or thus: The cardinals themselves confess there be certain abuses in the church of Rome¹³; ergo, the church of Rome is full of abuses. Certainly, notwithstanding a few certain places in the holy scriptures be obscure, yet generally "the scriptures are a candle to guide our feet;" generally "God's commandment is light, and lighteneth the eyes;" and therefore generally the word of God is full of comfort. Therefore Chrysostom saith: *Omnia clara et plana sunt in scripturis divinis: quæcunque necessaria sunt manifesta sunt*¹⁴: "All things are clear and plain in the holy scriptures. Whatsoever thing there is necessary for us is also manifest." So saith Clemens Alexandrinus: *Audite qui estis longe: audite, qui prope: nullis celatum est verbum. Lux est communis: omnibus illucescit hominibus: nullis*¹⁵ *est in verbo Cimmericus*¹⁶: "Hearken, ye that be far off: hearken, ye that be near. The word of God is hid from no man: it is a light common unto all men: there is no darkness in God's word." So Irenæus: *Scripturæ... in*

Alb. Pigh. in
Priv. Miss.
In Cone.
Select.
Cardinal.
Psal. cxix.
Psal. xix.
Chrysost. in
2 Thess.
Hom. 3.
Clem. Alex.
in Orat.
Adhort. ad
Gent.
Iren. Lib. i.
cap. xlvii.

[⁷ Luther. Op. Witeb. 1552, &c. De Captiv. Babyl. In several parts of this treatise Luther refers to and speaks with respect of the fathers. See especially Tom. II. fol. 66, 7.]

[⁸ Scriptures, 1565.]
[⁹ There is some error here; as there are not 14 books of Cyril upon John: the passage meant is probably the following: *Σκληρά πως ἐστὶ τοῖς ἀσυνήτοις δὲ τὰ σοφά.*—Cyril. Alex. Op. Lut. 1638.
[¹⁰ Joan. Evang. Lib. iv. cap. iii. Tom. IV. 380.
[¹¹ Conf. Op. Insig. Cyril. in Evang. Joan. Par. 1508. Lib. iv. cap. xiii. fol. 94. 2.]
[¹² Themselves, 1565.]

[¹³ The reference to Epiphanius is not precise: probably the following passage may be that intended: *Ἀλλὰ ἵσται θεῖα τὰ ῥήματα Πνεύματι ἁγίῳ λεγόμενα, ἀγνωστα δὲ τοῖς μὴ εἰληφόσι Πνεύματος ἁγίου δωρεάν καὶ χάριν.*—Epiph. Op. Par. 1622. Lib. II. Hæc. lix. 43. Tom. I. p. 766. Also... *ὁρᾶτε... υἱοὶ τῆς ἁγίας τοῦ θεοῦ ἐκκλησίας, καὶ ὀρθοδόξου πίστεως, ὅτι οὐδὲν ἐν τῇ θεῖᾳ γραφῇ σκολιόν, κ. τ. λ.*—Ibid. 60. p. 787.]

[¹⁴ Alb. Pigh. Explic. Cathol. Contr. Par. 1586. De Miss. Priv. Controv. vi. fol. 123. 2. See before, page 7.]
[¹⁵ Concil. Delect. Cardinal. in Crabb. Concil. Col. Agrip. 1551. Tom. III. pp. 819, &c.]
[¹⁶ Chrysost. Op. In II. Epist. ad Thessal. cap. ii. Hom. iii. Tom. XI. p. 528.]
[¹⁷ Nullus, 1565.]
[¹⁸ Clement. Alex. Op. Oxon. 1715. Cohort. ad Gent. 9. Tom. I. p. 72.]

*aperto [sunt] et sine ambiguitate; et similiter ab omnibus audiri possunt*¹: "The scriptures are plain and without doubtfulness, and may be heard indifferently of all men." So the old father Origen: *Clausum est negligentibus; invenitur autem a quærentibus, et pulsantibus*²: "It is shut from the negligent; but it is opened unto them that seek and knock for it." So St Hierome: *Dominus...per evangelium suum loquutus est, non ut pauci intelligerent, sed ut omnes*³: "The Lord hath spoken by his gospel; not that a few should understand him, but that all." So saith Fulgentius: *In scripturis divinis abundat, et quod robustus comedat, et quod parvulus sugat*⁴: "In the scriptures of God there is plenty sufficient both for the strong to eat, and also for the little one to suck." To be short, so St Gregory saith: *Est flumen,...in quo...agnus ambulet, et elephas natet*⁵: "It is a flood, wherein the little lamb may wade, and the great elephant may swim."

Thus, notwithstanding certain clauses and sentences in the holy scriptures be hard and dark, yet by these holy fathers' judgments the scriptures generally are easy and clear.

But M. Harding upon a false position maketh up the like conclusion. For thus he saith: The scriptures are dark; therefore the people may not read them. Verily, as he would violently take the scriptures from the simple, because, as he saith, they understand them not; so by the same force he may take the scriptures from all the old doctors and learned fathers, because, as it appeareth by their dissension, and by M. Harding's own confession, they understood them not.

M. HARDING. THE ELEVENTH DIVISION.

And, lest all the unlearned lay-people should seem hereby utterly rejected from hope of understanding God's word without teaching of others, it may be granted, that it is not impossible a man (be he never so unlearned) exercised in long prayer, accustomed to fervent contemplation, being brought by God into his inward cellars, may from thence obtain the true understanding and interpretation of the holy scriptures, no less than any other always brought up in learning. Of what sort St Antony, that holy and perfect man, the eremite of Egypt, was: who, as St Augustine writeth, without any knowledge of letters, both conned⁷ the scriptures by heart with hearing, and understood them wisely with thinking⁸. And that holy man whom St Gregory speaketh of, who, lying bedrid many years for sickness of body, through earnest prayer and devout meditation obtained health of mind and understanding of the scriptures, never having learned letters; so as he was able to expound them to those that came to visit him, who, coming unto him with pretence to bring comfort, through his heavenly knowledge received comfort. But among the people, how great number is there of lewd losels, gluttons, and drunkards, whose belly is their god, who follow their unruly lusts? Is it to be thought this sort of persons may, without meditation and exercise of prayer, pierce the understanding of the scriptures, and of those holy mysteries which God hath hidden (as Christ confesseth) from the learned and wise men—and opened unto little ones?

THE BISHOP OF SARISBURY.

M. Harding alloweth these, whom he calleth curious busy-bodies of the vulgar sort, to attain to the understanding of God's word, not by reading, but only by

[¹ Iren. Op. Contr. Hæc. Lib. II. cap. xxvii. 2. p. 155; where *possint*.]

[² ...apostolus...aperit pauca de multis: ut clausum sit quidem negligentibus, inveniatur autem a pulsantibus, et quærentibus aperiatur.—Orig. Op. Par. 1733-59. In Exod. Hom. ix. 1. Tom. II. p. 162.]

[³ Hieron. Op. Par. 1693-1706. Breviar. in Psalt. Psalm. lxxxvi. Tom. II. Append. col. 350; where *evangelia sua*.]

[⁴ ... in verbo Dei abundet quod perfectus comedat, abundet etiam quod parvulus sugat.—Fulgent. Op. Par. 1623. Serm. de Confess. col. 484.]

[⁵ Gregor. Magni Papæ I. Op. Par. 1705. Ad Leandr. Epist. cap. iv. Præf. Expos. B. Job. Tom. I.

cols. 5, 6; where *stuvius*. See before, page 331.]

[⁶ This reference is not in H. A. 1564. It appears in H. A. 1565.]

[⁷ Canned, 1565, and H. A. 1564.]

[⁸ ... ab Antonio sancto et perfecto viro Ægyptio monacho...qui sine ulla scientia litterarum scripturas divinas et memoriter audiendo tenuisse, et prudenter cogitando intellexisse prædicatur; aut ab illo servo barbaro christiano...qui litteras quoque ipsas, nullo docente homine, in plenam notitiam orando ut sibi revelarentur, accepit, triduanis precibus impetrans ut etiam codicem oblatum, stupentibus qui aderant, legendo percurreret.—August. Op. Par. 1679-1700. De Doctr. Christ. Prolog. 4. Tom. III. Pars 1. col. 3.]

special revelation and miracle, and none otherwise; and that, within the space of a thousand years, one or two only, and no more. For so St Antony attained unto the knowledge thereof, utterly without any book, or reading, or any other help of understanding⁹. So that sick man lying bed-rid, of whom St Gregory maketh that worthy mention. So that barbarous and utterly unlearned slave, that suddenly by revelation was taught to read⁹. And so likewise perhaps M. Harding himself, being so long a time and so earnest a preacher of the same gospel and truth of God that he now so wilfully condemneth, without either book, or reading, or other conference, only upon the change of the prince, and none otherwise, understood that thing that before he could not understand, and by miracle and revelation upon the sudden was wholly altered unto the contrary.

August. in Prolog. de Doct. Christ.

August. in eod. Prolog.

True it is, flesh and blood is not able to understand the holy will of God without special revelation: therefore Christ gave thanks unto his Father, "for that he had revealed his secrets unto the little ones," and likewise "opened the hearts of his disciples, that they might understand the scriptures." Without this special help and prompting of God's holy Spirit, the word of God is unto the reader, be he never so wise or well-learned, as the vision of a sealed book. But this revelation is not special unto one or two, but general to all them that be the members of Christ, and are endued with the Spirit of God. Therefore St Chrysostom saith generally unto all the people: *Audite, quotquot estis mundani, et uxoris præestis ac liberis, quemadmodum vobis apostolus Paulus præcipiat legere scripturas, idque non simpliciter, neque obiter, sed magna cum diligentia*¹⁰: "Hearken, all ye men of the world, that have wives and children, how St Paul the apostle of Christ commandeth you to read the scriptures, and that not slightly, or as by the way, but with great diligence." Again he saith: *Domi biblia in manus sumite: ... domi vacemus divinarum scripturarum lectioni*¹¹: "Take the bible into your hands in your houses at home. At home in our houses let us apply the reading of holy¹² scriptures." So likewise saith St Hierome: *Hic ostenditur, verbum Christi, non sufficienter, sed abundanter etiam laicos habere debere, et docere se invicem, vel monere*¹³: "Here we are taught, that the lay-people ought to have the word of God, not only sufficiently, but also with abundance, and to teach and counsel others."

Matt. xvi.

Matt. xi.

Luke xxiv.

Chrysost. in Epist. ad Col. Hom. 9.

The people commanded by God to read the scriptures. Chrysost. in Gen. Hom. 29.

Hieron. in Epist. ad Col. cap. iii.

But amongst these busy-bodies of the vulgar sort M. Harding findeth a great number of losels, gluttons, and drunkards, whose belly is their god. Thus he nameth the part; but he meaneth the whole. For even so writeth Hosius, one of the chief of that company: *Non est consilium in vulgo, non ratio, non discrimen*¹⁴: "In this vulgar sort there is neither counsel, nor reason, nor discretion." And further¹⁵, he calleth the flock of Christ *belluam multorum capitum*¹⁶, "a wild beast of many heads;" as M. Harding also a little before calleth them swine; and others call them filthy dogs. Even so the Pharisees judged and spake of the simple people that followed Christ: *Turba ista, quæ non novit legem, maledicti sunt*: "These rabbles of rascals, that (are unlearned and) know not the law, are accursed." In such regard they have them whom St Paul calleth *cives sanctorum et domesticos Dei*; "citizens with the saints, and of the household of God."

Hos. Lib. ii. contr. Brent.

In the seventh division 17.

John vii.

Eph. ii.

If looseness of life be a just cause to banish the people from the word of God, it is commonly thought that the cardinals and priests in Rome live as loosely as any others. St Bernard of the priests of his time writeth thus: *Non est jam dicere, Ut populus, sic sacerdos: quia nec sic populus, ut sacerdos*¹⁸: "We may not now say, As is the people, so is the priest. For the people is not so wicked as

Bernard. in Conv. Paul.

[⁹ See before, note 8.]

[¹⁰ Chrysost. Op. Par. 1718-38. In Epist. ad Coloss. cap. iii. Hom. ix. Tom. XI. p. 390.]

[¹¹ Id. in cap. ix. Gen. Hom. xxix. Tom. IV. p. 281.]

[¹² The holy, 1565.]

[¹³ Hieron. Op. Comm. in Epist. ad Coloss. cap. iii. Tom. V. col. 1074.]

[¹⁴ ... non est in vulgo consilium, non ratio, non

disciplina, non diligentia.—Hos. Op. Col. 1584. De Legit. Jud. Rer. Eccles. Lib. 11. Tom. I. p. 457.]

[¹⁵ Farther, 1565.]

[¹⁶ Et ex hujus tu belus multorum capitum judicio pendere principes potius vis, &c.—Id. ibid.]

[¹⁷ In the sixth division, 1565.]

[¹⁸ Bernard. Op. Par. 1690. In Conv. S. Paul. Serm. i. 3. Vol. I. Tom. 111. col. 956.]

is the priest." Therefore, by M. Harding's judgment, the priests ought no less to be banished from God's word than the rest of the people.

M. HARDING. THE TWELFTH DIVISION.

And whereas learned men of our time be divided into contrary sects, and write bitterly one against another, each one imputing to other mistaking of the scriptures; if amongst them, who would seem to be the leaders of the people, be controversies and debates about the understanding of the scriptures, how may the common people be thought to be in safe case out of all danger of errors, if by reading the bible in their own tongue they take the matter in hand?

The gossellers divided into contrary sects.

If any man think I slander them, for that I say they be divided into contrary sects, let him understand their own countrymen (I mean them of Germany, and special setters forth of this new doctrine) report it in their books, and complain lamentably of it. Namely, Nicolaus Amsdorffius, in his book intituled Publica Confessio puræ doctrinæ Evangelii, &c. Also Nicolaus Gallus, in his book of Theses and Hypotyposes; who acknowledgeth the strifes and debates that be amongst them to be not of light matters, but of high articles of christian doctrine. For even so be his words in Latin: Non sunt leves inter nos concertationes de rebus levibus, sed de sublimibus doctrinæ christianæ articulis, de lege et evangelio, &c. The same man, in the last leaf of his foresaid book, with great vehemency reporteth: Hæreses permultas esse præ manibus, plerasque etiamnum hæerere in calamo: "that very many heresies be already in hand, and many as yet stick in the pen;" as though he meant they were ready to be set forth.

Of late there have been put forth¹ in print two great books, one by the princes of Saxony, the other by the earls of Mansfield, chief maintainers of the Lutherans, in which be recited eleven sects, and the same as detestable heresies condemned: they are contained in this catalogue or roll: Anabaptistæ, Servetiani, Stancariani², Antinomi, Jesuitæ, Osiandriani, Melanchthonici, Majoristæ, Adia-phoristæ, Suencfeldiani, Sacramentarii. Albeit the Jesuits have wrong to be numbered among them. Thus³ much is confessed of the sects and controversies of our new gossellers by their own princes, that stand in defence of the confession of Auspurge, and by two of the Lutheran superintendents⁴.

No man hath so exactly declared to the world the number and diversity of the sects of our time which hath sprung out⁵ of Martin Luther, as Fridericus Staphylus, a man of excellent learning, one of the emperor's council that now is; who might well have knowledge herein, forasmuch as he was a diligent student ten years at Wittenberg among the chief doctors of them, and for that time was of their opinion, and afterward by consideration of their manifold disagreeings and contentions within themselves induced to discredit them, and through the grace of God reduced to a whole mind, and to the catholic faith, and now remaineth a perfect member of the church. This learned man in his apology sheweth, that out of Luther have sprung three divers heresies or sects; the (208) anabaptists, the sacramentaries, and the confessionists, who made confession of their faith in open diet, before the emperor Charles, the princes, and states of Germany at Auspurge, anno Domini 1530, and for protestation of the same there are called protestants. Now he proveth farther⁶ by testimony of their own writings, that the anabaptists be divided into six sects; (209) the sacramentaries into eight sects; (209) the confessionists, and they which properly are called protestants, into twenty sects, every one having his proper and particular name to be called and known by⁷. This lamentable division of learned men into so many sects in the countries where the gospel (as they call it) hath these forty years, and is yet most basely⁸

Fridericus Staphylus.

Protestants divided into twenty sects.

A vile renegade.

The two hundred and eighth untruth. For the anabaptists sprang not of Luther, but were reprov'd and condemn'd by Luther. The two hundred and ninth untruth, inflamed with slander

[¹ Out, H. A. 1564.]

[² H. A. 1564, omits *Stancariani*. The word is found in H. A. 1565.]

[³ This, 1565, and H. A. 1564.]

[⁴ All that is here said, together with the quotations, may be found almost literally in Staphylus. See F. Staph. Apol. Col. 1562. Pars III. De Luter. Concord. foll. 136, 140-2. Conf. the English transla-

tion by Stapleton, Antw. 1565. foll. 78, 80, 1.]

[⁵ H. A. 1564, omits out. It appears in H. A. 1565.]

[⁶ Further, H. A. 1564.]

[⁷ F. Staph. Apol. General. seu Post. M. Luter. foll. 173, &c. Staphylus professes to reckon up more sects than are here mentioned.]

[⁸ Busely, 1565, and H. A. 1564.]

handed, may be a warning to the governors of Christendom, that they take good advisement how they suffer the rude and rash people to have the scriptures common in their own tongue.

THE BISHOP OF SARISBURY.

Here M. Harding, by the help of one Staphylus, a shameless renegade, hath made a long discourse of such differences in doctrine as he imagineth to be among them that profess the gospel. And, indeed, as the imperfection and want that is in man is naturally inclined unto some division, and that oftentimes in such cases wherein ought to be greatest unity; even so the heretics and the enemies of the truth have evermore used to take hold thereof, the more to discredit and to deprave the whole. At the first preaching of the gospel by the apostles of Christ and other holy fathers, there grew up immediately with the same sundry sorts of sects, to the number of fourscore and ten, as they are reckoned in particular by St Augustine⁹, all flowing out of one spring, all professing one gospel, and all known by the name of Christ.

August. ad
Quodvultd.

Yea, sometimes the very lights of the world, and the pillars of the church, seemed to be divided by some dissension amongst themselves; St Peter from St Paul, St Paul from Barnabas, St Cyprian from Cornelius, St Augustine from St Hierome, St Chrysostom from Epiphanius, the east part of the world from the west, doctors from doctors, fathers from fathers, church from church, and saints from saints. And hereof the heretics in old time, and other sworn enemies of God, took occasion, as M. Harding now doth, to deface the whole profession of the gospel, calling it a puddle and a sink of dissension. For these causes the heathens laughed at the Christians, and pointed at them in the market-places with their fingers¹⁰. So the renegade Julianus the emperor, the better to cloke his own infidelity, said that Peter and Paul could not agree, Luke and Matthew dissented in Christ's genealogy; and that therefore the whole gospel of Christ was nothing else but error¹¹.

Gal. ii.

Acts xv.

Socrat. Lib. i.
cap. vi.

Socrat. Lib.
iii.

Oftentimes of malice against God they feigned dissension to be where as none was. So Marcion the renegade devised a great book of contrarities between the new testament and the old¹². The false apostles said that St Paul dissented from all the rest of his brethren, and oftentimes from himself. Even so, and with like truth, M. Harding seemeth now to charge the gospel of Christ with like dissension, following therein both the example and doctrine of Staphylus the renegade, that hath wilfully forsaken Christ, and is returned again to his old vomit. And being able so sharply to behold how some one man hath in some case dissented from another, yet is he not able to see how much he himself hath dissented from himself.

Tertul. contr
Marc. Lib. i.
et deinceps.

2 Pet. ii.

But, having this eloquence and skill so largely to amplify these small quarrels of so little weight, what would he have been able to do if it¹³ had been in the primitive church, and had seen all those hot and troublesome dissensions that then were able to shake the world? What clouds and colours might he then have cast, to scorn at Christ, and to bring his gospel out of credit?

Doubtless, as he saith now all these diversities spring only from Doctor Luther, so would he then have said, all these former diversities and sundry forms of heresies sprang only from Christ. And hereof he would have concluded, as he doth now, that the rude and rash people should in no wise be suffered to read the scriptures.

Howbeit, touching these thirty-four several sects that Staphylus by his inquisition and cunning hath found out in Germany, it must needs be confessed they are marvellous poor and very simple sects. For in that whole country, where they are supposed to dwell, they have neither name to be known by, two or three

⁹ Augustine enumerates 88 heresies.—August. Op. Par. 1679-1700. Ad Quodvultd. Lib. de Hæ. Tom. VIII. cols. 4, 5. But in some copies two or three more are added.—Ibid. cols. 27, 8. apud not.]

¹⁰ Socrat. in Hist. Eccles. Script. Amst. 1695-1700. Lib. i. cap. vi. p. 12.]

¹¹ Id. ibid. Lib. iii. cap. xxiii. pp. 161, &c. This chapter is a confutation of what Libanius had said in praise of Julian. See also before, page 532, notes 6, 7.]

¹² Tertull. Op. Lut. 1641. Adv. Marcion. Lib. i. 19, &c. Lib. iv. 1, &c. pp. 443, &c., 501, &c.]

¹³ He, 1565.]

Dissen-
sion.

only excepted, nor church to teach in, nor house to dwell in. But Staphylus may have leave to speak untruth, for that he hath not yet learned to speak otherwise.

Hereof M. Harding may conclude thus: The learned sometimes mistake the scriptures, and are deceived; *ergo*, the learned ought to be banished from reading the scriptures. For all these fantastical imaginations of opinions and sects pertain only to the learned sort, and nothing to the lay-people.

And that the learned, either through ignorance or through affection, may be misled no less than others, it may easily appear both by all these former examples, and also by these words of God in the book of Exodus: *Nec in iudicio plurimorum acquiesces sententiæ*: "In judgment thou shalt not hearken to the mind of the more." Which words Lyra expoundeth thus: *Plurimorum, id est, doctorum*¹: "Of the more, that is to say, of the learned sort."

Certainly the learned fathers have evermore thought that, in such perilous times of dissension in judgment, it is most behoveful for the people to have recourse unto the scriptures. When Paul and Silas preached at Berrhæa, the people there daily searched and considered the scriptures, to know whether that they preached were true, or no. Chrysostom, expounding these words, "When ye shall see the abomination of desolation standing in the holy place," writeth thus: *Ideo mandat, ut Christiani... volentes firmitatem accipere fidei veræ, ad nullam rem fugiant nisi ad scripturas: alioqui, si ad alia respexerint, scandalizabuntur, et peribunt, non intelligentes quæ sit vera ecclesia; et per hoc incident in abominationem desolationis, quæ stat in sanctis ecclesiæ locis*²: "Therefore he commandeth that christian men, that will be assured of the true faith, resort unto nothing else but only unto the scriptures: for else, if they have regard to any other thing, they shall be offended, and shall perish, not knowing which is the true church; and by mean thereof they shall fall into the abomination of desolation, that standeth in the holy places of the church." In like sort writeth Origen upon the same

place: *Animæ [imperitæ verbi justitiæ]... quia facile seducuntur, non possunt inseducibiliter permanere in conspectu abominationis desolationis stantis in loco sancto*³: "The souls that be unskilful of the word of justice, because they are easily deceived, cannot stand without error in the sight of the abomination of desolation standing in the holy place." St Hierome saith: *In adventu Messie... populus, qui sub magistris... fuerat consopitus, ... ibit ad montes scripturarum; ibique invenient montes Mosen, ... montes prophetas, montes novi testamenti... Et in talium montium... lectione versatus, si non invenerit qui... doceat, ... tamen illius studium comprobabitur, quod confugerint ad montes*⁴: "At the coming of Christ the people that was laid asleep under their teachers shall go to the mountains of the scriptures: there shall they find these mountains, Moses, the prophets, and the new testament. And, being occupied in the reading of these mountains, notwithstanding they find no man to teach them, yet shall their goodwill be well allowed, for that they have fled unto the mountains." So St Basil: *Divinæ scripturæ faciunt ad certitudinem bonorum, et ad confusionem malorum*⁵: "The holy scriptures are able both to confirm the godly, and also to confound the ungodly." So Chrysostom: *Nec ipsis omnino [ecclesiis] credendum est, nisi ea dicant vel faciant, quæ convenientia sint scripturis*⁶: "We may in no wise believe the churches themselves, unless they say and do such things as be agreeable to the scriptures."

[¹ Lyra does not appear to use the exact words ascribed to him; but, referring to the Hebrew word *rabbim* here employed, he says: Item significat idem quod magnos vel magistros: et sic accipitur in secunda parte auctoritatis, &c.—Bibl. cum Gloss. Ord. et Expos. N. de Lyra, Basil. 1502. Exod. xxiii. Pars I. fol. 171. 2.]

[² Chrysost. Op. Par. 1718-38. Op. Imp. in Matt. Hom. xlix. ex cap. xxiv. Tom. VI. p. cciv.]

[³ Omnis enim qui lacte alitur, imperitus est verbo justitiæ... Istæ sunt ergo animæ quæ... quia facile, &c.—Origen. Op. Par. 1733-59. In Matt. Comm. Ser.

43. Tom. III. p. 862.]

[⁴ Hieron. Op. Par. 1693-1706. Comm. in Naum Proph. cap. iii. Tom. III. col. 1590; where *adventu ergo Christi, inveniet, hujuscemodi montium, tunc et illius, and quia confugerit.*]

[⁵ "Ὅτι δεῖ πᾶν ῥῆμα ἢ πρᾶγμα πιστοῦσθαι τῇ μαρτυρίᾳ τῆς θεοπνεύστου γραφῆς εἰς πληροφορίαν μὲν τῶν ἀγαθῶν, ἐντροπῆν δὲ τῶν πονηρῶν.—Basil. Op. Par. 1721-30. Moral. Reg. xxvi. Tom. II. p. 256.]

[⁶ Chrysost. Op. Op. Imp. in Matt. Hom. xlix. ex cap. xxiv. Tom. VI. p. cciv; where *sunt.*]

Exod. xxiii.

Acts xvii.

Chrysost. in
Op. Imp.
Hom. 49.

Origen in Matt.
cap. xxiv.

Hieron. in
Proph. Nah.
cap. iii.

Basil. Moral.
26. cap. i.

Chrysost. in
Matt. Hom.
49.

M. HARDING. THE THIRTEENTH DIVISION⁷.

The peril of it is known by sundry examples both of times past and also of this present age. For out of this root hath sprung the sect of the *Valdenses*, otherwise called *Pauperes de Lugduno*. For Valdo, a merchant of Lyons, their first author, of whom they were named *Valdenses*, being an unlearned layman, procured certain books of the scripture to be translated into his own language, which when he used to read, and understood not, he fell into many errors. Of the same well-spring issued the filthy puddles of the sects called *Adamitæ*, or *Picardi*, *Bogardi*, and *Turelupini*; and of late years, beside the same sect of *Adamites*, newly revived, also the *anabaptists* and *Suenckfeldians*. Wherefore that edict or proclamation of the worthy princes *Ferdinando* and *Elizabeth*, king and queen of Spain, is of many much commended, by which they gave strait commandment, that under great penalties no man should translate the bible into the vulgar Spanish tongue, and that no man should be found to have the same translated in any wise. These and the like be the reasons and considerations which have moved many men to think the setting forth of the whole bible and of every part of the scripture in the vulgar tongue, for all sorts of persons to read without exception or limitation, to be a thing not necessary to salvation, nor otherwise convenient nor profitable, but contrariwise dangerous and hurtful.

THE BISHOP OF SARISBURY.

The story of Valdo is here brought in upon the report and credit of friar *Alfonsus*⁸. Touching which Valdo, whether he were learned or unlearned, it forceth not greatly. Origen saith: *Vide quam prope periculis sint hi, qui negligunt exerceri in divinis literis: ex quibus solis hujusmodi examinationis agnoscenda discretio est*⁹: "Mark how near unto danger they be that refuse to exercise themselves in the scriptures; for thereby only the judgment of this trial must be known." If he were learned, then is this no true report: if he were unlearned, then was God's work so much the greater; who, as St Paul saith, oftentimes "chooseth the weak things of the world to condemn the strong, and the foolish things of the world to reprove the wise."

Alphon. de Hær. Lib. i. cap. xiii. Ad Rom. Lib. x. cap. xvi.

1 Cor. i.

The greatest heresies that he maintained stood in reproving the idolatrous worshipping of images; of extreme unction; of exorcisms and conjurations; of ear-confessions; of unseemly singing in the church; of feigned miracles; of the idle and slanderous lives of priests and bishops; of the lives and manners of the church of Rome; of the outrage and tyranny of the pope; of monks, friars, pardons, pilgrimages, and purgatory¹⁰. And, notwithstanding the reproving hereof were then judged heresy, yet sithence that time infinite numbers of godly men have received it as God's undoubted truth, and M. Harding in part hath yielded unto the same.

Alphon. de Hær. Barthol. Abram. Cret. in Concil. Ferrar.

He added farther: Out of this well-spring of Valdo issued forth the *anabaptists* and the *Swenckfeldians*. I marvel M. Harding can either speak so unadvisedly, or so soon forget what he hath spoken. For immediately before he wrote thus: "Out of Luther have sprung three divers heresies, the *anabaptists*, the *sacramentaries*, and the *confessionists*." If the *anabaptists* sprang out of Valdo, and were so long before Luther, how could they then afterward spring out of Luther? If they sprang first out of Luther, how were they then before Luther? By this report the father is younger than the child, and the child was born before the father. These be mere monsters in speech, and contradictions in nature. If the one of these reports be true, the other of necessity must needs be false. But M. Harding taketh it for no great inconvenience, whatsoever may help to deface the truth.

the articles named.

Barthol. Abramus set forth the acts of the Council of Ferrara in Latin. See his letter to the archbishop of Ravenna in Crabb. Concil. Col. Agrip. 1551. Tom. III. pp. 372, 3; in which he mentions purgatory and other matters discussed at the council. Conf. Quæst. de Purg. ibid. pp. 376, 7.]

[⁷ This passage is almost literally from Alfonso de Castro.]

[⁸ Alfons. de Castr. adv. Omn. Hær. Col. 1539. Lib. i. cap. xiii. foll. 27, 8.]

[⁹ Orig. Op. Comm. in Epist. ad Rom. Lib. x. cap. xvi. Tom. IV. p. 684; where *proximi periculo stant hi qui exerceri in divinis literis negligunt.*]

[¹⁰ See Alfons. de Castr. adv. Omn. Hær. under

The proclamation of Ferdinandus and Elizabeth, the kings of Spain, for not translating the bible into the Spanish tongue, as it is of very small authority, being made within these threescore and ten years, that is to say, well near fifteen hundred years after Christ; so it is likely it was first devised, not against the christian people of that country, but only against the renegade Jews there; who, by dissimulation and fear of the law being become Christians, afterward returned again to their old errors, and both by their example, and also by misunderstanding of certain places of the scriptures, hardened and confirmed others in the same¹. Against whom also was devised the Spanish inquisition, and that by the same princes, and at the same time. So Julianus, the renegade emperor, thought it good policy to suffer no christian man's child to be set to school². So the wicked princes Antiochus and Maximinus, for like policy, burnt the books of God, to the intent the people should not read them.

But the godly and first christened emperor Constantinus caused the bible to be written out, and to be sent abroad into all kingdoms, countries, and cities of his dominion. King Adelstane, the king of England, caused the bible to be translated into the English tongue. St Hierome translated the same into the Sclavon tongue³; Ulphilas likewise into the Gotthian tongue. Whereto Socrates addeth also these words: *Instituit barbaros, ut discerent sacra eloquia*⁴: "He gave occasion to the barbarous people of that country to learn the scriptures."

M. HARDING. THE FOURTEENTH DIVISION.

Yet it is not meant by them that the people be kept wholly from the scripture, so as they read no part of it at all. As the whole, in their opinion, is too strong a meat for their weak stomachs; so much of it they may right wholesomely receive and brook, as that which pertaineth to piety and necessary knowledge of a christian man. Wherein they would the examples of the old holy fathers to be followed. St Augustine hath gathered together into one⁵ book all that maketh for good life out of the scriptures, which book he intituled Speculum⁶; that is to say, a mirror or a looking-glass, as Possidonius witnesseth in his life⁷. St Basil hath set forth the like argument almost, in his fourscore moral rules pertaining altogether to good manners⁸. St Cyprian also hath done the like in his three books Ad Quirinum⁹. Such godly books they think to be very profitable for the simple people to read.

What parts of the scriptures appertain to the people to know.

THE BISHOP OF SARISBURY.

Here M. Harding alloweth the people to read the scriptures; howbeit, not what they list, but with restraint, and at delivery; that is to say, not cases of question, or pertaining to knowledge, but only matters belonging to manners and order of life. And so he reserveth knowledge to himself and his brethren, and leaveth good life unto the people. Touching the books of St Augustine, St Basil, and St Cyprian, it is untrue that they were written namely and purposely for the unlearned: or if they were, why are they not translated? why are they not delivered unto the people, for whose sakes they were written?

Moreover, it is untrue that in these books is contained only matter of life and manners, and nothing pertaining to religion. For the first words in this

[¹ Fuit... versa sacra scriptura in Valentinam linguam: et... iterum iisdem literis elegantius multo impressa: quam populo interdixit Inquisitorum (quos vocant) societas et ordo hoc nomine, quod Judæis aliquot, qui de centum et viginti millibus ex Hispania exactorum supererant, dicerent, se intelligere, ipsos ritus, cærimonias, et sacrificandi genus ab ipsis bibliis desumere. Itaque ita vetitum est eam legi, ut iis qui originem nullam a Judæis haberent, legi liceret, aliis non item.—Frid. Fur. Cær. Valent. Bonon. Basil. 1556. pp. 111, 2.]

[² Sozom. in Hist. Eccles. Script. Amst. 1695-1700. Lib. v. cap. xviii. p. 506.]

[³ Alfons. de Castr. adv. Omn. Hær. Col. 1539. Lib. i. cap. xiii. fol. 28. 2.]

[⁴ Socrat. in Hist. Eccles. Script. Lib. iv. cap. xxxiii. p. 206.]

[⁵ Into to one, H. A. 1564. H. A. 1565 omits the to.]

[⁶ August. Op. Par. 1679-1700. Tom. III. Pars i. cols. 681-818.]

[⁷ Id. August. Vit. Auct. Possid. cap. xxviii. Tom. X. Post-Append. col. 277.]

[⁸ Basil. Op. Par. 1721-30. Tom. II. pp. 234-318.]

[⁹ Cypr. Op. Oxon. 1682. pp. 17-91.]

Fur. Bonon. de Trans. Script.

Sozom. Lib. v. cap. xviii. 1 Macc. i.

Alphons. de Hær. Lib. i. cap. xiii.

Socrat. Lib. iv. cap. xxxiii.

book of St Augustine called *Speculum* are these: *Non facies tibi sculptile*¹⁰: "Thou shalt make to thyself¹¹ no graven image;" which is now a special case of religion. And the greatest part of St Cyprian's book *Ad Quirinum* containeth a full disputation of Christ's incarnation, nativity, and passion, and other like cases of religion against the Jews. Touching St Basil, as he wrote this book of morals concerning manners, so he had written another book before concerning faith, and both these books for the people. He maketh his entry into his morals with these words: *Cum de sana fide in præcedentibus sufficienter ad præsens dictum esse putemus, &c.*¹²: "Forasmuch as I think I have entreated sufficiently in my former books concerning faith, &c." Therefore this assertion was untrue, and so no firm ground for M. Harding to stand upon. Neither did any of the old fathers ever withdraw the people from the universal and free reading of God's word, and restrain them only to such short collections. St Basil saith: "The scriptures are like unto a shop full of medicines for the soul, where as every man may freely take, not only one kind of salve, but also a special and a peculiar remedy for every sore¹³." And Irenæus saith: *De omni ligno paradisi manducate; id est, ab omni scriptura divina manducate*¹⁴: "Eat ye of all the fruit of paradise; that is to say, eat ye (not only of matters concerning manners, but also) of every part of the holy scriptures." Howbeit, by M. Harding's judgment, the people may learn the ten commandments, but may not meddle with their creed.

Basil. in Psal. primum.

Iren. Lib. v.

M. HARDING. THE FIFTEENTH DIVISION.

But how much and what part¹⁵ of the scripture the common people may read for their comfort and necessary instruction, and by whom the same may be translated, it belongeth to the judgment of the church; which church hath already condemned all the vulgar translations of the bible of late years, (210) for that they be found in sundry places erroneous and partial in favour of the heresies which the translators maintain. And it hath not only in our time condemned these late translations, but also hitherto never allowed those few of old time; I mean St Hierome's translation into the Dalmatical tongue, if ever any such was by him made, as to some it seemeth a thing not sufficiently proved; and that which, before St Hierome, Ulphilas an Arian bishop made, and commended to the nation of the Goths, who first invented letters for them, and proponed the scriptures to them translated into their own tongue; and, the better to bring his ambassage¹⁶ to the emperor Valens to good effect, was persuaded by the heretics of Constantinople, and of the court there, to forsake the catholic faith, and to communicate with the Arians, making promise also to travail in bringing the people of his country to the same sect, which at length he performed most wickedly.

The two hundred and tenth untruth, raised only of despite and slander.

THE BISHOP OF SARISBURY.

M. Harding alloweth the people to read certain parcels of the scriptures for their comfort, but yet he alloweth them no translation: that is to say, he alloweth them to eat the kernel, but in no wise to break the shell. By these it appeareth that of sufferance and special favour the simple ignorant people may read the word of God in Latin, Greek, or Hebrew, but none otherwise.

The church, saith M. Harding, for the space well near of sixteen hundred years, never yet allowed any manner translation in the vulgar tongue. Yet notwithstanding it is certain that the church, not only in the primitive time, under the apostles and holy fathers, but also long sithence hath both suffered and also used the vulgar translations in sundry tongues. Whereof we may well presume that the church then allowed them.

[¹⁰ August. Op. Specul. De Exod. Tom. III. Pars 1. col. 682.]

[¹¹ Theeself, 1565.]

[¹² Basil. Op. De Fid. 6. Tom. II. p. 229.]

[¹³ Πᾶσα γραφή θεόπνευστος... διὰ τοῦτο συγγραφεῖσα κατὰ τοῦ Πνεύματος, ἵν', ὡς περ ἐν κοινῷ τῶν ψυχῶν ἰατροίω, πάντες ἄνθρωποι τὸ ἴαμα τοῦ οἴκειον πάθους ἕκαστος ἐκλεγώμεθα.—

Id. Hom. in Psalm. i. Tom. I. p. 90.]

[¹⁴ Ab omni ergo ligno paradisi escas manducabis, ait Spiritus Dei; id est, ab omni scriptura dominica manducate.—Iren. Op. Par. 1710. Contr. Hær. Lib. v. cap. xx. 2. p. 317.]

[¹⁵ Parts, H. A. 1564.]

[¹⁶ Ambassade, 1565, 1609, and H. A. 1564.]

And that the scriptures were not only in these three tongues, Greek, Hebrew, and Latin, it appeareth by St Hierome, that saith, the psalms were translated and sung in the Syrian tongue¹; by St Basil, that affirmeth the same of the Palestine, Theban, Phenic, Arabic, and Libyc tongues²; by Sulpitius, in the life of St Martin, that seemeth to say, the lessons and chapters were translated and read openly in the churches of France in the French tongue³; and by Isidorus, that avoucheth the like of all christian tongues⁴.

M. Harding misliketh the translation of Ulphilas into the Gotthian tongue; for that the author was an Arian. Notwithstanding it appeareth not that ever the church misliked it. But by this rule he may as well condemn all the Greek translations whatsoever, of Symmachus, of Aquila, of Theodotion, and of the Septuagints, and the whole Exaplus⁵ of Origen: for there is not one of all these but may be challenged in like sort.

Touching St Hierome's translation of the bible into the Slavon tongue, M. Harding seemeth to stand in doubt. Howbeit Hosius, his companion, saith: *In Dalmaticam linguam sacros libros Hieronymum vertisse constat*⁶: "It is certain and out of doubt that St Hierome translated the bible into the Slavon tongue." The like whereof is reported by Alphonsus⁷. Neither can M. Harding shew us any error or oversight in that whole translation of St Hierome; and therefore he seemeth to condemn that godly father, and yet knoweth no cause why.

All late translations, saith he, have been made in favour of heresies, and therefore they may worthily be mistrusted. But will these men never leave these childish colours, and deal plainly? If there be errors, and such errors in these late translations, why do they not descry them? If there be none, why do they thus condemn them? But the greatest heresy that can be holden, and that toucheth them nearest, is the revealing of the usurped authority and tyranny of the church of Rome. For so it is determined by pope Nicolas: *Qui... Romanæ ecclesiæ privilegium... auferre conatur, hic proculdubio in hæresim labitur, et... est... dicendus hæreticus*⁸: "Whosoever attempteth to abridge the authority of the church of Rome falleth doubtless into an heresy, and ought to be called an heretic."

M. HARDING. THE SIXTEENTH DIVISION.

As for the church of this land of Britain, the faith hath continued in it thirteen hundred years until now of late, (211) without having the bible translated into the vulgar tongue, to be used of all in common. Our Lord grant we yield no worse souls to God now, having the scriptures in our own tongue, and talking so much of the gospel, than our ancestors have done before us! "This island," saith Beda (speaking of the estate the church was in at his days), "at this present, according to the number of books that God's law was written in, doth search and confess one and the self-same knowledge of the high truth, and of the true height, with the tongues of five nations, of the English, the Britons, the Scots, the Picts, and the Latins; Quæ meditatione scripturarum ceteris omnibus est facta communis¹⁰: Which tongue of the Latins," saith he, "is for the study and meditation of the scriptures made common to all the other." Verily, as the Latin tongue was then common to all the nations of this land, being of distinct languages, for the study of the scriptures, as Beda reporteth; so the same only hath always until our time been

[¹ Hieron. Op. Par. 1693-1706. Ad Eustoch. Epist. lxxxvi. Epit. Paul. Tom. IV. Pars II. cols. 687, 8. See before, page 268.]

[² Basil. Op. Par. 1721-30. Ad Cler. Neoc. Epist. ccvii. Tom. III. p. 311. See before, page 290.]

[³ Sulp. Div. Mart. Vit. ad calc. Abd. Apost. Hist. Par. 1571. Lib. I. foll. 193, 4. See before, page 298.]

[⁴ Isidor. Hispal. Op. Col. Agrip. 1617. De Offic. Eccles. Lib. I. cap. x. p. 393. See before, page 289.]

[⁵ Examples, 1611.]

[⁶ Hos. Op. Col. 1584. De Sac. Vernac. Leg. Tom. I. p. 664. See before, page 270, note 3.]

[⁷ Alfons. de Castr. adv. Omn. Hær. Col. 1539.

Lib. I. cap. xiii. fol. 28. 2.]

[⁸ Nicol. Papa II. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratian. Decr. Prim. Pars, Dist. xxii. cau. 1. col. 100.]

[⁹ H. A. 1564 has not this reference. It appears in H. A. 1565.]

[¹⁰ Hæc in præsentia, juxta numerum librorum quibus lex divina scripta est, quinque gentium linguas, unam eandemque summæ veritatis et veræ sublimitatis scientiam scrutatur et confitetur, Anglo-rum videlicet, Brittonum, Scottorum, Pictorum et Latinorum, quæ meditatione scripturarum ceteris omnibus est facta communis.—Bæd. Hist. Eccles. Cant. 1722. Lib. I. cap. I. p. 41.]

Hieron. in Epit. Paul. Basil. in Epist. ad Neoc. Sulp. in Vit. Mart. Lib. I. Isidor. de Eccles. Offic. cap. x.

Hos. de Sac. Vernac. Leg.

Alphons. de Hær. Lib. I. cap. xiii.

Dist. 2. Omnes.

The two hundred and eleventh untruth. For sundry parts of the bible were translated into the English tongue by king Alured, and by Cedman, and by Beda, as shall appear.

common to all the countries and nations of the occidental or west church, for the same purpose, and thereof it hath been called the Latin church.

Wherefore, to conclude, they that shew themselves so earnest and zealous for the translation of the scriptures into all vulgar and barbarous tongues, it behoveth them, after the opinion of wise men, to see, first, that no faults be found in their translations, (212) as hitherto many have been found. And a small fault, committed in the handling of God's word, is to be taken for a great crime. Next, that, forasmuch as such translations pertain to all christian people, they be referred to the judgment of the whole church of every language, and commended to the laity by the wisdom and authority of the clergy, having charge of their souls. Furthermore, that there be some choice, exception, and limitation of time, place, and persons, and also of parts of the scriptures, after the discreet ordinances¹¹ of the Jews; amongst whom it was not lawful that any should¹² read certain parts of the bible before he had fulfilled the time of the priestly ministry; which was the age of thirty

The two hundred and twelfth untruth, joined with a slander. If there were such faults, M. Harding would open them in particular.

years¹³, as St Hierome witnesseth. Lastly, that the setting forth of the scriptures in the common language be not commended to the people as a thing utterly necessary to salvation, lest thereby they condemn so many churches that hitherto have lacked the same, and so many learned and godly fathers that have not procured it for their flock¹⁴, finally, all that have gone before us, to whom in all virtue, innocency, and holiness of life, we are not to be compared. As for me, inasmuch as this matter is not yet determined by the church, whether the common people ought to have the scriptures in their own tongue to read and to hear, or no, I define nothing. As I esteem greatly all godly and wholesome knowledge, and wish the people had more of it than they have, with charity and meekness; so I would that these hot talkers of God's word had less of that knowledge which maketh a man to swell and to be proud in his own conceit; and that they would deeply weigh with themselves, whether they be not contained within the lists of the

saying of St Paul to the Corinthians: "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." God grant all our knowledge be so joined with meekness, humility, and charity, as that be not justly said of us, which St Augustine in the like case said very dreadfully to his dear friend Alypius: Surgunt indocti, et cælum rapiunt; et nos cum doctrinis nostris sine corde, ecce ubi volutamur in carne, et sanguine¹⁵! "The unlearned and simple arise up, and catch heaven away from us; and we with all our great learning, void of heart, lo, where are we wallowing in flesh and blood?"

1 Cor. viii.

Confess. Lib. viii. cap. viii.

THE BISHOP OF SARISBURY.

M. Harding seemeth secretly to grant that thing which without blushing no man can deny; that is, that the scriptures long sithence and in old times have been translated into the natural speech of this country. But he addeth withal a poor exception, that, notwithstanding the translation were in English, yet it served not for English people. And yet for what people else it should serve, it were not easy to conjecture. Doubtless, if they had meant as these men do, to bar the English people from God's word, they would have kept it still as it was before, in Latin, Greek, or Hebrew, and would not have suffered any such translation.

The bible in English, and yet not for English people.

But Beda himself, that wrote the story of this island, in these very words that M. Harding hath here alleged, seemeth to witness that the scriptures were then translated into sundry tongues, and that for the better understanding of the people. For thus he writeth: *Hæc [insula]...quinque gentium linguis...scrutatur unam, eandemque...scientiam veritatis*¹⁶: "This island searched¹⁷ out the knowledge of one truth with the tongues of five nations." It is not likely he would have written thus of five several tongues, if the scriptures had been written then only in one tongue. In like manner and to like purpose he writeth thus: *Quicumque*

Bed. in Hist. Angl. Lib. i. cap. i.

[¹¹ Ordinance, H. A. 1564.]

[¹² Any man should, H. A. 1564.]

[¹³ Hieron. Op. Explan. in Ezech. Proph. Prolog. Tom. III. cols. 697, 8.]

[¹⁴ Flocks, H. A. 1564; flock, H. A. 1565.]

[¹⁵ August. Op. Par. 1679-1700. Confess. Lib. viii. cap. viii. 19. Tom. I. col. 152.]

[¹⁶ Bæd. Hist. Eccles. Lib. i. cap. i. p. 41. See before, page 692, note 10.]

[¹⁷ Searcheth, 1565, 1609.]

The
Scriptures
in
English.

*gentium linguis unam eandemque veritatis scientiam scrutantur*¹: "Whosoever they be that search the knowledge of one truth" (not only in the Latin tongue, as M. Harding saith, but) *gentium linguis*, that is, "in the natural and vulgar tongues of this country." Doubtless, it were very much to say, that the mere Englishman, or Scot, or Pict, or Briton, that understood no Latin, was able nevertheless to read and search the scriptures in the Latin tongue.

Bed. in Hist.
Angl. Lib. v.
cap. xxii.

Adelstane.

But to leave conjectures, Beda saith expressly and in most plain words, that one Cedman, an English poet, translated the creation of the world, and the whole story of the Genesis and the Exodus, and sundry other stories of the bible into English rhyme². Likewise, as it is said before, king Adelstane, about nine hundred years past, caused the whole bible to be translated into English. And sir John Trevisa saith, that Beda himself turned St John's gospel into English³. And again he saith, that king Aluredus caused the psalter to be turned into English⁴. And until this day there be divers such translations yet remaining to be seen, which for many causes bear good proof of great antiquity. Therefore, that this island hath continued thirteen hundred years without having the scriptures in English, it can bear no manner appearance or shew of truth.

Johan. Trev.
Lib. v. cap.
xxiv.

Johan. Trev.
Lib. vi. cap. i.

But being admitted and granted for true, if prescription of want may make good proof, then may we say, this island stood and continued four thousand whole years not only without the English bible, but also without any knowledge of Christ or God. Likewise we may truly say, the gospel and the truth of God stood and continued in this island for the space of many hundred years without either the supremacy of Rome, or transubstantiation, or private masses, or any other like fantasies.

True it is, our fathers of late years have been led in ignorance, and have been violently forced from the scriptures. But the examples and wants of our fathers are not always sufficient rules of faith. The heretic Eutyches said: *Sic a progenitoribus meis accipiens credidi:...in hac fide genitus sum, et consecratus Deo:...et in ea opto mori*⁵: "This faith have I received from mine ancestors: in this faith was I⁶ born and baptized; and in the same I desire to die." And yet the same faith was an error, and no faith. So said the Arian heretic Auxentius: *Quemadmodum ab infantia edoctus sum, ita credidi, et credo*⁷: "As I have been taught from my childhood, so I have believed, and so I believe still." So likewise the idolatrous Jews said unto the prophet Hieremy: *Sic fecimus nos, et patres nostri, reges nostri, et principes nostri; et saturati sumus panibus, et bene nobis erat*: "Thus have we done, and our fathers before us, and our kings, and our princes. And we had store and plenty of all things, and a merry world, and did full well." But God saith unto them: *In statutis patrum vestrorum nolite ambulare, &c. Ego Dominus Deus vester*: "Walk not in the statutes of your fathers;... I am the Lord your God."

Howbeit, we sit not in judgment to condemn our fathers; God only is their judge. St Paul saith: *Solidum Dei fundamentum stat, habens hoc signaculum, Novit Dominus qui sint sui*: "This foundation standeth sound, having this seal, The Lord knoweth who be his own." God was able to preserve the bush in the midst of the flame, and Daniel in the cave in the midst of the lions, and the three children in the midst of the furnace of flaming fire, and his people of Israel in the midst of the Red sea: even so was he able to preserve his own in the midst of that deadly time of darkness. St Cyprian saith: *Ignosci potuit simpliciter erranti...Post inspirationem vero, et revelationem factam, qui in eo, quod*

[¹ See page 692, note 10.]

[² Canebat autem de creatione mundi, et origine humani generis, et tota Genesis historia, de egressu Israel ex Ægypto et ingressu in terram repromissionis, de aliis plurimis sacræ scripturæ historiis, de incarnatione dominica, passione, resurrectione, et ascensione in cælum, de Spiritus sancti adventu, et apostolorum doctrina.—Id. Lib. iv. cap. xxiv. p. 171.]

[³ Polycron. (Englished by Trevisa) Southw. 1527. Lib. v. cap. xxiv. fol. 217.]

[⁴ At laste he auentred hym too translate the

sawter in to Englysshe/ but he translated vnnethe the fyrste parte before his deth.—Id. Lib. vi. cap. i. fol. 227. 2.]

[⁵ Libell. Confess. Ent. in Concil. Calched. Act. 1. in Concil. Stud. Labb. et Cossart. Lut. Par. 1671-2. Tom. IV. cols. 133-6.]

[⁶ I was, 1565, 1609.]

[⁷ ... ex infantia, quemadmodum doctus sum, sicut accipi de sanctis scripturis, credidi, et credo, &c.—Hilar. Op. Par. 1693. Lib. contr. Auxent. 14. col. 1270.]

Concil. Chalced.
Act. 1.

Hilar. in
Epist.
Auxent.

Jer. xlii.

Ezek. xx.

2 Tim. ii.

Exod. iii.

Dan. vi.

Dan. iii.

Exod. xiv.

*erraverat, perseverat... sine venia ignorantie peccat. Præsumptione enim atque obstinatione... superatur*⁸: "He that erreth of simplicity (as our fathers did) may be pardoned; but, after that God hath once inspired the heart, and revealed his truth, whoso continueth still in his error offendeth without pardon of ignorance. For he is overborne by presumption and wilfulness."

Upon these words of Beda M. Harding concludeth thus: The Latin tongue for the study of the scriptures was common to all the nations of this realm; *ergo*, the scriptures were not translated into English. A very child may soon see the simplicity and the weakness of this reason. For even now, notwithstanding the whole bible be translated into the English tongue, extant in every church, and common to all the people, yet the Latin tongue is nevertheless common to all the nations of this land, for the reading of old commentaries and the ancient doctors, and so for the meditation and study of the scriptures.

Now let us weigh M. Harding's considerations in this behalf. First, if there 1. had any faults escaped in the English translation, as he untruly saith there have many, he would not thus have passed them uncontrolled. He lacked neither eloquence nor good-will to speak, but only good matter to speak of.

Secondly, the scriptures translated into English have been delivered unto the 2. people by such bishops and other spiritual guides as indeed have had a care for their souls, and have given their lives and blood for their sheep. But the bishops of M. Harding's side can only espy faults in translations; but they can amend none. They have burnt a great number of bibles; but they have hitherto translated none. Christ's words are rightly verified of them: "Neither do you⁹ enter yourselves, nor will you suffer others, that would enter." For the highest principle of their religion is this: "Ignorance is the mother of true religion."

To limit and to diet the people, what they may read and what they ought 3. to leave, was sometime the superstitious discretion of the rabbins¹⁰. Herein we may say as St Hilary saith: *Archangeli nesciunt: angeli non audiverunt: propheta non sensit: Filius ipse non edidit*¹¹: "The archangels know it not: the angels have not heard it: the prophet hath not felt it: the Son of God himself hath revealed to us no such thing." Certainly, now the veil being drawn aside, and our faces being open, to behold the glory of God, St Paul saith: *Omnis scriptura divinitus inspirata utilis est, &c.*: not only one part of the scriptures, but "all and every part thereof is profitable, &c." And again: *Quæcunque scripta sunt, ad nostram doctrinam scripta sunt*: "All things that are written are written for our instruction." And therefore Irenæus saith, as it is before alleged: *Ex omni scriptura divina*¹² *manducate*¹³: "Eat you of every part of the holy scripture."

Humility and good life, whereof M. Harding would seem to make some great account, is sooner learned of knowledge than of ignorance. Chrysostom saith: *Magna adversus peccatum munitio est scripturarum lectio: magnum præcipitium et profundum barathrum scripturarum ignoratio: nihil scire de divinis legibus magna salutis perditio. Ea res et hæreses peperit, et vitam corruptam invenit: hoc sursum deorsum miscuit omnia*¹⁴: "The reading of the scriptures is a great fence against sin; and the ignorance of the scriptures is a dangerous downfall and a great dungeon. To know nothing of God's laws is the loss of salvation. Ignorance hath brought in heresies and vicious life. Ignorance hath turned all things upside down."

Therefore the apostles of Christ and all other godly fathers have evermore encouraged the people to read the scriptures, and evermore thought the church of God to be in best case when the people was best instructed. St Paul saith: "Let the word of God dwell abundantly amongst you." Polycarpus saith to the people: *Confido vos bene exercitatos esse in sacris literis*¹⁵: "My trust is, that ye

Orig. Prolog. in Cant. Cantie. Nazianz. in Apolog. Hilar. de Unit. Patr. et Fil.

2 Cor. iii.

2 Tim. iii.

Rom. xv.

Iren. Lib. v. cap. Omnes.

Chrysost. de Lazar. Conc. 3.

Col. iii.

Polycarp. ad Phil.

[⁸ Cypr. Op. Oxon. 1682. Ad Jubal. Epist. lxxiii. p. 204; where *ignosci enim potest, and superetur.*]

[⁹ Ye, 1565.]

[¹⁰ Orig. Op. Par. 1733-59. In Cant. Canticor. Prolog. Tom. III. p. 26.]

[Gregor. Nazianz. Op. Par. 1778-1840. Orat. ii. 48. Tom. I. pp. 35, 6.]

[¹¹ Hilar. Op. De Patr. et Fil. Unit. Append. col. 1378. This piece is compiled from Hilary and

other authors. The passage here cited may be found De Trin. Lib. II. 9. col. 793.]

[¹² Manducare, 1611.]

[¹³ Iren. Op. Par. 1710. Contr. Hær. Lib. v. cap. xx. 2. p. 317. See before, page 691, note 14.]

[¹⁴ Chrysost. Op. Par. 1718-38. De Lazar. Conc. iii. Tom. I. p. 740.]

[¹⁵ Polycarp. ad Philip. cap. xii. in Patr. Apostol. Oxon. 1838. Tom. II. p. 487.]

Orig. in Lev. Hom. 9.

be well instructed in the holy scriptures." Origen saith unto his people: "Give your diligence, not only to hear God's word in the church, but also to be exercised in the same in your houses at home, and day and night be¹ studious in the law of the Lord²." St Augustine saith: "Read ye the holy scriptures. For to that end God would have them written, that we might receive comfort by them³."

August. in Psal. xxxiii.

Hieron. in Epist. ad Col. cap. iii.

St Hierome saith, as it is alleged before: *Laiici non tantum sufficienter, sed etiam abundanter verbum Dei habere debent, et se invicem docere*⁴: "The lay-people ought to have the word of God, not only sufficiently, but also abundantly, and to instruct one another." St Chrysostom willet the father with his child, and the husband with his wife, at home in his house to talk and reason of the word of God⁵. Theodoratus writeth thus: *Passim videas hæc nostratia dogmata* &c.⁶: "Ye may commonly see, that not only the teachers of the people and rulers of the churches, but also tailors, smiths, and cloth-workers, and other artificers do understand the principles of our religion; and further, that not only learned women, if there be any such, but also such women as live by their labour, and sewsters, and maid-servants, but also husbandmen, and ditchers, and herdmen, and graffers, can reason of the holy Trinity, and of the creation of the world, and of the nature of mankind, a great deal more skilfully than either Plato or Aristotle was ever able to do."

Chrysost. in Johan. Hom. 1.

Theodor. de Nat. Hom. Lib. v.

Therefore Origen saith unto his hearers of the lay-people: *Me...dicente, quod sentio, vos decernite et examine, si quid rectum est aut minus rectum*⁷: "While I speak that I think meet, examine and judge you whether it be well or otherwise." Thus in old times the vulgar people, and such as M. Harding calleth swine, and rude and rash people, and curious busy-bodies, were able not only to understand the scriptures, but also to judge of their preachers. And therefore the wicked renegade emperor Julianus reproved the Christians (even as M. Harding now doth us), for that they suffered their women and children to read the scriptures⁸.

Orig. in Jos. Hom. 21.

But the enemies of God's truth, for fear and conscience of their weakness, have evermore used violently to take away the word of God, not only from women and children, but also from all the whole people. Chrysostom saith: *Hæretici sacerdotes claudunt januas veritatis. Sciunt enim...si manifestata fuerit veritas, ecclesiam suam esse relinquendam, et se de sacerdotali dignitate ad humilitatem venturos popularem*⁹: "Heretic priests shut up the gates of the truth. For they know that, if the truth once appear, they must needs leave their church, and from the dignity of their priesthood come down to the state of other people." For Tertullian saith: *Scriptura divina hæreticorum fraudes et furta facile convincit, et detegit*¹⁰: "The holy scripture will easily bewray and confound the guiles and thefts of heretics." Christ saith: "He that doth ill hateth the light." And therefore they say, as it is written in the prophet Amos: *Tace, et ne recorderis nominis Domini*: "Hold thy peace, and never think upon the name of the Lord." But miserable is that religion that cannot stand without hiding and suppressing of the truth of God.

Cyrl. contr. Julian. Lib. vi. et Lib. vii.

Chrysost. in Op. Imp. Hom. 44.

For Tertullian saith: *Scriptura divina hæreticorum fraudes et furta facile convincit, et detegit*¹⁰: "The holy scripture will easily bewray and confound the guiles and thefts of heretics." Christ saith: "He that doth ill hateth the light." And therefore they say, as it is written in the prophet Amos: *Tace, et ne recorderis nominis Domini*: "Hold thy peace, and never think upon the name of the Lord." But miserable is that religion that cannot stand without hiding and suppressing of the truth of God.

Tertull. in Lib. de Trin.

John iii. Amos vi.

[¹ To be, 1565.]

[² Optamus tamen ut vel his auditis operam detis, non solum in ecclesia audire verba Dei, sed et in domibus vestris exerceri et meditari in lege Domini die ac nocte.—Orig. Op. Par. 1733-59. In Levit. Hom. ix. 5. Tom. II. p. 240.]

[³ Legite scripturas: ideo voluit Deus ut scriberentur, ut nos consolaremur.—August. Op. Par. 1679-1700. In Psalm. xxxiii. Enarr. ii. 17. Tom. IV. col. 224.]

[⁴ Hieron. Op. Par. 1693-1706. Comm. in Epist. ad Coloss. cap. iii. Tom. V. col. 1074. See before, page 685, note 12.]

[⁵ ... και μη μόνον ενταυθα αυτην επιδεικνυσθαι, αλλά και οικoi γενομένουσ, τον άνδρα προς την γυναίκα, τον πατέρα προς τον παιδα, περι τούτων διαλέγεσθαι.—Chrysost. Op. Par. 1718-38. In Joan. Hom. iii. Tom. VIII. p. 16.]

[⁶ ... και εστιν ιδειν ταυτα ειδότας τα δόγματα, ου μόνους γε της εκκλησίας τους διδασκάλους, αλλά και σκντοτόμους, και χαλκοτύπους, και ταλα-

σιουργούς, και τους άλλους αποχειροβιώτους· και γυναίκασ ωσαύτως, ου μόνου τας λόγων μετεσχηκυίας, αλλά και χειρητίδασ, και άκεστρίδασ, και μέντοι και θεραπείασ. και ου μόνου άστοι αλλά και χωρητικοι τηνδε την γνώσιν εσχήκασι· και εστιν ευρειν και σκαπανέασ, και βοηλάτασ, και φυτουργούσ, περι της θείας διαλεγόμενουσ Τριάδοσ, και περι της τών άλλων δημιουργίασ, και την ανθρωπείαν φύσιν ειδότασ· Αριστοτέλουσ πολλώ μάλλον και Πλάτωνοσ.—Theodor. Op. Par. 1642-84. Græc. Affect. Cur. Serm. v. De Nat. Hom. Tom. IV. p. 556.]

[⁷ Orig. Op. In Lib. Jesu Nave Hom. xxi. 2. Tom. II. p. 448; where discernite.]

[⁸ Cyril. Alex. Op. Lut. 1638. Contr. Julian. Libb. vi. vii. Tom. VI. pp. 206, 9, 29, 30, 4.]

[⁹ Chrysost. Op. Imp. in Matt. Hom. xlv. ex cap. xxiii. Tom. VI. p. clxxxvi; where januam, and eorum ecclesia est relinquenda, et ipsi de sacerdotali dignitate ad humilitatem venient popularem.]

[¹⁰ Tertull. Op. Par. 1580. Lib. de Trin. p. 505.]