



A

GODLY TREATISE, WHEREIN ARE
EXAMINED AND CONFV.

ted many execrable fancies, giuen out and
holden, partly by *Henry Barrow* and *John*
Greenewood: partly, by other of the
Anabaptistical order.

Written by **ROBERT SOME** Doctour
of Divinitie.

Titus Chap. 3. Verſ. 10. 11.

*Reiect him that is an Heretike, after once or twiſe ad-
monition, knowing that he that is ſuch, is peruer-
ted, and ſinneth being damned of his owne ſelfe.*



IMPRINTED AT LONDON
by G.B. Deputie to *Christopher Barker*, Prin-
ter to the *Queenes* moſt excellent Maieſtie.

1589.

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Robert Some, 1589

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GODLY TREATISE
TISE WHEREIN ARE

PRINTED AT LONDON
BY I. B. R.

TO THE RIGHT HONORABLE SIR CHRISTOPHER HATTON KNIGHT, Lord Chancellour of Englande, and Sir WILLIAM CECILL Knight, Baron of Burleigh Lordhigh Treasourer of England, other Maiesties most honourable privie Councell, Knights of the most Honourable order of the Garter, and Chancellours of the Vniuersities of Cambridge and Oxford, Robert Some wiheth encrease of Gods graces, in Iesus Christ.



He Anabaptistical sort, Right honorable, were very bolde of late. They pressed into her Maiesties presence: they complained to her Highnes of great persecution: how iustly, your Lordships knowe, which by the Queenes commandement did examine and commit them. Henry Barrowe and Iohn Greenwood are the masters of that Colledge: men as yet, very wilfull and ignorant. The way to cure them, if God will, is, to teache and punish them. So were Heretikes dealt with in the Primitive Church: so were the Arians in Constantinus time: so were the Donatists in Augustines time. And, this is Gods order. If they will not be wonne, they may and ought

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The Epistle Dedicatorie.

ought to be repressed, lest mens soules be poisoned, the Church rent in pieces, and the Common wealth disturbed. They which will preserve the sheepe, may not spare the wolfe. Melius vnus percat, quam vnitas. These men pretende great knowledge, great zeale, great holinesse. So did the Pharisees in Ierusalem: the Donatists in Afrique: the Electi amongst the Manichees: but their knowledge is ignorance, their zeale madnesse, their holinesse hypocrisie. Ex pede, Herculem. Their writings, speeches, behaviour, are cleare demonstrations of this. It is high time my Lords to looke vnto, and to meete with this mischiefe. It is out of the swalling cloutes. Claudenda cauea, antequam aues euolauerint. The cage must be shutte before the birdes be flowne. If one sparke bee able to burne a house, great flames will consume a forest. A worde is enough to your Lordships, whose fidelitie and wisdom her Maiestie and this Noble land hath singular experience of. You haue already very honourable care of this. I doe thanke God very humbly for it: so doe and will many thousands besides. The reasons which made me bolde to present this Treatise to your Lordships, are: First, you loue, honour, and defende the Church of Englande, which these men account very safely of. Secondly, you are honourable Patrons and Chancellours of the most famous Vniuersities

The Epistle Dedicatorie.

in Christendome, I meane, Cambridge and Oxforde: which Vniuersities, Barrow and Greenwood would haue abolished by QUEENE ELIZABETH. Thirdly, you are enemies vnto, and are able to repress the Anabaptistall crewe, which haue giuen out, that onely the Bishops and Cleargie are caried against them. Lastly, I doe owe a particular dutie to your Lordships for your honourable fauour to me. The Lorde for his Christes sake preserve your Lordships, and multiply his blessings vpon you, that our gracious Soueraigne QUEENE ELIZABETH, and this Noble Kingdome, may haue long continuance of your honourable seruice. At my Lorders Grace of Canterburie his house in Lambeth. May 12. 1589.

Your Lordships most humble to
commaund, Robert Some,



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I haue pleased Maſter Barre and ſome other, to broche many and ſtrange ſancies. I would they had not. So had their ſome and the Churches laſt bene leſſe then it is: God ſende them better minde. I haue not ſet downe all their errors, for they are almoſt infinite: I haue examined and conſidered ſome of the principall. By them you may eaſily iudge of the reſt. The Anabaptiſticall crewes will ſhorne at this my labour. If they doe my thoughte it ſhall be to the ſervice of Gods Church what I can; and by Gods grace I will. I ſhould neuer performe this dutie in any ſort, if I regarded the ſpeeches of any Sectaries. It muſt not be ſtrange to me to be laden with reproches, when the Church of Englaunde is not ſpared by them. That the Church of Englaunde is not ſpared by them, is cleare by theſe particulars. The Anabaptiſticall ſort ſpue out, *This Englaunde would her Maieſties government, haue not drawne other Nations to the true worſhip of God but hath bene ſeuen by other Nations: to forraigne and falſe Religion.* Secondly, that the Pariſhes in Englaunde, as they ſhould, are not the Lordes ſheepe, *ſchool, citie.* Thirdly, that the Church of Englaunde doth not onely ſpue her ſubtiltie into many leuſe ceremonies, and is an inſupportable *Antichriſtian* addition. Fourthly, that all ſortes of ſinfull heaſts, as *Tyres, Waſtes, Fines,* are receiued into the boſome of the Church of Englaunde. Fifthly, that the Miniſters in the Church of Englaunde, are popiſh Miniſters, popiſh Marchant-men, popiſh Phariſes, counterfeite Scribes, and their Miniſterie an *Antichriſtian Miniſterie*, and a Romiſh Prieliſhode. Laſtly, that God faithfull ſeruantz haue alwaye bene wronged and bound (as Barrowe, Greenewode &c. are now) by popiſh Prieliſts and falſe Propheſies, ſpoken and ſpoken by the Ciuil ſword. What ſpirit theſe men are poſſeſſed of, let any godly man iudge. I am ſure, the veſſell it is not cleane, that holdeth ſuch licour. A little of this, is a great deale too much. God giue vs grace to deſert popiſh and Anabaptiſticall ſancies, and to ſerue and pleaſe him, that his bleſſings may be multiplied vpon

Robert Some.

A TABLE OF CERTAINE
groſſe and Anabaptiſticall ſancies, giuen out and
bolden by the Anabaptiſticall recusants.

- 1 **I**tem, That Queene Elizabeth ought to abolviſh the
Vniuerſities of Cambridge and Oxford.
- 2 **I**tem, That the Miniſters of the Goſpell muſt
liue ex mera elemoſyna, that is, of mere almes.
- 3 The Church neede not to ſtay for the Prince in reforming of any abuſe, but may reforme it, though the Prince ſay No.
- 4 That a Chriſtian Prince hath no authoritie to make godly Eccleſiaſticall lawes in his Dominion.
- 5 That the Prince may ſend an able man to auerſe ignorant people as a teacher, but not as a Miniſter.
- 6 The high Commiſſion in Englaunde is Antichriſtian.
- 7 That any man which is able, may preache without an external calling.
- 8 It is not lawfull for a Chriſtian to uſe the Lordes prayer either publicly or privately as a prayer.
- 9 A priſcript forme of prayer may not be impoſed vpon the Church.
- 10 That the Diſcipline required by the Anabaptiſticall recusants is an eſſentiall part of the Church.
- 11 That the Church may excommunicate without a Miniſter.
- 12 That Baptiſme adminiſtered and receiued in the Popiſh church, is not Gods but the Devils baptiſme.
- 13 That there is no worſhippe of God in the Church of Englaunde: but howbeit the ſomewhat ſaith it.
- 14 That no man without blaſphemy can arrogate to himſelfe the title of Doctor of Diuinitie.

A Table

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A Table of such particulars as are pro-
oued by R. Some in this Treatise.

- 1 **T**He Vniuersities of Cambridge and Ox-
forde ought not to bee abolished by
Queene Elizabeth.
- 2 The teachers of Gods religion ought to bee
provided for, in very good sort.
- 3 The reformation of publique abuses in a King-
dome, belongeth onely to the Prince of that
Kingdome.
- 4 The Prince hath authoritie to make godly Ec-
clesiasticall Lawes in his Dominions.
- 5 That a Christian Prince may sende an able Mi-
nister to teache ignorant people in his Domi-
nions.
- 6 The high Commission in England is not Anti-
christian.
- 7 That no man, howe able soeuer, may preach
without an external calling.
- 8 It is lawfull for a Christian to vse the Lordes
prayer either publicly or priuately as a prayer.
- 9 A prescript forme of prayer may bee imposed
vpon the Church.
- 10 That the Discipline required by the Anabap-
tisticall recusants, is not an essentia part of the
Church.
- 11 That excommunication cannot be without a
Minister.
- 12 That Baptisme administered and receiued in
the Popish Church, is not the Deuils, but Gods
Baptisme.

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1. THE VNIVERSITIES OF
Cambridge and Oxford, ought not to be abolished
by Queene Elizabeth.

NO wise man wil destroy his
vine, figge, oliue trees: he will ra-
ther cherish them, that hee may
haue grapes, figges, oliues. The
Vniuersities of Cambridge and
Oxford doe farre passe all Vine,
Figge, Oliue trees whatsoeuer.
They are most famous Orchards: for they yeelde
most precious fruite. The Wilde Boare is an enimie
to the Vine trees: so are Barrow, Greenwood, & some
other to our vniuersities: but, Queene Elizabeth
(thanks be to God) is a princelie and singular pa-
trone of the Vniuersities. If hir Maiestie were not,
Vniuersitie Colledges would become stables for hor-
ses, kennels for dogges, and cages for cormorants,
Schools of learning were alwayes singularly ac-
counted of. So was Naioth in Samuels time. *1 Sam. 19.*
So were Bethel and Iericho in Elizeus time. *2 King. 2.*
So was Ierusalem in Iosias time, *2 King. 22.* and Co-
rinth in Saint Pauls time. *Calu. 1 Cor. 14. vers. 32.* The
sonnes of the Prophets were trayned vp in those Co-
lledges then, as they are in ours now.

The Vniuersities are the seede of the Religion and
Ministerie in her Maiesties dominions: they are the
eyes of this noble land: they resemble the Apple tree
of Persia which doth budde blossome, & beare fruite
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all times of the yeere. From thence as from a singler
fountaine haue, and doe issue verie famous men,
which doe water the Lordes garden, and are able by
Gods blessing to confute any heresie whatsoeuer,

Julian the Apostate Emperour, did fauour and
promote Paganisme in his dominions. That he might
ouerthrowe the course of Christianitie, he enacted
that Christians should not be trayned vp in learning.
Socrat. lib. 3. cap. 12. If our vniuersities were abolished, as
some would haue them, learning and religion would
shrivelly be at a lowe ebbe, and resemble rather the with-
ered figge tree, then the flourishing palme tree.

If any shall reply, that many Papiists, Anabaptists,
&c. haue bene bredde in our Vniuersities: my answer
is, that the goodliest gardens haue some weeds in
them. Cham was in Noahs arke, as well as Sem: Insi-
del in Abrahams house, as well as Isaac: Iudas in Chri-
stes company, as well as Peter: and yet Noahs arke,
Abrahams house, and Christes companie were singu-
larly to be accounted of. The wheate field may not
be destroyed, because of the tares: Nor the vine, be-
cause of a few wilde grapes: nor the garden, because
of a few wilde grapes: nor the garden, because
of the weeds: the tares, wilde grapes, & weeds,
are wisely to bee removed by the husbandman and
gardener, &c.

1. THE ANABAPTISTICAL RECY-
sants give out, that *Queene Elizabeth* thought to abo-
lish the Vniuersities of Cambridge and Oxford.



He Vniuersities of Cambridge and Oxford
haue a popish originall: as therefore, *Queene
Elizabeth* ought to abolish them.

R. Some.
I deny your argument. My reasons
are:

are: first, the vse of many thinges is pure, whose ori-
ginall is impure: otherwise, it were simply vnlawfull
to vse an other: for the originall of an other is impure.
Of this iudgement is *Master Caluine*: his wordes are
these, *Christus meo iudicio ex hominum vitijs manare do-
cet, quod vitare coguntur: quia si inter eos videret bona fides,
si vix non essent, nec flexilogi, colerent eam simplici-
tatem quam dicitur natura. Neque tamen sequitur, quin li-
citur sit vitare: quies id necessitas postulat: quia purus
est multarum rerum vsus, quarum vitiosa est origo.* *Calu.
Math. chap. 1. vers. 37.*

Secondly, the Madianites were grosse idolaters:
the Israeclites vanquished and spoyled them: of which
spoyle they brought a present vnto the Lord: *Moyse*
and *Eleazar* tooke the golde and brought it into the
tabernacle of the congregation, *Numb. 31.*

Thirdly, *Augustine* is resolute in this: *Quisquid no-
mine ecclesiarum partis Donati*: that is, whatsoever
they of the heretike *Donatus* seld possessed in the
name of the Churches, did passe with their Churches
by the Emperours commandement and religious
lawes, vnto the Catholike Church. *Angust. Epist. 1. c. 10.*

Fourthly, a Temple in *Alexandria* was dedicated
vnto *Bacchus*. The bishop of *Alexandria* is contented
that Temple into a Christian Church. *Socrat. lib. 7.
chap. 15.*

Fifthly, *Constantinus* was a religious Emperour. In
his time the porte of the citie *Gaza*, which had bene
famous before for superstition, was conuerted immedi-
ately & publicly to Christianitie. *Sozom. lib. 8. chap. 11.*

Lastly, many founders and benefactors of vniuer-
sitic Colledges, gaue, confesse, landes and houses in
the time of superstition and poperie. These founders
& benefactors erred not in *Opere* but in *specie*, that

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is, they erred not in the general, but in the particular. The general wherein they erred not, was, *Calus Dei*, that is, that they gave lands, &c. to Colledges for Gods service. The particular they erred in, was, *Missa Celebratio*, that is, that they took the popish Masse to be Gods service. The Prince may reforme the particular: so hath our gracious soueraigne Queene Elizabeth very religiously in both the Vniuersities. *Flora* a harlot in Rome, was verie wealthy: shee gave very much for the erection & continuance of a yearely spectacle in Rome. By reason of grosse inconueniences, that absurd shew was abolished: but *Floras* legacie was conuerted by the Senate of Rome to the vse and benefite of that Commonwealth.

Barrow and Greenwood would haue the Vniuersities of Cambridge and Oxford abolished, that their execrable fancies might haue easier passage, and that they might shine as starrs amongst their ignorant disciples.

If they are euil birds which defile, and they worke which destroy their owne nestes: what are Greenwood and Barrow, which would cry downe two of the rarest and most famous Vniuersities in Christendome?

2. THE TEACHERS OF GODS religion, ought to be provided for, in very good sorte.



Their function is very excellent. *1. Cor. 3.* Therefore their maintenance, in the peace of the Church, must not be beggerly. To liue *Ex mera elemosina*, that is of meere almes, as Master Barrow, &c. would

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would haue them, is very fryerlie and beggerlie. The holy ghost making mention of building the walles of Ierusalem in Nehemias time, writeth that the Leuites and Priestes did fortifie. *Nehem. chap. 3. vers. 17. 22.* If these Priestes and Leuites had bene almes knights, how could they haue borne and gone through that charge of building?

They of Ierusalem in Zacharies time, made bafe account of Gods mercies. That appeared by the beggerly allowaunce, *vidz. Thirtie peeces of silver*, which they gaue the Lordes Prophet for his wages. Almighty God in steade of suffering Zachary to purse that money, commaunded him to cast it to the potter. *Zach. chap. 11. vers. 12. 13.* If some in our time might haue their wils, the learned ministers should be haunted with potters wages, and be worser vsed then the meanest artificers.

One of the vertues which the Apostle requireth in a Bishop, is, to be harberous, that is, to loue and entertaine godly strangers. *1. Timo. 3.* which godly strangers, in the Primitiue Church, were hardly dealt with, by the enemies of Christs religion. If the Bishops in Saint Pauls time had bene, or ours now, were in beggers estate, how could they be harberous, furnish them selfes with bookes? &c.

The Leuiticall Priestes were bountifully provided for: therefore the Ministers of the Gospel ought. The prooffe of my antecedent is contained in these words: *The Lord spake vnto Moses in the plaine of Moab by Iordan, toward Iericho, saying: Command the children of Israel, that they give vnto the Leuites of the inheritance of their possession, Cities to dwell in: ye shall giue also vnto the Leuites: the Suburbes of the Cities round about them. So they shall haue the Cities to dwell in, and their Suburbes: shall be for*
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for their cattell & for their substance, and for all their bestie. And the Suburbes of the Cities, which ye shall give vnto the Leuites, from the wall of the cite outward, shall be a thousand cubits round about. And ye shall measure without the Citie of the East side two thousand cubits, and of the South side two thousand cubits; and of the West side two thousand cubits; and of the North side two thousand cubits; and the citie shall be in the midst. This shall be the measure of the Suburbes of their Cities. *Numb. chap. 35. vers. 1. 2. 3. 4. 5.* Almighty Gods commandment touching the Leuiticall Priestes, was performed very carefully after the conquest of the land of Canaan. The wordes of the text are manifest: Then came the principall fathers of the Leuites vnto Eleazar the priest, and vnto Iohua the sonne of Nūn, and vnto the chiefe fathers of the tribes of the children of Israel, and spake vnto them at Shilo in the land of Canaan, saying: The Lord commanded by the hand of Moyses to give vnto cities to dwell in, with the suburbes thereof for our cattell. So the children of Israel gave vnto the Leuites, out of their inheritance at the commandement of the Lord, Cities with their Suburbes, &c. *Ios. chap. 21.* Of these two places, I frame my Argument thus: The Leuiticall priestes had Suburbes for their cattell, and groundes to plant and sowe in: therefore they were bountifullly provided for, and consequently, the ministers of the Gospel ought: for their calling, I am sure, is not inferiour to the Leuiticall priestes.

If the teachers of Religion in England were as singly furnished with learning, and as strangely cared with fancies, as *H. Barrowe* and *I. Greenwood* are, the almes-basket were a little too good for them.

If any desire to reade more of this argument, I referre him to my treatises of the Church and Sacraments, and to a later Treatise, which I published the

last

last yeere.

An objection of Church-pollers.

Christ sayd to his Apollies: Possit non goldo nor siluer, nor money in your girdles, nor a scruple for the iourney, neither rube coats, neither shoes nor a staffe: *Matth. chap. 10.* Therefore the Ministers of the Gospel must liue of the almes-basket.

Answer. Christes commandment was not perpetuall: it was temporall, that is, only for that iourney. My reasons are: First, Peter had a sword. *Ioh. 18.* Paul, a cloake. *2. Tim. 4.* Secondly, the Apollie forbiddeth nota Bishop to haue money: he forbiddeth him to loote money. *1. Tim. 3.* All Christians are vnder that lawe. Lastly, they which vse Christes temporall commandment as an axe, either to giude or to hewe downe the Ministers maintenance, are well content to allowe them *Baculum & peram*, the staffe and the wallet: and yet Christ commundeth his Apollies, to vse neither itaffe nor wallet. *Matth. 10.*

Question. Why did our Saviour Christ commund his Apollies not to possesse gold, siluer, &c.

Answer. That the Apollies might seee clearly, that as their doctrine was confirmed by miracle, so their defence and maintenance was not without miracle. *Luke chap. 22. vers. 35.*

2. *THE ANABAPTISTICAL REFC.* *sauntts affirme, that the Ministers of the Gospel must liue, Ex mera elemosina, that is, of meere almes.*

Answer. They of the Primitiue Church sold their possessions and goods, and parted them to all men as euery one had neede. *Act. chap. 2. vers. 45.* And in another place: Neither was there any among them that lacked.

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locked, for as many as were possessors of landes or houses, solde them, and brought the price of the things that were sold, and layd it downe as the Apostles wrote, and it was distributed vnto euery man, according as he had neede. *Act. chap. 4. vers. 34.* Therefore the Ministers of the Gospell must liue of meere almes.

R. Some.

I confesse that diuers in the Primitiue Church, solde their possessions to releue the Gallileans and other godly strangers. There was amongst them *communisatio quorundam*. They performed a Christianitie in this: for the poore Christians, of what condition soeuer, must be helped. They are the alters vpon which we must lay the sacrifice of our riches. Your argument followeth not, and is like vnto this: poore men, whether they be ministers or otherwise, must be releued, therefore they may not be owners of lands, though they bee giuen them by the Prince or some other friends. If any should dispute on this fashion, his argument would be accompted very ridiculous and beggerly.

The Anabaptistick recusants.

Paul exhorteth the Corinthians by the example of the Churches in Macedonia, and of Christ, and by an argument of Gods blessing, to be liberal to the poore saints which were at Ierusalem. *2. Corin. 9. chap. 3.* Claps: therefore the ministers of the Gospell must liue of meere almes.

R. Some.

Your antecedent is true. I say, Amen vnto it: I denie your argument, for it is not suitable to your Antecedent.

The Anabaptistick recusants.

Let him that is taught in the wordes, make him that hath taught him, partaker of all his goods. *Gal. Chap. 6. vers. 6.* Therefore the ministers of the Gospell must liue of meere almes.

R. Some.

R. Some.

Saint Pauls commaundement, viz. *let him that is taught* &c. proueth that the teachers of religiō should haue large allowance, and so deliuereth, them rather from, then commends them to the almes basket. The words of the Apottle are cleare to him which hath but halte an eye. I maruaile what they meant, when they quoted this place: they must be borne with, for men must needs make sond arguments.

The Anabaptistick recusants.

Tithes were a part of the ceremoniall law, therefore, the ministers ought not to be maintained by tithes.

R. Some.

I denie your argument. My reason is: Tithes are rayntayned in England not as any part of the ceremoniall law, but as a stipend of the ministers; yea, in some parts of this land, as London, the ministers are provided for otherwise then by tenths: for their allowance, if they be iustly dealt with, doth exceede that rate.

3. THE REFORMATION OF publique abuses in a kingdome, belongeth only to the prince of that kingdome.

Gods religion was greatly decayed in king Sauls time. The holy tabernacle was broken. Gods Arke was in a priuate mans house. The Israelites had priuate Chappels in hills and groues. Dauid and many other did mourne for this: but, it was not then in their power to reforme those abuses. After Sauls death, the reformation of abuses was in Dauids hands: he performed it very religiously; hee caused the Leuites to bring the Lords Arke into Sion:

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he was present himselfe: he appointed and ordred the whole triumph. *1. Chron. 13. and 16. Chap.*

The Israelites ioynd in marriage with the daughters of the Gentiles against the law of God. This was a grosse abuse. It was not reformed by a particular congregation. The reformation of it, is referred to Ezra, which Ezra was authorized by Artaxerxes the king of Persia. *Ezra Chap. 7. vers. 13.* The words of the text are manifest: *Arise: for the matter belongeth unto thee: we also will bee with thee: be of comfort: and doe it. Then arose Ezra, and caused the chiefe priests, the Levites, and all Israel to sweare that they would doe according to this worde. So they sweare. And Ezra the priest stood up, and sayde unto them, Yee haue transgressed, and haue taken strange wives, to increase the trespass of Israel. Nowe therefore giue praise unto the Lord God of your fathers; and doe his will, and separate your selues from the people of the land, and from the strange wives. And all the congregation answered, and sayde with a loud voyce, So will wee doe according to thy wordes unto vs. Ezra Chap. 10.*

Ahaz the king of Iuda was a famous idolater. He sacrificed unto the gods of Damascus. In his daies, the Lords Tabernacle was not regarded: the lamps were quenched: incense was not burnt, nor burnt offerings offered in the Sanctuarie unto the God of Israel. *2. Chron. 28. and 29. Chap.* His sonne Ezechias which succeeded in the kingdom of Iuda, detested his fathers idolatrie: so did many godly men in Iuda: but they presumed not in Ahaz time to reforme abuses. After Ahaz death, Ezechias purged the temple, advertised the Priests and Levites of the corruption of religion. *2. Chron. Chap. 29.*

In Athens an altar was dedicated unto the unknown

known God. *Acts. 17.* S. Paul reproured the Athenians superstition very sharply. & taught them Gods truth very soundly: but, he pulled downe no stone of their altar.

The Lord Iesus did cast out of the temple in Ierusalem all such as bought and solde in the temple: hee ouerthrew the tables of the money changers, and the seates of them that solde doves. *Matth. 21. 1. Ioh. 2.* If any will gather of this, that a particular congregation in a kingdom may by as good warrant reforme publique abuses, my answer is, that they conclude most absurdly. My reason is: Our sauiour Christ reformed the abuses of the temple in Ierusalem, as one authorized of God to be a king & purger of the temple and religion. I am sure, particular congregations haue no such Charter under the Lords hand & scale. If they haue, let them shewe it.

The Persians did honour the fire as a God. They built a temple to this strange god. *Andas* a Bishop of Persia, ouerthrew that temple. This preposterous zeale incensed *Sigerdes* the king of Persia, against *Andas*, against the Churches &c. The confuquentes were bloody. *Theodoretus: lib. 5. Chap. 39.*

M. Caluine is resolute in this point, His words are these: *Si qua inquinamenta in ecclesiam Dei obrepserint, omnes Dei filios orat dolor. Sed qui non omnibus Deus manum armauit, qui privati sunt ingemiscant, donec remedium Deus attulerit. Fateor quidem esse pluresquam suspicatos, quibus non displicet templi Dei pollutio: nec suscipere, si qui intus anxij sint, nisi a contagione ipsi abstineant, & lingua tententur, quoties occasio ita tulerit, se cupere rei in melius mutatas: sed quibus publica non est auctoritas, vitia quibus manu nequirit morderi, lingua, suam habent solatium, oppugnentur.* *Calu: Mat. Chap. 21. vers. 12.* And in another place: *Non*

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est cuiuslibet, si quid vitiosum est aut displicet in templo Dei, statim mutare. Damnare quidem corruptelas, omnibus liberum est: verum si ad eas tollendas privati homo maxum admoveat, temeritatu arguetur. Calu. ioh. Chap. 2. vers. 18.
 The summe of M. Caluines wordes is, that private men haue no warrant in Gods booke to reloume publique abuses. Almighty God hath bound their hands: they may mourne, and deale with the prince by petition. If the prince will not yeelde, the subiects must abstaine from violence: they may vse neither Axe nor Mattocke, Prayer and teares must be their weapons.

If any shall reply (in defence of reformation of publique abuses by a particular assembly) that *Geodon* destroyed the Altar of *Baal*, and did cut downe the groue by it, I answere, that *Geodon* had Gods commandement and defence for his warrant. *Iude. Chap. 6. vers. 25.*

If euery particular congregation in England might set vp and put downe at their pleasure, popish and Anabaptistall fancies would ouerflowe this land. The consequents would be dangerous, viz. the dishonour of God, the contempt of hir maiestie, the ouerthrow of Church and Vniuersities, ciuill warre, and the vtter confusion of this noble kingdome. *Queen Elizabeth* and her honourable Counsaillours doe see, and will preuent this mischiefe. It is more then time to looke vnto it.

Quisquis vel quod potest arguendo corrigit, vel quod corrigere non potest, saluo pacis vinculo excludit, vel quod saluo pacis vinculo excludere non potest, equitate improbat, firmitate supportat. hic est pacificus. Aug. contra Parmen. lib. 2. cap. 1.

3. THE ANABAPTISTICAL RECVSANTS say, that the Church neede not so stay for the Prince in reforming of any abuse, but may reforme it, though the Prince say no.

R. Some.

I find no reason alledged, nor scripture quoted for this. If any will beleeeve them vpon their bare word, they may. I am sure, no wise and goly man will,

4. THE PRINCE HATH AVTHORITIE to make godly ecclesiasticall lawes in his dominions.



Christian Prince is *Custos vtriusque tabule*, that is, hath the charge of both the tables of the commandements committed to him by almighty God. The magistrat, is an ecclesiasticall constitution, that is, not an ordinance of the Church, but Gods ordinance, especially for the benefit of the Church. *Ej. 49. 19. 1. 12m. 2.* therefore the ordering of religion matters belongeth especially to the Prince. If it bee sayde, that many princes haue rather hurt, then benefited the Church, my answere is, that such princes haue abused their office, and that their disorder may not impeach the lawfull authoritie of any godly prince.

Moses was in his time the chiefe Magistrate amongit the Israelites: Aaron was the high priest. Moses, not Aaron did order all things which pertaynt to religion: yea, Moses prescribed what Aaron and the Leuites should doe and omit in their administration. If any shall reply, that Moses did this by Gods

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commandement, I confesse it, and doe adde this, that a Christian prince hath the like authoritie by the warrant of the written word.

Iosue succeeded Moses in the ciuill gouernement. Eleazar succeeded Aaron in the priesthood. The principall care of religion was committed by Almighty God, to the trust not of Eleazar, but of Iosue. Iosue caused the people to be circumcised, altars to be built, Gods Arke to be caried of the priests, the covenant betwene God and the Israelites to be renewed. These were cares of religion, not of ciuill policie.

Samuel was both a ciuill magistrate and a priest. He did order the religion not as a priest, but as a ciuill magistrate. 2 Sam. 6. 1 Chron. 16. and 22 chap. He did sacrifice, pray, and teach the Israelites, not as a ciuill magistrate, but as a priest. 1 Sam. 12.

Ezechias after that he was crowned king of Iuda, purged the temple, assembled the priests and Levites to burne incense, He wrote letters to Ephraim & Manasseh, touching the celebration of the Passouer at Ierusalem. He commanded his subjects to breake the images, to cut downe the groves, to breake downe the high places and altars in Iuda and Benjamin, in Ephraim and Manasseh. He appointed the courses of the Priestes and Levites by their turnes, euery man according to his office, for the burnt offerings and peace offerings, to Minister and to giue thanks. 2 Chron. 29. 30. & 31 Chap. All these were Religion cares. Nothing was done in the kingdom of Iuda, but by the kings commandement.

The king of Babylon erected a golden Image in the prouince of Babel. The Chaldeans worshipped that Image: Sidrach, Misach, and Abednego, which were of the Iewish nation, refused, They were cast in

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to a fiery furnace, by the kings commandement. Almighty God preferred them miraculously: The fire had no power ouer their bodies: not a haire of their head was burnt, their garments were not changed, no smell of fire came vpon them. Nabuchodonosor, seeing this miraculous deliuerance, prayed God and made a godly Lawe. His words are these: Blessed be God of Sidrach, Misach, and Abednego, who hath sent his Angel and deliuered his seruants, that put their trust in him, and haue changed the kings commandement & haue yeelded their bodies, rather then they would serue or worship any god save their owne God: therefore I make decree, that euery people, nation and language, which speake any blasphemie against the God of Sidrach, Misach, and Abednego, shall be drawn in pieces, and their houses shall be made a lake, because there is no God that can deliuer after this sort. Dan. chap. 3. vers. 28. 29.

The Emperour Theodosius enacted, that such as embraced Nestorius heresie, if they were Bishops and cleargie men, should be removed from their Churches: if they were lay-men, that they should be anathematized. This worthy Emperour made other godly lawes which advanced Gods religion, & testified his godly zeale. Eusebium lib. 1. c. chap. 12.

Reges quum in errore sunt, pro ipso errore leges contra veritatem ferunt: quum in veritate sunt, similes contra errores pro ipsa veritate decernunt: ita & legibus malis probantur boni, & legibus bonis emendantur mali. Rex Nabuchodonosor peruersus legem suam dedit, et simulacrum adoratur: idcirco correctus, veram in Deum veram blasphemaretur. In hoc enim reges, sicut eis diuinitus precipitur, Deo seruiunt in quantum reges sunt, si in suo regno bona iubeant, mala prohibeant, nisi solum qua pertinent ad humanam societatem, verum etiam qua ad diuinam religionem. Aug. contra Cresc.

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Gram.

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Gram. lib. 3. cap. 51. The summe of Augulines wordes is, that kings serue God as kings, when in their dominions they command good, and forbid euill things, both in matters touching ciuill, and religion cases. So did Nabuchodonosor serue God, whose godly law, *Dan. 5.* is reported & commended by Augulstine.

Question.

When Princes were enemies to Gods religion, who had the ordering of religion out of Gods booke?

Answer.

After the captiuitie of Babylon vntil the coming of Christ, the priests & seniors of the people had the ordering of the religion, as Ezra, Nehemiah, Iehoshua, Zerubbabel, and some other, which suruiued and succeeded them. When the priests and seniors amongst the Israelites grew corrupt, and no princes at that time fauoured Christ religion, the ordering of religion matters was committed to the Apostles, and other famous men of the primitive Church.

The popish and Anabaptistick sort doe allow vnto Christian princes *potestatem facili sed non iurii*, that is, they wil not allow Christian princes to make and publish godly ecclesiasticall lawes: but they are content that Christian princes shall defend, and put in execution such ecclesiasticall lawes as are made by them. A goodly office forsooth: Queene Elizabeth will none of it. If her Maiestie should accept such an offer, she should spoyle herselfe of the greatest, and most princely prerogatiue which almighty God hath giuen her, and cast herselfe into miserable seruitude.

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4. THE POPISH AND ANABAPTISTICK sort give out, that a Christian prince hath no authoritie to make godly ecclesiasticall lawes in his dominions.

An obiection of the popish sort.

He king must receiue the booke of the law, of the Priests and Leuites, *Deut. 17.* therefore the prince hath no authoritie to make godly ecclesiasticall lawes in his dominions.

R. Some.

The Antecedent is true. Gods pleasure was that the kings booke should be free from corruption: therefore, the king was commanded to take his copie out of the publique records, which publique records were kept alwaies in the temple by the priests. I denie the argument: it is a very single one, and is like vnto this: Queene Elizabeth receiueh a true copie of the Rolles of the master of the Rolles: therefore the ordering of the Rolles according to iustice and equitie, belongeth not to her Maiestie. If any should dispute in this sort, he would not be abidden, and he might be iustly charged to be voyd of common sense.

An obiection of the popish sort.

Obey your Prelates, &c. There is nothing more inculcated in the holy scriptures, then obedience of the lay people to the priests and Prelates of Gods Church, in matters of soule, conscience, and religion. Whereof the Apostle giueth this reason, because they haue the charge of mens soules, and must answer for them, which is an infinite preeminence and superiority, ioynd with burden, and requieth matuculous submission and most obedient subiection of all that be vnder them and their gouernement. From this obedience there is no exception nor exemption of kings, nor princes, be they neuer so great. If they liue soules, and bee Christian men, they must be subiect to some Bishop, priest, or other Prelate. And whatsoever he be, (though Emperour of all the world.) they take vpon him to prescribe

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presente and give lawes of religion to the Bishops and priests whom they ought to obey and be subiect vnto in religion, hee shall be damned vndoubtedly, except hee repent, because hee doth against the expresse worde of God, and lawe of nature. *The Rhetorick in their annotations, Heb. 13. vers. 17.*

R. Some.

It is true, that the greatest prince whatsoever, is to obey such as teach them out of Gods booke. My reason is: the word of the Lord delimiteth by the teacher, is more excellent the any creature: it is true likewise, that cleargie men whatsoever, ought to obey their Christian princes not onely in worldly affaires, but in religion matters prescribed out of Gods booke by their Christian prince. For prooue of this, I referre you to my former reasons.

An objection of the popish & Anabaptistall sort.
Amariah the Priest shooke the chiefe eare you in all matters of the Lord. 2 Chron. 19. 11. therefore a Christian prince hath no authoritie to make godly ecclesiasticall lawes in his dominions, *D. Sordide vsq. Mon. ecclesie lib. 2. cap. 1.*

R. Some.

I deny the argument, If the place in the Chronicles be weighed aright, it is rather a pillar to support, than a sword to cut in pieces the princes authoritie. My reason is: the authoritie which Amariah the Priest had, was deriued from the king of Iuda, the words of the text are manifest: *In Ierusalem did Iosaphat set of the Leuites and of the Priests and of the chiefe of the families of Israel for the iudgement and cause of the Lord. 2 Chron. chap. 19. vers. 8.* Besides, if the former argument were of any force, (as in deede it is not) Christian princes might bee iustly barred of all authoritie in politike affaires, because Iosaphat committed the ordering and charge of ciuill matters to Zebadiah an honorable

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norable man of Iuda.

An objection of the popish & Anabaptistall sort.

The Priest is ordyned in things pertaining to God. Heb. 7. vers. 1. Therefore in all matters touching Gods seruice and religion, the priest onely hath charge and authoritie. *The Rhetorick in their Annotations. Heb. 7. vers. 1.*

R. Some.

In the time of the Lawe it was the priests dutie to sacrifice and pray for the people and to teach them. In the time of the Gospel it belongeth onely to the ministers to admiunister the worde and sacraments. Princes may not meddle with this. If they doe, they vsurpe the ministers office, as Vzziah the king of Iuda did. *2 Chron. 26.* This is a cleare truth, no man doubteth of, vnlesse he be either ignorant or an Anabaptist. But I deny your argument, which is most absurd. My reasons appeare a litle before, I rest in those reasons.

5. THAT A CHRISTIAN PRINCE
may send an able Minister to teach ignorant people
in his dominions.

Iosaphat in the third yeere of his raigne, sent two priests & nine Leuites to teach in the cities of Iuda. *2 Chron. 24. 17* which cities of Iuda were many in number. *Iosue chap. 15.* therefore a godly prince may and ought to send able ministers to such parts of his dominions as haue neede of teaching.

Ezra was a learned priest and scribe of the lawe of the God of heauen. Artaxerxes the king of Persia sent and authorized Ezra to teach the ignorant people
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beyond the river Euphrates, *Eccl. chap. 7.* therefore a godlie prince may send able ministers to such parts of his kingdom as want instruction.

The Samaritans were notably seduced by Simon Magus. Philip by Gods great mercie was sent vnto them. He taught them, wonne them to Christs religion, and did baptize them, *Acts chap. 8.* That this Philip was in the ministerie, there is no question. If any shall reply, that Philip was not sent to Samaria by any earthly prince, I grant it: It is enough for me, that Philip was in the ministerie, when hee dealt with the ignorant Samaritans. If it be said, that Philip did not baptize the Samaritans before they beleeyed, I answer, no more shal ministers now, if they meete with such as are aliens from Gods covenant, as the Samaritans then were.

THE ANABAPTISTICALL RECFANTS give out, that the Prince may send an able man to an ignorant people, as a teacher, but not as a Minister.

He Minister must be chosen by the people when they are taught: therefore the prince may send an able man to an ignorant people as a teacher, but not as a minister.

R. Some,

Before that I answer this reason, I offer these flowers to the godly reader to smell on: first, that there are no Ministers, no Sacraments in the Church of England: Secondly, that the parishes in England as they are now are not the Lords sheepe, spawse, &c. These are strange flowers: they neuer grew in the Lords Eden: they came out of an Anabaptistieall garden. Nowe I come to this argument. My answer is: If an able teacher must

must be chosen a minister in England by an assemblie of vn baptized people when they are taught, the such as are vn baptized, that is, not graffed as yet by baptisme into the visible Church, may choise one to be a minister of a visible Church: which, I am sure, is a very grosse absurditie, and cannot be found in any part of the holy Bible, or of any learned writer whatsoever.

6. THE HIGH COMMISSION in England is not Antichristian.



It is derived from our gracious soueraigne Queene Elizabeth, to whome the Antichrist of Rome is a professed eemie. It is directed to honorable, reuerend, and wise men of the cleargie & temporaltie. The beginning of the high commission, is set downe thus: *Elizabeth by the grace of God, &c.*

One branch of the high commission, is, to preferre Gods religion whole and sound from popery, Anabaptistrie &c. A worthy branch for Gods religion can abide no mixture. It must resemble not Dagon but the Arke, not the feete of the image in Daniel, but the head, nor a linsy woollsey, but a simple garment.

An other branch of the high commission is, to meete with, & suppress notable disorders, as incests, polygamies, oppression of the ministers, &c. and to giue defence and countenance to the good. A necessarie branch in any indifferent iudgement: for otherwise, the weakest should goe to the wall, and iniustice should be armed.

That a high commission is no new deuise; it is manifest by the godly high commissions directed from Iosaphat the king of Iuda, and Araxerxes the king of Persia.

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Persia.

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Perſia, Iofaphats commiſſion is contained in theſe words: In Ieruſalem did Iofaphat ſet of the Levites and of the prieſts, and of the chiefe of the families of Iſrael, for the iudgement and cauſe of the Lord. And they returned to Ieruſalem, and he charged them ſaying, Thus ſhall ye doe in the feare of the Lord, faithfully, and with a pure heart. And in euery cauſe that ſhall come to you of your brethren that dwell in their cities, betwene blood and blood, betwene lawe and precept, ſtatutes and iudgements, ye ſhall iudge them and admoniſh them that they trespaffe not againſt the Lords, that wrath come not vpon you and vpon your brethren. Thus ſhall ye do and trespaffe not. And behold, Amariah the prieſt ſhall be the chiefe ouer you in all matters of the Lord, and Zebadiah the ſonne of Iſhmael, a ruler of the houſe of Iuda, ſhall be for al the kings affaires, & the Levites ſhall be officers before you. Be of courage and doe it, and the Lord ſhall be with the good. 2.Chron. cap. 19. verſ. 8. 9. 10. 11. Artaxerxes commiſſio is ſet down in theſe words: And thou Ezra, after the wiſdom of thy God, that is in thy hand, ſet iudges and arbiters, which may iudge all the people that is beyond the riuer, euen all that know the lawe of thy God, and teach ſee them that know it not. And whoſoever will not doe the lawe of thy God, and the kings lawe, let him haue iudgement without delay, whether it be vnto death or to baniſhment, or to conſiſcation of goods, or to imprisonment. Ezra. chap. 7. verſ. 25. 26.

6. THE ANABAPTISTICAL RECY-
ſants haue giuen out, that the high commiſſion in
England is Antichriſtian.

R. Some.

Heir reaſon is a pronouncement, *Iſte dixit*, that is,
not Pithagoras, but the Anabaptiſtical ſort
ſay, that the high commiſſion is Antichriſtian:
therefore

therefore it muſt needs be ſo. Their ignorant diſci-
ples will account this argument, Apollos oracle: but
no learned and godly man will.

7. THAT NO MAN, HOW A- ble ſoener may preach Without an externall call- ing.



Fany man may preach without external calling, he may likewise deli-
ver the publique prayers: which is a
groſſe abſurditie. It was the prieſtes
ductie in the time of the lawe. *Iſa. 60.*
chap. 2. verſ. 17. It is the Miniſters
ductie now: which miniſters, are the peoples mouth
to the Maieſtie of God in the publique aſſembly.

Aaron did not iote of the prieſts office without an
externall calling. *Exod. 28. Hebr. 5.*

If any man may preach without an external calling,
why were Timothie and Titus ordayned by S.
Paul himſelfe? and why were Timothie and Titus ap-
pointed by the Apoſtle to ordaine miniſters, the one
in Ephesus, the other in Creta? *1. Tim. 5. Tit. 1.*

Corah, Dathan &c. would haue intruded them-
ſelves into the prieſts office. Almighty God ſent a
fearefull iudgement: for, the ground claued aſunder that
was vnder them, and the earth opened her mouth, and ſwal-
lowed them up. *Num. 16.* Vaziali the king of Iuda, ſur-
ped the prieſts office: for, he would needs burne in-
cenſe vnto the Lord: but he was ſmiten with the Le-
proſie, &c continued a leper vnto the day of his death.
2. Chron. 26.

To preach without an external calling, is Ana-
baptiſtical. The conſequens of ſuch preaching, are;
D. iij. the

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the depraving of the holy scriptures; abusing of the Auditors, disturbing body of Church and common wealth. The Anabaptistical conventicles in London, and other places, are sufficient proofs of this.

A WOMAN ON TAHT

7. THE ANABAPTISTICAL RECV-
sents affirm, that any man which is able, may preach
without an externall calling.

Paul preached at Athens, Acts 17. therefore any
man which is able may preach without an exte-
rnall calling.

R. Some.

I deny the argument. My reason is:
Saint Paul had good warrant to preach at Athens,
for hee was the Apostle of the Gentiles, therefore
consequently of the Atheniens which were Gre-
cians.

The Anabaptistical recusants,

Let every man as he hath received the gift, minister the same one
to another, as good dispensers of the manifold graces of God. 1. Pet.
Clap. 4. vers. 10.

R. Some.

I confesse that Gods gifts must be vsed of vs for
the good of other. Almighty God commaundeth,
and charitie requireth it. Rom. 12. We must not bury
our talent in the earth, as the unprofitable seruant
did. Mat. 25. Hidde treasure, is no treasure. Ope-
ni non tam possidenda, quam dispensanda, that is, all
riches whatsoever, eyther temporall, or spirituall,
are not so much to be possessed as dispensed.
Shall wee gather of this, that any man may preach
without an externall calling? If it were lawfull

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to inferre such consequents, these absurdities would
follow: First, women might preach by Master Bar-
rowes rule, for they are bound as well as men to
performe the duties of charitie. Secondly, many
private men might enter by this meanes, both in-
to pulpit and counsell chamber: for, to giue coun-
sell, is the office of a Christian as well as to teach, ex-
hort, &c. To conclude, the Apostles meaning is,
that whatsoever graces wee haue, they are the gift
of God, and we are not Lords, but stewards of them:
therefore, wee must vife them to the advancement
of Gods glory & profit of our neighbour, but yet, with-
in the compasse of our calling. This is Gods order,
which may not be broken by any creature whatsoever.
This order barreth private men from dealing
with the office either of preacher or Magistrate.

The Anabaptist. recusants,

The Prophet David sayd, I beleued, therefore did I speake,
Psal. 116. Therefore any man which is able, may preach with-
out an externall calling.

R. Some.

David was cruelly handled of his enemies. The snares
of death compassed him, In these extremities, he de-
sired Gods denecence very humbly. Almighty God was
beneficial vnto David, for he deliuered his soule from
death, his eyes from teares, and his feete from falling,
David, hauing tasted, yea rather drunke of Gods
goodnes, vseth these wordes: I beleued, therefore did
I speake: that is, I felt and had singular experience of
Gods fauour, therefore I was pressed, by faith to con-
fesse it. This is the true meaning of that place in the
Psalmes. Will any man inferre of this, that Master
Barrow which is a private man in euery regard, may
preach without externall calling? If any should, he

E. j.

might

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might be chalenged & charged to plough out of the furrowe. I doe not maruaile greatly at these Arguments. They are futable to Master Barrowes propositions. Weake buildings haue for the most part Greene wood for their groundis.

The Anabaptist, recusants.

Christ said to the Gadarene, out of whom he cast devils, *Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, and preached throughout all the Citie, what great things Iesus had done unto him.* Early Chap. 7. vers. 9. Therefore any man which is able, may preach without an externall calling.

R. Some.

I graunt, that the Gadarene, to testify his thankfulness, and to induce other to acknowledge the Lord Iesus to be a Saviour, did publish in a citie of the Gadarenes, how graciously Christ dealt with him. This is the preaching, as I take it, which the Euangellist mentioneth, if any refuse to rest in this, and shal vrge, that the Gadarene preached, that is, expounded the scriptures, exhorted, &c. in a citie of the Gadarenes, I answer, that hee did it either without, or by Christes warrant. If hee did it without Christes warrant, he was a usurper of the preachers office: If hee did it by Christes warrant, he had an externall calling: and so this place in Saint Luke, is both full and flat against Master Barrowes position.

8 IT IS LAWFULL FOR A

Christian to use the Lords prayer, either publicly or privately as a prayer.



mbition in prayer, was the fault of the Pharisees. Vaine babling in prayer, was the fault of the heathen. Least the disciples should fault

fault in that sort, the Lord Iesus forbiddeth them to pray as the Pharisees and gentiles did: and prescribeth a short, but an excellent forme of prayer. Christes words are these: *Thus therefore pray ye: Our Father, &c. Math. chap. 6. vers. 9.* And in another place: *When ye pray, say, Our father, &c. Luke: Chap. 11. vers. 2.* I frame my first Argument of Christes owne wordes thus, Christ commandeth Christians to pray thus. *Our father, &c.* Therefore, it is lawfull for Christians to pray so. The antecedēt is as cleare as the sunne: so is the argumēt, vntil Christes cōmandement were vnlawfull & wicked, which no man can thinke without blasphemie.

Euery branch of the Lords prayer is a petitiō, that is, a godly desire eyther to obtaine a benefite, or to be deliuered from danger: therefore, euery branch of the Lords prayer, is a prayer. The antecedēt is manifest, so is the consequēt: for euery petition is a prayer: and euery meane scholler in the Vniuersitie knoweth that the Argument followeth, *A specie ad genus affirmatiue*. In euery petition in the Lordes prayer is a prayer, then all the petitions ioyned together, because they concerne Gods glory and our benefite, are a most excellent prayer: *Virtus coniuicta fortior*. That the branches of the Lords prayer doe concerne Gods glory & our benefite, it is manifest by that which followeth. We desire that *The name of God may be sanctified*, That is, reuerenced of vs: and that Gods *kingdome may come*, that is, that Gods spirit may guide our harts: and that Gods *will may be done of vs* without muttering or resistance in earth, as it is in heauen, by the holy Angels and spirits of the iust. These petitions concerne almighty God. We desire Almighty God to *Glue vs this day our daily bread*, that is, all things necessarie for this life: for, the least things are Gods giftes, *Psal. 134.*

E. ij.

And

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And the greatest store is nothing without Gods blessing. *Lewis. 26. Aggus 1.* We desire at Gods hands *Forgiveness of our trespasses*, for all haue need of pardon. We desire Almightye God *Not to leade vs into temptations, but deliuer vs from euill*, that is, to keepe vs frō Satan & sinne, that we be not ouerwhelmed of vngodly motions. These last petitions doe concerne vs.

If the Lords prayer may not be used of Christians as a prayer, why is this worde *Amen*, added in the end of that prayer? *Amen*, is as much, as to be it, that is to say, Grant that, O Lord, which we haue humbly prayed for, in the former petitions: therefore, the former petitions may be used of vs as a prayer.

I confesse very willingly and freely, that I was amazed, when Barrowe and Greenwood &c. gaue out that Christians ought not to use the Lords prayer as a prayer. I did not thinke before that time, that any had bene so voyd of grace: but I see now clearly what men are, without humilitie and godly knowledge. *Sapientia hominis officina erroris*, that is, mans wisdom is a forge of error.

If any shal aske me whether a Christian in his godly prayers is tyed strictly to obserue the iust number of words set downe in the Lords prayer: I answer, that he is not, so that he swaue not frō the sense & scope of the Lords prayer. Of this iudgement are two famous men, August. & Calu. Augustines wordes are these. *Quamlibet alia verba dicamus, que effectus orantiæ vel precandæ format ut clarat, vel consequendo attendit ut erasat, nihil aliud dicimus, quam quod in ista Dominica oratione positum est, si rectè & congruenter gramus. Quisquis autem id dixit quod ad istam euangelicam præcem pertinet non posuit, carnaliter orat.* *Epist. 121. cap. 2.* Caluine writeth thus: *Volate prescribere illius Dei quibus verbis*

extendum sit, ut ab ea quam dictauit formula desistere non liceat: Sed tamen vota nostra sic dirigere franareque voluit, ne extra metas istaserberent. *Calu. Math. 6. 9.* The summe of their words, is, that whofoeuer doth or will pray aright, must keepe himselfe within the compasse of that which is set downe in the Lords prayer.

THE ANABAPTISTICAL RECVSANTS
bold, that it is not lawfull for a Christian to use the Lords prayer, either publicly or privately as a prayer.

Cannot see any warrant or example for it: therefore, it is not lawfull to use the Lords prayer as a prayer. &c.

R. Some.

Christians haue a verie sufficient warrant: for, they are comanded and taught by the Lord Iesus to pray so. *Disciplina discipuli, doctrina Magistri.*

The Anabaptist. recusants.

The Lords prayer is the groundworke of prayer: therefore it is not lawfull for a Christian to use it as a prayer.

R. Some.

Your antecedēt is true. Tertullia calleth the Lords prayer *Legem orationis*, the Lawe of prayer. Caluine calleth the Lords prayer *Regulam Ec.* that is, the rule of lawfull prayers, I deny your Argument: my reason is: The Lords prayer is both the foundation of our godly prayers, and is it selfe notwithstanding the prayer of prayers, that is, a most excellent and peerlesse prayer. To be briefe, your Argument is like vnto the two Arguments which follow. First, the Articles of our Creede, are the summe and groundworke of a Christiā mans faith: therefore it is not lawfull to repeat them, as the confession of our Christian faith. If any man should reason thus, he should make a weak Argument. Secondly, concupiscence is the

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groundworke and original of sinne: therefore concupiscence is not sinne: which Popish argument is very false and followeth not. My reason is: Concupiscence is both sinne and the cause of sinne: *Sinne*, for it is a breach of Gods commandement, *I bow shall not lust*, &c. *Rom. 7.* The cause of sinne, for it allureth men to vngodly actions, *Iames chap. 1.*

The Anabaptistall recusants.

The Lords prayer expreth not our particular and present wants: therefore, it is not lawfull for a Christian to vie the Lordes prayer as a prayer.

R. Some.

All dutifull subiects in this land, desire with all their harts, the continuance of Gods Religion, the preferuation of Queene Elizabeth, and the good successe of the English nauie. These particulars, I graunt, are not expressed in flate termes in the Lordes prayer: but they are contained within the compass of, and may be deduced from the petitions of that excellent prayer, Whosoever doubteth of this, is voyd of learning. Your Argument is very weake and cannot follow, vntill you proue that our particular wants are not implied in the petitions of the Lordes prayer.

The Anabaptistall recusants.

Our faith cannot arise to all expressed in the Lordes prayer: therefore, it is unlawfull to vie it publicly or priuately as a prayer.

R. Some.

I confesse that infinite things are expressed and included in the Lords prayer. I confesse likewise, that faith in Gods seruants is a true, but not a perfect faith, therefore it hath not in this life an infinite reach: notwithstanding, it hath such and so much, that euery child of God doth, and may with profit and comfort vie the Lordes prayer, as a prayer. Your argument is very filly, and is like vnto this: Our knowledge is vnper-

vnperfite, *1. Cor. 13.* and can not reach vnto very many things contained in the canonical scriptures: therefore a godly Christian may not trauel in the body of the canonical scriptures. Hee that should dispute thus, might be dubbed an ignorant man, and yet his argument is as good and weightie as Master Barrowes is.

9 A PRESCRIPT FORME OF
prayer may be imposed vpon the Church.

DAuid in the beginning of his raigne removed the Lordes Arke out of Abinadabs house, *1. Chron. 13.* he placed the Arke in the mids of the tabernacle. Sacrifices were offered: *Alaph* and his brethren were appointed by David to minister before the Arke of the Lorde, *1. Chron. 15. & 18. Chap.* David appointed a notable Psalm of thanksgiving to be vied in the assembly: the wordes of the text are manifest: *At that time David did appoint at the beginning, to giue thanks to the Lord by the hand of Alaph and his brethren. Praise the Lord and call vpon his name, declare his workes among the people, &c. And saye, Save vs O God our saluation, and gather vs and deliuer vs from the heathen, that we may praise thy holy name, and glory in thy praise. Blesside the Lord God of Israel, for euer and euer: and let all the people say, So be it, and praise the Lord. 1. Chron. chap. 16. vers. 7. 35. 36.*

Almightie God for the finnes of Iuda, did smite the Tribe of Iuda with famine. The field was wasted; the come destroyed, the oyle decayed, the vine dreyed vp, the Figge tree decayed, the Pomegranate tree, the Palme tree, the apple tree, and all the trees of the field did wither. *Ierl. Chap. 1. vers. 10. 11. 12.* Beware
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cause they of Iuda were neuer the better for these iudgements, the Lord did threaten to destroy them with the sword of the enemy. When great calamities were now partly feazed vpon, and partly neare the cities and gates of Iuda, the Prophet Ioe! commandeth them of Iuda in this sorte: *blow the trumpet in Sion, sanctifie a fast, call a solemne assembly, Gather the people, sanctifie the congregation, gather the Elders, assemble the children and those that sucke the breasts: let the bridegome goe forth of his chamber, and the bride out of her braidchamber. Let the Priests, the Ministers of the Lord, wepe betweene the porch and the altar, Joel chap. 2. vers. 13, 16, 17.* And that the Priests might carry themselves excellently in that solemne assembly, a particular forme of prayer is prescribed by the Prophet Ioe! in these words *let them say, spare thy people O Lord, and give not thine heritage into reproch, that the heathen should rule ouer them. Wherefore should they say among the people, where is their God? Joel chap. 2. vers. 17.*

The 95. Psalm, in the iudgement of some learned men, was read in the publick assemblies of the Iewes, euen vpon the Sabbath day. Musculus wordes are these: *Apparet hunc Psalmum ecclesiastica congregations presertim frequentiori destinatum: qualis erat apud Iudeos dies Sabbati. Musc. in E. p. 155.*

Our Saviour Christ prescribed a forme of prayer to his disciples in these wordes: *Our father which art in heauen, &c. Math. 6.*

Master Caluine writing to the Lord protectour in the time of king Edward the sixth, hath these wordes: *Quoad formulam precum & rituum Ecclesiasticorum, valde probe, ut certa illa extet, à qua pastoribus discedere in sanctione sua non liceat, tam ex consularum quorundam simplicitati & imperitiis, quam ex certius in a consuetudine immutata*

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inter se Ecclesiarum consensus. Postremò etiam, ut abinueniatur desultoria quorundam leuitatis, qui inuouationes quasdam affectant. Sic igitur statum esse catechismum oportet, statum sacramentorum administrationem, publicam institutionem, that there must be a set Catechisme, a set order for the administration of Sacraments and publique prayers. His reasons are, first, that the simplicitie and ignorance of a number may be provided for. Secondly, that the consent of all the Churches in the kingdome might be more apparrant. Lastly, that new-fangled men which desire inuouations, may be met with.

If a particular forme of publique prayer may not in any wise be prescribed king Dauid, the Prophet Ioe!, the Lord Iesus haue done great wrong to the Church of God, and deserue to be sharply censured.

All reformed Churches in Christendome haue a prescript forme of publique prayer and Liturgie: only the Anabaptistall crewe, which do vaunt, but are void of Gods spirit, are otherwise affected.

9. A PRESCRIPT FORME OF PRAYER
in the iudgement of the Anabaptistall recusants,
may not be imposed vpon the Church.



E knowe not what is praye a true ought, but the spirit is selfe maketh request for words higher which can not be expressed. Rom. Chap. 7. vers. 26. therefore a prescript forme of prayer may not be imposed vpon the Church.

R. Some.

The Antecedent is true. S. Pauls meaning in that place is, that none whatsoever, can pray reuerently and heartily to the Maiestie of God, either with a prescript

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prescript

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script or sudaine course of prayer, vnlesse Gods spirite make request for them, that is, doe prepare and touch their hearts. Your argument is very weak, and is like vnto this: *Ne man can say*, that is, confesse from the heart, that *Iesus is the Lord*, but by the direction of the holy Ghost. *1 Cor Chap. 12. v. 3.* therefore we may not reade the Scriptures which make mention of Christ and his benefits. If any should make such an argument, hee would be accounted a single Diuine, and a very silly disputer.

10 THAT THE DISCIPLINE required by the Anabaptistcalle recusants, is not an essentiall part of the Church.

Have handled this poynt somewhat in a later treatise. I referre the reader to that: and I doe adde a little more now. If that forme of Discipline were of the essence of the Church, then where that forme of Discipline eyther was or is not, there was, and is no Church: which is a grosse absurditie. My reasons are: Samaria had not that forme of Church discipline: but it was a famous Church, *Acts 15. 2.* Antiochia in like case, had not that forme of Discipline: and yet it was a flourishing Church, *Acts 13. 1.*

The greatest parte of the reformed Churches in Christendome, haue not that forme of Discipline: yet they are accounted holy Churches of all, but of the Papiists and Anabaptists.

10 THE ANABAPTISTICAL RECUSANTS holde, that the Discipline which they require, is an essentiall part of the Church.

R. Some.

NO reason is alledged by them for this. One ly they charge them to be ignorant, which dissent from them.

How neere Master Penry commeth to them in this particular, I referre to the consideration of the godly reader. His wordes are these: *Wee haue cause in dede to thanke God, that the citie Babylon (Hee meaneth Rome) hath bene by her Masseie broken downe in some sort: but are neuer the better, seeing the walles of Sion lie euen with the ground. In his supplication to the high Court of Parliament, 1588. page 67.*

11. THAT EXCOMMUNICATION cannot be without a Minister.

THe power of the keys cannot be seuered from the office of teaching. *Calu. Matth. 23. vers. 13.* Excommunication is a part of the keys.

The incestuous Corinthian was not excommunicated without a Minister. *1 Cor. 5.*

Himeneus & Philetus, which were grosse heretikes, were deliuered to Satan by the Apostle. *1 Tim. 1.*

Arius was excommunicated by the Bishops assembled in the *Nicene* council.

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17. THE ANABAPTISTICAL RECF.
sants holde, that the Church may excommunicate with-
out a Minister.

R. Some.

TL. and his company in a conventicle in Lon-
don, expounded Scriptures, conceived long
prayers at a sūdaine, & drew out the sworde
of Excommunication against two, which were some-
times of, and had now left that brotherhood. No Mi-
nister, as T. L. confessed, was then present in that fan-
tasticall assembly. For prooffe of this, vidz. that Ex-
communication may bee without a Minister, T. L.
quoted 1. Corinth. 5. which place, if it be considered a-
right, is very directly against him.

Master Bartowe is not of their judgement in this;
he did disclaime it.

12. THAT BAPTISME ADMINI-
stred and received in the Popish church, is not
the deuil's but Gods Baptisme.

For prooffe of this, I referre the godly rea-
der to that which I haue written in my
answer to Master Penry, Chap. 8. and 28.
I haue set downe my judgement direct-
ly and fully in those two chapters.

12. THE ANABAPTISTICAL RECF.
sants holde, that baptisme administered and receiued in
the Popish church, is not Gods but the deuil's baptisme.

They which were and are baptized in the Popish
church, were and are baptized into the faith of the
Romish church, and obedience of the Pope: there-
fore Baptisme administered and received in the Po-
pish church, is not Gods, but the Deuils baptisme.

R. Some.

R. Some.

They which were and are baptized in the Popish
church, are baptized in the name of the holy Trinitie,
and not into the obedience of Antichrist. The words
deliuered by the Popish priests in the administration
of baptisme are these, vidz. *I baptize thee* (not in the
name of the Pope, but) *in the name of the Father, the
Sonne, and the holy Ghost.*

Master Penry iumpeth with the Anabaptistical re-
cufants in this Argument: his words are these, *If there
is no true Christ whereunto men can bee engrafted by
Baptisme, where true Baptisme as touching the substance, can
not be gotten: for what baptisme is that, which is not an
ingraffing into the true Christ? but in Poperie there is no true
Christ, whereunto men may be ingrafted &c.* therefore &c.
I haue answered this and such like Arguments of Ma-
ster Penries, Chap. 23. of my last Treatise: I rest in
those answers,

13. THE ANABAPTISTICAL SORT
holde, that there is no worshipp of God in the Church of
Englande.

Saints deceased, are worshipped in the church
of Englande, which is a finne against the first
table of the Commandements: therefore,
there is no worshipp of God in the Church
of England.

R. Some.

The Church of England doth not worship Saintes
deceased. She cōfesseeth that no creature may be ioy-
ned with God in his worshipp: the reasons are, First,
almightie God can not abide any such marching in
his seruice, *Ezech. 28.* He is a ielous God, *Exod. 29.* he
will either haue all or none. Secondly, the Godhead

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by such additions is not honoured, but defaced. Thirdly, God alone is most able and willing to helpe and benefite his seruants. One sinne is sufficient to giue light to all the world. One soule is inough to giue life vnto a mans body. Lastly, the Church of Englande faith with that famous man S. Angustine, that Saints deceased, are to be honoured by imitation of their vertues, not to be adored for religion. *August. de vera relig. cap. 35.*

The Anabaptistical recusants.

The Church of England maketh mention of Saintes deceased, Apostles, Martirs &c. in some of their publike prayers: therefore the Church of England doth worship Saintes deceased.

R. Some.

I graunt that Apostles, Martirs &c. are mentioned in some of our publike prayers, to stirre vs vp, not to worship them, but to treade in the steppes of their religion and vertues. Master Barrowes argument is very weake and silly.

The Anabaptistical recusants.

You haue a *Lenten* that is, abstinence from flesh, in Englande: therefore there is no worshipp of God in the Church of England.

R. Some.

This is a *Lenten* argument, I confesse, that putteth religion in abstinence from flesh, is a grosse and Popish error. The Church of England doth abstaine sometimes from flesh, not for religion, but for policie, that is, for the maintenance of Navigation: For prooue of this, I referre you to an Acte of Parliament made in that behalfe. Besides, euery learned man knoweth, that not the conscience, but the externall action is bound by that statute, and he is a simple diuine that can not distinguish *inter externam & conscientia*

entia forum, that is, betweene the externall court, and the court of conscience.

14. THE ANABAPTISTICAL RECUSANTS giue out, that no man without blasphemie can arrogate to himselfe the title of Doctor of Diuinitie.



As the falsesse of the Godhead dwelleth in Christ bodily, Colossians, Chap. 2. vers. 9. therefore no man without blasphemie can arrogate to himselfe the title of Doctor of Diuinitie.

R. Some.

Your Antecedent is very true, and confessed of all Christians. The Apostles drift is, that the Colossians, and consequently all Christians must seeke God in Christ, S. Pauls reason is, *The falsesse of the Godhead, that is, the Godhead, dwelleth in Christ, not ouerly spiritually as in the godly, but bodily, that is, substantially and personally for the diuinitie of Christ is vnited to his humanitie by a personal vnion. Your argument is very weake, & cannot be infered of this.*

The Anabaptistical recusants.

Be not called Doctors, for one is your Doctor, euen Christ, Matth. Chap. 23. vers. 8. therefore no man without blasphemie can arrogate to himselfe the title of Doctor of Diuinitie.

R. Some.

If the name of a Doctor be simply vnlawfull, why is S. Paul called the Doctor of the Gentiles? *1. Tim. 2.* Why is it sayd that Christ came lone to be Apostles, Pastors, and Doctors? *Ephes. 4.* Secondly, our Sauour Christ which forbiddeth the name of a Doctor, forbiddeth likewise the name of a father and master: and yet the names of father and master are vied very lawfully of fathers and masters. Thirdly, such fathers, doctors, masters are forbidden, as are deifiers & brothers

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chers of strange doctrine. Such were Arius in the East, Nestorius in the West church: Such in our time are the Papists, Anabaptists &c. Lastly, onely Christ is our Doctour, that is, Christ alone is to be heard simply and without exception: fo is not any man whatsoever. My reason is: Man is subiect to error, but Christ is free from all error.

(..)

Deus sanctus solus in seipso patet esse. Qui cum Christo non est qui abest. Sicut Christi est qui uoluit et patet sine ratione si probatum non patet coherent. Si conueniens et factus in ratione uenire, aut uenire: si male illa et inuicem non possunt. Et si probata epistola.

It hath pleased Master Penry in his supplication to the Parliament, to remember mee, and forget himselfe. When he hath performed his promise touching my booke, I will suruey and reduce his errors & tancies into a short summe, and so giue ouer an ignorant, bolde, and Anabaptistall wrangler.

Robert Some.

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