

INDEX.

A.

- ABDIE**, (or *Abdias*), St, acts of, 82.
- Absolution**, Popish doctrine of, 255, 256.
- Acephalians**, denied the properties of the two natures in Christ, 54; said women might be deacons, 240; would not yield obedience to bishops, 330.
- Acolytes**, Popish order of, 258.
- Adam**, curious and unprofitable questions respecting the fall of, 98.
- Adamites**, said they were without original sin, 101; and as pure as Adam before his fall, 135.
- Admonition to the Parliament**, 8.
- Aerians**, said there was no difference between bishops and priests, 330.
- Ætians**, cast off all grace and virtue, 118.
- Agatha**, St, invoked by those that have sore breasts, 226.
- Agatho I.**, Pope, says all the pope's decrees are to be received as confirmed by the voice of St Peter himself, 202, note 1.
- Agnoites**, their heresy, 43.
- Agnus Dei**, 111, 223, 318.
- Agrippa**, in not defending Paul, despised the doctrine of justification by faith, 113.
- Alabaster**, holds that the consent of fathers, harmony of churches, &c. mark the true church, 176.
- Alciat**, says that Christians adore three devils, 44.
- Alexander VI.**, Pope, incontinency of, 304.
- Almsgiving**, is a duty of Christians, 354; refused by certain heretics, 355.
- Althemerus**, refused Epistle to Hebrews and St James, 84.
- Alva**, Duke of, his standard baptized and named *Margaret* by Pope Pius V., 266.
- Ambrose**, bishop of Milan, 330.
- Amurath**, terms our Saviour, The crucified God, 49.
- Anabaptists**, say that Christ did not take a human body, 52; deem not the Bible to be the word of God, 78; reject the book of Job, 81; books of, 82; affirm that there is naturally in man free-will unto the best things, 186; that man is justified by works, 114; that man perfectly may keep the law of God, 123; that sin after baptism is unpardonable, 141; rely on their own dreams, &c., 158, 196; say the visible church is free from sin, 167, 179; and that all but themselves are wicked, 169; say the Scriptures are too hard for any to interpret, 194; deny baptism to infants, 202, 205; presume to teach without authority, 231; say there should be no public preaching, 232, 325; wrongly referred to respecting the administration of the Lord's Supper, 234; say there is no calling to the ministry but the immediate calling from God, 239, 240; condemn the sacraments as of no account, 246; say that no man who is himself faulty can preach the truth to others, 271; number baptism amongst things indifferent, 275; say baptism does no more than civilly discern one man from another, 278; that the baptism of infants is of the devil; or the invention of Pope Nicholas, 280; say infants believe not, therefore are not to be baptized, 281; say God's people are free from all laws, 317; term preachers "letter-doctors," 325; did burn the books, &c. of learned men, reserving only the Scriptures, 326; say all Christians should be equal 330; condemn magistracy, 337; take upon themselves the reformation and ordering of the church, 343; think that, before the resurrection, there shall be no magistrates, because all the wicked shall be rooted out, 346; deny the lawfulness of capital punishment, 349; and of war, 351; enjoin community of goods, 353; and therefore give no alms, 355; will not take lawful oaths, 358.
- Anastasius**, commands a quaternity of Persons to be worshipped, 44.
- Andreas**, St, acts of, 82; supposed intercession of, 227.
- Andrew**, St, Gospel after, 82.
- Angels**, the work of creation ascribed to, by some, 40; Popish images of, 223.

denied baptism to the children of open sinners, 280; say the baptism of children by the ministers of the Church of England is not lawful, 281; excommunicate whole cities and churches, 311; say God's people are not to be bound with the bands of any jurisdiction of this world, 317; that no Apocrypha must be brought into the Christian assemblies, 326.

Bucer, his dead body excommunicated by the Papists, 311.

Burges, in his letter to King James, A.D. 1604, states the number of nonconforming ministers in each of the counties of England, 317.

Busgradus, says we must believe whatever the popes believe, 202.

C.

Cain, an example of desperation, 59, 142.

Cajetane, Cardinal, refused some of the Epistles, 84.

Calixtus, Pope, condemned the marriage of priests, 181.

Calvin, writes to Cranmer respecting unity of doctrine in the reformed churches, 3; the value of his writings, 324; his sermons on Job read in the reformed churches of Flanders and France, 325; and his catechism publicly expounded in several reformed churches, *ib.*

Campeius, Cardinal, said it were a less offence for a priest to play the whoremaster than to take a wife, 304.

Campian, thought all councils were of equal authority with the word of God, 211.

Canaglion, the bishop of, excommunicated the fishes, A.D. 1593, 311.

Canisius, his error respecting the descent into hell, 62.

Canon of Scripture, all reformed churches agree with us, 80; heresies respecting, 80, 81, 83-85.

Canticles, book of, rejected by Sebastian Castellio, 81.

Capernaïtes, thought the flesh of our Lord might be eaten with corporal mouths, 289.

Carlile, denies Christ's descent into hell, 61.

C. (T.) *i.e.* Thomas Cartwright, holds that we are bound by the judicial law in part, 90; says the laws of God require that none

minister the sacraments which do not preach, 235.

Carpocrates, said the world was created by angels, 40; that Jesus was the son of Joseph, 52; rejected the Old Testament, 80, 87.

Carpocratians, held how Christ ascended, not in body, but in soul to heaven, 65; denied original sin, 97; some boasted themselves to be as innocent as Christ, 101, 135; allowed whoredom, 119; held that none should be saved in soul and body, 145; denied the resurrection of the body, 154.

Carthage, council at, condemned the practice of thrusting the sacrament into the mouths of dead men, 266.

Castellio, Sebastian, rejected the book of Canticles, 81.

Catabaptists, denied the divinity of Christ, 49; said that the devils and ungodly shall finally be saved, 67, 147; rejected the Old Testament, 80; believed that themselves only should be saved, 153.

Cataphrygians, held that Christ ascended only in soul to heaven, 65; baptized dead men, 266; added blood to the elements in the eucharist, 295.

Catharists, maintained that the righteous have Christ essentially and inherent within them, 115; imagined that they could not sin even in thought, 135, 138, 257; condemned marriage, 261, *n.* 13; especially second marriages, 262, 307.

Cerdon, wrongly referred to, 57.

Cerdonites, wrongly referred to, 83, 145 (see *Marcion*) 314.

Ceremonies, and rites, 184-190; burdensome and impious in the Church of Rome, 180; such as tend to comeliness and edification are to be retained, 202; not necessarily alike in all places, 313-316; are to be observed if allowed by lawful authority, and not repugnant to the word of God, 316; disputes respecting in Germany and England, 317; if repugnant to God's word, are not to be observed, 318-321; may be ordained, changed, or abolished, by every particular church, so that all things be done to edifying, 321, 322.

Cerinthus, ascribed the world's creation unto angels, 40; said that Christ was the son of Joseph and Mary, 48; affirmed that Christ is not yet risen, 64; that the law ceremonial continues in force, 80, 160, 314.

Chagi (Turkish priests), 120, 359.

Chalcedon, council of, summoned by Marcion, 204; had erred if Hierome had been away, 207, (but see note).

Chancellors, should pronounce excommunication, 316.

Charles the Great, summoned several councils, 204.

Childebert, summoned councils at Paris and Orleans, 205.

Chor-episcopi, 329.

Christ, his divinity proved, 46; his humanity proved, 50; is God and man in one Person, 53; the Saviour of mankind, 55; his descent into hell, 59; various opinions respecting his descent into hell, 60; his resurrection, 63; his ascension, 65; he shall come again to judge all men, 66; was without sin, 132; eternal salvation only by his name, 168; his consubstantiality with the Father and the Holy Ghost, 201; ordained two sacraments only, 251; the instruments of his passion worshipped by the papists, 224, 225; prayer to his cross, 228, 229; his body is given, taken, and eaten, in the Lord's Supper after a spiritual sort, 288; and is not partaken of by the wicked in that sacrament, 292, 293; the one oblation of, finished upon the cross, 296-301.

Christ Church, Oxford, great bell of, baptized and named *Mary*, 266.

Christina, St, said by some Papists to be the Saviour of men and women, 298.

Chrysostom, bishop of all Thracia, Asia and Pontus, 329.

Church, the, visible and invisible, 164; its unity, 167; its catholicity, 170; is not before nor above the word of God, 173; the marks thereof are the due and true administration of the word and sacraments, 174; the visible church, from time to time, hath erred, 177; especially the church of Rome, 179; authority of the church, 183; hath power to decree rites or ceremonies, 184; may not ordain what rites and ceremonies she will, 188; hath authority to judge and determine in controversies of faith, 190; hath power to interpret the word of God, 193, 197; is the witness and keeper of God's written word, 198; may not enforce anything to be believed contrary or besides the word of God, 201; is not to judge the Scriptures, 199.

Church-officers, the names of, as arch-
shops, &c., for discipline, not to be refused, 202.

shops, &c., for discipline, not to be refused, 202.

Circumcellians, rejected and burnt the holy Scriptures, 76; cast off all grace and virtue, 118.

Circumcision, a sacrament to the Jews, 251.

Clare, St, invoked by those that have sore eyes, 226; said to be the saviour of women, 298.

Clemens, Epistle of, to the Corinthians, was publicly read in the primitive church, 324.

Commissaries, their court, 310.

Community of goods, not required amongst Christians, 352; enjoined by certain heretics, 353, 354.

Concupiscence, even in the regenerate, is sin, 101; errors respecting, 102.

Confession, popish, 255, 257.

Confirmation, the primitive use of, 252; is no sacrament, 253, 254; Romish ceremonies in, *ib.*; Romish doctrine respecting the effects of, 254; other errors of the papists respecting, 255.

Consecration of archbishops and bishops, is orderly and lawful, if according to the Book set forth in the time of Edward VI., 327, 332, 333; by imposition of hands, &c., 332.

Constantine the Great, summoned the council of Nice, 204.

Constantinople, council of, summoned by Theodosius the Elder, 204.

Contobaptists, allowed no bishops, 330.

Coppinger, published that one William Hacket was come to judge the world, 68.

Coranus, disliked commentaries, 196.

Cornelius, bishop of Bitonto, his words at the council of Trent, 210.

Corpus Christi Day, feast of, 286, 291.

Costerus, maintains that Christ, by his descent, turned hell into paradise, 62; says that the popes cannot teach heresy, 183; says the Scriptures are ambiguous, 199.

Councils, general, authority of, 203; may not be gathered together but by the commandment and will of princes, 204; instances of some which have been so called, *ib.*; have always been confirmed by the sovereign, 205; errors respecting the calling and confirmation of, 205, 206; may err, 207; their liability to error denied by the Papists, 208, 210; have erred even in things pertaining unto God, 208; some of the errors of councils, 208, 209; their decrees binding only so far as they are consonant to God's

word, 210; errors respecting their authority, 211.

Cranmer, archbishop, endeavours to secure unity of doctrine in all churches reformed, 3; is mainly instrumental in securing it in this kingdom, 4; blamed by the Familists for burning Joan of Kent for an heretic, 350.

Creation, the, 39; errors respecting, 40-42.

Creeds, the, 92; adversaries to, 93, 94; may be proved by holy Scripture, 94.

Crescens, was bishop of France, 329.

Cresconians, thought that magistrates were not to punish malefactors, 345.

Cross, the, sign of, 152; burial of by the Papists, 180; popish images of, 223; St \boxtimes prayers to, 227, 228, 229; popish superstitions respecting, 320, 321; sign of in baptism, 321.

Cusanus, Cardinal, said the interpretation of Scripture varies, 198; said that a church may be without the Scripture, 199.

Cyprian, wrongly quoted for Ruffinus, 42; quoted as affirming that no minister could rightly baptize who was not himself endued with the Holy Spirit, 270; but see note; said that whosoever do communicate with a wicked minister do sin, *ib.*; was bishop of Carthage, 329.

Cyrius, (a Carmelite), wrongly stated to be the author of *Evangelium Eternum*, (see *Gerhardus*), 203.

Cyrl, bishop of Jerusalem, 329.

D.

Damian, St, invoked by the sick, 226.

Deacons, a superior order among the Papists, 259.

Death, may be inflicted upon malefactors for grievous offences, 348-350.

Desiderius, Burdegalensis, professed to be Christ, 162.

Devil, the, said by the Manichees to have made man, 41; said by the Valentinians to be author of original sin, 99.

Devils, said by the Manichees to have suffered on the cross instead of Christ, 57; their redemption expected by some, 58, 67; supposed to be the tormentors in purgatory, 216.

Diagoras, denied there was a God, 37.

Dionysius, bishop of Athens, 329,

Dionysius Carthusianus, says the torments of some in purgatory will continue till the day of judgement, 217.

Dioscorus, confounded the natures in Christ, 54.

Diotrephes, 311.

Discipline, must be regulated by Scripture, 202; the ordinary names of church-officers, ceremonies, &c. may not be rejected, *ib.*

Disciplinarians, (or Puritans), 206, 235, 271; deny baptism to the children of those who obey not the Presbyterial decrees, 280; say ministers should not expound in the congregation, nor read anything but the Scriptures, 326; object to our Homilies, 326, 327; supplicate King James that the Scriptures only may be read in the church, 327.

Doctrine, purity of, in the church of England admitted even by recusants, 8; unity of, continues during Archbp. Parker's lifetime, 9; purity of, maintained through Elizabeth's reign, 20; verdict of the Puritans upon, 21.

Donatists, said that naturally there is free-will in us unto the best things, 106; thought they were so perfect that they could justify others, 135, 257; said there is no sin in the visible church, 167; that the church existed only in Africa, 171; that the church cannot err for manners, 179; that the sacraments are holy only when administered by holy men, 270; thought that no man for any offence should be put to death, 349.

Douleians, their heresy, 47.

Durandus, thinks the souls in purgatory have rest on Sundays, &c., 217.

E.

Ebionites, said Christ was a mere man, 48; that he was the son of Joseph and Mary, 52; received only St Matthew's Gospel, 83; held that the law ceremonial continues in force, 89, 160; that man is justified by faith and works, 114.

Ecclesiastical censures, the terms of, viz. suspension, excommunication, to be retained, 202.

Edward I., III., and VI., renounced and banished out of England the jurisdiction of the Pope, 347.

Egyptians, worshipped a calf, an ox, &c., 37.

Egyptians, gospel according to, 82.

Election, the doctrine of the article thereon proved from Scripture, 144-157; errors respecting, 145-157.

Elizabeth, Q., her character, 6; true religion restored by her, 6, 7; her government praised by Zachius, Dansus, &c., 7; excommunicated by popes Pius V., Gregory XIII., and Sixtus V., 311, 348; renounced and banished out of England the jurisdiction of the bishop of Rome, 347.

Elxeus, founder of the Ossenes, 242.

Encratites, condemned marriage, 261, n.; used no wine in the Lord's Supper, 295.

English Sadducees, teach that the Holy Ghost is merely an inspiration coming from God, 72.

Enthusiasts, prefer their own dreams, &c., to the word of God, 158, 196.

Ephroditus, was bishop of Philippos, 329.

Epheus, council of, summoned by Theodosius the younger, 204.

Epicureans, their notion of God, 42.

Epistles, the, some rejected or defaced by heretics, 84, 85.

Erasmus of Roterodam, thought that some pagan philosophers, &c., were saved by their moral lives, 160.

Erasmus, St, invoked by Papists, 226.

Esseis, enjoined community of goods, 353; said all swearing was as bad as forswearing, 358.

Eternity of happiness, denied by heretics, 154.

Euborn in Berkshire, a libel left in the parish church of, anno 1604, 320.

Euchites, a name of the Messalian heretics, 251.

Endo de Stella, professed to be Christ, 162.

Eunomians, divided the substance of the Trinity, 44; in error respecting the divinity of the Son, 48; said that Christ had a body without a soul, 52.

Eutychians, denied the true humanity of Christ, 51; confounded the two natures, 54; denied the reality of his passion, 57.

Excommunication, 307; by whom and upon whom to be pronounced, 308; the manner of, *ib.*; errors respecting, 309-312; reasons and ends of, 312; the excommunicate to be received into the church again on repentance, *ib.*

Exorcists, Popish order of, 258.

Expurgators, 339, 342.

Extreme unction, is no sacrament, 263; Popish form of, *ib.*

F.

Fagius, P., his dead body excommunicated by the Papists, 311.

Faith, 111, 112; errors respecting, 113-115; analogy of, to be respected in expounding scripture, 195.

Family of Love, 13; say that God by them made heaven and earth, 41; affirm that all things be ruled by nature, 42; deny that Christ is equal with the Father touching his Godhead, 49; make an allegory of the incarnation, 52; of the passion of Christ, 58, 110; and of his resurrection, 64; say that the wicked shall not rise again, 67; hold that the righteous are already in godly glory, 68; debase the estimation of the Scriptures, 78; term God's ministers "scripture-learned," "letter-doctors," "teaching masters," &c., *ib.*, 177, 194, 233; and prefer their own imaginations above the word of God, 79, 158; make the promises of happiness to be accomplished in this life, 88; hold that the law ceremonial is still in force, 89, 315; deny original sin, 97; say that it comes by imitation, 99; and that the elect and regenerate sin not, 101; say that Christ and his righteousness are inherent in the righteous, 115; allow perjury to escape persecution, 119, 357; say that men perfectly may keep the law of God, 123; that themselves are free from sin, 135, 141; deny the salvation of the body, 145; say that hell is only in the heart and conscience, 148; believe that themselves only shall be saved, 153; term predestination a licentious doctrine, 156; say that to be saved it is only necessary to have the heart and affections with them, 160; teach that whatsoever is written of Christ must in us and with us be fulfilled, 59, 163; acknowledge no triumphing state of the godly in heaven, 166; say that the visible church is free from sin, 167, 179; that they only are the catholic Church of God, 169; derisively term the water at baptism "elementish water," 177, 278; say that they are a free people, 185; call our churches common houses, 186, 320; condemn our sabbath, 187; are half-Papists, *ib.*; say none understand the mysteries of the kingdom of God but their elders, 194; mislike

written commentaries on the Scriptures, 196; interpret the Scriptures allegorically, 197; co-deified elders of, 202; hold that the word is taught by revelation, not by preaching, 231; and that it is presumption and unbecoming in any man to preach, 233; and that there is no calling but the immediate from God, 239, 240; say that none should busy themselves about the word but their elders, 241; that the sacraments are to be received merely for obedience sake to the magistrates, 246, 284; say none can minister the upright service or ceremonies of Christ but the regenerate, 271; say there is no true baptism but among themselves, 275; that none should be baptized until he be thirty years old, 280; temporize in religion, 320; say preachers do not preach God's word, 325; labour to make contemptible the outward admission of ministers, 333; rail upon and condemn magistracy, 337; think that before the resurrection there shall be no magistrates, because the wicked shall be rooted out, 346; hold that no man should be put to death or persecuted for his religion, 350; blame Cranmer and Ridley for burning Joan of Kent, *ib.*; condemn all war, 351; prohibit the bearing of any weapons but staves, *ib.*; enjoin community of goods, 353; will give alms only to their own sect, 355.

Fathers, the old, looked for eternal happiness through Christ, 87.

Fenner, Dudley, 280.

Feriol, St, invoked for geese, 226.

Figurists, think nothing is received by the faithful at the Lord's Supper but bare signs, 289.

Flagelliferans, said the baptism of voluntary blood is now substituted for that of water, 277; would have had no magistracy, 337.

Florinus, makes God the author of sin, 97.

Francis, St, termed the glory of God, 38; said by the Franciscans to be the Holy Ghost, 71; and free from all sin, 134, 139; and to have redeemed so many as are saved since his days, 293.

Francis, monk of Colen, counted concupiscence no sin, 102.

Frankfort, council of, summoned by Charles the Great, 204.

Fratricellians, would have had no magistracy, 337; enjoined community of goods, 353.

Free-will, proved, 104; errors respecting, *ib.*

G.

Galeotus Martins, his error respecting justification, 109, 160.

Garnet, the Jesuit, executed, 10.

Genebrard, writes that fifty popes successively were apostates, 182.

Geneva, amongst the presbyterians at, a layman ministers the cup in the communion, 235.

George, David, affirmed himself to be greater than Christ, 49, 162; said that Christ's flesh was dissolved into ashes, and rose no more, 64; rumoured that he himself, and not Christ, should be the future judge of the world, 67; debased the credit of the holy Scriptures, 78; preferred his own imaginations to the Scriptures, 79; would have women to be all common, 307.

Gerhardus, a Franciscan, author of *Evangelium Æternum*, 203, *n.*

Germany, disputes in, respecting ecclesiastical rites and ceremonies, 317.

Gerson, writes that some have killed themselves because of the irksomeness of Romish ceremonies, 180.

Giles, St, invoked for women that would have children, 226.

Giselbertus, wrongly referred to, 100.

Glover, a Brownist, held that love is come in place of the ten commandments, 92; that concupiscence is a venial sin, 102; and so also are the intemperate affections of the mind issuing from it, 103; held that the regenerate may fall from the grace of God, 147; that God hath predestinate all to eternal death who are not in the state of true repentance, 157.

Gnostics, held a plurality of Gods, 44; rejected matrimony, 261, 306.

Goods of Christians are not common, 352.

Good works, impossible in an unregenerate state, 105; the grace of Christ and renewal by the Holy Ghost necessary for their performance, 106; yet are pleasing to God, 117; but only when proceeding from a true faith in Jesus Christ, 120; are the outward signs of inward belief, 123; errors respecting, 105, 106, 118-120, 121-123, 124.

Gospels, false, 82; certain of the four, rejected by heretics, 83, 84.

Grecians, *i. e.* Greek church, deny the procession of the Holy Ghost from the Son, 74; do not hold the doctrine of purgatory, 213.

Grecians, the gospel foolishness to them, 79.

Greenwood, 231.

Gregory, Pope, excommunicates Q. Elizabeth, 8; thought some councils had equal authority with the word of God, 211; VI. and VII., popes, were enchanters, 180.

Grindal, banished, 9; made archbishop of York and then of Canterbury, *ib.*; confined and sequestered, *ib. n. 6.*

Gualter, his commentary on the Minor Prophets dedicated to Parkhurst, 5.

Guise, duke of, massacres the Protestants in France, 6; obstinacy of his faction in religion, 212.

Gunthranus, summoned council of Matiscon, 204.

H.

H. (R.) held that those who are able must preach even without authority, 231.

Hacket, William, pretensions of, 68; hanged and quartered, anno 1591, 162; believed in visions, 196; his usual oath, 357.

Hamant, Matthew, burnt at Norwich, 49; said that Christ was a sinful man and an idol, 49, 133, 162; denied Christ's resurrection, 64; and ascension, 65; impugned the deity of the Holy Ghost, 70; rejected the new Testament, 83; held that justification is by God's mere mercy without respect to Christ, 109, 162, 298; denied the necessity of the sacraments, 246, 275, 283.

Harborough for faithful subjects, censured by Marprelate, 338.

Harmony of Confessions, 4, *n.*

Helchesaites, said the Holy Ghost was the natural sister of Christ, 71; allowed perjury to escape persecution, 119, 357.

Henricians, allowed perjury in time of persecution, 119; said he was no bishop who was a wicked man, 270; denied baptism to infants, 280; would have none to marry but virgins and single persons, 307.

Henry IV., VI., and VIII.; renounced and banished out of England the jurisdiction of the bishop of Rome, 347.

Heracleans, denied baptism to infants, 230.

Hermes, Pastor of, publicly read in the primitive church, 325.

Hermogenes, held the eternity of matter, 45, *n. 9*; ascribed original sin to God, 99; sanctioned polygamy, 307.

Hermogeneans, no such sect, 45, *n. 9.*

Herod, despised the doctrine of justification by faith, in killing James, 113.

Heshusius, rejected the Apocalypse, 84.

Hieracites, say none be saved which die before they come to years of discretion, 137, 154; and that none should be saved in the body, 145; condemned marriage, 261, 306.

Hierax, said Melchisedech was the Holy Ghost, 71; Easias' Ascensorium of, 82.

Hilary, St, called the synod of Milan, the synagogue of the Malignant, 210; bishop of Poitiers, 329.

Hildebrand, Pope, decreed that no man should hear mass from the mouth of a married priest, 272.

Hill, apostate, says that all men were papists in England till the age of Henry VIII., 173; affirms that the marks of the true church are universality, &c., 176; says that protestants deny the baptism of children to be necessary, 279.

Hochstratus, Jacobus, says he is an heretic that cleaveth to the Scriptures, 200.

Hoffman, Melchior, affirms that sin after baptism is unpardonable, 141; that the baptism of infants is of the devil, 280; that our salvation is of ourselves, 293.

Holy Ghost, his divinity proved, 69; is of one substance, &c. with the Father and the Son, 71, 201; his procession from the Father and the Son proved, 73; sin against, 136; heresies respecting his divinity, 70, 71; his equality with the Father and the Son, 72, 73; his procession, 74; said by the Papists to direct all councils, 208; the seven gifts of, 253; said by the Papists to be given to the full in confirmation, 254.

Homilies, the names of the, 323; may lawfully be read in the open church, 323-325; those of the fathers were publicly read in the primitive church, 325.

Honorius, Pope, was a Monothelite, 181.

Hormisda, Pope, his decree respecting the authority of councils, 211.

Howlet, (*i. e.* Robert Persons, the Jesuit) says all or most part of the ministers of England are merely laymen, 239.

Hubberts, St, invoked for dogs, 226.

Hugh, the cardinal, speaks of the sacrament of bishopdom, 259.

Hydroparastatites, administered water instead of wine in the Lord's Supper, 296.

I. and J.

Jacobites, the fantasies of, respecting the passion of Christ, 53; their priests use a

strange language in the congregation, 243; imprint the sign of the cross on their persons to distinguish themselves from pagans, 246.

James, King, renounced and banished out of England the jurisdiction of the bishop of Rome, 347.

James, St, was bishop of Jerusalem, 328; the gospel after, 82.

Jasper, King, Popish prayer to, 228.

Javel, says in time of necessity any one may baptize, 235.

Jerome, calls Rome, Babylon, 182; prevailed against the whole council of Chalcedon, 207.

Jesuits, flock into the kingdom, 9; exercise papal jurisdiction in England, 10; had for their provincials, Parsons, Weston, and Garnet, *ib.*; allow whoredom at Rome, 119; their equivocations for the deception of Protestants, 120, 359; are for putting all Europe into the hands of the king of Spain to preserve the catholic faith, 203; their unclean life, 305; cannot brook episcopal pre-eminence, 331; and, in their high court of reformation, have made a statute for abrogation of all episcopal dignity, *ib.*

Jewish Atheists, 88.

Jews, deny the Trinity, 43; oppugn the deity of our Saviour, 49; deny the resurrection of Christ, 64; imagine that before the judgement there shall be a golden world, 68; reject the New Testament, 83; hold that the ceremonial law is yet in force, 89; deny original sin, 97; in persecuting the apostles despised the doctrine of justification by faith, 113; accused Christ of various sins, 133; claim to be alone the church of God, 171; the cabala of, 203; deny our sacraments, 251; the sacrifices, &c., were their sacraments, *ib.*

Ignatius, bishop of Antioch, 329.

Illyricus, F., father of those who would have no service or sacraments that they may be free from ceremonies, 116, 318.

Images, Romish doctrine concerning, 221, 223.

Indulgences, granted by various Popes, 221.

Innocent II., Pope, granted indulgences, 221; VIII., incontinency of, 304.

Joan of Kent, maliciously said by the Familists to have been burnt as a heretic by Crammer and Ridley, 350.

Job, St, invoked, 226.

Job, book of, rejected by the Anabaptists, 81.

Johannes de Wassalia, says no man can interpret Scripture, 104.

John the Baptist, his relics worshipped by Papists, 225.

John, St, was bishop of the Asian churches, 328.

John XIX., XX., XXI., Popes, were enchanters, 180; XXII., held that the souls of the wicked shall not be punished till the day of judgement, 181; denied the soul's immortality, 181, *n.*; XII., XXII., granted indulgences, 220, 221; XIV., baptized the bell of St John de Lateran, 266.

Joseph, breeches of, worshipped as relics, 225.

Jovinians, thought all sins to be equal, 137; say the regenerate cannot sin, 138; that the baptized can no more be tempted, 277; referred to for Manichees, 303.

Irenæus, bishop of Lyons, 329.

Islebius, said that both natures in Christ suffered, 57; objected to the preaching of God's law, 92.

Judas, 142, 267.

Judgement, the general, proof of, 66; heresies respecting, 67, 68.

Justification, only for the merit of Christ, 108; is by faith alone, 111; without merit of our own, 115; errors respecting, 109-111, 113-115, 116; works before, 125-128.

Justinus, denies eternity of man's happiness, 154.

K.

K. (J.) puts faith and love in the place of the sacraments, 177.

Katharine, St, prayed to by the Papists for knowledge, 226; prayer to, 227.

Ket, Francis, burnt at Norwich, 49; maintained that Christ was not God till after his resurrection, *ib.*; that he shall suffer again, 58; denied his ascension, 65; impugned the deity of the Holy Ghost, 70; said no sufficient sacrifice is yet offered for the sins of the world, 298.

Kindred, spiritual, 262; may not intermarry, *ib.*

King, the, hath the chief power in this realm of England, and other his dominions, 335, 336; hath the chief government of all estates ecclesiastical and civil in all causes, 338-341; may not execute ecclesiastical duties, and yet is to prescribe laws to all estates both ecclesiastical and temporal, 341-345; is to restrain and punish male-

factors, 345, 346; many kings of England have renounced and banished the jurisdiction of the Pope, 347.

Knox, John, opposed to government of women, 361.

Kraus, Dr, despaired of salvation, 142.

L.

Lactantius, thought war unlawful for a Christian, 351.

Lampatians, say that men shall be saved by following any religion they have a mind to, 160.

Laodiceans, epistle of the, read in the church of the Colossians, 324.

Lateran, council of, advanced the Pope and clergy above earthly princes, 209.

Latimer, prays for himself, for the church of England, for the Lady Elizabeth, 5.

Latomus, complains of the obscurity of Scripture, 199.

Laurence à Villavincencia, friar, calls justification by faith the doctrine of devils, 114; says the common people are only to know that which pertaineth unto good behaviour, 192.

Law, books of, and prophets, alone received by the Samaritans, 81; rejected by the Appelleans, 81; the ceremonial, not to be observed by Christians, 88; the judicial law of the Jews not necessarily to be received, 90; the moral, binding upon Christians, 91; errors respecting, 89, 90, 92.

Laymen, may not preach, 229-231; nor minister the sacraments in the congregation, 231-236.

Lectors, popish order of, 258.

Leo the X., termed the holy gospel a fable of Christ, 78, 181; IX., condemned the marriage of priests, 181.

Liberius, Pope, was an Arian, 181.

Libertines, say the Old Testament is abrogated, 87; say that, seeing man is justified by faith, he may live as he listeth, 118; that whosoever hath God's Spirit in him cannot sin, 139; imagine the church militant is not visible at all, 167; consider written commentaries vain, 196; interpret the Scriptures allegorically, 197; deprave the office of preaching, 233.

Limbus Patrum, 62, 215, 249, *n.*

Limbus Puerorum, 154, 249, *n.*

Lindanus, says the gospel cannot be committed to writing, 197; that the Scriptures

are imperfect, 199; and would be of no validity but for traditions, 200.

Loriculus, his notion respecting the torments of purgatory, 216.

Lombardus, Petrus, said that the Holy Ghost is the affection of love within us, 73; and that there is a temporal and an eternal proceeding of the Holy Ghost, 74; said that concupiscence after baptism is no sin, but a punishment, 102; that there are seven sacraments of orders, 259; confesses that the five inferior orders were not primitive, 260; says spiritual kindred may not intermarry, 262.

Love, said by Peter Lombard to be the Holy Ghost, 73.

Loys, St, invoked for horses, 226.

Lutherans, hold that infants believe and are therefore to be baptized, 281.

Lying, to injure Christians, permitted by Turks and Jesuits, 120.

M.

Macedonians, heretical respecting the Trinity, 45; deny the Son to be of one substance with the Father, 48; affirm the Holy Ghost to be but a mere creature, 70; and a servant to the Father and the Son, 72.

Machivillian atheists, are doubtful whether there be a God, 37; cast off all virtue, 118.

Machiavel, prefers statutes, &c. of man to the holy Scriptures, 80.

Major, George, his error respecting Christ's ascension, 66.

Manes, pretended to be the Holy Ghost, 71; mysteries of, 82; said none before the fifteenth year of Tiberius were saved, 137, 163, 297; professed to be Christ, 162.

Manichees, feigned unto themselves divers gods, 37; gave the creation of all things unto two gods, 41; affirmed man to be the workmanship of the devil, 41; denied a Providence, 41; said Christ was man in appearance only, 51; denied the truth of his passion, 57; said that the devils, and not Christ, suffered on the cross, 57; denied the resurrection of any flesh, 64; denied that there shall be a general judgement, 67; preferred their imaginations above the Scriptures, 79; rejected the Old Testament, 80, 87; rejected the Acts of the Apostles, 84; declared the law of God to proceed from the Prince of Darkness, 92; that original sin proceedeth not from our corrupted

nature, 99; denied man's free-will to sin, 105; thought themselves free from sin, 135; denied the salvation of the body, 145, 154; but said the soul only should be saved, 154; mysteries of, 202; condemned marriage, 261; did not baptize, 275; added the seed of man in the Lord's Supper, 205; and ministered no wine, *ib.*; their elect or priests might not marry, 303; condemned magistracy, 337; said no man for any offence should be put to death, 349; held that war was unlawful, 351; enjoined community of goods, 353; refused alms to any not of their sect, 355.

Marbachius, blasphemed the holy martyrs, 163.

Marcellians, denied the Trinity, 43.

Marcellinus, Pope, was an idolater, 181.

Marcian, summoned the council of Chalcedon, 204.

Marcion, manifestations of, (wrongly quoted for manifestations of Apelles,) 82, 202; of St Paul's epistles, accepted only Timothy and Titus, 84; said that none should be saved in body and soul together, 145, *n.*

Marcionites, said the world was too base a thing for God to create, 40; held a plurality of gods, 44; said Christ was man in appearance only, 51; received only St Luke's Gospel, 84; rejected passages in it, 85; implied, by their teaching, the sinfulness of Christ, 133; wrongly referred to (see *Marcus*) 135; wrongly referred to as distinguishing between Jesus and Christ, 162; affirmed that there were two Christs, 163; allowed private baptism by private persons, 236; prohibited marriage, 261; denied baptism to married folks, 265, 275; wrongly referred to as practising baptism for the dead, 266, 275; said man's body is not capable of happiness, and no souls shall be saved but their own, 297.

Marcosians, used certain Hebrew words at the ministration of baptism, 242.

Marcus, followers of, deemed themselves as pure as Paul, 135; he held that the wine of the Lord's Supper was converted into blood, 287.

Margaret, St, invoked for women in travail, 226.

Mark, St, was bishop of Alexandria, 328.

Marprelate, the, says the bishops bid battle to Christ and his church, 170; that bishops are not to be obeyed when they cite, excommunicate, &c., 310; censures the "Har-

borough for faithful subjects," 338; was a mar-prince also, *ib.*

Martin II., Pope, was an enchanter, 180.

Mary, Queen, the persecution under her violent, but of short duration, 5.

Mary, Virgin, said by Papists to be free from original sin, 99, 100; to cleanse sins by her merits, 111; to be pure from actual sin, 134; Papists say that time was when holiness was in her only, 172; Romish invocation of, 220, 221; popish images of, 223; her hair, &c. worshipped, 225; said to be the saviour of men and women through her virginity, 298.

Mass, the sacrifice of, 229-301.

Massacre, at Vassey, and other places in France, 6; of St Bartholomew, 7.

Matiscon, council of, 204.

Matrimony, is no sacrament, 260; which the papists affirm, *ib.*; various errors respecting, 261, 262; is lawful for priests, &c., 302-305; and for all christian men and women, 305-307.

May-games, thought sufficient cause for excommunication by the presbytery in Scotland, 311.

Melchior, King, popish prayer to, 228.

Melchisedec, said by Hierax to be the Holy Ghost, 71.

Menander ascribed the creation of the world to angels, 40.

Messalians, acknowledge a plurality of gods, 37; say that the regenerate cannot sin, 141; rely on their own lying revelations, 158; think that the sacraments are to be received for obedience's sake to magistrates, 246; called Euchites, 251; say prayer only, and not the sacraments, is to be used, *ib.*; say only sins past are cleansed by baptism, 277; say the Lord's Supper does neither good nor hurt to the receivers, 284.

Metusiasts, believe in transubstantiation, 289.

Miles Monopodios, numbers parsons and vicars among an hundred points of popery which deform the English reformation, 332.

Millenaries, deny the eternity of happiness, 154.

Ministers, christian, 229; none publicly may preach but such as are thereunto authorized, 229-231; must not fail to preach, 232-234; may alone administer the sacraments, 234-236; there is a lawful ministry in the church, 236-238; must be ordained by men lawfully appointed for that purpose, 238, 239; must

be chosen and called before ordination, 230-241; the badness of, hinders not the effect of the word and sacraments, 269-272; evil ministers must be deposed, 272, 273; if ordered according to the Book of Consecration, &c., are rightly ordered, 332.

Moguntia, council of, 204.

Monetarius, Thomas, depended upon visions, 196; took upon himself the ordering and reformation of the church, 343.

Monothelites, denied two wills, divine and human, in Christ, 54; Pope Honorius held their heresy, 181.

Montanists, denied the Trinity, 43; held that Christ ascended only in soul to heaven, 65; that sin after baptism was unpardonable, 141, 298, 312; relied on their own dreams, &c. and left the word of God, 158; believed in a purgatory, 214; condemned matrimony, 261, 306.

Montanus, assumed the style and title of the Holy Ghost, 71.

Moore, John, whipped for professing himself to be Christ, 162.

More, Sir Thomas, thinks the torment of purgatory is fire inflicted by devils, 216.

Morelius, interprets Scripture mystically, 197.

Moses, books of, alone of all Scripture received by the Sadducees, 80; four last books of, rejected by the Muscovites, 81.

Muncer, said the Anabaptists only were the elect of God, 169; said the word was not taught by preaching, but by revelation, 231; said the sword of Gideon was given to him for the overthrowing of all tyrants, and setting up the kingdom of Christ, 343.

Muscovites, deny the procession of the Holy Ghost from the Son, 74; hold their church-traditions to be of equal authority with the Scriptures, 79; reject the four last books of Moses, 81; think that none have now authority to call a general council, 206; add warm water to the wine in the Lord's Supper, 295; and mingle the bread and wine together, 296.

Musculus, Andreas, said that both natures in Christ suffered, 57.

N.

Nazarenes, were both circumcised and baptized, 275; observed Jewish ceremonies, 314.

Nazianzen, declared that he never saw any good end of a council, 210.

Nestorians, said that Christ became God by merit, 48; that the two natures in Christ were united, as one friend is to another, 55.

Nestorius, held that there were two Christs, one very God and the other very man, 163.

Netherlands, during the civil wars in the, children baptized afore by Protestant ministers, only some rebaptized by the Papists, 236.

Neuserus, revolted unto Turcism, 162.

Nice, council of, summoned by Constantine, 204; would have erred if Paphnutius had been absent, 207; second council of, established worship of images, 209; first council of, confirmed the distinctions of ecclesiastical grades, 329.

Nicholas, Pope, said by certain Anabaptists to have invented baptism, 280.

N. (H.) i. e. Henry Nicholas, his *Evangelium Regni*, 13; held that Christ's sufferings must be fulfilled in us and with us, 59; taught that the belief touching the general judgement is a doctrine mystical, 68; said that the Holy Ghost is the being of Christ, &c., 73; books of, 82; allegorizes of the land of promise, 88; holds that the word is taught only by the revelation of the Spirit, 231; calls a king "the scum of ignorance," 337, *n.*; says, among the Familists, no man claims anything to be his own, so as to possess the same to his own private use, 354.

Nicodemus, gospel according to, 82.

Nicolaitans, 169; would have women to be all common, 307.

Nicolas, St, invoked for little children, 226.

Noëtians, their heresy concerning the Trinity, 45.

Nonconforming ministers, number of in each of the counties of England, anno 1604, 317.

Novatians, say the regenerate cannot sin, 138; that sin after baptism is unpardonable, 141, 298, 312; rebaptized infants afore baptized by heretics, 266, 277.

O.

Oaths, violation of, allowed by Papists, 119, 350, 360; may not be taken vainly and rashly, 356; thought lightly of by various heretics, 357; are not prohibited when the magistrate requires, if given and taken according to the word of God, in justice, judgement, and truth, *ib.*; errors respecting, 358-361.

Oecham, W., 181.

Ochlinus, impugned the deity of the Holy

Ghost, 70; affirming that he was but a mere creature, *ib.*; and that he signifieth God's favour, whereby he worketh in his children, 73; defended polygamy, 307.

Orders, not a sacrament, 253; some do make seven, *ib.*; and call each a sacrament, 259; are valid if conferred according to the rites of the Book of Consecration, &c., 332-334.

Ordination, 238-241.

Origen, condemned second marriages, 262; held that a wicked minister did bind or loose in vain, 270.

Origenists, said that the devils and ungodly shall all finally be saved, 67, 147; interpreted the Scriptures allegorically, 197; maintained a baptism by fire, and that after the resurrection of our bodies we shall have need of baptism, 275.

Original sin, proved from Scripture, 95, 96; its nature, 98; remains in God's children, 99; errors respecting, 97, 99, 100, 101.

Orleance (or Orleans), council at, 205.

Orsmada, the, or holy fire of the Persian kings, 291.

Osiandrians, said that Christ and his righteousness are inherent in the righteous, 115.

Ossenes, prayed in a strange language, 242; required all to marry, 306.

Otilia, St, invoked for the headache, 226.

P.

Palm Sunday, 180.

Paphnutius, saved the council of Nice from error, 207.

Papias, denied the eternity of man's happiness, 154.

Papists, confide in their Pope, 38; call him Lord God, *ib.*, 348; say he has infinite power, 38, 348; say that priests are the creators of Christ in the mass, 41; by purgatory, &c., make the passion of Christ of none effect, or to put away original sin only, 58; hold that each man must suffer for himself, *ib.*; affirm that the human nature of Christ is always present in the sacrament of the altar, 65; say that Christ, ascending, carried with him the souls of the righteous from limbo, 66; say that the Pope is judge of the quick and dead, 68; favour Peter Lombard's error respecting the procession of the Holy Ghost, 74; hold that the Scriptures are not sufficient to instruct unto salvation, 78; equal their precepts and traditions with God's word, *ib.*;

and more cruelly punish the violaters of them than the breakers of God's commandments, 79; their legends, 82; account the apocryphal books canonical, 83; their errors respecting original sin, 97; affirm that the virgin Mary and others are free from it, 99, 100; say that concupiscence is no sin, 102; but proceedeth from sin, 103; and that the use thereof only is evil, 102; teach man's free-will to do good works, 106; their errors respecting justification, 110, 114, 116, 127, 202; think that sins mortal are cleansed by the merits of dead saints &c., 111; teach a mere historical knowledge of Christ instead of faith, 113; deny that any man can be assured of his salvation, *ib.*; maintain that Christ and his righteousness are inherent in the righteous, 115; allow whoredom, and the violation of promises and oaths to heretics, 119, 360; err respecting good works, 116, 122; think to merit and obtain eternal life thereby, 124, 127, 149; that works before justification please God, 125; teach the efficacy of works of supererogation, 58, 130, 131, 257; deny that all men besides Christ be sinners, 134; say no person dying unbaptized is saved, 137, 249; that the works of men justified are perfect, 139; their sacrament of penance, *ib.*; err in pronouncing any to be reprobates, 148; their false doctrine respecting predestination, 149, 151; say that none will be saved except they be members of their church, and marked with the sign of the cross, 152; their *limbus puerorum*, 154; think the church catholic to be visible, 166; pretend that the church of Rome is the catholic Church, 169, 172; that the church is founded upon Peter and his successors, 171; that all who will be saved must be subject to the Pope, 172, 348; that time was when holiness was only in the blessed Virgin Mary, 172; that the church of Rome is the mother of the faith, *ib.*; affirm the tokens of the visible church to be antiquity, unity, universality, &c., 175; that the church is infallible, 178, 182; their errors in life, ceremonies, and matters of faith, 179-182; tie God's people to the observance of their ceremonies, 187, 316, 322; say the church hath power to change the sacraments, 190; that the authority of the church is before Scripture, *ib.*; that the Pope hath power to judge all men and

matters, and to decide the meaning of holy Scripture, 191; that the power to judge of religion is in bishops, *ib.*; or the clergy, 192; or the church, *ib.*; thrust festivals, rosaries, &c., upon the people in place of the Scriptures, 194; speak derisively of the Scriptures, and say they may be expounded to what purpose men list, 195; say the church is to judge the Scriptures, 199; believe the Pope to be infallible, 202; their errors respecting the calling and confirming of councils, 205, 206; say that the Holy Spirit directs all councils, 208; and that councils cannot err, 210; their errors respecting the authority of councils, 211; their doctrine of purgatory, 214-218; their prayers for souls in purgatory, 214; their doctrine of pardons, 219, 221; proved to be contrary to Scripture, 218; their worship of images, 221-223, 318; their doctrine of relics, 223-225; their invocation of saints, 226-228; worship Christ's cross, 229; call the reformed preachers uncircumcised Philistines, apostates, &c., 230; say in case of necessity baptism may be administered by any man or woman, 235; yet during the civil wars in France, &c., rebaptized children baptized by Protestant ministers, 236, 266, 281; take all ministers to be laymen except their own sacrificing priests, 239; will not admit to holy orders men who are married, 240; or who have not received confirmation, or have been baptized by heretics, 241; perform all divine service in the Latin tongue, 243; and say he is accursed whosoever affirms that the mass ought to be celebrate only in the vulgar tongue, 243; hold that the sacraments of the New Testament confer grace, and bring faith *ex opere operato*, 247, 250, 268, 278; but that those of the Old Testament did only shadow forth salvation, 248; say they are damned that receive not the sacraments after the manner of the church of Rome, 250; that none believe but such as are baptized, *ib.*; that infants are saved by baptism, *ib.*; that there be seven sacraments of the New Testament, 252; viz. two voluntary, and five necessary, *ib.*; their pretended sacraments, of confirmation, 253-255; of penance, 255-257; of orders, 258-260; some make seven orders instituted by Christ himself, 258; and call them seven sacraments, making thirteen sacraments in all, 259; some con-

firm that inferior orders are not grounded on Scripture, 260; say matrimony is a sacrament, *ib.*; enforce the celibacy of those in holy orders, 262, 272, 304, 306; do not allow marriage between spiritual kindred, 262, 306; say none are lawfully married except the ceremony be performed by a Popish priest, *ib.*; and re-marry Protestants, *ib.*; their sacrament of extreme unction, 263, 264; baptize bells and babels, 266, 276; abuse the Lord's Supper by using it magically and carrying it about for adoration, 267; say that the sermons of heretics must not be heard though they preach the truth, and that their prayers and sacraments are no better than the howling of wolves, 272; make the vow and profession of the monachal as good a token of Christians as baptism, 276; say baptism serves to the putting away of original sin only, 278; say it doth much hurt to participate the Lord's Supper among Protestants, 284; say only venial sins are remitted by the Lord's Supper, 285; that we must always doubt of the forgiveness of our sins, *ib.*; say the Lord's Supper can benefit persons absent, and even the dead, if administered on their behalf, *ib.*; their feast of Corpus Christi Day, 286, 291; their doctrine of transubstantiation, 286, 287, 289, 293; think it a pious custom to reserve the Eucharist, 290; carry the host about, 291; and worship it, *ib.*; punish those who refuse to reverence it, *ib.*; deny the cup to the people, and to the priests, when they say not mass, 295, 296; mix water with the wine, at its consecration, 296; some say Christ came not to save women, 298; various errors of, respecting the Saviour, *ib.*; say sins are taken away by a bishop's blessing, by absolution, &c., 299; their sacrifice of the mass, 299-301; incontinency of their clergy, 304, 305; have excommunicated dead bodies, vermin, flies, fishes, kings and emperors, 311; have ceremonies and traditions repugnant to God's word, 318, 319; their thoughts touching the cross and crossing, as expressed in a libel left in the parish church of Euborn, anno 1604, 320; say bishops and ministers not ordained by true catholic (i.e. Romish) bishops are thieves and murderers, and mere laymen, 333; say the king's excellency of power is in respect of laymen and not of the clergy,

as they have the rule of men's souls, 339; that kings must be subject to some prelate, *ib.*; that the clergy ought to be free from paying tribute, *ib.*; that priests are not subject to princes, *ib.*; that no man is to be subject to his temporal prince in matters of religion, *ib.*; say the care of religion pertaineth not to kings, 342; that the emperor of all the world, if he take upon him to prescribe laws of religion to the bishops, &c., shall be damned, except he repent, 343; titles and qualities ascribed by them to the pope, 347, 348; were discharged by the pope from their obedience and subjection to Queen Elizabeth, 348; swear by saints or idols, 357; say no man may take an oath to accuse a Catholic for his religion, 358; that such as do so are damned, 359; say an oath taken for the furtherance of false religion is not binding, 359.

Pardons, Romish doctrine concerning, 219-221.

Paris, council of, 205.

Paris, W., speaks of the sacrament of archbishopdom, 259.

Parker, archbishop, a principal contriver of uniformity in religion, and thereby of unity, 6.

Parkhurst, bishop, his commendation of Q. Elizabeth, 5, 6.

Paschalis, Pope, condemns the marriage of priests, 181.

Pasquil poets, 180.

Pater Noster, 220.

Patriarchs, 320.

Patricians, heresy of the, 45, 57.

Paul II., Pope, incontinency of, 304.

Paul, St, books falsely ascribed to, 82; his sword and handkerchief worshipped by Papists, 225.

Paul III., pope, derived a revenue from prostitutes at Rome, 181.

Paulicians, said the wicked are not to be excommunicated, 309.

Pelagians, said that original sin comes by imitation, 94, 99; that concupiscence is no sin, 102; that naturally there is free-will in us unto the best things, 105; that they were free from sin, 135, 257; thought all sins to be equal, (wrong reference) 137; held that the number of the predestinate may increase or be diminished, 147; declare the doctrine of election to be dangerous, 155; that original sin is not pardoned in

infants at baptism, because they have no such sin, 277; that being once baptized we can no more be tempted, 277; denied baptism to infants, 280; said heretics are not to be excommunicate for their private and singular opinions, 309; enjoined communion of goods, 353.

Penance, is no sacrament, as the Papists teach, 255-257.

Penry, 231, 345.

Pepuzians, taught private baptism by private persons, 236; held that women might be bishops, 240.

Perjury, permitted by certain heretics in time of persecution, 119.

Persians, worship a dragon, 37; trust in their Soldan, 38.

Peter, St, writings falsely ascribed to, 182; his chains canonized by the church of Rome, 225; was bishop of Antioch, 328.

Peter the Fuller, said that the Holy Trinity was crucified, 57.

Petilians, taught that the sacraments are holy only when administered by holy men, 270.

Petronil, St, invoked for the ague, 226.

Pharisees, held there is naturally free-will in man to the best things, 105; think that we are justified by external righteousness, 109, 116; suppose that God is pleased with lip-service, 120; desired their works to be seen of men, 124; think Scripture may be expounded as men list, 195.

Phillip, St, acts of, 82.

Philosophers, preferred their inventions to the Scriptures, 79.

Photinus, impugned the deity of the Holy Ghost, 70.

Phrygians, rely on their own dreams, &c., instead of the word of God, 158.

Pighius, says the Scriptures are obscure, 199.

Pilate, in condemning Christ, despised justification by faith, 113.

Pius V., said that Rome "Magis Gentilizare, quam Christianizare," 182; baptized the duke of Alva's standard, 266.

Pneumatomachons, a term applied to the Arian and Macedonian heretics, 45; impugn the Deity of the Holy Ghost, 70.

Pope, the, called Lord and God, 38, 348; called judge of the quick and dead, 68; proclaimed Antichrist at Rheims, 182, 347; said by the Papists to have the power to judge all men and matters, even the Scrip-

tures, 191, 348; to be the only true interpreter of Scripture, 197; infallibility claimed for him, 202; claims authority to summon and confirm the decrees of councils, 205, 206; advanced above earthly princes by the council of Lateran, 209; his pardons, 219; his absolution, 256; hath no jurisdiction in this realm of England, 346; is an antichristian bishop, *ib.*; is described in Scripture to be very Antichrist, 347; is termed by the godly-learned, the basilisk of the church; neither the head nor the tail of the church, *ib.*; his jurisdiction hath been renounced by many of our kings and parliaments, *ib.*; and by all the purer churches, *ib.*; titles, &c., of, 347, 348; by his sovereign authority discharged all Papists from their obedience to Queen Elizabeth, 348.

Popes, the, some have been conjurers and sorcerers, 180; some heretics, 181; some worldly and profane, *ib.*; Genebrard's testimony against them, 182; incontinency of, 304, 305.

Porters, popish, order of, 258.

Postellus, maintained that one mother Jane is the saviour of women, 58, 298; and that Christ redeemed only man, 298.

Prayer, a duty, 225; examples of, *ib.*; must in the congregation be in a tongue understood by the people, 241-243.

Praxeneans, heretical respecting the Trinity, 45.

Preaching, errors respecting, 230-234; the excellency and utility of, 323.

Predestination, see *Election*.

Predestinates, heretics so called, 156.

Presbyteries, private, first erected in England, 8.

Priests, popish office of, 259; the marriage of, 302-305; incontinency of the Romish, 305.

Priesthood, pretended sacrament of, 259.

Prophets, books of the, and law, alone received by the Samaritans, 81; rejected by the Appelleans, *ib.*; they were all married except Jeremy, 302.

Prophets, false, taught that the ceremonial law is to continue, 89.

Priscillianists, said that man was the workmanship of the devil, 41; bring in other names of Deity beside the Trinity, 45; allowed perjury to escape persecution, 119, 357; condemned marriage, 306.

Protagoras, doubts whether there be a God, 37.

Purgatory, proved to be contrary to Scripture, 212; denied by the Greek and reformed churches, 213; errors of Montanists and Papists respecting, 214-218.

Puritans, allow subscription to the Articles, A.D. 1583, 10; their uncouth doctrine, 13; their divine conceits of their discipline, 15; their contempt for the articles of our religion, 16; their books denounced as schismatical and seditious by Queen Elizabeth, *ib.*; opposed by learned men, 17; effects of their sabbatarian doctrine, 18; summary thereof, 19; their doctrine of the sabbath forbidden, 20; their testimony to the purity of our church's doctrine, 21; petition King James, 22; in A.D. 1605 refuse to subscribe to some of the XXXIX. Articles and Book of Common Prayer, 25; the reasons of their refusal, 26; their late device to shun subscription, 28; think the advancement of Presbyterianism a testimony that they shall have part in future glory, 152; say themselves are the church in England, 170; would have all ceremonies left in Christian liberty unto every man, 186, 317; think that private persons may summon assemblies about church causes, 206; preach without authority, 231; their doctors may not minister the sacraments, 235; say that none may minister the sacraments who do not preach, *ib.*, 271, 281; that the sacrament is not a sacrament if it be not joined to the word of God preached, *ib.*; their errors respecting excommunication, 310; find fault that excommunication is not exercised against kings and princes, 311; the Scotch presbytery excommunicated for May-games, &c., 311, 312; disturbances and divisions caused by them, 317; say the reading of the Scriptures without preaching cannot deliver one poor soul from destruction, 326; that reading without preaching is as evil as playing upon a stage, and worse too, *ib.*; that without preaching the sabbath cannot be hallowed in the least measure, *ib.*; abhor archbishops, &c., 331; say that by bishops the liberty of the church is taken away, and that there should be equality of ministers, &c., *ib.*; some detest parsons and vicars also, *ib.*, 332; style themselves faithful and innocent ministers, 332; pretend that they affect not parity in the

church of God, *ib.*; say our bishops are not sent by God, 334; urge inferior ministers to seek at their classis a new approbation, which they term the Lord's ordinance, *ib.*; say princes must be servants unto, and throw down their crowns before the church, &c., 340; say civil magistrates have no power to ordain ceremonies, &c., but only church-officers, 343, 344; say the people may reform the church, and must not tarry for the magistrate, 344; that parliament has power to reform the abuses of the church without the prince, *ib.*; hence their manifold petitions to the parliament, *ib.*; extracts therefrom, *ib.*, 345; their horrible imprecations, 357; will not take a lawful oath if it may injure their brethren, 359; or will not answer after they be sworn, *ib.*; say that promise is not to be kept when God's honour and preaching of his word is hindered, 360; deny the validity of the canon law, 361.

Q.

Quaternity of persons, erroneous statement concerning, 44.

Quintin, St, invoked for the cough, 226.

R.

Rabanus, maintained that magistrates were an human institution for the hurt of men, 346.

Regenerate, the, can alone do good works, 106; may sin, 137; which is denied by some, 138.

Relics, popish errors respecting, 223-225.

Repentance, efficacy of, 139; unnecessary by the Romish doctrine of pardons, 220.

Resurrection, denied by some, 64; errors respecting our Saviour's, *ib.*

Rhemes, the council there under Hugh Capet proclaimed the Pope Antichrist, 182, 347; a council summoned there by Charles the Great, 204.

Rhemists, their views as to the authority of the church, and her pastors, 78, 79; call justification by faith the doctrine of Simon Magus, 114; commend works of supererogation, 130; say sins venial are taken away by the sacred ceremonies, 110, *n.*, 180; maintain the infallibility of the church of Rome, 183; their statements respecting purgatory, 217; say the sermons of heretics, even when true, must not be heard, 272; and that

their prayers, &c., are no better than the howling of wolves, *ib.*; call the Protestants' Supper of the Lord, "the cup of devils," &c., 283. See also *Papists*.

Rhetorians, say that no sect ever erred, 161.

Richard II., King, renounced the jurisdiction of the bishop of Rome, 347.

Ridley, bishop, 9; falsely blamed by the Familists for burning Joan of Kent for a heretic, 350.

Roche, St, popish prayer for his intercession, 228.

Roffensis (*i. e.* Bishop Fisher), supposes the torments of purgatory to be with fire and water, 216.

Rome, church of, her errors in life, 179; in ceremonies, 180; in doctrine, *ib.*, 182; claims infallibility, 182, 183; curses as heretics those who do not worship images, 222, 223.

Rome, called Babylon by St Augustine, 181; and Jerome, 182; said by Pius V. "Magis Gentilizare, quam Christianizare," 182; bishop of (*see Pope*).

Ruffinus, held that God committed the government of the world to certain celestial powers, 42, *n.*

Ruffin, St, invoked for lunacy, 226.

Russians, deny the procession of the Holy Ghost from the Son, 74; hold that man is justified by faith and works, 114; believe that themselves only shall be saved, 153; boast how themselves with the Grecians are the only church of God, 168; debar men who have been twice married from holy orders, 240; have a liturgy compounded of the Greek and Sclavonian language, 243; say all who die without baptism shall be damned, 278; say the Lord's Supper can profit such as have no faith, as infants, 285.

S.

Sabbatarians, their doctrines, 19, 315; their books called in and forbidden, 20; say that the sabbath was not abrogated at the coming of Christ, 89; that the sabbath was ordained to preserve Adam from falling, &c., 97; say that the church hath no authority to sanctify any but the seventh day, 187, 315, 322; that every minister must preach every Sunday on pain of damnation, 233, 315; and that without such preaching the day cannot be hallowed in the least mea-

sure, 234, 271; say all must keep the sabbath as they prescribe on pain of damnation, 319; hinder people from attending churches upon holydays falling on week-days, 322; say we should seek unto the prophets to teach us when we have them not at home, 327.

Sabbath, violated by Christ, according to the Jews, 133.

Sabellians, deny the Trinity, 202.

Sacraments, the due and true administration thereof a mark of the visible church, 174; may not be administered in the congregation but by a lawful minister, 234-236; nor in a tongue not understood by the people, 241-243; are badges or tokens of our christian profession, 245, 246; are sure witnesses and effectual signs of grace and God's good will towards us, 247, 248; by them God doth quicken, strengthen and confirm our faith in him, 248-250; are said by the Papists to give grace *ex opere operato*, 250, 268; yet faith is not necessarily tied to them, 249; the schoolmen's explanation of, 250; special and extraordinary, *ib.*; as the tree of life to Adam, the rainbow to Noah, &c., 251; circumcision, &c., were sacraments to the Jews, *ib.*; two only general, ordinary, and ordained by Christ, 251; affirmed by the Papists to be seven in number, 252; the pretended sacraments of confirmation, 253; penance, 257; orders, 258; matrimony, 260; extreme unction, 263; are not to be abused but rightly used of us all, 264; are abused by various heretics, 265-267; their recipients receive not always the thing signified, 267; some receive them not, and yet are partakers of the things signified, *ib.*; the effect of, is not hindered by the badness of ministers, 269-272; of baptism, 274-281; of the Lord's Supper, 281-286.

Sadducees, denied that there is any resurrection, 64; received only the five books of Moses, 80; looked only for temporal blessings, 88; held that man has naturally free-will to the best things, 105.

Saints, relics of, 223-225; invocation of, 225-229.

Salvation, eternal, not by the profession of every religion, 159; only by the name of Jesus Christ, 161; heresies respecting, 160, 162, 163.

Samarites, embraced the law only and the prophets, 81.

Samosatenians, thought that Christ was not the Son of God before his incarnation, 48; that the Holy Ghost is nothing but the motion of God in his creatures, 72.

Samosatenus, impugned the deity of the Holy Ghost, 70.

Saravia, D., said the sacraments appertained only to the first planting of the church, 246.

Sathanasius' creed, Athanasian creed so called by divers heretics, 93.

Saturninus, ascribed the creation of the world to angels, 40; said that Christ was man in appearance only, 51; that he was opposed to the God of the angels, 133; wrongly stated to have called himself the Christ, 162.

Saturnians, condemned marriage, 306.

Schwenkfeldians, think that our Saviour retained not both natures after his resurrection, but is merely God, 64; that election is by immediate revelation, 152; object to written commentaries on the Scriptures, 196; condemn the sacraments as superfluous, 251, 265.

Scythians, the Jobelsea of, 202.

Scottish ministers, think that subjects may compel magistrates to obedience, 360.

Scriptures, holy, their sufficiency for salvation proved, 76; rejected and discredited by certain heretics, 77-79; traditions made equal to by some, 78, 79; canon of, 80; must be our direction, 157; the church hath power to interpret, 193; the analogy of faith must be respected in the exposition of, 195; errors respecting the interpretation and expounding of, 193-197; the church is the witness and keeper of, 198; and may not enforce any thing contrary to, 201; adversaries to these truths, 199, 200, 202.

Sebastian, St, invoked for the plague, 226; prayer to, 227.

Seiti (Turkish priests), 120, 359.

Selneccerus, thought bishops might summon councils, 206.

Semi-Arians, affirmed the Holy Ghost to be but a mere creature, 70.

Sergius IV., Pope, was an enchanter, 180.

Servetus, his error respecting the Trinity, 45; said that Christ was but a figure of the Son of God, 55; impugned the deity of the Holy Ghost, 70; thought that the Holy Ghost was God's favour and virtue, 73; .

- misliked commentaries, 196; denied baptism to infants, 265, 280.
- Severians, rejected the Old Testament, 80; think Scripture may be interpreted as men list, 195; used no wine in the Lord's Supper, 295.
- Severites, thought the human nature of Christ before his passion was devoid of human affections, 63; confounded the divine and human nature in Christ, 64; rejected the Acts of the Apostles, 84.
- Significatists, think only bare signs are received in the Lord's Supper, 289.
- Silvanus, revolted from Christianity to Turcism, 162.
- Simon Magus, said the world was created by angels, 40; denied the resurrection of any flesh, 64; assumed the style and title of the Holy Ghost, 71; termed his Helene the Holy Ghost, *ib.*; said by the Rhemists to have first taught justification by faith only, 114; boasted to be saved by himself, 162; received not the thing signified in baptism, 267.
- Simonians, think the practice of virtue an intolerable yoke, 118.
- Sin, original, 94-103; errors respecting the remission of, 109-111, 124, 128, 180; actual, 133-142; what supposed to be punished in purgatory, 216, 218; works before justification have the nature of, 127, 218; popish indulgence for, 220, 221; venial, supposed to be put away by extreme unction, 264.
- Siricius, Pope, condemned the marriage of priests, 181.
- Sixtus IV., Pope, built male stews, 181.
- Sleidan, says the Anabaptists burnt all books but the Scriptures, 326.
- Sorbonists, 360.
- Soto, Petrus à, on works of supererogation, 130; limits the church to bishops and prelates, 172; says that of the members and ministers of the church is required neither grace to judge of doctrine nor other inward virtue, 192; that the church is the interpreter of Scripture, *ib.*; that the Scriptures are obscure, 199; prefers tradition to the Scriptures, 200.
- Spira, Francis, his error that some sins are so enormous that Christ's blood cannot wash them away, 59, 142.
- Stapleton, maintains that the church is to be believed whether it teacheth truth or error, 78; denies that the true preaching of God's word is a mark of the visible church, without universality, &c., 176; says that the clergy only may judge of points of doctrine, 192; says bishops and ministers not ordained by [Roman] catholic bishops are apostates, mere laymen, &c., 333.
- Stella Didacus, ranks the refusal of ecclesiastical tradition with refusal of the gospel, 79; says the church of Rome never erred, 182.
- Stephen, St, Revelation of, 82.
- St John De Lateran, great bell of, baptized by pope John XIV., 266.
- Stoics, maintain destiny, fate, and fortune, 41; the equality of all sins, 137.
- Storch, Nicholas, believed in visions, 196.
- Stubs, Philip, holds that Christians are bound by some of the judicial laws of Moses, 90.
- Sub-deacons, one of the popish superior orders, 259.
- Subscription, required, 7, 11; refused by divers of the inferior ministers, 8; allowed by the (Presbyterian) "brethren," 10; called for a second time, 11, 14; advantageous to the church, *ib.*; "woeful year of," 11; urged the third time, 22; not required of the laity, but only of ecclesiastical ministers, 24; required of women by the church at Franckford in Queen Mary's days, 24; of noblemen in Scotland, *ib.*; of ecclesiastical persons only in France and Germany, *ib.*; refused in part by the (Presbyterian) "brethren," 25; devices for shunning, 26, 28.
- Supererogation, works of, condemned in Scripture, 129; subvert godliness, 131; errors respecting, 130, 131.
- Supper of the Lord, errors in the administration of, 234, 235; abused by heretics, who administered it to the dead, 266; and by the Papists, 267; is a sign of the love that Christians ought to have among themselves, 282, 283; is a sacrament of our redemption by Christ's death, and to them which receive it worthily, a partaking of the body and blood of Christ, 283-285; the bread and wine therein be not changed into another substance, 285-287; to reserve, carry about, lift up, or worship the sacrament, is contrary to the ordinance of Christ, 290, 291; the wicked do not eat the body and blood of Christ in, 292, 293; the cup is not to be denied to lay people, 294-296.

- Swermers, the Anabaptistical, condemn the outward ministry of the word and sacraments, 237; say the baptism of infants is of the devil, 280.
- Sylvester, II. and III., Popes, were enchanters, 180.
- Symbolists, think nothing is received in the Lord's Supper but bare signs, 289.
- Synusiasts, called also Ubiquitaries, 280.
- Syrians, worshipped a fish and pigeons, 37.

T.

- Tapperus, Ruardus, teaches falsely respecting original sin, 97.
- Tartar, worships for God that living thing that he first meeteth in the morning, 38.
- Tatians, accepted only the Acts of the Apostles, 84; said that marriage was nothing else than fornication, 261; used no wine in the Lord's Supper, 295.
- Tertullian, condemned second marriages, 262.
- Testament, New, canon of, 83; heresies respecting, 83-85.
- Testament, Old, canon of, 80; not contrary to the New, 86; rejected by some, 87.
- Thaddeus, gospel after, 82.
- Theodorus, Mesechius, distinguished between Christ and the Word, 55.
- Theodorus, Cyrenaicus, denied there was a God, 37.
- Theodosius, the elder, summoned council of Constantinople, 204; the younger, summoned council of Ephesus, *ib.*
- Theopaschites, denied the human soul in Christ, 52; said that another suffered in the place of Christ, 57.
- Theophylact, said that it is in man's power to be elected, 160.
- Thomas à Becket, 38, 111, 226, 227.
- Thomas, St, acts of, &c., 82.
- Thomists, their mode of expounding Scripture, 197.
- Timothy, was bishop of Ephesus, and all Asia, 328.
- Titus, was bishop of Crete, 329.
- Tours, Charles the Great summoned a council at, 204.
- Traditions, ecclesiastical, considered to be of equal authority with holy Scripture by Papists, 78; and by the Muscovites, 79; by council of Trent, 79, 200, 209; are not necessarily to be like, or the same, in all places, 313-316; such as are allowed by lawful authority and not repugnant to the

- word of God must be observed, 316-318; such as are repugnant to God's word must be rejected, 318-321.
- Transubstantiation, 285-287.
- Trent, council of, made tradition equal to the holy Scriptures, 79, 200, 209; concerning works before justification, 128; works of supererogation, 130; invocation of creatures, 209; speech of the French ambassador, and Cornelius bishop of Bitonto, at, 210; ratified the doctrine of purgatory, 214; decreed that relics should be worshipped, 224.
- Trinity in unity, scripture proof of, 42; held by all churches, 43; heresies respecting, 43-45; said by Petrus Antiochenus to have been crucified, 57; denied by the Sabelians, 202; Popish images of, 223.
- Tritheites, not only distinguish but divide the persons of the Trinity, 44; affirm the Holy Ghost to be inferior to the Father, 72.
- Trithemius, abbot, makes the authority of the church equal to that of Scripture, 79.
- Tropicks, affirmed the Holy Ghost to be but a mere creature, 70.
- Turks, deny the Trinity, 43; say that Christ was a good man like Moses and Mahomet, 49; are in error respecting his passion, 58; say that the devils and ungodly in hell, who call upon God for mercy, shall be saved, 67; imagine the Holy Ghost to be a bare power and efficacy of God, 72; prefer their own imaginations above the Scriptures, 79; deface the New Testament, 85; think that justification is to be obtained by pilgrimages to Mecca, &c., 109; and by works without faith, 114; their priests count it a work meritorious to injure Christians by lies and forswearing, 120; say that all who live uprightly shall be saved, of whatever religion they be, 160; the Alcoran of, 202; use the Arabian language in their rites, 242; deny our sacraments, 251.

U.

- Ubiquitaries, German, say that Christ, as man, is wherever the Deity is, 65; believe his body is eaten corporally in the Eucharist, 289; and that by the wicked as well as the godly, 293; Lutheran and popish, *ib.*
- Uniformity of doctrine, earnestly desired in all churches reformed by Cranmer and Calvin, 3; established in this kingdom under Edward VI., 4; interrupted by Mary's

reign, 5; restored under Elizabeth, 6; the XXXIX. Articles unanimously allowed by the clergy, *ib.*; archbishop Parker a principal contriver thereof, 6, 8; testimony of Beza and Zanchius, 7; disturbed by disputes about subscription, 8; and by the Jesuits, 10; Whitgift endeavours to promote it by enforcing subscription, 11; maintained through Elizabeth's reign, 21; furthered by James' approval of the Constitutions and Canons Ecclesiastical, 22.

Uniformity, statute for, 7, 27.

Unity, &c., of God, proved, 35; errors respecting, 37, 38.

V.

Vairus, Leonardus, erroneously quoted, as affirming that Christ was a common poisoner, 133.

Valdesius, disliked commentaries, 196.

Valentine, St, invoked for the falling sickness, 226.

Valentinians, acknowledge many gods, 37, 44; said that Christ took not flesh of the Virgin Mary, 52; that his flesh was spiritual, &c., 52; received only St John's gospel, 84; ascribed original sin to the devil, 99; allowed whoredom and uncleanness, 119; their errors respecting good works, 121, 162; feigned three degrees of men, 122; said that none shall be saved in soul and body together, 145; said that men be elected by nature, 149; held that all who lead a moral life shall be saved, 160.

Valla, Laur., denied man's free-will to sin, 104.

Vaux, his error respecting the descent into hell, 62; says that to expect justification by faith is a breach of the first commandment, 114; speaks of seven sacraments, 259, *n.*

Vigilantian bishops, would admit no unmarried man to holy orders, 261, 303.

Viguerius, says the church was before and is above the word, 173.

Vitels, Christopher, says that there are men as holy as Christ, 135; that the martyrs were stark fools, 163.

Vives, Ludovicus, doubts whether a Christian may bear arms, 351.

W.

Wafer-cakes, popish, 223, 286.

War, is not forbidden by the Christian religion, 350-352.

Westphalus, blasphemed the holy martyrs, 163.

Whitgift, made archbishop of Canterbury, 11; requires subscription of all ministers in his province, *ib.*

Whoredom, allowed by some heretics, 118.

Wickliff, his dead body excommunicated by the Papists, 311.

Wigandus, rejected Epistles of John, I. and II., and Jude, 84.

Winefrid, St, invoked for virginity, 226.

Women, not allowed to govern in Italy, Scotland, France, 337; the sovereignty of, censured by the Puritans, 338.

Works, (see *Good works*) before justification, 125-128; of supererogation, 128-131.

World, creation and preservation of, by God, 39; heresies respecting the creation of, 40, 41; and respecting its preservation, 41, 42.

Worldlings, carnally secure, hope to be saved without either faith or good works, 114.

Z.

Zanchius, in his book *de Tribus Elohim*, refutes the new Arians, 93.