Pelagius redivivus.

OR

PELAGIVS
RAKED OVT OF
THE ASHES BY
ARMINIVS and his
Schollers.

LONDON,
Printed for Robert Mylbourne. 1626.
THE TRANSLATOR to the Reader.

Christian Reader,

Here fell lately into my hands, a Latin Copy, of the ensuing Parallel drawn, (as I am given to understand) by two English Divines, at the request, and for the satisfaction of a foreigne Minister of State. At the first view I laid it aside, as an evidence whereof I conceived the truthes advocated, especially in this Kingdom, had no pretence vee. But afterwars reviewing it more fully, and finding it very particular and punctual in this kind: and that on the by, it gau much light to the Disquisition of some points now in agitation. I thought fit to translate it, for more publique vee. For as Zanchius complains with much regret of the Lutheran Philosophers that he found them wise, every where to wax and woe him. So it is to be feared, that the error of the Prince of this is too unwise folly dispersed. Many men have too much free-will, and take to themselves too free liberty now a days to advance and maintain free will. I would to God more had the power of grace to contend for speeiall and saving grace, and absolutely to defend her Supremacie above corrupt Nature. The errors touching these points, of no less consequence their difference, are here briefly set in view in a two leaved Tablet.
To the Reader.

Tablet, rep cementing out the one side, the othe r, and on the other the new Renaissance varnished over with a faire glasse by the pen of Arminius, and his scholars. The occasion of drawing this Tablet, stills in the Latin Preface, was this. Cæcilia [? or of Danzig] saw some manuscripts in England, to wit, the recovery of the Palatine, was often set upon, and which lies at by a stranger there named Ruggerio, a man deepely engaged in the Arminian party, when, though he could not draw him from the truth to that side, yet call'd that out of doubts before him, that his Lordship for better clearing, defined the conference of some English Diurnes, verified in controversy of this Nature. And opportune meeting with two at once, after kind and respective familiarisation, he demanded of them why the Diurnes of England, so generally disfatted the doctrine broached by Arminius. Their answer was, that albeit these times were plausible to corrupt reason, and fell out to the best advantage, yet the wit and art of the patrons thereof, yet that the sacred Scripture (to which all reformation must bow, and thike flylays) thoroughly searched, and impartially learned, gave no support at all to this new modell of God's counsels; and in man's brain, that the wise Fathers of most eminent note in the Church above 1200 years ago, at the first birth of these mishappen Brates, disdained them against stones, and consequently that by the fame Orthodoxe ancient Church, the new returns of these errors at this day were then before hand condemned in voluminous pamphlets, in the imprints of their parents, the whole and half of Popish. The Baron somewhat affected with this answer, as it should seem, taking it indingly that Ruggerio should offer thus to delude him with false theories.

What say you, quoth he. The Doctrine so much frequented for, and to heigh exol'd by some, is it nothing but old? Yet if new furnished over? Cæcilia Arminius Pelagian refutes, meric'd our Arminius defendent. Vertly it is B. L. 48.

To the Reader.

as you affirm, that Arminius diggest Pelagius out of his grave, you have all reason to buy Arminius depose, that he sile nor againe. It was not long that this Honourable personage, was againe encountered by this Collector Re- gulius, and further viges vp his former motions. Whereupon the Baron acquainted him with the English Diurnes answer, which like strong Physick would not presently with his quies sions, and brought forth from him the Catalogue ensuing, with a challenge. 

Quidnam Arminius cum Pelagio? What kindred or near-brood hath Arminius with Pelagius, or with the Demi- plagians? This Catalogue being then lent from him, and received by those two Diurnes, they judged not compleat, and so forth the bounds of the question, and thought needfull thereunto to take in more ground out of the larger fields of these Fathers that entered into the lills of this combat. Accordingly, partly out of that Catalogue, and partly out of the ancient Fathers, they make up a kind of list of the old errors; and for the new, they take them out of the Treatises of some principal Belgie Writers of that side; which passed into a small map, they exhibit to the Baron to be delivered to the innocent challenger. Who upon the receipt thereof, and etoole to returneth with a direct and pertinat answer. But this Dutch Champion quitting the field, tropic Sea, and return'd into Holland, calling his promises to the same words, that filleth his flyles. So is his fortheith drivven forth now duets yeares, and his answer in vain expected.

So divine and admirable is the course of grace, that it reacheth an helping hand evene to those who through error lose bands and persons against it, and enlightens the whole lothly gosm of theh that call upon to consume the light thereof. There may then fore bee hope, that as Fidius endeavouring to erect the writings of point of illumination, was in that point converted himself by them
To the Reader.

To the Reader.

in this disputation, both of the Coppe and Coves were even to the end, to one it is a thing most evident, by a faithful and allowed relation, which I have seen collated from several remarkable directions and instructions given by his Majesty to two Divines, about a month before his death, questioned before him about a book then published, touching the Doctrines of St. Anthonie.

In that discourse, his Majesty having occasion to touch upon the Tracts of St. Augustin, that are extant in the four Tome, (which he might seeme hypothetically to recommend as a faire example against an evil vp-creeping since his death) hee filled them St. Anthonie Polymathie Tracts against the hereticks that agree with our Arminians: and prefently calling the thing its proper name, termed those hereticks (from the Author of that Scf) the Pelagians. Which Paraphrase of his Majesty, because it giueth much life to the ensuing Table, and this Table light to his Maiesties speech, I have made bold to borrow the Character of the Preface, to imprint both more deeply in my memory, and to expresse to thee my desire to frame a voluntary, (as did that excellently learned and zealous Archbishop Bradwarden) In causa Dei contra Pelagianos, in Gods cause and quarrell against the Pelagians.

If any, after he hath viewed this Table, as composed by some gloating Puritane, and condemn'd Criminals monstors, of a new found crime, namely of doctrinall Puritanisme all thole that gue any credit to such Parables, or differ from him in those points, I will give no sentence against him, but referre him to read it in Talby, At est examini, qui nos non consult, est excus, qui injuste non possit; either he knoweth not the parties whose temtes are here set one by the other, or he wants judgement to compare, & for a fact thereof, Cofens himselfe with Mountebane wares. The prometh is, faster exspectam, regnum posse, That among blind men, a pur-blinde or blinndart may dominare, and put tricks upon them. But, God forbid, that any of the Sper's of Israel should tillake old headnew coymed for current truth.

At the first setting of the Mint on work by James Hamilton at Leyden, when a piece new stamped was transported, and presented to King James, our late Souveraigne, of most blessed memory, upon the very first cast of his eye, he discovered it to be no better then an hale faced great of the Sempelegan alloy. Et si sum perspicit sibi Regio, and forthwith flabbed it through with his Royall pen, and branded the Master of the Mint with the title of the worse of God, and that tye same judicious King persifled in
A CATALOGUE OF THE PELAGIAN DOCTRINES, condemned by Ancient Fathers, and Councils.


t  The sinne of Adam is not imputed to his posterity.
2 Adam by his sinne endamaged onely himselfe properly, but his posterity onely by his example, so farre forth as they imitate him.
3 There is no Original sinne, or corruption of humane nature.
4 Every man is borne in the same perfection wherein Adam was before his fall, save onely the perfection of age, which in his posterity wants the use of reason, when they are born.
5 Temperall death is from the necessitie of nature, and did not come upon all the posterity of Adam, for the first sinne of their first Parent.
6 Adam himselfe should have dyed by the necessitie of nature, though he had not sinned.
7 Much lesse did Adam bring vpon his posterity the guilt of eternall death for his sinne.
8 Children in Baptisme doe not receive remission of Original sinne.

B 9 Those
A Parallel.

The Errors of the Semi-Pelagians or Mystilians.

The beginning of Faith and the desire of conversion is from our felices, the increase is from grace.

Man, if not always, yet sometimes prevents God, by the preparation of his owne will. By which endeavours of nature God is moved to bring, through the ayde of his Spirit, to the grace of regeneration the Will so prepared.

For perseverance in Faith and Grace there is no need of new and special grace. What we have by nature, or have formerly gotten by the Spirit of grace, sufficeth for such perseverance.

A Parallel.

10. By Grace is meant Nature endowed with Reason and Will.
12. Forgiveness is not necessary for all, because all do not sin; or at least, some may be without Sins.
13. Those who have sinned, may by the power of Nature repent, without inward grace from the Spirit.
14. The grace of Christ is not elsewhere to be sought for, then in the Doctrine, and life, or example of Christ.
15. If there be any inward helpe received from the Holy Ghost, the same consisteth only in the enlightening of the understanding. But as for the Will, that needs no inward grace.
16. Man by his natural inbred faculties is able perfectly to fulfill the Law.
17. Grace is profitable for the fulfilling of the Law, but not necessary thereto.
18. Man of himself is able to resist the strongest temptations; though indeed, he doth it with more facilitie, if he be helped by grace.
19. By the works of nature man promeriteth (or gauenth) the ayde of grace.
20. That which proceedeth from forgetfulness, or ignorance, hath not in it the property of Sinne.
21. In the New Testament all kinds of oaths are forbidden.
22. Rich men, unless they sell their goods, and give them to the poor, cannot be saved.
23. The willing of free will, and of natural powers is the cause of Predestination.
24. Christ dyed not for all men, at least not for Infants; because they are without Sins.
April 1, 1621. In the name of God, and to the praise of the glory of his grace. Ephes. 1:6.

A briefe answr, by way of Parallele, to the foregoing Catalogue, and to the Demand there with lent; What affinity is there betweene Pelagians, or Demipelagians on the one side, and the Arminians on the other.

The Index of the Pelagian affections, consisting of 24 Propositions, had neede of an Index expurgatorium, a purging Index. The laift of them is no Doctrine held by Pelagius, but an absurditie, or inconueniencie inferred upon his Textes by some; yet by him confidently denied in direct Terms. Which this Gatherer might have learned of Gerard Vosius, Hist. Pelag. lib. 1, par. 15. This, from whom he receiue upon trust this Catalogue. Moreover to what ende is here taken together the draffe of so many heresies, whereof the greater part was renounced by the Father, that begar them.  As appeareth in many Places of St. Auillent Treatises against his heresies. Lastly, how impertinent are those propositions concerning oares, rich men's goods, and the mortalitie of Adam in the State of Innocency, &c. Whoeuer, so much as by dreame, did thinke to fasten this upon the Arminians? So that of the 24 Pelagian Propositions here rehearsed, fife onely may looke this way; namely the third, fteventh, tenth, fiftenth, ninetenth, thritte and twentith. The rest needed not to have bene pressed for this service.

1 Of

1. Of Originall Sinne.

Pelagians.

Prop. 1. There is no Original Sinne.

Out of St. Aug. de Nuptiis. Man is not borne with original Sinne. Original Sinne is no Sinne; because not voluntary.

Prop. 2. Adam did not bring upon his Posterity the guilt of eternall death for his Sinne.

Out of the Epistle of Geliasus. It seemes not just, that God's creature, without any action of his owne, should bee borne guilty of Sinne, or intangled in Sinne.

Dem. ibid. That children dying without baptism cannot be damned for Original Sinne only.

Arminians.

Arnoldus Corinus a.-against Tilenus, pag. 388. Arminius teacheth, that Original Sinne hath not the nature of Sinne, or fault, properly so called.

Arminius himselfe, to the question, pag. 174. It is wrongfully said, that Original Sinne maketh a man guilty of Death.

Arnold, ibidem pag. 391. Arminius indeed holdeth, that no man is damned for only Original Sinne.

Note also, that both these endeavoure to strengthen this their opinion with arguments consistinge not only that none are actually damned for Original Sinne, but also that none utterly can be. For if so, then

1. God should deale more rigorously with such men, then he doth with the Deuils.

2. That which is a punishment of Sinne, cannot deterre eternall punishment. For then would there bee endless procede, if one punishment should still deterre another.

B 3
2 Of the meaning of the word Grace.

Pelag.  
Prop. 10. By the word Grace is meant, nature endowed with reason and will.

Out of Aug. Epist. 105. Pelagius by that Grace which he acknowledged to be given without any foregoing merit, did mean the nature of man, wherein we are created. Forasmuch, as before we had any being, we could not merit that we should have a being.

Armin.  
A. Rooldus ibid. pag. 158. The Gentiles by nature do the things of the Law. And how little power that bee, which a man in the estate of corruption can do; God will doth that he should do, and when man doth this, he doth grace well.

Item pag. 157. Upon demand whether a man in the estate of corruption can rightly use the light of reason: he presently refuseth, that it is requisite, that a man in the estate of corruption doe rightly use that grace, with which he hath, and perform what power he can, by that grace given him.

It need not seem strange that the Arminians make Affrumentum Grace, who maintain that there is a general grace imprinted in all men without exception. Which what can it bee else but Nature, and her endowments? Now if any shall object, that this in effect is nothing but an idle figure about words, let him consider, that this is the hidden spring of the most pestilent poysion of Pelagius. For out of this may they wash away and put off any thing, that is brought by the maintainers of Grace. If allegation be made against them that We are saved by Grace. Their answer is ready. True. To wise by nature, which is the first and general Grace.

By grace I am that I am. True. By grace, that is by nature, whereof God is the free Donor. Faith is the gift of God. True. Because our Free-will, by which we affirm, is the gift of God the Creator. And if St. Amand when he shall preface against them, that Grace only disarms a believer from an unbeliever. Why may they not answer. True sir. That is, only Free-will which is most freely given us by God.

3 Of the cause of the increasement of Grace.

Pelag.  
Prop. 159. By the works of nature a man promiseth, or gaineth the aide of grace.

Out of the Council at Diospolis. Grace is given according to mens merits.

Armin.  
A. Ruminus Exam. pag. 158. Rehme Sirs in this ship of Christ, To him that hath shall he given. Is not that promise confirmed, by which God engageth himselfe to enlighten with supernainral grace him, who well vsith the light of nature, or at least vsith be bestill?
4 Of the ayde of Grace in conversion.

Pelag.

Prop. 15. If there bee any inward helpe receiv'd from the holy Ghost, that consisteth only in the enlightening of the understanding. But as for the Will, that needs no inward Grace.

Arnoldus against Ilien, pag. 165. The cause why the Gospel is revealed to babes, is because they shew themselves ready to learn. The rule is generally, which teacheth without limitation that, To him that hath, that is, will &c., God will give grace.


Prop. 4, cap. 1. We receive from the Lord the helpe of knowledge, whereby we know those things which ought to be done, but not the inspiration of Charity, that we may with an holy love performe those things we know, which is properly Grace.

Separated from the will man, because they were never in it; but only a free and his own heart, because he is called to (new) both in regard of the infusion of Newlight, and knowledge, and also in respect of new works of conversion, which is selfe bringing forth.

5 Of the caufe of Predestinacion.

Pelag.

Prop. 23. The well-spring of Free will, and natural powers is the caufe of Predestinacion.

The Hague Conference set out by Bertius, pag. 335. Infusion of holynesse hath no place in the will. Inasmuch as the Will in its own nature is free so will good or will evil. In the spiritual death, the gift; properly called spiritual, are the Arminians do not deny, that this degree of Gods Election dependeth upon the freewill free agent of mans will, even then when all the helps of saving grace being afforded, it may yet differ by its owne natural and inlaid liberty: as hereafter appeareth. Why therefore may they not climb to the very top of Pelagianisme, and so shew, that the good vie of our natural free will doth poise downe the own balance of Gods Predestinacion, and determineth the owne warring decrees of God? Howsoever they decline the name of Cause in election, and hold forth in stead there of the attribute of a foregoing condition, yet in effect they must needs set against this rock, at which Pelagius suffered shipwreck.
As for Demipelagianisme, there are but three heads of that Hydra put forth in this Catalogue; the other lye hidden, and pulled in, like the horns of a Snail being touched. Which here (by the help and hand of the most sound Fathers) are to be drawn forth, and to be clapt on the shoulders of thoes, who in those times all the same parts.

1 Of Election upon foreseen Faith.

Demipelagians.  

Of the Saints Prophets Epistles to Saint Austin. That God foreknew before the foundation of the world, who would beleue, and persevere in that faith, which in process should be helped by grace. And that hee Predestinat those to his Kingdom, whom, being freely called, hee forefate would become worthy of his Election, and depart this life making a good end.

Arminians.  

Hage Conference, pag. 52. Bret. God before the Foundations of the World were layed appointed to save by Christ, those out of mankind, who by the grace of the Spirit would beleue, and persevere in that faith and obedience by the same grace.

Item. Ibid. The purpose to save those, thus persevere in faith, is the whole entire decree of Election.

Item pag. 80. That precise and absolute decree, whereby God is said in Electing to consider the Elect, or those men, no otherwise then as singular persons, and to have had no respect unto the good qualities, which hee foreknew—such a decree cannot stand with the nature of God, or with the Scriptures.

Arminius against Perkins, pag. 321. I deny that Election is the rule of gaining or not gaining Faith.

Hage Conf. pag. 38. Wee professe openly, that Faith in Gods foreknowledge and consideration is before Election to salvation, and doth not follow Election, as a fruit thereof.

2 Of the uncertain number of the Elect.

Demipelagians.  

Prophets Epistles to Saint Austin. They would not yield that the number of the Predestinat cannot bee encreased or diminished.

Arminians.  

Cogelin in his Theories exhibited, pag. 137. and others. Incomplete Election may bee interrupted, and sometimes. And thoes that are incompletely elected.
A Parallell.

3. Of the univerfalitie of Grace and calling.

Demipelag.

Ons of Prosperi Epistle to Saint Augustine, extant in Saint Augustens septem Tore. They say, that all men univerfally are called to salvation either by the Law of Nature, or by the written Lawe, or by the preaching of the Gospell.

Armin.

Arnold against Tilen, pag. 397. God by his Spirit, effectually in the Law, worketh after fome manner, and in fome degree in all men, to the encreas; that by little and little they may be brought to the faith of Christ, whom God for his part is ready to receive to all men.

A Parallell.

4. Of workes of Preparation.

Demipelag.

The first Proposition. The beginning of Faith and desire of Conversion is from out of our selves, the encrease is from Grace. Out of Prayer. Even after the fall, there remained in Adam certaine seeds of Virtues, which by the Creators Gift, are fowen in the minde of every man.

Item: That we must beware, least we do referre varto God all the good workes of the Saints, that wee ascribe nothing varto mans nature, but onely that which is euill and puerile.

Arminians.

Arnoldus pag. 403. Man in the state of Corruption, had some relics of spiritual life, to wit, some kinde of desire of the good, which he knoweth.

Arminius against Perkins, pag. 137. It is false, that an unregenerate man is wholly flesh, that is, that there is nothing in him but flesh.

Arnoldus pag. 158. Arminius thinketh, that God in this manner will give more and greater gifts to him that will exercise grace. (That is, the light of nature, as before appeareth in the third Article of Pelagius.)

In the Epistle ad Walachros, pag. 45. These, who are amended.
A Parallel.

The second Proposition. Man, if not alwaies, yet sometime presenteth God by the preparation of his owne will. By which endeavours of nature, God is moued to bring, through the ayde of his Spirit, to the grace of Regeneration the Will to prepared.

amended by the natural knowledge of the Law, and by the better use of common grace, are by God deemed somewhat worthy to receive a further grace, and that by the gift and good pleasure of God.

5 Of the VVils freedome in conversion.

Demipelag.

O ye of Hilar. to Aug. They affirme the Will to be so free, that it can of it owne accord admit or refuse cure or medicine.

out of Praef. As for the Wills freedome, (they say) that life is laid hold on by those, who beleue of their owne accord, and entertaine the ayde of grace, by the merits, or credulitie. 

Fauus. It is of the mercy of God, that men are called:

Amin.

Arnoldus; pag. 337. Grace doth not so furnish a man with new strength, but that it always remains in a mans power to make use of that strength, or not.

Hag. Concer, pag. 288. A man may hinder his owne Regeneration, even then, when God will regenerate him; or dash will to regenerate him. 

Arnold, against Bogerman, pag. 283. All the operations, which God useth to the conversion of man, being alread

A Parallel.

led: but the following that call, is referred to their owne Will. 

Ferus Dianconus contra Fauus. They babble vaunlyly, who say, To Will to beleue is mine, or from me; but to helpe is of Gods grace. Whereas contrariwise, the Apostle tells, that the very beleuing it selfe is given of God.

Cafianus. The whole is not to be ascribed to grace, but that free Will is to have some share of commendation of the forwardness thereof.

Item. Two things there are which provoke mans salvation, Gods grace, and mans obedience.

Fauus lib. 1. Expounding Christ's words, No man commeth to me, unless my Father draw him; sayeth, that to drawe is nothing elze, but to preach, to fitt yp with comforts of the Scripture, to deterre by reproofs, to propound things definable, to repre

dy performed, yet this conversion still remaineth in mans power: so that bee can convert, or not convert himselfe, beleue, or not beleue.

Arminius against Perkins, pag. 321. The whole or entire cause, why this man beleeve, and that man bele

eth not, is the will of God, and mans freewill.

Arnold, against Tilen, pag. 323. It is not absurde, that a manly his owne will should deserre himselfe from an unbelieuer.

Hag. Conference, pag. 323. The determining a man selfe from another man, may be attributed unto men.

Grevincheve against Am. pag. 327. Nothing hindereth, but that only moral grace may make natural man spiritual.

Arminius against Perk. pag. 323. Faith is so from the meer will of God, that Gods will doth not use an omnipoten

sent & irresistable motion to beget faith in men, but a gentle incitation, and accomodated for the moving of man
A parallel.

sent things dreadful, to threaten judgement, to promise reward.

manes will according to the nature of its freckening.

Item, pag. 123. The Author of grace intercedeth by grace to move men will, so effect by a gentle and suave persuasion, which motion doth not only not take away the free consent of freewill, but also effectually enflisheth it.

Hage Confer, pag. 197. Is not that the most noble manner of working upon men, which is performed by inducements and motion? Would not the working bee strong enough, if it were such as Satan useth?

6 Of Perseverance.

Demipelag.

Prop. 3. For Perseverance in Faith and Grace, three needeth no new and special grace. What we either have by nature, or have formerly gotten by the spirit of grace, sufficeth for such perseverance.

This Proposition cannot be be fairly preferred for the true state of the question, much less for the whole question of perseverance. For the Demipelagians did not deny the yoke of new grace for persevering, but they, as indeed, by Prophets words foretold, excelled; God foreknew, who would believe, and persevere in that Faith, which in proseff is led by Grace.

Armin.

Age Confer, pag. 62.

Out of St. Augustins in his Treatise of Perseverance. That perseverance to the end is in our power, and is not the gift of God.

Out of Hier. de Angli. Neither will they yield, that such perseverance is given to any man, from which he is not suffered to relapse, but which, as from which he may by his Freewill fall away.

7 The common clamorous Objection.

Demipelag.

Prop. of the calling of the Gentiles. They object, that it is in vain to labour to obtain the worth and excel-

Armin.

Age Conference, pag. 12 &c., the Latter part. This Doctrine is selfe, and of it selfe, is an hindrance.
excellency of good works, in vaine to bee infant in Prayers, whereby God is intrested to grant our requests, if so be that the election into Christian grace depend upon the unchangeable purpose of God.

Proper in his Epistle to Titus. They upbraid, that all care of rising out of sinne is taken away from thole that are leaped: that to holy men is misthit an occasion of lukewarmnesse, inasmuch as the Elect cannot fall away by any negligence, howsoever they behave themselues. That all industry is layered aside, that virtues are taken away, if Gods determination preuent mans will.

A Parallell.

When Demipelagianisme was objected against Armenius, he ingeniously answered, that it might be a good armis armis. Q. e. c. why Demipelagianisme should not be accompanied true Christianisme.

But Proper demonstrating upon substantial ground, that the Pelagians, and Demipelagianisme stick together in the same myre, both cage them both in the same Parallell, in these words. The better is of the same kind, which come from the same seede, and that which is couched low in the roots, appears in the fruit. We are not therefore to skirmish against these men with new lended forces, nor to enter into a special lift, as against unknown enemies. These men Ensigns were then shattered in pieces, then they fell to the ground in their Companions, and ringleaders of their pride, when Innocentius, of blessed memory, smote the heads of this abominable error with the dint of the Apostolick Sword, when the Synod of the Bishops of Palestina copelled Pelagius to pronounce sentence against himselfe, and his followers.

If weet this mulapen moniter with the bands of a Sylogyisme, Proersen being fast manacle will vter his conceale Oracle thus,

Demipelagianisme is true Christianisme (Arminius flicks not at it)

But Demipelagianisme is Pelagianisme (Proser avowes it)

Therefore Pelagianisme is true Christianisme (though Catholike doctrine cry it downe.)

With which close we summe up this our Parallell.