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M. JACKSON-WRIGLEY, F.R.S.L, F.L.A, M.I.S.A.
Church-History
OF THE
GOVERNMENT
OF
BISHOPS
AND THEIR
COUNCILS
ABBREVIATED.
Including the chief part of the Government of
Christian Princes and Popes, and a true Account of
the most troubling Controversies and Heresies till the
REFORMATION.
Written for the use especially of them,
I. Who are ignorant or misinformed of the State of the Ancient Churches.
II. Who cannot read many and great Volumes.
III. Who think that the Universal Church must have one Visible Sover-
    eign, Personal or Collective, Pope or General Councils.
IV. Who would know whether Patriarchs, Diocesans, and their Councils,
    have been, or must be the cure of Heresies and Schisms.
V. Who would know the truth about the great Heresies which have divided
    the Christian World, especially the Donatists, Novatians, Arrians,
    Macedonians, Nestorians, Eutichians, Monothelites, &c.

By Richard Baxter, a Hater of false History.

LONDON:
Printed, and are to be sold by John Kidgell at the Atlas in Cornhill,
near the Royal Exchange, MDCLXXX.
THE PREFACE.

The great usefulness of History needs not many words to prove it, seeing natural inclination itself is so much for it, and reason and experience tell men, that they cannot spare it, as to Natural, Civil, or Religious use. God himself hath highly commended it to us, by writing the Sacred Scriptures so much Historically; and making some of it part of the necessary Articles of our Creed. Children that yet understand not the Doctrinal part of the Bible, do quickly take delight in the Historical part; which prepares them for the rest. Ignorant and ungodly persons that have no true sense of Sacred Doctrine, can yet understand and with less averseness and weariness read the history. Melancholy and sad persons who can hardly bear long Doctrinal studies, are often eased and recreated with useful History.

Man is a part of the Universe, and every man is a part of the world of mankind, and therefore thinketh the case of the whole to be much of his concern. And were not narrow selfishnes much of our Pravity, we should take the universal and publick good, and God's Love to it and Pleasedness and Glory in it, to be much more our end, and the object of our desire and delight, than any personal felicity of our own; It is a Monster of inhumanity in the Doctrine of the Sad-ducees, Spinoza, Hobbes, and their brutish followers, that they set up Individual self interest as a mans chiefest end and object of rational Love and desire; and own no Good, but that which Relatively is Good to me, that is, either my personal life and pleasure as the end, or other things as a means thereto: Though Grace only savingly cure this base inhumane malady, yet common reason bareethwitness against it, and only sense, and reason captivated by sense do patronize it. But not the question to a reasonable man, though wicked, what he can do or doth: But what in reason he should do, and he cannot deny but that he should think of a more excellent person at the Indies, that never will do anything for him, as more amiable than him-
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self, much more many thousands such; And as Goodness and Amiableness are all one; so that which is best should be loved, best. And he that would not die to save his Country is worse than sober, Heathens were. And he that would not rather be annihilated than all or half the world should be annihilated, is so basely selfish, that I should sooner believe that analogetic Reason ruleth some bruties, than that true Reason determineth this mans choice.

Spinosa taketh the Knowledge of our Union with Universal nature (which he calleth God) to be mans perfection and his chief good, in comparison of which sensual Pleasure, Riches and Honour are but trouble further than they are a means hereto: And if he had better known God, as the Creator and Governor and end of the material Universe, which he took to be God, and had joined [holy Uniting, Joyful Love to the Univers, and specially to the Heavenly Society, and above them all to God himself] unto this Knowledge, and extended it to the perpetuity of an Immortal state, he had been happily in the right, which missing, he became a pernicious seducer of himself and others.

But thus nature and Grace do loudly tell us, that each part should be greatly concerned for the whole, and therefore every one should desire to know as much of the whole, as he is capable, and as tendeth to his duty and delight. And how small a parcel of Time, or Men, or Actions are present or in our daires? How little knoweth he that knoweth no more than he hath lived to see? What Religion can he have who knoweth not the History of Creation, Redemption or the giving of the Holy Ghost, or the planting and propagating the Church, and also what will be when this life is ended?

But it is not all History that is needful or useful to us: There are many things done which we are not concerned to be acquainted with. But the History of the Church, of the propagation of the Christian faith, and what the Doctrine was that was then received, and how it was practis'd, promoted and defended, and how it was corrupted invaded and persecuted, is of so great use to posterity, that next to the Scripture and the illumination of Gods Spirit, I remember nothing more needful to be known.

When Philip Nerus set up his Oratorian exercises at Rome, as to win the people, they found it necessary to use large affectionate extemporary prayers and expositions and Sermons, so the next thing found necessary was, to bestow constantly one exercise in opening Church-Histo-
ry to the people. And this did both entice their attentions by delight, and also by setting reports more to the Papal interest than to the truth, did greatly bewitch them into a confident belief, that the Papal sees was all the true Church, and all other Christians were but sectaries and branches broken off, and withered, and therefore to be burned here and thereafter (abusing Joh. 15. 5. &c.).

And I have oft thought that the right use of such an Historical exercise, in an ordinary congregation would be of great use to the ignorant, vulgar and unlearned zealous sort of Christians: For I find that for want of the knowledge of Church-History, and how things have gone before us in all former times, many errors, and sins are kept up that else would more easily be forsaken. To instance in some few.

1. As it was the craft of Baronius (who performed that exercise in Nerius his Conventicles at Rome,) to write afterward his Church-History in Latin so voluminously, that few but the Clergy assed by interest would read it, and so the Clergy might be the exclusive reporters of all to the vulgar; so to this day, the Papist-Priests contrive to be the Masters and reporters of Church-History as well as of unwritten Tradition, and to keep the Laity so far ignorant of it, that when they tell men confuted stories for their advantage, few or none may be able to contradict them, and so their report must pass as undeniable truth. And thus, false History is made the chief foundation of the Roman Kingdom.

Thus they will face you down that you are ignorant or impudent,

If you question whether Peter was a true Bishop at Rome, (yes or ever there, which Nilus hath shewed to be somewhat uncertain,) 2. or that he seted the Roman Bishop as his successor in a supremacy over all the Christian world, 3. or that the Popes Primacie was over all the Churches on earth, which indeed was but (as Canterbury is in England,) in one Roman Empire only. 4. They will persuade you that this Primacie was setted by Christ or his Apostles, which was done only by Councils and Emperours of Rome, 5. They would make you believe that this was from the Apostles days, which began long after,

6. They would persuade you that all the Christian world submitted to it, even Abassia, and all the extra-imperial Churches, which is no such matter. 7. Yes, that before Luther none contradicted the Papal power and claims, but all the Christian world were Papists. By many such lies they deceive thousands of the ignorant: And when they challenge men to dispute, by word or writing, their last refuge is to bring them into.
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into a wood of History, that there they may either win the game or end the chase. And if a Minister of Christ be not armed here, to confute their historical forgeries, they will take it for a victory and triumph, which made me write my last book against Johnson (or Terret) to their historically the Antiquity of our Church, and the novelty of theirs (which I could wish young Ministers unacquainted with Church-History would peruse.)

But if our people were truly acquainted how things have gone in the Church from the beginning, it would be one of the most effectual, preservatives against Popery, when now the falsifications are become its strength. I have oft thought that it had been greater policy in the Papists, if they could, to have burnt all Church-History, but specially of the Councils, that the credit might have depended on their bare word: For verily, once reading of Crab, Binnius, Seeius, or Nicolinus would turn against them any stomach, that is not confirmed in their own disease. But they have overdone Baronius, and now made so great and costly a load of the Councils, as that the deficiency of money, time, wit and patient industry, shall save the most, even of the Priesthood from the understanding of the truth. And such Epitomes as Caranza's leave out most of the culpable part: and yet even such they can hardly tolerate.

II. The more moderate French Papists, who magnify Councils above Popes, would make us believe, that though Popes are fallible and may miscarry, yet General Councils have been the universal Church-representative, which have a Legislative and Judicial Universal power; and that our concord must be by centring in their decrees; and all are Schismatics at least, that take not their Faith and Religion upon their trust: But if men knew that there never was a General Council of all the Christian Churches but only of the Empire, and how wofully they have miscarried, it would do much to save them from all such temptations.

III. The overvaluers of Church-grandure, and wealth, and maintainers of the corrupt sort of Diocesan Prelacy, Patriarks, &c. write books and tell the ignorant confidant stories, how such a Prelacy hath been in the Church ever since the days of the Apostles, and that all the Churches on earth consented to it: But if the people were acquainted with Church-History, they would know, that the primitive fixed Episcopacy was Parochial, or every Church associated for personal present Communion had a Bishop, Prebendary, and Deacons of their own; (unfixed Itinerant General Pastors, indefinitely taking care of many Churches). And that it was the Bishop's striving who should be greatest, and turning single Churches
Churches into an Association of many Churches, and to be but Chappells or parts of the Diocesan Church (that their power and wealth might be enlarged with their Territories) and the turning of Arbitrating Bishops into the Common Indicators, which must govern all Christians, and such like, which poisoned the Church, and turned the species of particular Churches, Episcopacy, Presbytery and Discipline, quite into another thing. And to speak freely, it was the many blind volumes and confident clamours of some men, that rail at us, as denying an Episcopacy, which the universal Church hath always agreed in, which drew me to write this abridgement of the Church History of Bishops, Councils and Popes.

IV. And those that make the Ignorant believe that seditious disobedient Presbyters have in all Ages been the dividers of the Church, and the Bishops the means of Unity, concord and suppression of such Schismatics and Heretics, could never thus deceive the people, were not so much Church-History commonly known, as I have here collected. Read Church-History and believe that if you can.

V. And many that take up any new opinion or dotage which is but newly broached among them, would have been saved from it, if they had but known how that same opinion or the like, was long ago taken up by Heretics, and exploded by the faithful Pastors and people of the Church.

VI. And the sectaries who rashly separate from some Churches, because of some forms, opinions or ceremonies, which almost all Christians on earth have used, in the former purer ages, and still use, would be more cautious and careful in examining their grounds, and would hardly venture to separate from any Church for that, which on the same reason would move them to separate from almost all Christians in the whole world; if not Unchurch the Church of Christ: And ancient errors and crimes would affright us from imitating them.

VII. And those that make new ambiguous words or unnecessary practices to become necessary to Church Communion, and hereticate all that differ from them, or persecute them at least, would be more frightened from such pernicious courses, if they well knew what have been the effects of them heretofore.

VIII. And it is not unuseful to Princes and Magistrates to see what hath corrupted and disturbed the Churches in former times: and what cause they have to keep the secular power from the Clergy's hands, and to value those that for knowledge and piety are meet for their proper guiding office, and use of the Church Keys: but not to corrupt them by excess
cess of worldly wealth and power, nor to permit them by striving, who shall seem GREATEST, WISEST and BEST, to become the intermediaries of the Church and world, and the persecutors of the best that cannot serve their worldliness and pride.

The Reader must Note, 1. That though much of the History be taken from others, the Councils are named and numbered according to Binnius and Crabbe: 2. And that because so much evil is necessarily recited, I thought it needful in the beginning and end to annex a defence of the Pastors and their office and work, lest any should be tempted to think hardly of Religion and the Church for men's abuses. 3. And if Micerlius, Gutlereith, Phil Pares, Funcius, Carion, Mannelon, Buchotzer, Scultetus, Pezelius, Helvius, or any other that I have seen, had answered the ends which I here intend, I should have gladly saved myself this labour and have refer'd the reader to them.

The Councils are now published voluminously, and many young students want money and time to read them at large. To such this abridgement may not be unserviceable, especially to men that have mistaken the case of the great heresies and hereticators, and would know what Prelacy and Councils have done to the concord or discord of the Churches. The Description of the State of Alexandria recited in the beginning as a Letter from a friend, was from Mr. Clerkson a Learned and worthy Minister (though silenced) now in London.

The Lord pardon and heal our common faultiness, and give better Teachers to his Churches when we are dead and gone, who will take warning by all our errors and miscarriages, especially to escape a worldly spirit, pride, Church-tyranny and schism, and serving the world, the flesh and the Devil, by pretence of Authority from Christ. Amen.

March 31. 1680.
London.
What History is Credible, and what not.

As the Holy Ghost saith, Believe not every spirit; I may say, Believe not all Reports, or History. It was not only Apohs Prophets, in whose mouths Satan was a lying spirit: As lying and deceiving is his work in the world, for the destroying of Holiness, and of Souls, even when he turneth himself into an Angel of Light; so is it the work of his Ministers, when they seem to be Ministers of Righteousness; when it is oft said (Be not deceived) and Let no man deceive you with vain words; it is more necessary advice, and hardlier followed, than most men understand. As Truth is Gods means to work the will to holy love, and lead us in a holy life, so Lying is the Devils means to oppose them: and of all Liars, none are more pernicious than lying Historians, and lying Preachers. It is a sad perplexity to the world, that when men read and hear, even the more confident and plausible Histories and Reports, they know not whether they are true or false; and if they believe that to be true which is not, the effect is worse than this perplexity. I will tell you what I take to be credible, and what not.

I. It is presupposed that a man must believe his senses, if found, about their proper objects: Papists that tell us that all mens senses are deceived, when they seem to perceive Bread and Wine in the Sacrament, do but tell us that no man then is to be believed, and therefore not they themselves.

II. The History of the Gospel is certainly credible, because it was confirmed by multitudes of uncontrouled Miracles wrought by Christ, and by his Apolikes, and multitudes of Chrillians; as the Doctrine it self beareth the Image and Supercription of God.

III. The Prophets that had Divine Inspiration and Vision, had that Evidence which gave themselves a certainty, though not to others.

IV. When History delivereth a matter of fact and sense, by the common consent of all men that knew it, though of contrary minds, dispositions, and interests, it giveth us a certainty which may be called Naturals because Nature hath nothing in it that could cause such a Conspiracy in Lying: That it is so credible as to be a Natural certainty, that there is such a place as Rome, Paris, Jerusalem; that the Statutes of the Land are not Forgeries, while all Contenders plead them against each other, and hold by them their Estates and Lives: And so that there was such a Person as Jesus Christ, and that the Scriptures were written by the Prophets and Apolikes, &c.

V. When the History of any person and action is proved by continued or visible effects: as that William of Normandy conquered England, while so many of the effects of that Conquest in our Laws and Customs are still visible: And that the Welsh were the Ancient Britains, driven by the Saxons into Wales, while their Language, Habitation, &c. shew it: And so that Christ instituted Baptism, and Church-Communion, and the Apolikes separated
parated the Lords Day for holy worship, when the Christian World hath used all these publicly in all places ever since, and do still use them: And so that Temples were built for holy worship, and endowed, when we still see and possess them.

VI. That History is credible which conscientiously speaketh against the known interest of the Authors; for man's corrupt nature is apter to false boasting, than to false Confessions of Sin; against a Confessor there needs no Witnesses: And this is much of the credibility of the further part of the Church-History which I here recite: What I say of the miscarriages of Bishops and Councils, is mostly in their own words; and what I say against Popes, is but the recital of what is said by the greatest Defenders or Flatterers of Popes: I give you no Reports against the pride, contentions and corruptions of Patriarchs and Prelates, out of the supposed Heretics, or Protestants; I give you not a word out of Luther (who de Concillis) hath very much; and especially speaketh much like as I here do of Cyril and Nestorius; nor out of Ilyricus his Catalogus Testimonialis, nor out of the Magdeburgenses, Osiander, Sleidan, Carion, Melanthon, Mornay's Mystery of Iniquity, nor nor out of the Collections of Godafius, Marquardus, Fridericus, Ruberus, Pistorius, &c. But the substance of the common History is taken out of the commonly received Church-Historians (Eusebius, Socrates, Sozomen, Cassiodorus, Theodoret, Rufinus, Evagrius, Nazianzen, Hieron, Victor, Nicephorus, Liberatus, Nicetas, and such others; and the sum of the Councils and Popes is out of Baronius, Anastasius, but most out of Binnius, and Platina, and Æneas Sylvius (a Pope,) Petrusius, and such other as are the greatest Papal Zealots: When they speak for their Cause, I leave you to just suspicion; but when they speak against it, by way of confession or lamentation, they are not to be suspected.

VII. The next degree of credibility dependeth on the Veracity or credible fitness of the Reporter; some men are much more credible than others:

1. One that was upon the place, and saw what was done, or lived near, where he had full information, is (ceteris paribus) more credible than one that followeth uncertain reports, or hear-say.

2. A wise man is much more credible than a proud self-conceited Confident Fool.

3. One that hath made a matter his long and hard study, is (ceteris paribus) more to be believed in that matter, than many ignorant men.

4. One that is impartial, a lover of peace, and not ingaged by faction or interest to one side against the other, is ceteris paribus much more credible than a factious interested man.

5. A sober, calm, considerate man, that will stay and try before he judgeth, is more credible than a passionate or hasty judge.

6. A man of manifest honesty, conscience, and the fear of God, is much more to be believed than a worldly, wicked, bloody, unconscionable man.

7. Ceteris
7. Ceteris Paribus many agreed honest impartial men are more to be believed than one, or a few odd and singular persons, who have no more advantage than the rest to know the truth.

8. The young and unexperienced owe some Reverence to the judgment of their Seniors, as more credible by age and experience than their own.

9. Accordingly Children to their Parents, and Scholars to their Masters and Tutors owe such belief as is answerable to their difference, and the use of their learning of them.

By this you may see on the contrary who is not worthy of belief.

I. One that pretendeth Inspiration, Vision, Revelation, and giveth the hearer no sufficient proof of it.

II. One that pretendeth to tell you things beyond his reach; as many Philosophers do about the mysteries of Nature, spiritual and corporeal, Elements or mixt bodies, above and below, of which the Books of many are full, and malignant men, that take on them to tell you other mens hearts, without just proof, that they are hypocrites, and intend that which they never did, or meant ill, when they said or did well; and when false Historians will tell you with what (unproved) ill purposes or deceits, persons a thousand miles off, and perhaps a thousand years past, whom they never knew, did say and do all that is reported of them.

III. When there are but few reporters of things pretended to be known publicly in the world, especially when more credible persons contradict them.

IV. When the person is deeply ingaged in a Party, and carrying on all for the interest of his Party, doth give you but his word, or the report of his own Party for what he faiths so that you may perceive that interest byaffeth him to partiality.

V. When the Historian sheweth a malignant spirit, that extenuateth or denieth all the good that was in his Adversaries, and fasteneth on them as much Odium as he can without just proof, and justifieth all the reproach that is us'd against them.

VI. When the Historian liveth so far off from the place and time, that he is no competent reporter, having all his notice but by the fame of his own Faction, as uncapable as himself.

VII. When the sober moderate men of his own party contradict him, and speak well of the persons whom he reproacheth.

VIII. When the reporter is manifestly a proud, worldly, wicked, unconscionable man, especially of a bloody hurtful disposition; for as Gods threefold Influence, or the Understanding, Will and Life is but one, so the Devil doth usually vitiate together the Understanding, Will and Life; and he that is from the beginning an Enemy, and a Murderer, is also a Lynx: Though a wicked, malignant, and ered man, may yet have an opinionative faith and knowledge, and preach the truth, when it is for his carnal interest; yet when his malice and interest tempteth him against it, there is no truing his word.
IX. When an ignorant proud man thinketh that he must be believed meekly for the reverence and authority of his place.

X. When the reporter liveth in a time and place where carnal interest hath got the major Vote for falseness, and it passeth commonly for truth, especially where Tyranny, Civil or Ecclesiastical, silenced the truth in Press, Pulpit, and Discourse, that it dare not be spoken; by which the Papists have not only made their own writings and reports incredible, but by their Indices Expurgatorios, and base corrupting of ancient Writers, have weakened our certainty of much of the old History and Fathers.

XI. When the reporter is a weak and silly man, that hath not wit to sift out the truth.

XII. When he is passionately rash, and of haughty judgment, and hath not patience to stay and suspend his judgment till he hear all.

XIII. When it is a Novice or raw Student, that hath not had time, helps and experience to know what he pretends to know, and yet contradiceth wiser men of more advantage and experience.

XIV. When present experience teacheth us, that the party that he writeth against as unlearned or wicked, are men of Eminent Learning, and the fear of God; and that the party that he magnifieth as such, are contrary; by such marks incredible History may be discerned.

Qu. But how can we know men wise, and of piety, and honesty, and impartiality, when we never knew the men? Ans. Though hypocrites may much counterfeit truth and goodness, its hard to do it, but the contrary which ruleth in them will break out, as a thimble will get through narrow passages: and though truth and honesty may be much clouded, they have, like light, a self-revealing power.

To give you some instances; as among Physitians Hypocrates, and Galen; and Celsus of old; and of late Montanis, Crato Fernelius, Plutarch, Hildamus; and such others, do speak with that self-evidencing honesty, and many Paracelsians with that palpable vanity, that one of them will constrain belief, and the other unbelief, even in them that never heard what they were: So among Historians, Eusebius, though counted an Arrian, and Socrates, and Sozomen, though called Novatians, and Theodoret, and Liberatus, and some others, do write so as to constrain belief of things which were within their notice, and with honest impartiality: Among the Papists, what clear footsteps of understanding, honesty, and impartiality, and so of truth, is there in Thuanus; and much in Comines, Guicciardine, Father Paulus Servita Hilf of Trent Council, and divers others: Though Doctor James bid us keep Crab, because the later Councils are corrupt, and all of them must be taken with due Antidotes, yet because most of the matter is fetched from publick Acts and Records, they are more credible than most single History; Acosta speaketh impartially of the West Indies, and Godignus of the Abyssians, Matth. Paris of England, and the Pope, and so of some others: Of Protestants, some do but recite recorded testimonies, or publick acts, and the very writings themselves of the times they speak of, when others do but tell
tell you stories on their bare word: Goldsfitus, Ruberus, Freberus and Piflorius, do but give us Collections of the writings of those former Ages, and nothing of their own: So doth Mr. Rushworth now in his three Volumes of Collections; and Mr. Fuller hath partly done so, and writeth moderately: Mr. Gilbert Burnet thus writeth the History of the Reformation, laying not the credit on his word, but on his Evidences; and Camden impartially thus writeth of Queen Elizabeth, and in his Britannia: Upper hath done the like, de success. Eccles. of the Waldenses; and in his de Trismordius Eccl. Brit. of the Pelagians, not saying, but proving by Records, and old Evidences, what he delivereth, besides the advantage of his known extraordinary learning, honesty, and impartiality; so doth Fox for the most part in his Martyrology give you but the publick Record, or proved Histories (though Cope call him lyrar) Melanthon and Bucholtzer were men of such known sincerity, as constraineth credit to their reports.

On the other side, who can believe such palpable Railers as Tympius, Coblenz, Genebrard, and many such, that lye contrary to certain evidence? such as make the Vulgar believe, that Luther learnt his Religion of the Devil, and was killed by him; that Oecolampadius was kill'd by the Devil; and that Bucer had his guts pull'd out, and cast about by the Devil; that Calvin was a stigmatized Sodomite and Sensualist; that Beza died a Papist (who lived long after to write a Confutation) and abundance such, Medebier Adam gathereth his History of Lives from the Pens of those that most intimately knew the persons, what able, holy, laborious, and excellent servants of God were Calvin, Beza, Daneus, Knox, and many such, as described by Adam, and in the judgment of those that were their most knowing Observers: But what vile rebellious wretches were they in the judgment of Doctor Heylin, and such as he? what excellent persons did God use for the beyond-sea Reformation? even as in France and Holland; Jewel, Bilson, and other Bishops, defend that which Heylin describeth as the most odious Rebellions: He maketh the Geneva Presbyterians to do that against their Bishop, which Dr. Pet. Moulin in his Answer to Philanax Anglicus, theweth was done before, while they were Papists. Some things in Heylin's History of the Reformation, and the Presbyterians, I believe, which he bringeth Records for; but upon his own word I can scarce believe any thing that he faith, so palpably partial is he, and of so malicious and bloody a train, representing excellent persons as odious intollerable Rogues, and the Reformation, even of the Lutherans, as too bad; but that in France, Belgium, Friesland, the Palatinate, Hungary, Transylvania, Scotland, to be but a series of the most odious Rebellions, Murders, and horrid Sacrilege; and ours in England to be much the Spawn of King Henry the Sixth, his death a feaonable mercy; and odiously representing such excellent Bishops as Grindall, Abbot, and Upper, and such excellent Divines as we sent to Dort, Davenant, Hall, Ward, Carlton, &c. It pleaseth the Prelates to say truly of me, that I am no Presbyterian, and therefore speak not for the persons in partiality, as one of their party; but I must say, as in God's sight,
sight, that in my own acquaintance, I have found that sort of men, whom Dr. Heylin and such other reproach as Presbyterians and Puritans, to be the most serious, conscientious, practical, febrile, and charitable Christians that ever I knew, yea verily the knowledge of them hath been a great help to the steadfastness of my Faith in Christ: Had I known no Christians but carnal, worldly, and formal men, who excel not Heathens in anything but Opinion, it would have tempted me to doubt whether Christ were the Saviour of Souls, as I should think meanly of the Phystian that doth no cures: But when I see holy mortified persons, living in the love of God and man, I see that Faith is not a dead fancy: And when I have lived in intimate familiaritie with such, from my Childhood, to the sixty fifth year of my age, and known their integrity, notwithstanding their infirmities; and then read such Histories as represent them as the most odious, flagitious persons, I see it is not for nothing that some men are called Τηρηται in the Scripture, and the Children of their Father the Devil, who was from the beginning a lying malignant Murderer.

Two Crimes I have long ago heard the Rabble charge on those whom they called Puritans, Lying and Covetousness; whereas near two thousand Ministers are cast out, and suffer, which they could molly escape, if they durst but lyse; and if I ask money for the Poor (of what party soever) I can sooner get a Pound from those called Puritans, than a Shilling from others far richer than they. Can I take any men to be other than malignant liars who would make men believe that such men as Heldenham, Dod, Rogers, Ball, Paul Bagne, Ames, Bradfoam, &c. were Rogues and seditious Rebels, or that revile such as Usher, Hall, Davenant, &c.? Reader, believe not a word of any of the revilings or odious characters and stories, which any aspiring worldly factious Clergy man writeth of such as are his Adversaries: lying is their too common language; yea, if they do but once set themselves eagerly to seek Preferment, I will never trust them, or take their words:

It hath been so of old, the same man that was a Saint to his Acquaintance, hath been described as wicked, or a Devil by others: How bad were Origen and Chrysostome to Theophilus, Alexander, and Epiphanius? And how bad was Theophilus to the Historians that write his actions? How excellent a person was Cyril Alex. to the Council of Caerdo, and how bad a man was he to Theodoret, Isidore, Pelus. &c. Ignatius Conf. was a Saint to Niceas, and many others, and to Photius he was an Antichrist, and wicked limb of the Devil: Photius was a holy man to his Party, and a wicked wretch to Niceas, and others: Yea, see the credit of worldly Prelates; the same Bishops one year cry down Ignatius as a wicked man, and call Photius a holy person, and the next year, or shortly after, cry down Photius for a Rogue, and cry up Ignatius; yea, and upon the next turn cry up holy Photius whom they had anathematized: These doings were familiar with carnal Prelates.

But as Gods Spirit in his servants is so suited to the Doctrine of the same Spirit, that they relish it where they find it; so their piety and honesty is such a self-evidencing thing, that pious and honest men that knew them cannot believe their lying slanderers.
And when Satan hath done his worst, the very writings of such men as Calvin, Beza, Melanthon, Perkins, Hilderbrand, Ames, Dods, Burger, Gataker, Usher, Davenant, Hall, &c. will not suffer men to believe their odious revilers: Even among Papists, when I read the works of Bernard, Geson, Kempis, Thauleius, Sales, and the Lives of Norius, Renti, &c. I cannot believe him that would tell me they were wicked men though faulty: And the Lives written by Adam, Clerk, Fuller, &c. shall be believed before Calumniators.

Alas, how little are most Histories to be believed, where they prove not what they say; there are about sixty that say there was a Pope Joan, and near as many that say no such thing. Hildebrand to one half of the Bishops was the holy Restorer of the Church, to the other half the vilest Rebel. We are not agreed here in London who burnt the City in 1666, nor what parties began the late War, nor what party brought the King to death, while we are all that saw these publick facts: Not only Lads that knew it not, but Heylin (the great Reproacher of the Reformers) would make men believe that it was Presbyterians in England that began the strife and War, when yet he had himself laid so much of it on Archbishops, and Bishops, and on the Parliament's complaints of Popery, Arminianism, and Arbitrary Illegality; and after faith (Hill. Presb. p. 465. 470.) The truth is, that as the English generally were not willing to receive that yeak, so neither did the Houses really intend to impose it on them, though for a while to hold fair quarter with the Scots, they seemed forward in it. This appears by their Declaration of April 1646.—Nor have they lived to see their dear Presbyterian settled, or their Lay-Elders entertained in any one Parish of the Kingdom (that's false on the other side), and yet all must be done by this Parliament, as Presbyterians, four years before, when they were Episcopal, disaffesting only the persons and actions of Bishop Laud, Wren, and some other present Bishops.

If I find a man like Schluffelburgius, fall Pell-mell with reproach on all that differ from him, or Dr. Heylin, speake of blood with pleasure, and as thirsty after more (as of Thacker, Udall, &c.) or as designing to make Diversers odious, as he and most of the Papists Historians do; (as the Image of both Churches, Philipnae Anglicus, the Historical Collections out of Heylin) I will believe none of these revilers, further than they give me Cogent proof.

I hear of a Scots Narrative of the Treasons, Fornications, Witchcrafts, and other wickedness of some of the Scottish Presbyterians; and as for me, the Author knoweth not what to call me, unless it be a Baxterian, as intending to be a Harebrach, being neither Papist, nor of the Church of England, nor Presbyterian, nor Independent, &c.

To this I say, I have no acquaintance with any Scots Minister, nor ever had in my life, except with Bishop Sharp that was murdered, and two other Bishops (and two or three that live here in London) therefore what they are I know not, save by Fame: But though I have heard that Country asperti, as too much inclin'd to Fornication, I never before heard the Religious
Religious part and Ministers so accused: Either it is true, or false; if false, blame be to the reporters; if true, what doth it concern us here, or any that are innocent, any further than to abhor it, and lament it, and to be thankful to God that it is another sort of men that are called Puritans in England; and that in all my acquaintance with them these 56 years (which hath been with very many in many Countries) I remember not that ever I heard of one Puritan, man or woman, save one, accused or suspected of fornication; and that one yet living, though openly penitent, hath lived dishonored and shamed to this day; but I have heard of multitudes that revile them, that make a jest and common practice of it: Try whether you can make the Inhabitants of this City believe, that the Nonconformists or Puritans are fornicators, drunkards, or perjured, and that their accusers and haters are innocent men that hate them for such Crimes! But its possible that you may make men of other Countries or Ages believe it, and believe that we wear Horns, and have Cloven Feet, and what you will; but I fear not all your art or advantages on those that are acquainted with both sides: But the misery is, that faction ingageth men to associate only with their party where they hear reproaches of the unknown sufferers, from whom they so estrange themselves, that the Neighbours near them are as much unknown to them, same by lying fame, as if they lived an hundred miles from them. I remember Mr. Creffy once wrote to me, that he turned from the Protestant Religion to the Roman, because there was among us no spiritual Books of Devotion for Soul Elevations, and affectionate Contemplation: And I told him it was Gods just judgment on him, that lived so strange to his Neighbours, because they are called Puritans, and to their Writings, which Shops and Libraries abound with; had he read Bishop Hall's, Mr. Greenhams, Mr. Ri. Rogers', Mr. Jo. Rogers', Mr. Hilderham's, Mr. Bolton's, Mr. Perkins', Mr. Downhants', Mr. Keynes', Dr. Sibbes, &c. yea or no better than my own (the Saints Rest, the Life of Faith, the Divine Life, the Christian Directory, &c.) or had he read the Lives of Divines called Puritans (or but such as two young men (published partly by my self) Joseph Allen, and John Janeway) he would never have gone from the Protestants to the Papists, because of our formality and want of an affectionate spiritual sort of devotion, especially knowing what excess of formality is among the Papists, and how much it is of the Clergie's accusation of the Puritans, that they are for too little form, and too much pretence of spiritual devotion.

But if any called Religious, or Puritans, or Presbyterians be vicious, I know no men that so heartily delve their punishment and ejection, as those that are called by the same names: I thank God that these twenty years, while neither Wit Will, nor Power hath been wanting against them, I have scarce heard of two men (if one) that have been judged and proved guilty of any such immorality, of all the ejected silenced Ministers in this Land: I would I could say so of their Adversaries.

II. And now I must speak to the Accusers speeches of my self; I thank you Sir that you feigned no worse against me: if I am an Heresiarch, why would
would not you vouchsafe to name that Heresie which I have owned: I have given you large Field-room, in near 80 Books; and few men can so write, as that a willing man may not find some words which he is able to call Heresie: A little learning, wit, or honesty, will serve for such an hereticating presumption. 2. I never heard that Arminius was called an Arminian, nor Luther a Lutheran, nor Bishop Land a Landian; but if you be upon the knack of making Names, you best know your ends; and best know how to fit them to it. 3. But seriously, do you not know my Judgment? will not about 80 Books inform you? how then can I help it? 4. No, but you know not what Party I am of, nor what to call me; I am forriier for you in this than for my self; if you know not, I will tell you, I am a CHRISTIAN, a MEER CHRISTIAN, of no other Religion; and the Church that I am of is the Christian Church, and hath been visible wherever the Christian Religion and Church hath been visible: But must you know what Sect or Party I am of? I am against all Sects and dividing Parties: But if any will call Meer Christians by the name of a Party, because they take up with Meer Christianity, Creed, and Scripture, and will not be of any dividing or contentious Sect, I am of that Party which is so against Parties: If the Name CHRISTIAN be not enough, call me a CATHOLICK CHRISTIAN; not that word signifieth an hereticating majority of Bishops, but as it signifieth one that hath no Religion, but that which by Christ and the Apostles was left to the Catholic Church, or the Body of Jesus Christ on Earth.

And now Sir, I am sorry that you are not content with meer Christianiety, and to be a Member of the Catholic Church, and hold the Communion of Saints, but that you must needs also be of a Sect, and have some other Name; And how shall I know that your Sect is better than another? Were not the Papists Sectaries and Schismatics, damning most of Christ's Body on Earth, for not being subject to their Pope, I should not be so much against them. I find promises of Salvation in Scriptures to Believers, that is, Christians as such (if such sincerely,) but none of the salvation of men as Papists, Diocesans, Grecians, Noforians, Entychians, &c. I would say also [nor as Protestant] did I not take the Religion called Protestant (a Name which I am not fond of) to be nothing but simple Christianity, with opposition to Popery, and other such corruption. And now you know your own deligns, your tongue is your own, and who can controul you, whatever you will call us; but I, and such others, call our selves MEER CHRISTIANS, or CATHOLICK CHRISTIANS, against all Sects and Sectarian names, and haters both of true Heresie, Schisme, and proud, unrighteous, hereticiating and Anathematizing. Psal. 4. O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after lying? But know that the Lord hath set apart him that is godly for himself: Psal. 12. 1, 2, 3, 4, 5. Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men: They speak vanity every one with his Neighbour, &c. See the rest.
I will add, that if to be serious in the belief of the Christian Faith, and
the Life to come, and in seeking it above this world, and in constant en-
deavours to please God, whoever be displeased by it, is it that maketh
a man a Puritan, because he is not a formal Hypocrite; then I would I were
worthy of the Titles which your Pseudo Tilenus and his Borthcr give me,
who say, I am Parsus Patus Puritanus, and one qui totum Puritanismum se-
tus Spirit: Alas I am not so good and happy. But Readers, when this sort
of men have describ’d the Puritans as the most intolerable Villains, you
that knew them not may conclude, that they were men no more erroneous,
or worse than I, how much better soever, for Bishop Morley faith of me, Ab
uno dico omnes: And of my Doctrine, I have left the world a full account;
and must shortly be accountable for it and my Life to God, whose pardon
and grace through Christ I daily beg and trust to.

A Notice concerning Mr. Henry Dodwell.

Mr. Dodwell having written a copious Discourse, asserting,
that we have no right to salvation, but by God’s Covenant
validly sealed by the Sacrament; and that the Sacrament is not
valid, unless delivered by one that hath Ordination by such a
Bishop as hath his Ordination by another Bishop, and so on by an
uninterrupted succession from the Apostles, with much more such
Schismatical stuff, which I fully confuted in my Books called,
[The true and only terms of the Concord of all the Christian Churches]
and I aggravated his Schismatical condemnation of the Reform-
ed Churches, and most others (as having no true Ministry, Sacra-
ments, nor Covenant-title to salvation, and as sinning against the
Holy Ghost, because he professeth himself a Protestant: The said
Mr. Dodwell faith, that these words would persuade men that I
take him for a Papist, and expecteth that I therein right him: Be
it therefore known to all men, that I never meant by that word
to accuse Mr. Dodwell of being a Papist, but to aggravate his ab-
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Chapter I.

Of the sacred Ministry, Episcopacy and Councils, necessary Premonitions: and of the Design of this Book.

§ 1. God that could have enlightened the Earth without the Sun and Stars, could immediately alone have taught his Church, and communicated knowledge to mankind: But as he is the most communicative good, he was pleased not only to make his Creatures receptive of his own influx, but also to give them the use and honour of being efficient subcommunicants under him, and causes of good to themselves and to one another: And as his Power gave Being and Motion, his Wisdom gave Order and Harmony, and his Love gave Goodness and Perfection, felicity and love, as he is the creating and conserving Cause of Nature; and this in much inequality, as he was the free disposer of his own; so in the Kingdom of Grace he doth by the Spirit of Life, Light, and Love, 1. Quicken and strengthen the dead and weak souls, and awaken the slumbering and slothful; 2. Illuminate the dark with Faith and Knowledge; and 3. Sanctifie the
the malignant Enemies of holiness, by the power of his communicated love, making them friends and joyful lovers: This Spirit first filled the Humane Nature of Christ our Head; who first communicated it to some chosen persons in an eminent manner and degree, as Nature maketh the heart and brain and other principal parts to be organical, in making, preserving, and governing the rest. To these he gave an eminence of Power to work Miracles, of Wisdom to propagate the Word of life, and infalibly by Preaching and Writing promulgate and record his sacred Gospel, and of holy love to kindle the like by zealous holiness in the hearts of others. To these organical persons he committed the Economy of being the witnesses of his words and actions, his resurrection and ascension, and of recording them in writing, of planting his first Churches, and sealing the truth of their testimony by many Miracles, promising them his Spirit to perform all that he committed to their trust, and to bring all to their remembrance, and to lead them into all truth, and to communicate instrumentally his Spirit to others, the sanctifying gifts by blessing their Doctrine, and the miraculous gifts by their imposition of hands.

§ 2. By these principal Ministers the first Church was planted at Jerusalem, (situst called the Mother-Church) and after by those that were sent thence many Churches were gathered in many Kingdoms of the world, darkness being not able to reft the light. The Apostles and Evangelists and Prophets delivered to them the Oracles of God, teaching them to observe all things that Christ had commanded them, and practically teaching them the true Worship of God, ordering their Assemblies, and ordaining them such Officers for sacred Ministration as Christ would have continued to the end of the world, and shewing the Churches the way by which they must be continued, and describing all the work of the Office appointed them by Christ.

§ 3. The Apostles were not the Authors of the Gospel, or of any essential part of the Christian Religion, but the Receivers of it from Christ, and Preachers of it to the world: Christ is the Author and finisher, or perfecter of our faith. But they had besides the power of infallible remembering, knowing and delivering it, a double power about matters of Order in the Church: 1. By the special gift of the Spirit's inspiration, to found and establish such Orders as were to continue to the end, and none that came after them might change, they being the Ordinances of the Holy Ghost in them. 2. Temporarily, pro re nat, to make convenient mutable Constitutions, in matters left by the great Legislator to humane prudence, to be determined according to his general regulating Laws. In this last the Apostles have Successors; but not in the former: No other have their Gift, and therefore not their Authority: No men can be said to have an Office that giveth them Right to exercise abilities which they never had nor shall have.

§ 4. Christ summed up all the Law in LOVE to God and Man, and the works of Love; and all the Gospel in Faith, and Hope, and Love by them
them kindled and exercised by the Spirit which he giveth them; even by the Belief and Trust of his Merits, Sacrifice, Intercession and Promises, and the prospect of the future Glory promised, fortifying us to all holy duties of obedience, and diligent seeking what he hath promised, and to patient bearing of the Cross, conquering the inordinate love of the world and flesh and present life, and improving all our present sufferings, and preparing for his coming again, and for our change and entrance into our Masters joy.

§ 5. Christ summed up the Essentials of Christianity in the Baptistical Covenant, in which we give up our selves in Faith, Hope, and confessing Love, to God the Father, Son, and Holy Ghost, our Creator, Redeemer, and Sanctifier, and in which God receiveth us in the Correlations as his own. And all that are truly thus baptized are Christened, and are to be esteemed and loved as Christians, and to be received into Christian Communion in all Christian Churches where they come, until by apostasy or impenitency in certain disobedience to the Laws of Christ, in points necessary to Christian Communion, they forfeit that privilege. Nor are men to deprive them of the great benefit thus given them by Christ, on pretence of any wit or holiness, or power, to amend Christ's terms, and make the Church Doors narrower, or tie men to themselves for worldly ends. Yet must the Pastors still difference the weaker Christians from the stronger, and labour to edify the weak, but not to cast them out of the Church.

§ 6. The sacred Ministry is subordinate to Christ in his Teaching, Governing, and Priestly Office, and thus effentiated by Christ's own institution, which man hath no power to change: Therefore under Christ they must teach the Church by sacred Doctrine, guide them by that and sacred Discipline, called The power of the Keys (that is of judging who is fit to enter by Baptism, to continue, to partake of the Communion, to be suspended or cast out) and to lead them in the publick Worship of God; interceding in Prayer and speaking for them, and administering to them the Sacraments or holy Seals of the Covenant of God.

§ 7. The first part of the Ministers Office is about the unbelieving world, to convert them to the Faith of Christ; and the second perfective part about the Churches. Nor must it be thought that the first is done by them as meer private men.

§ 8. As Satan fell by pride, and overthrew man by tempting him to pride (to become as Gods in Knowledge) so Christ himself was to conquer the Prince of pride by humility, and by the Cross, by a life of suffering; contemned by the blind and obstinate world, making himself of no reputation, despising the shame of suffering as a Malefactor (a Traitor and Blasphemer:) And the bearing of the Cross was a principal part of his Precepts and Covenant to his Disciples, without which they could not be his Followers. And by Humility they were to follow the Captain of their Salvation, in conquering the Prince of pride, and in treading down the Enemy-world,
even the lust of the flesh, the lust of the eyes, and pride of life, which are not of the Father but of the world.

§ 9. Accordingly Christ taught his chief Disciples, that if they were not so converted as to become as little children, they could not enter into the Kingdom of Heaven, Matt. 18. 3. His School receiveth not masterly Disciples, but humble teachable Learners, that become fools that they may be wise.

And when they were disputing and seeking which of them should be greatest, he earnestly rebuked all such thoughts, setting a little child before them, telling them that the Princes of the Earth exercise authority, and are called Benefactors (or by big Names) but with them it should not be so; but he that would be the greatest must be servant of all, Luke 22. shewing them that it was not a worldly grandeur, nor forcing power by the Sword (which belongeth to Civil Magistrates) which was to be exercised by the Pastors of the Church: But that he that would be the Chiefest, must be most excellent in Merit, and most serviceable to all, and get his honour and do his work by meriting the respect and love of Volunteers. The Sword is the Magistrates, who are also Chrift's Ministers; (for all Power is given him, and he is Head over all things to the Church;) But they are eminently the Ministers of his Power; but the Pastors and Teachers are most eminently Ministers of his Paternal and SAVING love and Wisdom. And by wisdom and love to do their work. The Word preached and applied generally and particularly (by the Keys) is their Weapon or Arms, and not the Sword.

The Bohemians therefore knew what they said, when they seemed damnable Hereticks to the worldly Clergie that destroyed them, when they placed their Cause in these four Articles: 1. To have the whole Sacrament; Bread and Wine. 2. To have free leave for true Ministers to preach the word of God (without unjust silence of proud worldly men that cannot stand before the truth.) 3. To have Temporal Dominion (or Government by the Sword, and power over mens Bodies and Estates) taken from the Clergie. 4. To have gross sin suppressed by the lawful Magistrate by the Sword.

§ 10. Had it been necessary to the Churches Union against Schism or Heresie for Christians to know that Peter or some one of his Apostles must be his Vicar-General, and Head of his Church to whom all must obey, who can believe that Christ would not only have silenced so necessary a point, but also at a time when he was desired or called to decide it, have only spoken so much against it, to take down all such Expectations. Yea we never read that Peter exercised any Authority or Jurisdictions over any other of the Apostles, nor more than other Apostles did; much less that ever he chose a Bishop to be Lord of the Church, as his Successor. Nay he himself semeth to fore-see this mischief, and therefore faith, 1 Pet. 5. 1, 2, 3. The Elders which are among you I exhort, who am also an Elder and a Witness of the Sufferings of Christ, and also a Partaker of the Glory.
Glory that shall be revealed. (These are his Dignities.) Feed the Flock of God which is among you, (not out of your reach and hearing in a vast Dioceses) taking the oversight, nor by constraint, but willingly (and on willing men) nor for filthy lucre, but of a ready mind; neither as being Lords over God's Heritage, but being Examples to the Flock; and when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away.

§. 11. Nothing is more certain than that the Church for above 300 years had no power of the Sword, that is, forcibly to meddle with and hurt mens Bodies or Estates, (except what the Apostles had by miracle): And to this day no Protestants, and not most Papists claim any such Power as of Divine Institution, but only plead that the Secular Powers are bound by the Sword to destroy such as are judged Hereticks by the Bishops, and to punish such as condemn the censures of the Church.

§. 12. He that would see more for the Power of Princes vindicated from the Clergies Claim and Usurpation, may find much in many old Tretises, written for the Emperours against the Pope, collected by Goldaflus de Monarch. and in Will. Barclay, but much better in Bishop Bilson, of obedience, and in Bishop Andrew's Tortura Torti, and in Bishop Buckridge Roffensi of the Power of Kings, and much in Spalatensis de Repub.

§. 13. The Universality of Christians is the Catholick Church, of which Christ is the only Head or Sovereign; but it is the duty of these to worship God in solemn Assemblies, and to live in a holy Conversation together; and to join in striving against sin, and to help each other in the way to life; therefore Societies united for these ends are called Particular Churches.

§. 14. When the Apostles had converted a competent number of Christians, they gather'd them into such Assemblies, and as a Politick Society, set over them such Ministers of Christ, as are afore described, to be their Guides.

§. 15. These Officers are in Scripture called sometime Elders, and sometimes Bishops, to whom Deacons were added to serve them and the Church subordinately. Dr. Hammond hath well described their Office in his Anotata. which was to preach constantly in publick, and private, to administer both Sacraments, to pray and praise God with the People, to Catechize, to visit and pray with the sick, to comfort troubled Souls, to admonish the unrighteous, to reject the impetuous, to restore the penitent, to take care of the poor, and in a word, of all the Flock.

§. 16. The Apostles set usually more than one of these Elders or Bishops in every Church, not as if one might not rule the Flock where no more was necessary, but according to their needs, that the work might not be undone for want of Ministers.

§. 17. They planted their Churches usually in Cities, because Christians comparatively to the rest were few (as Sects are among us) and no where else usually enough for a Society, and because the Neighbour-scattered Villages might best come to the Cities near them; not but that it was law-
lawful to plant Churches in the Country, where there were enough to constitute them, and sometimes they did so, as by Clenens Roman. ad Corinth. by History appeareth.

§. 18. Grotrius thinketh that one City at first had divers Churches and Bishops, and that they were gathered after the manner of the Synagogues; and Dr. Hammond thinketh that for some time there were two Churches and Bishops in many Cities, one of Jews and one of Gentiles; and that in Rome Paul and Peter had two Churches, whom Linus and Cletus did succeed, till they were united in Clemens.

§. 19. There is great evidence of History that a particular Church of the Apostles' settling was essentially only ["a Company of Christians, Pastors and People associated for personal holy communion and mutual help " in holy Doctrine, Worship, Conversation, and Order.]

Therefore it never consisted of so few or so many, or so distant as to be incapable of such personal help and Communion: But was ever distinguished as from accidental Meetings, so from the Communion of many Churches or distant Christians, which was held but by Delegates, Synods of Pastors or Letters, and not by personal help, in preference.

Not that all these must needs always meet in the same place: but that usually they did so, or at due times at least, and were no more nor more distant than could so meet: Sometimes Persecution hindered them; sometimes the Room might be too small: Even Independent Churches among us sometimes meet in divers places: and one Parish hath divers Chappels for the aged and weak that are unfit for travel.

§. 20. Scotus began the opinion (as Davenport, Fr. a Santa Clara intimate) and Dion Petavius improved it, and Dr. Hammond hath largely assured it, that the Apostles at first planted a single Bishop in each Church, with one or more Deacons, and that he had power in time to ordain Elders of a different Order, Species, or Office, and that the word Elder and Bishop and Pastor in Scripture never signify these subject Elders, but the Bishops only, and, faith he, there is no evidence that there were any of the subject sort of Presbyters in Scripture-times: Which concession is very kindly accepted by the Presbyterians; but they call for proof that ever these Bishops were authorized to make a new Species of Presbyters which were never made in Scripture-times? and, indeed they vehemently deny it, and may well despair of such a proof.

§. 21. But for my part I believe the foundation unproved (that then there was but one Elder in a Church) and think many Texts of Scripture fully prove the contrary. But I join with Dr. Hammond in believing that in Scripture-times there was no particular Church that had more stated meetings for publick Communion than one: For if there was so long but one Elder, there could be but one such Assembly at once; for they had no such Assemblies which were not guided by a Presbyter or Bishop, in Doctrine, Worship, Sacraments and Discipline; And they used to have the Eucharist every Lords day at least, and often much more. And one man can be at once but in one place.

§. 22.
§. 22. I have elsewhere fully proved, that the ancient Churches that had Bishops were not bigger than our Parishes (and few a quarter so big as the greatest of them) and consisted of no more than might have such present personal Communion as is before described; the proofs are too large to be here recited. *Ignatius* is the plainest, who faith, that this was the note of a Churches Unity, that [To every Church there was one Altar, and one Bishop, with his Fellow Presbyters and Deacons:] And elsewhere chargeth the Bishop to take account of his Flock whether they all come to Church, even Servant-men and Maids.

Clemens Romanus before him intimateth the like, mentioning even Country Bishops.

Justin Martyr's Description of the Christian Assemblies plainly proveth it.

Tertullian's Description of them and many other passages in him prove it more fully. He protesteth that they took not the Lord's Supper save only from the hand of the Bishop (Antistitis manu) who could give it but to one Assembly at once.

Many Canons also fully shew it (elsewhere cited) some appoint all the people to joyn with the Bishop on the great Festivals of the year, even above 300 years after Christ.

The Custom also of choosing Bishops sheweth it, where all the people met and chose him: Yea in Cyprian's time the Exercise of Discipline proveth it, when even in such great Churches as Carthage it was done in the presence of the people, and with their consent.

§. 23. The only Churches in the World, that for about 200 years after Christ, if not more, had more than one ordinary Assembly, for Church-Communion, though but like our Parish-Chappels, were Rome and Alexandria, as far as I can learn in any History: For that at Jerusalem for all the numbers had no more Stated Members than oft met in one place (excepting occasional absents). And I find no reason to believe that ever these two (the chief Cities of the Empire,) had so long more than some London Parishes (which have above sixty thousand souls as is supposed,) nor near (if half) so many. And because elsewhere I have only excepted these two Cities, I will yet add somewhat to shew, that even there the case was not as many now imagine.

§. 24. Cornelius in an Epistle to Fabius of Antioch (in Euseb. Hist. l. 6. c. 43. alias 42.) faith that in the Church of Rome were 46 Presbyters, 7 Deacons, and of other Officers 94. that is, 42 Acolites, 52 Exercists and Readers, with Porters, Widows, and impotent persons above 1050 souls, who are all relieved by the grace and goodness of Almighty God, &c.] This is the chief testimony in the third Age to prove that this one Church had more than could either meet in one place, or hold personal Communion.

§. 25. But let it be considered, 1. That partly for the honour of qualified persons, and partly that all the Church might in season have the help of
of all mens gifts, they were so far in the ancient Churches from having so few as Dr. Hammond and Petavius imagine, that they multiplied Officers, and dignified, and so employed a great part of the Church that had useful gifts: Infomuch that a most credible Witness shortly after, even Gregory Nazianzen, faith, Orat. i. Pag. 45; that by the intrusion of men for dignity and maintenance, "The Church-Rulers were almost more than the Subjects. The words are '秓'兮, ἡ ἐν ὑπέρ ἡς διάκονος, &c. Of others I am ashamed, whom when they are no better than others, (and I wish they were not much worse) thrust themselves upon the most holy Mysteries, as we say, with unwashed hands and prophane minds, and before they are worthy to approach to holy things, ambitiously enter the Vestry it self (or Chancell) and press and thrust themselves about the holy Table, as if they judged this Order not to be an example of Virtue, but an occasion and help of getting maintenance, and not to be an Office lyable to give Account, but a Command in which they may be free from Censure: Who being miserable (or pitiful persons) as to Piety, and unhappy as to Splendour, that is, low in the World and Parts) do now in number almost exceed those whom they are over (or are to govern). [This would make one suspect that there were then many Ruling Elders that preach'd not; but it's plain they had an Office about the Sacraments.] Therefore this Evil increasing and getting strength with time, it seems to me that they will have none under them to rule, (or guide) but that all will turn Teachers and will Prophecie, instead (as was promised by God) of being all taught of God: So that of old the History and Parable said, Saul also is among the Prophets. For there neither now is nor ever was so great plenty of any other thing as there is now of these frequent Shames and Criminals; for other things, as they have their flourishing time, have also their decay. And though to repress their impiety and obstinacy be a work above my strength, yet certainly to hate it and be ashamed is not the least part of Piety.

Judge by this, what numbers of Officers or Clergy-men then the Church had.

§. 26. Next for the Poor, consider their proportions in and by other Churches; Chrysost. in Matth. Edit Savil. p. 421. supposeth the Poor of the Church of Antioch (where he came) to have been about the tenth part and dividing the City into three Ranks, he accounts a tenth part rich, and a tenth part poor, and the rest of a middle Estate between both. Now in Chrysostom's time the Church was so high, being owned by the greatest Emperours as we may well suppose almost all or most of the rich came in: Whereas at Rome in the time of Cornelius it being under reproach and cruel persecution, we may well conclude, that most of the rich stood out, and they might say with Paul, not many Great, not many Noble are called; few rich men comparatively receiving the Gospel, it's most likely that the poor were then far more than a tenth part, if not the greater part of the Church. But suppose them a tenth part, which is not probable, the whole Church of Rome then would be but 10500 Souls, which
which is about the fifth part or sixth as big as Martins Parish, and about a quarter as big as Stepney Parish, and about a third or fourth part as big as Giles Cripplegate Parish, and not half so big as Giles in the Fields and other Parishes. Moreover Chrysostome, Hom. 11. in Ad. p. 674. computes the poor at Constantinople to be about half as many as all the other Christians, and this in the most flourishing City and Age: And by this measure they would yet fall further short.

It may be you will say, that these were not the poorest of all that were kept by the Church: But it is known that ever since the times of extraordinary Community, the Churches relieved all the needy according to the several degrees of their wants; and these were such as were in want, though not equally, and they are such poor as were distinguished not only from the Rich, but also from the middle sort; and such as the Church took care to relieve.

§ 27. And as for Alexandria, the greatest City of the Empire next Rome (as Josephus faith, de bello Jnd. L. v. c. ult. it is certain that in the third Century the Christians had more Meeting Places for Divine Worship than one, and in the fourth Century had many: Epiphanius nameth divers, Href. 69. p. 728. Asia having one wherein he preached, had that advantage to propagite his Hereof. But all know that the building of Temples began after Emperours were Christians, and the fair Churches which, Enebius faith, they had in Diocletian's time (till he destroyed them) were but like our Tabernacles or private Churches, and grew to Number and Ornament but a little before, as Enebius intimatcht. It was a good while before there were two Churches, even in Constantinople. Indeed, it is noted, as a singularity, that they had two Churches: But they mistake, that apply that to two Meeting Places, which is spoken of two Societies, because in Meletius time they had two Bishops.

§ 28. But yet let us see how big the Christian Church was in this great City, even when it had many Chapels; even in Athanasius time, in the fourth Century, Tom. 1. Ed. Connell. p. 331. in his Apology to Constant. you may find (in words too large to be all transcrib'd) that he being accused for assembling the People in the great Church, maketh this part of his Defence. [2] The confluence of the People at the Easter Solemnity was so great, that if they had met in several Assemblies (or by parties) the other Churches were so narrow or small that they would have been in danger of suffering by the Crowd; nor would the universal Harmony and Concord of the People have been so visible and efficacious if they had met in Parcels; Therefore he concludes, it is better for the whole Multitude to meet in that great Church, being a place large enough to receive them altogether; and to have a concurrence of the People all with one Voice (in Symphony:) For if according to Christ's promise where two shall agree of any thing it shall be done for them - how president will be the One-voice of so numerous a People assembled together, and saying, Amen, to God? What therefore would not admir? Who would not count it a happiness to see so great a People met together in one place? And how did the People rejoice to see one another, whereas
Thus plainly Athanasius.

I do not hence gather that every Man, Woman, and Child was present: In our Parish Churches that hold the Assembly, some are there, and usually some stay at home and come by turns: But it seemeth hence plain that even in Alexandria the Christians were no more than that the main Body of them at great Solemnities could meet and hear in one Assembly. Which in many of our Parishes they cannot do.

§. 29. Add to this, that Athanasius tells them that his Predecessor Alexander did as much as he had done, on such occasions assembling their whole Multitude in one Church before it was dedicated; pag. 532.

§. 30. I add a further Argument from the City it self, as offered me also while I was writing this, by a learned Friend in his own Words.

_This City was, by Strabo's description of it, like a Souldiers Coat, whose length at either side was almost thirty furlongs, its breadth at either end seven or eight Furlongs, Geogr. li. 17. p. 546. So the whole compass will be less than ten Miles. A third or fourth part of this was taken up with publick Buildings, Temples, and Royal Palaces, ibid. Thus is two miles and a half, or three and a quarter taken up. I take this to be that Region of the City which Epiphanius calls _epiphanos_ (where he tells us was the famous Library of Ptolomy Philadelphus) and speaks of it in his time as destitute of Inhabitants, de ponder. & mensur. n. 9. p. 166._

_A great part of the City was assigned to the Jews. So Strabo indefinitely, as Josephus quotes him, Antiqu. Jud. i. 14. c. 12. Others tell us more punctually that their share was two of the five Divisions (Others Annals Lat. p. 859.) Though many of them had their habitations in the other Divisions, yet they had two fifth parts entire to themselves: And this is I suppose the _παντὸς_ which Josephus faith the Successors of Alexander set apart for them, Bell. Jud. i. 2. c. 21._

_Thus we see how six or seven miles of the ten are disposed of. The greater part of the Citizens (as at Rome and other Cities) in the beginning of the fourth Age were Heathens. Else Antonius had wronged their City, who in Athanasius time is brought in thus, exclaiming by Jerome, Vit. Paul: p. 243. Civitas me-retrex in quam totius orbis Daemonia conluctare, &c. A charge thus formed supposeth the prevailing Party to be guilty. But let us suppose them equal and their proportion half of the five or four miles remaining. Let the rest be divided between the Orthodox, and the Arians, and Novatians, and other forts._

_And if we be just, a large part will fall to the share of Heretics and Sectaries. For (not to mention others) the Novatians had several Churches and a Bishop there, till Cyrillus time, Vid. Socrat. Hift. i. 7. c. 7. The Arians were a great part of those that professed Christianity, Sozom. Hift. li. 1. c. 14. And if we may judge of the Followers by the Leaders, no less than half: For whereas there were nineteen Presbyters and Deacons in that Church (Theodor. Hift. li. 4. c. 20.) (Twelve was the number of their Presbyters by their ancient Constitution, and seven of their Deacons as appears by Eutychius, here and at Rome, and elsewhere) six Presbyters with Arius, and five Deacons fell off from the Catholicks, Sozom. Hift. li. 1. c. 14. But let the Arians be much fewer, yet will not the proportion of the Catholick Bishops part in this City be more than that of a small_
their Councils abridged.

Town, one of eight or twelve Furlongs in compass. And so the number of Christians on this account, will be no more than might well meet for Worship in one place.

If the Reader will peruse Epiphanius History of the Fratricion between Alexander and the Followers of Meletius in Alexandria, how Alexander was impatient with their separate Meetings, when Meletius was dead (though till then two Bishops and Churches lived quietly in one City) because they came not to his Church; with the rest of the story, he will easily see what a Church was then even in Alexandria.

Thus you see the difference of a just computation, and the haft accounts of men, that judge of Places and Persons as they are in their milled imaginations, and not as they were indeed and truth. Mr. Dodwell in a Letter to me layeth so much on the number of the Officers and Poor before mentioned, as if it proved undoubtedly a Diocesan Church, when the conclusion ariseth from an erroneous comparing their Cities and times with ours, and their Presbyters with our Parish-Priests and Curats.

And when all’s done a grand Patriarchal Church is not the measure of a Diocesan, or of every Bishop’s Church: their Presbyters had other work than our Curates have: They met in the same Assembly with the Bishop, and sate in a Semicircle on each side him, and were as a College of Governours to rule one Church, and that only by the Word (applied by the Keys) and not by the Sword, till Cyril first usurped it, for which by Historians he is noted. If our times tempt you to marvel how so many Officers or Clerks were maintained by so few People, Church-History afforded you matter enough to resolve your doubt.

§. 31. But if these two great Cities had indeed had yet more Altars and Churches, Orbis major est Urbe, faith Hierome: This singular Cities may not over-weigh the contrary case of all the Churches: If any other had been like them it would have been Antioch the third Patriarchate, when as in Ignatius time, as is aforesaid, the Churches unity there and elsewhere was notified by the Synod of Stesitivos, One Altar (or Altar-place) and One Bishop with his Presbyters and Deacons.]

And hence came it to be the note of a Schism, to set up. Altare contra Altare because one Bishop and Church had but one Altar. Mr. Mede (no injudicious nor Factious man) saw this, and asserted it from the plain words of Ignatius.

§. 32. How the case came to be altered it is easy to know: But whether it was well or ill done, is all the controversy, or the chief.

I confess there want not some that think that the Apostles had their several aligned Provinces, and that they left them to twelve Successors, and this is the foundation of Patriarchal or Provincial Churches, with such unproved Dreams: 1. We doubt not but that the Apostles wisely distributed their Labours: But we believe not that they divided the Countrays into their several Dioceces, or Provinces: nor that two of them (e.g. John and Paul, Peter and Paul, James and other Apostles) might C 2 not
not and did not do the work of an Apostle in the same Country and City. Much less do we believe that one of them (e.g. James at Jerusalem, whether an Apostle or not I contend not) was a Bishop over the Apostles when they resided there.

2. Nor do we believe that they left any such divided Provinces to their Successors: If they had, it’s strange that we had not twelve or thirteen Patriarchal or Provincial Churches hence noted. Which were they, and how came they so soon to be forgotten and unknown? And why had we first but three Patriarchs, and one of those (Alexandria) accounting from no Apostle, but from S. Mark, and the other two reckoning from one and the same Apostle, save that Rome reckoned from two at once, Peter and Paul, when as one City must (say they) have but one Bishop?

§. 33. The case is known; that, 1. When Christians so multiplied, that one Assembly would not serve, but they became enough for many, the Bishops grew in number and wealth increasing with the People, they continued them all under their own Government, and so took them all to be their Chapels, setting divers Altars but not divers Bishops in one Church. 2. And herewith their work also, by degrees, was much changed; and they that at first were most employed in Guiding the whole Church in Gods publick worship, and exercising preënt discipline before them, and were the sole usual Preachers to them all, (the rest of the Elders Preaching but when the Bishop could not, or bid them,) did after become distant Judges, and their Government, by degrees, degenerated to a multitude of Civil Magistracy. 3. And then they set up the old exploded question; which of them should be the chief or greatest: And then they that had the greatest Cities being the richest and greatest Bishops in interest, because of the greatness and riches of their Flocks, they got the Church Government to be distributed, much like the Roman Civil Government within that Empire; And where the Civil Magistrate had most and largest command, they gave the Ecclesiastical Bishop the like: And so they set up the Bishops of the three chief Cities as Patriarchs, Rome being the first, because it was the great Imperial Seat, as the Chalcedon Council giveth the true reason. Afterwards Constantinople and Jerusalem being added, they turned them into five: And Carthage and other places, not called Patriarchal Seats, had exempt peculiar Jurisdictions with a power near to Patriarchs. And the rest of the Bishops frove much for precedence, and got as large Territories as they could, and as numerous Flocks and many Parishes, though still the name Parochia was used for the whole Episcopal Church when it was turned into a Diocese.

§. 34. I conceive that this Change of One Altar into a Diocesan Church of many Altars and Parishes was not well done, but is the thing that hath confounded the Christian World, and that they ought to have increased the number of Churches as the number of Christians did increase, as the Bees swarm into another Hive. My Reasons are, 1. Christ and the Holy Ghost in the Apostles having fetled a Church Species and Order (like
(like that of the Synagogues, and not like that of the Temple,) no man ought to have changed that Form: Because they can prove no power to do it: and because it accusateth the Institution of Christ and the Holy Ghost of insufficiency or error, which must so soon be altered by them. Perceptible addition, as an Infant groweth up to Manhood, we deny not. But who gave them power to abrogate the very Species of the first Instituted Churches? That the Species is altered, is certainly proved by the different uses and Termini of the Relation. For a Church of the first Institution was a Society joined for personal Communion in Doctrine, Worship, and holy living: But a Diocets consisting of many score or hundred Parishes that never see or know or come near one another, are incapable of any such present personal Communion, and have none but Mental, and by Officers or Delegates.

2. By this means, all the Parish-Churches being turned into Chapels and un-Churched, are all robbed of their Right; seeing each one ought to have a Bishop and Presbyters, and the benefit of that Office and Order, which is now denied them, and many hundred such Parishes turned into Chapels have no Bishop to themselves but one among them all to the Diocets.

3. Because by this means true Discipline is become impossible and unpracticable; by the distance and multitude of the people, and the distance and paucity of Bishops: What Christ commandeth, Mat. 18. being as impossible to be done in many hundred Parishes, by one Bishop and his Consistory, as the Discipline of so many hundred Schools by one Schoolmaster (though each School have an Usher) or the care of many hundred Hospitals by one Physician, perhaps at twenty, or forty, or eighty, or an hundred miles distance.

4. Because it altereth the antient Office of a Bishop and of a Presbyter, and setteth new ones in the stead: As a Bishop was the Bishop of one Church, so a Presbyter was his Alliant, Eiusdem Ordinis, in the Government of the Church, who now is turned into a meer Usher, or Worshipping-Teacher, or Chaplain.

5. Because it certainly divideth the Churches: For Christians would unite in a Divine Institution, and the exercise of true Discipline, that will never unite in a humane Policy which abrogateth the Divine, and certainly destroyeth commanded necessarv Discipline.

§ 35. The very work also of the Bishop, and so the Office came thus to be changed: Christ having appointed no other Church Governors (besides Magistrates) but such (as Philosophers in their Schools) who were appointed to set up Holy Societies for Divine Doctrine, Worship, and Holy Living, and to Guide them accordingly, by Teaching, Worship, and Government by the Word, forbidding them the Sword or Force, they are said to have the Keys of the Church, and the Kingdom of Heaven, because as Grace is Glory in the seed, the Church is Heaven in the seed, and the Pastors were the Administrators of Sacraments and Church-priviledges, and therefore the Judges who were fit for them, who should be Baptized, who should
should Communicate, and in what rank, and who should be denied these, admonished or excluded, and who should, as far as belongeth to others, be judged meet or unmeet for Heaven: And so the Christian Societies were to be kept clean, and not to be like the polluted World of Infidels. And the Pastors had no other power to use; but were to judge only those within, and leave them without to God’s own judgment, and to the Magistrate, who was not to punish any one for not being in or of the Church, or for departing from it, which is a grievous punishment it self.

But Magistrates being then Heathens, the Christians were hard put to it for the decision of their quarrels: For the love of the world and selfishness were but imperfectly cured in them. They went to Law before Heathen Judges with each other; and this became a shame and a scandal to them. S. Paul therefore chideth them for not ending differences by Christian Arbitrators among themselves, as if there were none among them wise enough to Arbitrate. Hereupon the Churches taking none to be wiser or trustier than their Pastors, made them their Arbitrators, and it became a cenurable scandal for any to accuse a Church-member to a Magistrate, and to have Suits at Law. By this means, the Bishop becoming a Stated Arbitrator, thereby became the Governor of the Christians, but with his Presbyters and not alone. But because Bishops had no power of the sword, to touch mens bodies or estates, but only to suspend them from Church-Communion, and Excommunicate them, or impose penitential Confessions on them, therefore they fitted their Canons (which were the Bishops Agreements) to this Governing use, to keep Christians under their Government from the Magistrates. And so they made Canons, that a Fornicator or Adulterer should be so long or so long suspended, and a Murderer so long, and so of the rest.

§ 36. And when Constantine turned Christian, he had many reasons to confirm this Arbitrating Canonical power to the Christian Bishops by the Civil Sanction. 1. Because he found them in possession of it as contracters by mutual consent; and what could a Christian Prince do les than grant that to the Christians which they chose and had. 2. Because the advancement and honour of the Teachers and Pastors he thought tended to the honour of their Religion, and the success of their Doctrine upon the Heathens with whom they dwelled. Grandure and Power much prevail with carnal minds. 3. Because he had but few Magistrates at first that were Christians, and none that so well knew the affairs of Christians as their own chosen Bishops. And he feared lest the power of Heathen Magistrates over the Christians might injure and oppress them. 4. He design’d to draw the Heathens to Christianity by the honouring of Christians above them. 5. And withal his interest lay most in their strength; For they were the fullest part of his Soldiers and Subjects, that for Conscience and their own interest, rejoiced to advance and defend him to the utmost, (when he lost many of the Pagans) and they were not of the spirit of the old Pretorian Soldiers, that set up and pulled down Emperors at
their Councils abridged.

at their pleasure. Had Constantine fallen, the Christians had much fallen with him, and had the Christians been weakened he had been weakened: They were become his strength. And he forelew not the evils that afterwards would follow. Some must govern, and there were then no wiser nor better men than the Bishops and Pastors of the Churches. And their interest in the Christian people (that chose them) was greatest: As now all differing parties of Christians among us (Papists, Presbyterians, Independents, &c.) would desire nothing as more conducing to their ends, than that the King would put the greatest Power (especially of Religion) into the hands of those Teachers whom they esteem and follow; even so was it with the Christians in the days of Constantine: And hereupon Laws were made, that none should compel Christians to answer in any Court of Justice, saving before their own Bishops, and so Bishops were made almost the sole Governours of the Christians.

§. 37. By this means it is no wonder if multitudes of wicked men flock'd into the Church and defiled and dishonoured it: For the Murderer that was to be hanged if he were no Christian, was but to be kept from the Sacrament if he were a Christian, and do some confessing penance; which was little to hanging or other death; And so proportionably of other Crimes. Bad Christians by this device were multiplied. The Emperor or also being a Christian, worldly men are mostly of the Religion of the Prince or highest powers.

§. 38. And no man that can gather an effect from an effectual cause could doubt, if neither Nazianzen, or any Historian had told it him, but that proud and worldly men would strive then to be Bishops, and use all possible diligence to obtain so great preferment: Who of them is it that would not have Command and Honour and Wealth, if he can get it? While the great invitation to the sacred Ministry was the winning and edifying of Souls, those that most valued Souls, desired it (yet desired it to be kept from such Poverty and Persecution as exposed them to hindrance and contempt.) But when Riches, Reputation and Dominion were the Baits, who knoweth not what sort of Appetites would be the keenest? Christ telleth us, how hardly Rich men are good and come to Heaven. Therefore when Bishops must be all Great and Rich, either Christ must be deceived, or it must be as hard for them to be honest Christians as for a Camel to go through the Needles eye. And thus, Venenum funditur in Ecclesiæ.

§. 39. The World being thus brought into the Church without the cure of the worldly mind, and the Guides being so strongly tempted to be the very worst, no wonder if the Worldly Spirit now too much rule the Church, and if those that are yet of the same Spirit, approve, plead, and strive for what they love and despite the business of the Cross, and Christian Humility, and Simplicity to this day: And if Bishops have done much of their work accordingly, ever since Constantine (and much before) it hath been the Devils Work to carry on his War against Christ and Piety, under Christ's
Church-History of Bishops and

Christ's own name, and the pretence of Piety, as an Angel of Light and Righteousness and Unity, and to set up Pastors over the Church of Christ, that have the Doctrine and Life, and Cross of Christ, that by pleading for Godliness and Concord, may be the effectual Enemies of both, and may fight against Christ in his own Livery, under his Colours, and with his own Arms. Where God is their Belly, who glory in their Shame, who mind earthly things, being Enemies to the Cross of Christ. The History of whom you will find in the following part of this Treatise.

§. 40. But here I must above all remember the Reader, that he is not for this Corruption of the Clergy, and Government of the Church, to think that the Church here ceased to be a true Church, or that the Ministry was lost, or that it became unlawful to hold Communion with any such Churches; much less to think hardly of Christianity it self, as if it were no better than false Religions, because so many of its Pastors were so bad. None of God's Counsels were frustrate by mans fin: None of his Promises to his Church have failed. For all this Christ is the Saviour of the World, the Prince of Righteousness and Peace, that came to destroy the Works of the Devil, and to save his people from their Sins; and all that are given him of the Father shall come to him, and he will cast none of them out, nor shall any take them out of his hands?

§. 41. I. Let it be still remembered, that as the Chronicles of Kingdoms mention only the publick Actions of Princes and great Men, but name not the poor and private fort, so also our Church-History of Councils and publick things, say little of godly private Christians, but of Patriarchs and great Prelates, who yet are themselves but a very small part of the Christian World.

II. Note also that every Bishop had many Presbyters; whose work was not to strive for superiority, nor trouble the world in Councils (where usually they came not) and so had not a quarter of the temptations that the Bishops had: And though we find mention sometimes of the Presbyters also that were naught, yet the number so reproved and proved bad, is not proportionable to the number of Prelates compared among themselves, that miscarried in Councils. The Presbyters that fabled at home and followed their work in private with the Flock, and came not on the Stage in publick affairs, kept up the Substance and practice of Religion.

III. And the private Christians had yet less temptation, and were not to overwelm them with worldly things, nor carried away by pride and ambition and covetousness, as the ruling party were.

IV. And the Monks, and other retired Christians, that saw the Prelates sin and sires, (though many of them had their failings too, yet) no doubt kept up much serious piety, and a holy life.

V. And no doubt but very many of the Bishops themselves were humble holy faithful men, that grieved for the miscarriages of the rest. Though such excellent persons as Gregory Nazianzen, Gregory Nyssen, Basil, Cyprian, Augustine, Hilary, Prosper, Fulgentius, &c. were
were not very common, no doubt but there were many that wrote not Books, nor came so much into the notice of the world, but avoided con-
tentious and factious Stirs, that quietly and honestly conducted the Flocks in the ways of piety, love, and justice. And some of them (as S. Martin) separated from the Councils and Communion of the prevailing turbulent fort of the Prelates, to signify their disowning of their sins.

VI. And oft times, when the Prelates were at the worst, God raised up some very Godly Princes, that maintained Religion more than the Clergy, and were an honour to it when the Bishops dishonoured it.

VII. And it is not to be condemned, that such piety was kept up among great numbers of Christians, whom (for some mistake) the rest reviled and condemned as Schismatics or Heretics. Little know we how many holy souls were among those that are in Epiphanius Catalogue. Of the Audians and some others he feemeth to confess as much himself. The Novatians were tolerated in almost all the Empire, and had their Churches and Bishops, having the testimony of the Orthodox that they were usually of sound faith and upright lives, and strictest than other Christians were. And God pardoneth the infirmity of a small mistake in judgment, when men are sincerely addicted to his service. Now and then a cruel Prelate did persecute them, but so did not the gentler fort (as Atticus, Proculus, &c. at Constantinople, &c.) nor the Emperours themselves, save when so insti-
gated.

VIII. And though the Churches in the Roman Empire kept up this grandure of Patriarchs, Metropolitans, and rich Prelates, that after over-top-
ped Kings, it was not so in other parts of the Christian world, but the Clergy lived more humbly and quietly. The Scots under Columbanus and their other Presbyters, long lived in great piety without any Bishops. And when the Scots Presbyters Finan, Aidan, &c. ordained Bishops in Nor-
thumberland, they were commonly humble, holy men, like themselves. And both Scots and Britains were so much esteemed the Roman grandsure and way, that when Augustine the Monk came in, they would not subject themselves to the Pope, or any Foreign Prelates, nor so much as eat and drink with the Missionaries. And the like we may say of some other Extra-imperial Churches. The Spaniards themselves not only while Arian Goths (of whom see the testimony of Sislian, to the shame of the Orthodox) but after Recaredus days, for many ages, lived in great quietness, while Italy, France, and Germany were employed in Hereticating, Curbing, Excom-
municating, or bloody Wars. The great Empire of Asia (as the crediblest History faith) never had Bishops to this day, but only one called the Abuna, while the whole Clergy are exercised (though in too much igno-
rance) in their Priestly Office. Brocardus, that lived at Jerusalem, te-
stified that these Eastern Christians, called by the Papists, Nestorians, Ja-
obites, Eutychians, were commonly plain honest Religious people, free from Heresie, and of better lives than even the Religious of the Church of Rome, and that there were not worse men at Jerusalem than the Roman D
Catholicks. The Armenians have many Bishops, and one chief, but live (though too ignorantly and superstitiously, yet) in great austerity of life.

IX. In all ages since Prelacy swelled to the corruption of the Churches, and annoyance of the Peace of Kings and Kingdoms, there have been still a great number of pious lamenter of the Corruptions of the Church, that have groaned and prayed for reformation: Infomuch, that Dr. Field maintaineth, that even in the Church of Rome there have been still considerable numbers of Doctors, that owned truth and piety, and misliked the Papal usurpations and errors. The Waldenses and Albigenses (exceeding numerous) said, they had continued from the Apostles, and so from the days of Sylvester (or Constantin) had differed from the Roman pride, and corruptions. And God hath made the Protestant Churches since the Reformation, as his Vineyard, where truth and piety have prospered, though Satan hath been still at work, and here also had too much success.

X. And it must be remembered, that God hath made use of many proud and turbulent men, to propagate and defend the truth of the Gospel: And their Gifts have served for the good of the sincere. As the husk or chaff and straw is useful to the Corn; so many worldly Prelates and Priests have been learned Expositors and useful Preachers, and taught others the way to life, which they would not go in themselves. Besides that, their very Papal power and grandure, which hath corrupted the Church, hath yet been a check to some, that would have assaulted it by force; and as a hedge of thorns about it. Worldly interest engageth Pope, Patriarchs, and Prelates, to stand up for the Christian Religion, because they gain by it (as Leo the 10th is said to have odiously confessed.)

§. 42. And the old Fathers, till Constantinian time, did most of them think that the last thousand years would be a time of fuller glory to the Church; as many yet think, though I confess my self unskilful in the Prophecies.

But I make no doubt, but though this earth be so far deserted by God, the Glorious Kingdom which we shall shortly see, with the new Heaven and Earth, wherein dwelleth righteousness, will fully confute all our present temptations to think hardly of God or the Redeemer, because of the present corruptions and divisions of this lower world.

§. 43. We may conjecture at former times by our own: We see now, that among the most Reformed Churches, too often the most worldly part are uppermost, and perhaps are the persecutors of the rest, and though they may be the smaller part, it's they that make the noise, are the noted part that carry the name, and that Histories write of. A few men got into places of power, seem to be all the Church, or Nation, by the prevalecy of their actions, which few dare contradict: They may give Laws; They may have the power of Prebend and Pulpit, so that nothing shall be published but what they will; They may call themselves the
their Councils abridged.

the Church, and call all that obey them not Schismaticks and Sectaries, and strangers may believe therefore, that it is but some few incapable fellows that are against them, when yet the far greatest part may utterly dissent and abhor their pride. I have lived to see such an Assembly of Ministers, where three or four leading men were so prevalent as to form a Confession of Faith in the name of the whole party, which had that in it which particular members did disjoint. And when about a controverted Article, one man hath charged me deeply; for questioning the words of the Church, others that were at the forming of that Article, have laid it all on that same man, as by his impetuousness putting in that Article, the rest being loft to strive much against him, and so it was he himself that was the Church, whose authority he so much urged, at least the effectual signifying part. We cannot judge what is commonest by what is uppermost, or in greatest power. In divers Parishes now, where the Minister is conformable, perhaps ten parts of the people do dislike it; and sometimes you may see but three or four persons with him at the Common-prayers. And yet all know, that Dissenters are talk'd of as a few singular Fanaticks. I compare not the Caues, but conclude, that it is also for the Numbers, humble Godly persons might be very numerous, though only the actions of worldly Prelates do take up most of the History of the Church.

Yea, I believe, that among the Papists themselves, five to one of the people, were they free from danger, would declare their dislike of a great part of the actions and Doctrines of their Prelates, and that the greatest part that are named Papists, are not such thoroughly and at the heart.

When the Rulers, Scribes, and Pharisees were against Christ, and persecuted him and the truth, the common people so much adhered to him, that the persecutors durst not seize on him openly by force, but were fain to use a Traytor, to apprehend him in the night, and in a solitary place, lest they should be stoned by the people, who said, Never man spake as this man speaketh.

§. 44. Let us not therefore turn Church History into a temptation, nor think basely of the Church, or Christianity, or Christ, because of Papal and Prelatical pride and tyranny. God can make use of a surly porter to keep his doors; yea, a mastiff-dog may be a keeper of the house; and his Corn hath grown in every Age, not only with straw and chaffe, but with some tares: And yet he hath gathered, and will gather, all his chosen.

§. 45. Nor is the Ministry itself to be therefore dishonoured: For as at this day, while a few turbulent Prelates persecute good men, and much of the Ministry is in too many Countries lamentably corrupted, yet is Religion, piety, and honesty kept up by the Ministry, and never was so well kept up without it: For the Faithful Ministers labour still, and their very sufferings further the Gospel, and what they may not do publickly they do privately.

Yea, their very Writings shew, that still there are such as God doth qualify to do his work, even among the Papists, he that readeth the pious Writings
Writings of such men as Gesoi, and Gerhardus Zutphanienfis, and Thaule-rus, Thomas à Kempis, Ferus, and many such others, will see that God's spirit was still illuminating and sanctifying souls. And he that readeth such Lives as Philip Neriis, persecuted by the Bishop as an ambitious Hypocrite, for setting up more serious Exercises of Religion than had been ordinarily used among the Formalists, (to say nothing of such privater men as M. de Renty and many others) will see that it is not all Church-tyranny and corruption, though very heinous, that will prove that Christ hath not a Holy Generation whom he will save.

§. 46. Yea among the very corrupted sort of the Clergy, many that are overcome with temptations in that point, and take usurpation and tyranny, and worldly pomp and violence for Order, Government, and the interest of the Church, have yet much good in other respects: Even among the Cardinals there have been such men as Charles Boromeus, Barovius (Nerius's companion) Bellarmine, and others, that would Preach and practice the common Doctrines of serious piety: Yea, among the Jesuits there have been divers that have Preach, Written, and lived very strictly; much more among their Fryars: and such Bishops as Sales: And though their times and corruptions blemished their piety, I dare not think they nullified it.

§. 47. And it sheweth the excellency of the Sacred Office, 1. That Christ did first make it as the noble Organical part of his Church, to form the rest. 2. That he endued the first Officers with the most noble and excellent gifts of his spirit. 3. That he founded and built his Church by them at first: 4. Yea, that he himself preached the Gospel, and is called The Minister of the Circumcision, the chief Shepherd, and the Bishop of our Souls. 5. That he hath used them to enlarge, confirm, preserve, and edifie his Church to this day. 6. That he maketh the best of them to be the best of men. 7. That he putteth into the hearts of all good Christians a special love and honour of them. 8. That he useth even the worse sort to do good, while they do hurt; especially some of them. 9. That Satan strives so hard to corrupt them and get them on his side. 10. That Religion ordinarily dyeth away, or decayeth, when they fail and prove unable and unfaithful. 11. That Christ commandeth men so much to hear, receive and obey them, and hath committed his Word and Keys to them, as his Stewards. 12. And hath promised them a special reward for their faithfulness: and commanded all to pray for them and their preservation and success. And the nature of the things tells us, that as knowledge in lower things is not propagated to mankind, but by Teachers (man being not born wise) so much less is heavenly wisdom. And therefore it is, that God is so regardful of the due qualification of Ministers, that they be not blind guides, nor novices, nor proud, nor careless sluggards, nor self-seeking worldlings, but skillful in the word of truth, and lovers of God and the souls of men, and zealous, and diligent, unwearied, and patient in their holy work. And when they prove bad, he maketh them most
most contemptible and punishe them more than other men, the corruption of the best making them the worst.

§. 48. Therefore let us make a right use of the pride and corruption of the Clergy, to desire and pray for better, and to avoid our selves the Sin which is so bad in them, and to labour after that rooted Wisdom and Holiness in our selves that we may stand, though our Teachers fall before us. Let every man prove his own Work, and so he shall have rejoicing in himself, and not in others only, Gal. 6. But let us not hence question the Gospel, or dishonour the Church and Ministry; no nor any further separate from the faulty than they separate from Christ, or than God alloweth us, and necefly requireth: As we must not despise the needful helps of our Salvation, nor equal dumb or wicked men with the able faithful Ministers of Christ, on pretence of honouring the Office; so neither must we deny the good that is in any, nor despise the Office for the Persons Faults.

§. 49. Especially let us take heed that we fall not into that pernicious Snare that hath entangled the Quakers and other Schismatics of these times, who on pretence of the faults of the Ministers, set against the best with greatest fury, because the best do most resile them, and that revile them with false and railing language, the same that Drunkards and Malignants use, yea worse than the prophanes of the Vulgar; even because they take Tythes and necessary Maintenance, charging them with odious covetousness, calling them Hirelings, deceivers, and what not. Undoubtedly this Spirit is not of God, that is so contrary to his Word, his Grace, and his Interest in the World. What would become of the Church and Gospel, if this malignant Spirit should prevail to extirpate even the best of all the Ministry? Would the Devil and the Churches Enemies desire any more? The very same Men that the Prelates have silenced (near 2000) in England these fifteen or sixteen years together, are they that the Quakers most virulently before reviled, and most furiously opposed.

§. 50. Nor will the Clergies corruption allow either unqualified or uncalled Men to thrust themselves into the Sacred Office, as if they were the Men that can do better, and must mend all that is amiss. Such have been tried in Licentious Times, and proved, some of them, to do more hurt than the very Drunkards, or the ignorant sort of Ministers, that did but read the holy Scriptures. Pride is too often the reprehender of other Mens Faults and Imperfections, and would make other Mens Names but a stepping-stone to their own aspiring Folly: As many that have cried out against bad Popes and Prelates, that they might get into the places, have been as bad themselves when they have their Will: No wonder if it be so with the proud revilers of the Ministry.

§. 51. There is need therefore of much Wisdom and holy care, that we here avoid the two extremities; that we grow not indifferent who are our Pastors, nor contrive the Guilt of Church-corruption, but mourn for the reproach of the solemn Assemblies, and do our best for true and need-
ful Reformation, that the Gospel fail not, and Souls be not quietly left to Satan, nor the Church grow like the Infidel World; and yet that we neither invade nor dishonour the sacred Office, nor needlessly open the nakedness of the Persons, nor do any thing that may hinder their just endeavours and success; we must speak evil of no man either falsely or unnecessarily.

§. 52. I thought all this premonition necessary that you make not an ill use of the following History, and become not guilty of diabolism or fallacious accusing of the Brethren, or dishonouring the Church: And that as God hath in Scripture recorded the Sins of the ungodly, and the effects of Pride and of malignity, and Christ hath foretold us that Wolves shall enter and devour the Flock, and by their Fruits (of devouring, and pricking as Thorns and Thistles) we shall know them, and the Apostles prophesied of them; I take it to be my duty to give you an Abstract of the History of Papal and aspiring Prelacy, usurping, and schismatical, and tyrannical Councils, as knowing of how great use it is to all to know the true History of the Church, both as to good and evil.

§. 53. Yea Bishops and Councils must not be worse thought of than they deserve, no more than Presbyters, because of such abuses as I recite; the best things are abused, even Preaching, Writing, Scripture, and Reason it self, and yet are not to be rejected or dishonoured. There is an Episcopacy whole very Constitution is a Crime, and there is another sort which seemeth to me a thing convenient, lawful, and indifferent, and there is a sort which I cannot deny to be of Divine Right.

§. 54. That which I take to be it self a Crime, is such as is aforesaid, which in its very constitution over-thoweth the Office, Church, and Discipline, which Christ by himself and his Spirit, in his Apostles, instituted: such I take to be that Diocesan kind which hath only one Bishop over many more or hundred fixed Parochial Assemblies; by which, 1. Parishes are made by them no Churches, as having no Ruling Pastors that have the Power of Judging whom to Baptize, or admit to Communion or refuse, but only are Chapels, having preaching Curates. 2. All the first Order of Bishops in single Churches are deposed, as if the Bishop of Antioch should have put down a 1000 Bishops about him, and made himself the sole Bishop of their Churches. 3. The Office of Presbyters is changed into semi-Presbyters. 4. Discipline is made impossible, as it is for one General without inferior Captains to Rule an Army: But of this before.

§. 55. Much more doth this become unlawful, 1. when deposing all the Presbyters from Government by the Keyes of Discipline, they put the same Keyes, even the Power of decretive Excommunication and Absolution into the hands of Laymen, called Chancellours, and set up Courts like to the Civil than Ecclesiastical. 2. And when they oblige the Magistrate to execute their Decrees by the Sword, be they just or unjust, and to lay Men in Goals and ruin them, merely because they are Excommunicated by Bishops, or Chancellours, or Officials, or such others, and are not reconciled:
conciled: And when they threaten Princes and Magistrates with Excommunication (if not Deposition) if they do but Communicate with those that the Bishop hath Excommunicated. 3. Or when they arrogate the power of the Sword themselves, as Socrates faith Cyril did: Or without necessity join in one person the Office of Priesthood and Magistracy, when one is more than they can perform aright.

§. 56. And it becometh much worse by the tyrannical abuse, when (being unable and unwilling to exercise true Discipline on so many hundred Parishes) they have multitudes of Atheists, Infidels, gross ignorants, and wicked livers in Church-Communion, yea, compel all in the Parishes to Communicate on pain of imprisonment and ruine, and turn their cen-sures cruelly against godly persons, that dare not obey them in all their Formalities, Ceremonies, and Impositions, for fear of sinning against God. And when conniving at ignorant ungodly Priests that do but obey them, they silence and ruine the most faithful able Teachers, that obey not all their imposing Canons, and swear not, and subscribe not what they bid them.

§. 57. Undoubtedly Satan hath found it his most successful way, to fight against Christ in Christ's own name, and to set up Ministers as the Ministers of Christ, to speak indirectly against the Doctrine, Servants, and interest of Christ, and as Ministers of Light and righteousnes, and to fight against Church-Government, Order, Discipline, and Unity, by the pretences of Church Government, Order, Discipline, and Unity: and to cry down Schism to promote Schism, and to depress Believers by crying up Faith, and Orthodoxness, and crying down Heresie and Error: Yea, to plead God's Name and Word against himself, and to set up Sin, by accusing Truth and Duty as Sin.

§. 58. 11. That which I take for Lawful Indifferent Episcopacy is such as Hierome faith, was introduced for the avoiding of divisions, though it was not from the beginning: When among many Elders in every sngle Church, one of most wisdom and gravity is made their President, yea, without whom no Ordinations or great matters shall be done. The Churches began this so early, and received it so universally, and without any considerable dissent or opposition, even before Emperours became Christians, that I dare not be one that shall set against it, or dishonour such Episcopacy.

§. 59. Yea, if where fit men are wanting to make Magistrates, the King shall make Bishops Magistrates, and joyn two Offices together, laying no more work on them than will consist with their Ecclesiastick work, though this will have inconveniencies, I shall not be one that shall dis-honour such, or disobey them.

§. 60. III. The Episcopacy, which I dare not say is not of God's institution, (besides that each Pastor is Episcopus Regis,) is that which succeeded the Apostles in the Ordinary part of Church-Government, while some Senior Pastors have a supervising care of many Churches, (as the Visitors had
had in Scotland, and are so far Episcopi Episcoporum, and Arch-bishops, having no constraining power of the Sword, but a power to admonish and instruct the Pastors, and to regulate Ordinations, Synods, and all great and common circumstances that belong to Churches. For if Christ set up one Form of Government in which some Pastors had so extensive work and power, (as Timothy, Titus, and Evangelists as well as Apostles had) we must not change it without proof, that Christ himself would have it changed.

§. 61. But if men on this pretence will do as Rome hath done, pretend one Apostle to be the Governor of all the rest, and that they have now that Authority of that Apostle, and will make an Universal Monarch to rule at the Antipodes, and over all the World, or will set up Patriarchs, Primates, Metropolitans and Arch-bishops, with power to tyrannize over their Brethren, and cast them out, and on pretence of Order, and imitating the Civil Government, to master Princes, or captivate the Churches to their pride and worldly interests, this will be the worst and most pernicious tyranny.

§. 62. And as it is not all Episcopacy, so it is not all Councils that I design this History to dishonour. No doubt but Christ would have his Church to be as far One, as their natural political and gracious capacities will allow: And to do all his work in as much love, peace, and concord as they can: And to that end, both seasonable Councils, and Letters, and Delegates for Concord and Communication, are means which nature itself directs them to, as it doth direct Princes to hold Parliaments and Dyets.

In the multitude of Councillours there is safety: Even frequent converse keepeth up amity: In absence flanders are heard, and too oft believed: A little familiarity in presence confuteth many false reports of one another, which no distant defences would so satisfyingly confute. And among many we may hear that which of few we should not hear. How good and pleasant is it for Brethren to dwell together in Unity? And the Concord of Christians greatly honoureth their holy profession, as discord becometh a scandal to the world. But all this, and the measures and fort of Unity and Concord which we may expect, and the true way to attain it, I have fuller opened in a Treatise entitled, The true and only terms of the Concord of all Christian Churches.

§. 63. When Christians had no Princes or Magistrates on their side, they had no sufficient means of keeping up Unity and Concord for mutual help and strength, without meetings of Pastors to carry on their common work by consent. But their meetings were only with those that had nearness or neighbourhood: And they did not put men to travel to Synods out of other Princes Dominions, or from Foreign Lands, much less did they call any General Councils out of all the Christian Churches in the world. But those that were capable of Communion by proximity, and of helping one another, were thought enough to meet for such ends.

§. 64. And
§. 64. And indeed neither nature nor Scripture obligeth us to turn such occasional helps into the forms of a State-policy, and to make a Government of friendly consultations. And therefore though where it may be done without fear of degenerating into tyranny, known times of stated Synods or meetings of Paftors for Concord are best, (as once a month in letter meetings, and once a quarter in greater,) yet where there is danger of such degeneracy, it is better to hold them but pro re natâ, occasionally, at various seasons and places.

§. 65. The letter Synods and correspondency of Paftors before there were Christian Magistrates were managed much more humbly and harmlessly than the great ones afterward: Because that men and their interest and motives differed. And even of later times, there have been few Councils called General, that have been managed so blamelessly, or made so many profitable Canons, as many Provincial or smaller Synods did. Divers Toleration Councils, and many others in Spain, England, and other Countries have laboured well to promote piety and peace: As did the African Synods, and many others of old. And such as these have been serviceable to the Church. And the Greater Councils, though more turbulent have many of them done great good, against Heresie and Vice; especially the first at Nice: And nothing in this Book is intended to cloud their worth and glory, or to extenuate any good which they have done: But I am thankful to God that gave his Church so many worthy Paftors, and made so much use as he did of many Synods for the Churches purity and peace.

§. 66. But the true reason of this Collection, and why I have besides good products, made so much mention of the errors and mischiefs that many Councils have been guilty of, are these following.

I. The carnal and aspiring part of the Clergy, do very ordinarily, under the equivocal names of Bishops, confound the Primitive Episcopacy with the Dioceilanic tyranny before described: And they make the ignorant believe, that all that is said in Church-Writers for Episcopacy, is said for their Dioceilanic Species: And while they put down an hundred or a thousand Bishops and Churches of the Primitive Species, they make men believe that it is they that are for the old Episcopacy, and we that are against it, and that it is we and not they that are against the Church: while we are submissive to them as Arch-bishops, if they would but leave Parishes to be Churches (or Great Towns formerly called Cities at leaft) and make the Discipline of all Churches but a possible practicable thing.

§. 67. II. And to promote their ends, as these men are for the largest Diocefaes and turning a thousand Churches into one only, so they are commonly for violent Administration, ruling by constraint, and either usurping the power of the sword themselves, or persuading and urging the Magistrate to punish all that obey not their needless impositions, and reproaching or threatening (at leaft) the Magistrates that will not be their Executioners. And making themselves the Church snufflers, (or made without...
the Churches consent) their Office is exercised in putting out the Lights; sometimes hundreds of faithful Ministers being silenced by their means in a little time. And they take the sword of Discipline or power of the Keys as the Church used it 300 years to be vain, unless prisons or mulets enforce it. And to escape the Primitive poverty, they overthrow the Primitive Church, Form, and Discipline, and tell men, All this is for the Churches honour and peace.

§ 68. Yea all that like not their arrogances and grandure, they render odious as Arian Hereticks or Schismaticks, provoking men to hate and revile them, and Magistrates to destroy them, as intolerable. And by making their own numerous Canons and Inventions neceffary to Ministry and Church-Communion, they will leave no place for true unity and peace, but tear the Churches in pieces by the racks and engines of their brains and wills.

§. 69. III. Yea worse than all this, there are some besides the French Papists, who tell the world, That the Universal Church on Earth is one visible political body, having a visible Head or Supreme vicarious Government under Christ, even a Collective Supreme, that hath universal Legislative, Judicial, and Executive power. And they make this Summa Potestas Constitutive of the Church Universal, and say that this is Christ's body out of which none have his Spirit nor are Church-members, and that there is no Unity or Concord but in obeying this supreme visible power; And that this is in General Councils and in the intervals in a College of Bishops Successors of the Apostles, (I know not who or where, unless it be all the Bishops as scattered over the earth,) and that they rule per literas formatas: (as others say, It is the Pope and Roman Clergy or Cardinals.)

§. 70. And when our Christianity, Salvation, Union and Communion, yea, our Lives, Liberties and mutual forbearances, and Love, is laid upon this very form of Church-policy and Prelacy, and Christ is supposed to have such a Church as is not in the World, even constituted with a Visible Vicarious Collective Sovereign, that must make Laws for the whole Christian World, it's time to do our beft to save men from this deceit.

§ 71. I must confess, If I believed that the Whole Church had any Head or Sovereign under Christ, I should rather take it to be the Pope than any one, finding no other regardable Competitor. He is incapable of ruling at the Antipodes and all the Earth; but a General Council is much more uncapable, and so are the feigned College of Pastors or Bishops, (none knoweth who.)

§. 72. IV. And a blind zeal against errour, called Heresie, doth cry down the neceffary Love and toleration of many tolerable Chrillians; And some cry, down with them, and away with them that err more themselves, and by their measures would leave but few Chrillians endured by one another in the World: Thus do they teach us to understand Solomon, Eccl. 7. 16. Be not righteous and wife overmuch: so much are these men for Unity, that they will leave no place for much Unity on earth. As if none should
should be tolerated but men of one Stature, Complexion, &c.

§. 73. Briefly, they do as one that would set up a Family Government, made up of many hundred or thousand Families dissolved and turned into one, and ruled supremely by a Council of the Heads of such enlarged Families, and then tell us, that this is not to alter the old Species of Families, but to make them greater that were before too small: Keep but the same name, and a City is but a Family still. And when they have done, they would have none endured, but cast out, imprisoned or banished, as seditious, that are for any smaller Family than a City, (or any lesser School than an University:) And these City Governours must in one Convention rule all the Kingdom, and in a greater all the World.

§. 74. I shall therefore first tell you, what error must not be tolerated, and then by an Epitome of Church-History, Bishops and Councils and Popes, shew the ignorant so much of the Matter of Fact, as may tell them who have been the Caufe of Church-corruptions, Heresies, Schifms and Sedition, and how: And whether such Diocelane Prelacy and grandure be the Cure, or ever was. And, if God will, in a Second Volume shall prove the sinfulness and novelty of that sort of Prelacy, and answer the chief that have defended it.
C H A P. II.

Of Heresies, and of the first Councils.

§ 1. The Apostle James saith, ch. 5.19, 20. Brethren, if any one of you do err from the truth, and one convert him, let him know that he that converteth a sinner from the error of his way, doth save a soul from death, and hide a multitude of sins. By which it is implied, that Error tendeth unto Death: But what Error is it? Is it all? Who then can be saved? It is of great use to know, what Errors are mortal, and what not.

§ 2. There are errors that are no sins, and errors that are sins. Those which are not voluntary either in themselves, or in their antecedent causes, are no sins: Those which are not voluntary either by the act or by the omission of the will, are no sins. Those which are unavoidable through a necessity which is not moral but natural, are no sin: As if Infants, Idiots, Mad-men, err in matters of which they are incapable: Or if any one for want of any revelation of the truth. As if the Papists did rightly charge those with errors whom they burnt for denying Transubstantiation, yet it could be no sinful error, because it is necessary and unavoidable. For the first discerning principle is sense: And if we are deceived while we judge what to be Bread and Wine, which all the found senses of all men in the World perceive as such, we have no remedy. For whether sense be fallible or infallible, it is certain that we have no other faculties and organs to perceive immediately sensible things by. I can see by nothing but my eyes, nor hear any other way than by my ears. If they say, that we must believe that all men's senses are deceived when God tells us so? I answer, If we do not presuppose that by sense we must perceive things sensible, it is in vain to talk of God's telling us anything, or of any of his Revelations, or faith therein: For I know not but by sense, that there is a Bible, or a Man, or a Voice or Word, to be believed. And as humanity is presupposed to Christianity, so is sense and reason to faith and the objects accordingly. And to say, that all men's found senses about their due placed objects are fallible, is but to say, that no certainty can be had.

§ 3. Of those errors that are sins, it is not all that are effectively mortal or damning sins: Else no man could be saved. There is no man that hath not a multitude of errors, that hath any actual use of reason.

§ 4. Errors are of three sorts: 1. Errors of Judgment (to say no-
thing of sense and imagination.) 2. Of Will; 3. Of Life, or practice. The
Judgment is to Guide the Will, and the Will is to command our practice.
Therefore those errors are least dangerous that least corrupt the Will and
practice, and those most dangerous that most corrupt them. But every
error contrary to any useful truth is bad, as it is a corruption of the judg-
ment, tending to corrupt the will and practice.

§. 5. 1. No error is effectually damning which turneth not the Heart
or Will in a predominant degree from the Love of God to the Love of the
Creature, from the Love of Heaven and Holiness to the prevalent Love of
Earth, and sinful pleasure, riches or honour therein; from things Spiritu-
al to things Carnal: For God hath prepared unconceivable glory for them
that Love him: The Kingdom of God consisteth not in meats and drinks,
but in righteousness, peace and joy in the holy Ghost: And he that in these
things serveth Christ, doth please God, and is acceptable to (good) men,

§. 6. 2. I think no error is effectually damning which a man doth sin-
cerely desire to be delivered from at any rate, and when he that hath it
doeth faithfully endeavour to come to the knowledge of the truth, in the
use of such means as God vouchsafteth him: He that searcheth the Scrip-
ture with a Love to truth, and sincerely prayeth for God's illumination,
and sincerely practiseth what he already knoweth, and is willing to hear
what any man can say to his further information, God will hide nothing ne-
cessary to his salvation from such a man. For this is a work of such dispo-
itive Grace, as shall not be received in vain.

§. 7. Obj. But may not one that believeth not in God, or Christ, or the Life
to come, say all this, that he desireth and endeavoureth to know the truth?
Ans. 1. These things are so Great, so Evident, and so Necessary, that they
cannot be unknown to one that hath the Gospel, who hath the foresaid sin-
cere desires and endeavours. And as for them that have not the Gospel, I
have spoken to their face before. 2. God that giveth so much grace doth
thereby signifie his willingness to give more.

§. 8. Obj. This imputeth that Grace is given according to Merits.
Ans. 1. Not the first Grace: But to him that hath (and improveth it) shall
be given, and from him that hath not (such improvement) shall be taken a-
way even that which he hath. 2. No Grace or Glory is given according to
Merits in point of Commutative Justice, as quid pro quo, as if it did profit
God. But to him that asketh it shall be given. We must have a Beggers
Merit: Begging and thankful accepting; And yet that also is of antecedent
Grace.

§. 9. On the contrary, 1. All error is damning which excludes the life
of faith, hope, love and sincere obedience: For these are of necessity to salva-
tion: without holiness none shall see God, Heb. 12. 14. The wildem from
above is first pure, and then peaceable, and must be shown out of a good
conversation by works with meekness of wisdom, Jam. 3. 13, 17. He that
Loveth not God, Heaven, and Holiness, with a predominant Love, doth
damnably erre.
§ 10. Secondly, Therefore all error of judgment which effectually excludeth the belief of any of the Essentials of Godliness, or of Christianity where the Gospel is, is damnable error: Because a Man's Will and Life can be no better than his belief or judgment is. No man can love that God that he believeth not to be amiable, nor obey him whom he believeth not to be his Governor; nor seek for a happiness which he believeth not; And it is in the face of Christ, a Redeemer, and Saviour of lost Sinners, that Gods amiables suitably appeareth unto man: And it is by his Word and holy Spirit that Christ reneweth Souls.

§ 11. And an ungodly carnal worldly man (though he be a learned Preacher of the Truth) is damnably erroneous, and hath really the sum of manifold Heresies: 1. He errreth about the greatest and most necessary things: He taketh God to be less amiable than the Creature, and Heaven than Earth, and Holiness than the Pleasure of Sin. 2. His error is practical and not only notional: 3. It excludeth the contrary truth, and is predominant; so that what contrary truth he acknowledgeth, he doth not soundly, practically, and prevalingly believe.

§ 12. Were it not besides my present purpose I might manifest that every carnal ungodly man among us, 1. Doth not truly believe any one Article of the Creed with a serious practical belief; 2. Nor doth he consent to the Baptismal Covenant; 3. Nor sincerely desire and put up one Petition of the Lords Prayer, rightly understood; 4. Nor sincerely obey one of the Ten Commandments; 5. Nor can sincerely receive the Sacrament of the Lords Supper; nor, 6. Is a sincere Member of the holy Catholic Church, nor can sincerely hold Communion with the Saints: He is an Hypocrite and damnably erroneous, even while he seemeth to be Orthodox and pleadeth for the Truth, and cryeth out against Heresies and Errors; which he may easily and ordinarily do.

§ 13. It hath still been one of Satan's effectual Snares to deceive and damn ungodly men by, to hide their own practical error and wickedness from their Consciences, by seeming to be Orthodox, and crying down Errors and Heresies in others: But alas, how unright persons are they for such Work? And how dreadfully do they condemn themselves? It is a pitiful thing to hear a man that is false to the very essence of his Baptismal Vow, to revile and prosecute a poor Anabaptist (though erroneous) for holding that Baptism should be delayed till years of discretion that it may be the better kept: Or to hear a man that obeyeth not God himself, but his fleshly Lust, to cry out against every Difflenter, how conscionable soever, for not obeying the Church in some questionable points: or to hear a man that sticketh not at any wickedness that maketh for his worldly ends or pleasure, to cry out against those that in fear of Perjury or Lying or other sinning against God, dare not take some Oath, Subscription, Profession, or Covenant which is imposed: As these notorious Hypocrites who live quite contrarily to the Christian Religion which they profess, do use to call those Hypocrites that labour in all things to please God,
God, if they do but mislike any thing in their Lives. So also while they are drowned in damnable Error, they cry out against Error in those that practically hold all the Essentials of Christianity, and are certainly in the way of Life, if they do differ in any thing from them, or are ignorant of any thing which they know. He that never puts up a sincere Prayer to God for his Grace, nay, that would not have it, to make him holy, and deprive him of his sinful pleasure, will yet call others erroneous and Schismatics, if they pray not by his Book, or in all his Circumstances; while his Heart and Family are prayerless, and God's Name often heard in Oaths and Curses than in Prayer.

§ 14. Because bare opinion may consist with worldliness and fleshly lusts; therefore it hath long been the trick of the ungodly to seem zealous for the true Church, and for right opinions, and to over-do here to quiet their Consciences in Sin: And it hath been a Snare to many conscientious People, to tempt them to suspect and dislike the Truth, because ungodly Men thus stand for it; and to think it must be some bad thing which wicked men seem so zealous for: when as they do it but for a cover for their Sin, as Hypocrites and Oppressors use long Prayers, which would not serve their turn if there were not some good in it.

§ 15. And yet Error is such a blinding thing, that it's very usual even for grossly erroneous men, to cry out most fiercely against Error: For they know not themselves, and they are proud and self conceited, and oft by malignity apt to suspect and condemn others. What did the Jews persecute the Christians for? For supposed Heresie and Error: What did the Heathens cast them to wild Beasts and Torments for? For supposed Impiety and Error: because they would not serve in their Idolatry as they did. What hath disquieted and torn in pieces the Christian World, but erroneous and worldly Popes, Patriarchs, and Prelates inordinate out-crys against supposed Errors? For what have they silenced hundreds and thousands of faithful Ministers of Christ? for Error. For what have they racked, tormented, burnt to ashes, and slain by the Sword so many thousand, and hundred thousands? O, it was for Heresie or Error. And are not these men perfectly free from Error themselves, that have so great a zeal against it? No, so grossly erroneous are they, that they deny credit to all mens Senses, and know not Bread and Wine when they see, and touch, and taste it; and would have all those destroyed that will not deny himself to serve as well as they: So erroneous are they, that they pretend a mortal man to be the Church Governour of all the Earth; so erroneous, that they think God well Worshipped by praying in words not understood; and dare deny half the Sacrament of the Lords Supper to the People, which they confess that he instituted, and all the Church did use; so erroneous, that they think the flames of Purgatory will help them the better to love that God that doth torment them. How foul and many are their Errors that kill, and burn, and damn others as erroneous? But S. James hath told us, Jam. 3. That the wisdom is not from:
from above, but is earthly, sensual, and devilish, which hath an envious striving zeal; and that if it work not by meekness of wisdom, and be not pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and hypocrisy, joining the fruit of righteousness in peace, by peacemaking, but hath bitter contention, it is not of God, but bringeth confusion and every evil work.

§ 16. The Arians were cruel Persecutors, on pretence of zeal against Error, as they accounted it: They banished godly Pastors; they killed them, they cut out the Preachers Tongues; they reproached them. The Emperours Valens and Constantius were more fierce than the Arian Goths themselves.

Macedonius that denied the Deity of the Holy Ghost, was a great pretender to Orthodoxnefs, and a great decryer and persectuer of others, as erroneous and Hereticks.

Nestorius (though somewhat worse judged of by Cyril than he deserved) was justly condemned, were it but for his heat and fierceness against others: He fell presently upon the Novatians and other Parties, and began with this overdoing zeal at his entrance, O Emperour, give me a Church without Herefie, and I will give thee Victory over the Persians: that is, Destroy all these dissenting Parties and God will prosper thee: And very quickly was he deposed, condemned, and at last banished even to milcery and death as an Heretick (whether justly or no I shall say more anon.)

The Eutychians were as great Zealots against Error and Herefie as any of the rest: They took Cyril for their Captain whom Theodore and Isidore Pelsisota that knew him, describe as heynously proud and turbulent, and Socrates as the first Bishop that himself used the Sword. Dioscorus raged at the second Council of Ephesus against dissenters, and all in Zeal against Nestorian Herefie. But what dreadful work his Eutychian Party and Successors made, I have elsewhere shewed: And all as against Herefie.

The Anthropomorphite Zealons Egyptian Monks thought it was Error, and Herefie which they so furiously opposed, when they forced Theophilus Alexander to dissemble to save his Life.

It was zeal against Origins Herefie and Error which set Epiphanius and Theophilus Alexander upon their irregular and inhumane opposition to Chrysostome.

What abundance of gross Errors doth Philastrius vend while he thinks that he reciteth other Mens Errors: I have given a Catalogue of them elsewhere. Besides the inconsiderable Errors which he callich Herefies.

It was zeal against the Arians Herefie which made Lucifer Calvaritam occasion the Schism between two Bishops at Antioch, and after become the Head of a Separating Party, because he would not receive the returning Arius into Communion as others did.

And it was zeal against Herefie that made others for this account him a Heretick, and call his Followers Luciferians.

It was zeal against Error which made both the Novatians and the Donatists
their Councils abridged.

natiifs run into Errour, and keep up their Parties as more pure from the Crimes of Idolaters, Traditors, Libellaticks, and other Criminals.

Sulpitius Severus describeth 

Thabactius as a man that cared not what he said or did, and the rest of the Synod of Bishops about him as unfit to be communicated with; that would bring Christianity it self into reproach by their furious opposition to Heretics: And who would have thought but these Bishops had been very good men themselves, that were so zealous against the Priscillianists, as to procure the Death of some, and the Banishment of others, and bring Martin himself, and other strict abstemious people into the fulpicion of Priscillianism?

It was a zeal for Christ, and against supposéd Errour, which raised the doleful contention about the corruptibility of Christ's Body; one Party calling the others Phantasiaficks, and the other calling them Corruptifole; into which Errour the Emperour Justinian himself did lapse and become a zealous Heretic, as the Orthodox Party called him.

And even S. Hilary Piflavi. 1. 10. de Trinit. seemeth not free, when, p. 205. he saith [In quarn quamvis aut it/uus incideret, aut vulbus defcenderet, aut nodi concururrent, aut suspensio clevararet, afferrent quidem has impetus passionis, non tamen dolorem passionis inferrent, ut telum aliquod aut aquam perforans, aut ignem compungens, aut ara vulnerans: Omnes quidem has passiones naturae sua inserunt, ut perfect, ut compungant, ut vulnerent; sed naturam sium hae passio illata non retinet; dum in natura non est vel aquiram forari, vel pungi ignem, vel ara vulnerari, quamvis natura teli sit vulnerare & compungere & forare: Passus quidem Dominus Jesus Christus dum cadit, dum suspenditur, dum crucifigitur, dum mortitur; sed in Corpus Domini irruens passio, nec non sinit passio, nec tamen naturam passionis exercit: Cum & panalis ministerio illa descrivit, & virtus corporis sua senit in se deferviens except.]

Yet it was against Herefiie that the good Father defended this (worse than many of Philafrius, yea or Epifhamus's Herefies.) Pag. 205. faith he, Metum Domino herefies ascribit: — Timuisse tibi, O Heretic, Dominum glorie passionem videtur — Pag. 216. Non vis, impie herefie, ut transsumas patmas clavo Christii non doluerit, nec vulbus illud nulam acerbitatem teli compungentis intulerit. Inteorro, cur pueri ignes non timuerint nec doluerint — So p. 217, 218. you see how little heed is to be given oft to good mens outcries against Herefie: He spake much better, ibid. pag. 231. In simplicitate fides est; in fide justitia est; in confessione pietae est: Non per difficiles nos Deus ad beatam vitam questiones vocat, nec multiplices eloquentiis sanctiss genere sollicitat. In absoluto nobis ac facili est aterritas, Jesum sicutitatem a mortuis per Deum credere, & ipsum esse Dominum confici.]

And Lib. 11. p. 332. initio [Non enim ambiguis nos & erratis indefinita doctrinae studiis dereliquit, vel incertis opinionibus ingenia humana permisit, statuit per se & oppositis obicius in libertatem intelligentia voluntatis: concluyens, ut sapere non nisi ad id tantum quod pradicitum a se fuerat, nos suget, cium pr definitam sibi indemnabilis constitutionem, credi aliter aequo aliter non liceret.]
§. 17. And it is not only particular persons, but many General Councils, that have erred and persecuted others; as if all the while they were but cleansing the Church of the most odious Heresies.

The many Councils of the Arians may after touch upon, viz. at Tyre, Ariminum, Sirmium, &c. I will before its time here mention that of Sardica: What horrid Heresies and Villanies do they lay to the charge (not only of Marcellus, but) of Athanasius, of Paulus Constant. of Julius Bishop of Rome, of Protagenes, and others, whom they excommunicate as if they had been the very plagues of the earth? See the Copies of their Epistle in Hilary Pilt. Fragments. p. 414, &c.

§. 18. And because Papal Approbation is made by the Papists the mark of an unerring and infallible Council, note that even the Arian Council of Sirmium was expressly approved by Pope Liberius in his Exile, as you may see in Hilary, ibid. p. 426, 427; laying, [Itay, annoi Athanasi& communciione omnium nostriam, cujus nec Epistolam a me suscipienda sunt, dico me parem cum omnibus vobis, & cum Universis Episcopis orientalibus, seu per universas provincias pacem & unitatem habere: Nam in verum scientis me vera fide per hanc Epistolam ea loqui, Dominus & frater meus communis Demophilus, qui dignatus est pro tua benevolentia fidem & catholicam exponere qua Sirmium a pluribus fratribus & co-Episcopis nostris tradita, exposita, & ssecepta est, ab omnibus qui in presenti fuerunt, hanc ego libenti animo susecep; in nullo contradixi, consensum accommodavi, bene sequor, hae & me tenetur; sane petendum credidi Sanatitatem Vestrarn, qui tamen perevidis in omnibus me vobis consentantem esset, digemini communi auxilio ac studio laborare, quatenus de exilio dimittar, & ad fiden, quae mihi divinitus credita est, revertar.] In reciting of which Hilary thrice faith [Anathema tibi, Liberius prevaricator]—If they say that Liberius did this in his Exile through fear or suffering, Ianfer, his Sufferings were small; and Hilary annexeth another of his Epistles to the Arian Bishops, in which he sweareth or calleth God himself to witness, that it is not for his Sufferings which are not great, but for the Peace of the Church, of which he knew those Bishops to be Lovers, and which is better than Martyrdom, that he did what he did.

§. 19. I. Before these there were many Provincial Councils called to decide the Controversie of the time of Exil.; and as that at Rome, in Palestine, Pontius, and one in France went one way; so that of Asia, under Polycrates Ephes. went another way, professing to stick therein to the Gospel, and the Tradition of their Fathers: For which Victor would needs excommunicate them, which Irenaeus sharply reprehendeth. Its worth the noting, That as the wrong party pleaded Tradition, so the right party pleaded Reason and Scripture, as you may see in Beda's Fragment of the Palestine Council, sub Theoph. Casar. Bin. T. 1. p. 132. And that the main argument used was the Divine Benediction of the Lords day: which they may note, that question the ancient observation of that day.

§. 20. II. The next Council recorded (Bin. p. 135.) is one at Carthage, under
under Agrippinus, which decreed the re-baptizing of those that were baptized by Heretics: for which they are commonly now condemned.

§ 21. And Binnius noteth that they had this from their Countryman Tertullian, whose zeal against Heretics was so hot, that he would have nothing, no not Baptism, common with them; fo Baron. an. 217. n. 1, 2, 3. & 4. an. 258. n. 19, 20. Yet is this man now numbed with Heretics.

§ 22. III. The Concilium Labeoestannum is the next in order, where one Privatus was condemned for an Heretic (mentioned by Cyprian, Epift. 55.) But, faith Binnius, what his Heresie was is not known nor mentioned.

§ 23. IV. Next we have an Arabian Council, in which the Error of the Souls Mortality (allowing it only to rise again with the Body at the Resurrection) was excellently oppugned and expugned by Origen; but it was by that Origen who himself is called a blasphematic Heretic.

§ 24. V. The next mentioned Council (Bin. p. 158.) was at Rome, about the restoring of the Lapfed upon Cyprian's motion. A business that made no small dilocation, while Lucianus and some others made the Church-door too wide, and Novatus, and Novatianus made it too narrow, and Cyprian and the Roman Clergy went a middle way: bitter and grievous were the Centures of each other, and long and sad the Schisms that did ensue, the rigour of the Novatians being increased by their Offence at other mens sinful latitude and tepidity.

§ 25. By the way it is worth the considering by some Papists, who make both a Bishop Essential to a Church, and a Pope to the Church-Universal, and deny Church-Government to Presbyters, that this Council is said to be called by the Roman Clergy (the Presbyters and Deacons) when the Church had been a year or two without a Bishop (through the sharp persecution of Decius upon Fabian's Death). And it is to the Roman Clergy (Presbyters and Deacons) that Cyprian at this time wrote divers of his Epistles, as they wrote to him; insomuch that Binnius flicketh not to say, that in this interregnum the Roman Clergy had the care or charge of the Universal Church.

Quer. How far their Government, even of Bishops (whom they assembled in this Council) was Canonical or valid?

§ 26. VI. After this there was another Council at Carthage, and two at Rome, and one in Italy, and another at Carthage, about the same Controversie; where it was determined that the Lapfed should be received to Repentance, and after a sufficient space of Penance, should communicate, but not sooner: And that the Bishops that lapfed should be incapable of Episcopacy and communicate only with the Laity upon their penance: Yet Cyprian in time of a renewed Persecution thought mee to relax this, and take in the Penitent presently, lest they should be discouraged under Suffering. But Exilecissimus one of his Deacons made himself the Head of a Faction, by taking men in by his own Authority too soon, and Novatus and Novatian, as is said, being against their taking into Communion at all, the Councils excommunicated them all as Schismatics. Where note,
that Novatus an African Priest, that went to Rome and got Novatian ordained Bishop, did not deny them Pardon of Sin with God, but only Church-Communion. 2. Nor did he deny this to other great Sinners repenting, but only to those that lapsed to Idolatry or denying Christ. But the Novatians long after extended it to other heinous Crimes, as upon supposed parity of Reason.

§ 27. VII. Next this we have Cyprians African Council in which (after the cenfuring of some that reproached a Pastor) they condemn a Dead Man called Victor, because by his Will he left one Faustinus a Presbyter the Guardian of his Sons, which the Canons had forbidden, because no Ministers of God should be called from their sacred Work to meddle with Secular things: Therefore they Decree that Victor's Name shall not be mentioned among the Dead in Deprecation, nor any Oblation made for his Rest. (Non est quod pro dormitione ejus apud nos sit oblatio, aut deprecatio aliqua nomine ejus in Ecclesia frequentetur.) The case of the Clergy is much altered since then; And whether the penalty had more of Piety, as to the end, or Error in the rigor, and the matter (as if it were a Punishment to the Dead, not to be offered for, or prayed for,) I leave to further consideration, Cypr. li. 1. Epist. 66.

§ 28. VIII. The next Council we meet with is Concil. Iconiensse an. 258. where the Bishops of Cappadocia, Cilicia, Galatia, and other Oriental Provinces at Iconium in Phrygia, Decreed that the Baptisms of Hereticks, their Ordinations, Imposition of Hands, and other sacred Actions were invalid. For which, faith Baronius an. 258. n. 14, 15, 16. Pope Stephen Excommunicated all these Oriental Bishops, and Reprobated the Council, and would not receive or hear their Legates: Of which Firmianus Cæsar. Cappad. writeth to Cyprian against him.

§ 29. IX. At the same time, Enseb. lib. 7. c. 6. tells us, there was also a Synod at Synadia; yea, divers in other places, that all decreed the same thing, for rebaptizing those that were baptized by Hereticks; and that this had been the Bishops opinion of so long time before, that Ensebinus durst not condemn it. Vide Baron. Amo 258. n. 17. But it is now commonly condemned.

§ 30. X. If they had confined their opinion of rebaptizing to such Hereticks as are strictly so called, that renounce any essential Article of the Faith, they might have made the Controversie hard; But as Hereticating increased, so their own difficulties increased. And now the Novatians were pronounced Hereticks, it grew a hard question, whether all that the Novatians had baptized must be rebaptized. And for this an African Council, Amo 258. concluded affirmatively: Because all that are baptized are baptized into the Church: But Hereticks are not in the Church, and so baptize not into the Church: therefore such must be rebaptized. Cyprian and many very Godly Bishops contented in this error.

§ 31. XI. To try this busines further, Cyprian gathered another Council of above 70 Bishops out of Africk and Numidia, and all were desired to declare:
declare what was the Tradition of their Fathers; And they all agreed that according to Scripture, and Tradition, the Baptism of Heretics was a Nullity, and it was no rebaptization to baptize such as they baptized: (see here what strength is in the Papists argument of Tradition in such cases.) But this Council and their Doctrine Pope Stephen condemned: But they never the more altered their judgments, not believing his Infallibility or power to judge between them in such matters of Faith.

In this Council is set down every Bishops Reason of his Judgment.

§. 32. XII. When Pope Stephen had condemned these Bishops, Cyrian calleth yet a greater Council of 87 Bishops, who confirmed the same Doctrine, and rejected the Popes opinion and his arrogancies, that would make himself to be a Bishop of Bishops, and by tyrannical terror and abuse of Excommunication, force others to his opinion. And with the Africans in this judgment joined Firmilian, with 70 African Bishops, and faith Bimins, Dionysius Alexandrinus also.

§. 33. But I must here tell the Reader, that I mention not these instances to breed ill thoughts in him of these African and Numidian Bishops: For as far as I can discern by their Writings and by History, they were the Godliest, Faithful, Peaceable company of Bishops that were found in any part of the World since the Apostles times: Cyprian’s style and the testimony of all just History which concerneth him, as well as his Martyrdom, declare him to be a Saint indeed. (Nazianzen declareth the strange occasion of his Conversion; viz. That he loved or lusted after a Christian Virgin, and when he could not obtain his will, being given to Magick, he agreed with the Devil to procure his desire; but when he saw that the Devil confed himself unable to do it, and so that he was too weak for Christ, he forsook the Devil and turned Christian:) The Papists (Biminis, Baronius, &c.) conjecture that Cyrian before his death reformed this Errour, but their conjecture merely tells us what they will, without any reason, but that he dyed a Martyr and his Successors honoured him. As if none might so die and be honoured that had any errour, which no man living is without. 2. And this may be said to excuse their errour.

1. That the strictest men oftener err on the stricter side against sin, than the complying Carnal Clergy. 2. That they thought it the safer way to baptize such again, (on the same reason as we do in case of uncertain Baptism, with a sin non baptizatus es, baptizo te;) not knowing why there should be any danger in the mistake: Much like as in England now, the Bishops are for the re-Ordaining of all such as were Ordained by others that were not Diocesan, and yet do not call it re-Ordaining. 3. That in those times of Heathenism and persecution, the Christians had no way to maintain their strength but by the Churches Concord; nor could they otherwise have kept up so strict a discipline as they did, having no forcing power of Christian Magistrates: Therefore they were necessitated to be severe with dividers. 4. And the ambiguity of the word [Heresie] was not the least occasion of their errour. The Nicene Council afterward rebaptized such as those Heretics.
Heretics Baptized, who corrupted the substance of baptism it self, but not others. And Christians at first had more wit and charity than to call every error a Heresie, (else there had been none but Heretics:) such as denied some essential point of faith or practice, and drew a party to maintain it, were called Heretics in the former times; but afterward every Schism or Party that gathered by themselves, and set up altare contra altare upon the smallest difference, was called a Heresie. And so the same name applied to another thing, deceived them. The Bishops were men of eminent piety and worth.

§. 34. XIII. Anno 263. They say there was a Council at Rome to clear Dionsylius Alexander of the imputation of Heresie, occasioned by some doubtful words which he wrote against Sabellius.

§. 35. XIV. Anno 266. They say there was another at Antioch against their Bishop Paulus Samosataesus, a gross Heretick: But he renounced his error in words, and for that time kept his place.

§. 36. XV. Paulus returning to his Heresie and a bad life, Anno 272. another Council at Antioch deposed him; but he would not go out of the Bishops house, and the Emperor Aurelian a Heathen put him out.

§. 37. XVI. Anno 303. The next Council was at Carth in Numidia, Secundus Tigistianus being chief and calling them. Here Secundus accused the Bishops one by one as Traditors (delivering the sacred books to be burnt in perdition to save themselves, which was then judged perfidiousness.) The Bishops partly excused, partly confessed it, and asked pardon; Till at last Secundus ready to judge them, accused a Bishop Purpurinus of murdering his own Sisters Sons: who told him that he should not think to terrify him as he had done the rest; He had killed, and would kill those that make against him; and asked him whether he had not been a Traditor himself, and beginning to evince it, bid him not provoke him to tell the rest. Whereupon Secundus his Nephew told his Uncle, You see that he is ready to depart and make a Schism, and not he only but all the rest, and you hear what they say against you: And then they will join and pass sentence on you, and so you will remain the only Heretick (Herculating went then by the Vote) Secundus was nonplust, and aske two others, what it was best to do? And they agreed to leave them all to God, and so the Bishops kept their places.


§. 38. XVII. Next they deliver us Consilium Sinocissum, whether true or forged is too hard a controversy. It was of three hundred Bishops (how big were their Diocesses think you above our Parishes?) who all came secretly together to a Town now unknown, and met in a Cave that would hold but 50 at a time, for fear of perfecution: The business was to Convict Pope Marcelinus of Idolatry, for offering sacrifice to Hercules, Jupiter, and Saturn: which he confessed.

§. 39. XVIII. Anno 305. Was held a Council of 19 Bishops at Iliberis in Spain: where many good things were agreed on: But not only to the Idolatrous Lapse, but to other heinous crimes they denied Communion to
their Councils abridged.

39.

To the death, notwithstanding repentance. And that these Bishops should be Orthodox, and yet the Novatians Heretics, it is not safe to give a reason of. Their disjunction of Peace, Sacrament, and Communion, will not well perform it. Therefore Melch. Canon chargeth them with Error lib. 5 c. 4. and Bella mine much more, lib. 2. de Ling. c. 9. That it is Concordium non confirmation, frequentier eris, &c. A Bishop, Priest or Deacon in Office, that hath committed Fornication, was not to have Communion, no not at death: and divers others. No Bishop was to receive any Gift from any one that did not Communicate. It poth the Papists themselves to expound Can. 34. Ceres per diem placent in Cemiterio mortuic incendi: Inquietae etiam sanctorum spiritus non sunt: Bimius will have it to be the Spirits of the living Saints, that are not to be disquieted with trouble aboutLights set up by day. But I wish that be the meaning. But the 36 Can. more troubleth them, Planiue pieturas in Ecclesia esse non debere, ne quod colitur aut adverter, in sanctibus depingatur. Can. 38. A Lay-man, in case of necessity, is enabled to Baptize. Can. 39. Gentiles unbaptized may be made Christians at last, by imposition of hands. Can. 63. If a Clergy-man's Wife play the Whore, and he do not presently call her out, he must not be received to the Communion to the last. Can- 73. If a Christian turn Accuser (Delator) and upon his accusation any one be banished or put to death, he is not to be received to Communion, no not at last. Can. 75. Nor he that falsely accuseth a Bishop, Presbyter, or Deacon, and cannot prove it. Can. 79. He that playeth at Dice, or Tables, wise to be kept from the Communion. Many other Canons favour, some of Piety, and some of the Novatians. Thirty six Presbyters late with these Nineteen Bishops. Pope Innocent approved these almost Novatian Canons, and Bimius excuseth them. p. 246.

§. 40. XIX. Anno 308. A Council at Carthage of about 70 Bishops began the Schism of the Donatists, contending who should have the Bishoprick of Carthage: One party had chosen Cæcilianus to succeed Methodius: The other party accusing him as being a Traitor, and Ordained by Felix a Traitor, and had forbidden bringing food to the Martyrs in prison, they ordained one Majorinus Bishop in his stead: Cæcilianus had the countenance of the Bishop of Rome, and stood it out, and kept the place: Hereupon the Church being divided, the division run through all Africa, and Numidia, while the accusing party renounced Communion with Cæcilianus; so that for many years after (two hundred at least) they did with plausible pretence claim the title of Catholick, though they were after called Donatists (from Donatus a very good Bishop of Carthage heretofore, whom they praised, and not from Donatus a Capistrinus, as some think.) Secundus Tigisianus Primate of Numidia, furthers the breach, and the Ordination of Majorinus fixed it. Thus the doleful Tragedy of the Donatists began by Bishops divided about a Carthaginian Bishop.

§. 41. XX. Anno 308. Another Council was held at Carthage, where no less than 270 Donatist Bishops, for moderation, agreed to Communicate with penitent Traditors, without rebaptizing them, and so did for 40 years.
§. 42. XXI. Anno 313. The Schism continuing, the Donatists cleaving to Majorinus, appealed against Cæcilianus to Constantine (now Emperor.) He first appointed three French Bishops to judge the Cause, but after 19 Bishops (called a Roman Council) met at Rome to hear both Parties: where Melchiades and the rest acquitted Cæcilianus, and condemned Donatus à Casis nigris (a promoter of the Donatists Cause) as guilty of Schism. But the Donatists accusing Melchiades also as a Traitor, the Schism was never the more ended: A motion was made that both the Bishops should remove (Cæcilianus and Majorinus) to end the Schisme; But the Donatist Bishops were so very many in number, that they thought they were to be called the Church, and the Cæcilianists the Schismaticks, and therefore would not so agree. Thus Bishops about Bishopricks set all the Country on a flame.

§. 43. XXII. Next Constantine would hear the Cause of these contending Bishops at a Council at Arles in France, (before 200 Bishops at least) where Cæcilianus was again acquitted, and the Donatist Bishops call'd, by the witness of their Scribe Ingenius, who (being racked) confessed that he was hired to give false witness in the Case. Several good Canons were here made for Church-Order.

§. 44. I have heard many Popish Persons liken the Separatists among us to the Donatists: But so unlike them are they, That, 1. The said Separatists are against all Episcopacy, but the Donatists were Bishops, and contended for the highest Places of Prelacy. 2. The Separatists are confessedly a Minor Part departing from the Major Part. But the Donatists were the Major Part of the Bishops casting out the Minor Part as Delinquents. The Truth is, in those times the Bishops being usually in contention and Church-Wars among themselves, (especially when Constantine had given them peace and prosperity,) the strife was, Who should get the better, and have their will: 1. Sometime the strife was about Opinions, who was in the right, and to be called Orthodox, and who was to be accounted the Heretic. 2. The other part quarrel who should be the Bishop, or who should have the highest places. 3. And the next quarrel was whose side should carry it in setting up any Bishops, or in judging and deposing them, and who should have their Heads or Friends brought in. And the way to get the better, was, 1. At the first, by the majority of the peoples Votes in chusing Bishops, and of the Bishops in deposing them. 2. But after, most went in chusing and deposing by the majority of the Bishops Votes in the greater Seats, (the peoples consent still required,) at least if a Council did interpose. 3. And at last, it went by the favour or displeasure of the Court; either the Emperor, or the Empress, or some great Officers. The African Bishops it seems were far the greatest number against Cæcilian, (when 270 met at one Council, and Melchiades Council at Rome had but 19, and that at Ilbesiris 19, and that at Ancyra 18 Bishops.) Therefore the Bishops thought that majority of number gave them right to the Title of Catholic; and
their Councils abridged.

that those Diffenters must be called Heretics, as was too usual. And see-
ing they lived in the Country where many Councils under Agrippinus and Cyprian, and Firmilian, had voted that Heretics were not of the Church, and those that they had baptized, were to be rebaptized; they thought that they did but keep up this Tradition; and so they said that they were all of the Church of Africa, and that the Cecilians were Heretics and Separatists from the Church, and that all that they baptized were to be rebaptized, as was formerly held. So that indeed the Donatists did but as the Papists, and their worldly Clergy still have done, who take the advantage of a majority to call themselves the Church and Catholicks, and to call the Diffenters Schismatics and Heretics, fave that they added Cyprian's rebaptizing. And when it was for their advantage they communicated 40 years with Traditors, but when the power of the Court and the Bishop of Rome bore them down, they kept up their party by pretended strictness, and reproaching the others as a Sect, and as Heretical and persecutors of the Church. So that it was the Multitudes and Councils of the Prelates that set up Donatism.

§ 44. XXIII. The next was an. 314. at Ancýra in Galatia of eighteen Bishops, who met to determine how many years the Lapsed should repent (or do penance) before they were admitted to Communion. Can. 17 forbad those that were ordained Bishops to any people and were not accepted by the Parish to which they were ordained, to thrust themselves on other Parishes, or raise Sedition, but allowed them to continue Presbyters. Can. 21. Wilful Murderers were to communicate at last only.

§ 45. XXIV. The Churches having now peace under Constantine a Council of 13 Bishops that had been before most at Ancýra met at Neocaesarea; but the small number did better work than many greater Councils did, making some good Canons against Adultery and Fornication; Though the 7th Can. that forbids Priests to dine at the second Marriages of any, because such must repent, be of doubtful sense and truth: The first Can. is against Priests marrying and Fornication. The last, that the number of Deacons must be just leaven, be the City never so big.

§ 46. XXV. Next a Roman Council is mentioned by Binnius p. 279. for a Conference with Jews before Constantine, but he faith the Acts that now are extant are full of falsehoods. 

§ 47. XXVI. An. 315. They place us a Council at Alexandria in which Alexander, with many Bishops, condemned Euseb. Niconed. with Arians and that the rest adhered to them, especially as holding that Christ was not Eternal, but was a Creature that had a beginning, and that the Wisdom and Word of God was not the Son, but made the Son. 

§ 48. XXVII. Another Council at Alexandria they tell us of, against the Arians, and the Melitian Schismatics: but the Acts are not known. To this is annexed an Epistle of Constantine to Alexander and Arius, recorded by Euseb. Caesar in vit. Constant. in which Constantine chideth them both for their Contention, and seemeth to take the Question for unsearchable and to be disputed, saying, "I understand that the Foundation of the Centr-
Verse was hence laid, that thou Alexander didst ask questions of the Presbyter about a certain Text of Scripture; yea, about a certain idle Particle of a Question didst enquire, what every one of them thought? And thou Arius didst inconsiderately blurt out that which thou hadst not before thought of, or if thou hadst thought of it, thou oughtest to have past by in silence: Whence discord was stir'd up among you, and the meeting hindered which is wont to be made in the Church, and the most holy people distracted into several parts, is divided from the compagation of the whole body of the Church. Therefore both of you, forgiving one another, approve of that which your fellow-servant doth not without cause exhort you to: And what is that? That to such Questions you neither Ask, nor Answer, if asked: For such Questions as no Law or Ecclesiasticall Canon doth necessarily prescribe, but the vain strife of dissolute idlenesse doth propose, though they may serve to exercise acutenesse of wit, yet we ought to content them in the inner thought of the mind, and neither rashly to bring them out into the publick Assemblies of the People, nor unadvisedly to trust them to the Ears of the Vulgar. For how few are they that can accurately enough perceive the force of things so weighty, and so involved in obscurity? But if there be some one that is confident that he can easily do and reach this, yet I pray you, how small a part of the multitude is it, that he can make to understand him? Or who is there, that in the curious search of such Questions, is not in danger of a fall?

The rest is well worth the Reading, as to the common case of Theological Controversies, though it seems that Constantine made too light of the Arian error. But I dare not be so injurious to Eusibius as to question whether he faithfully recited the Epistle, when Binius himself back his doubt with a dicere non anderem: And if we give away the credit of that one Historian, it will leave much of Church History under doubt, that now goeth for certain: Perhaps Peter being ever at Rome, &c.

§. 49. XXIX. The next mentioned is the Council of Laodicea in Phrygia Pacca, (not Syria) of 32 Bishops, gathered by Nunechius a Bishop of Phrygia. They were so few that without contention they made divers good Canons: The 46 Canon requireth that the baptized should learn the Creed, and on the Friday of the last week repeat it to the Bishop or Presbyters. (By which you may conjecture how large a Bishoprick then was.) And Can. 56. The Presbyters were not to go into the Church before the Bishop, but with him. (For then every Church had a Bishop, though some Chapels far off had Presbyters only.) And Can. 57. It is ordered, that Bishops should not be Ordained in small Villages and Hamlets, but Visitors should be appointed them. But such (Bishops) as had been heretofore there Ordained, should do nothing without the Consent of the City Bishop. Which sheweth that before Bishops were made in Villages, as Socrates saith then they were in Arabia, and the Phrygian Novations, &c. The last Can. reciteth the
the same Canonical Scriptures that we receive, save the Apocalypse, which is left out.

§. 50. XXIX. Next we have a great Roman Council of 275 Bishops, faith Crab, under Sylvester, which hath 7 Canons: The last faith, That no Bishop shall Ordain any, but with all the Church united. But whether this was before or after the Nicaea Council, is uncertain.

And another he mentioneth under Sylvester at Rome, which Binius hath, where Constantine baptized of Sylvester was present and 284 Bishops. (Whether it be true or a fiction is uncertain.) But if true, it was a very humble Council: For they all professed only patience, renounced giving their judgment at all, but only heard what Sylvester would say, professing none fit to judge but he. But they all with Presbyters and Deacons subscribed what he said (if true.) What he said I do not well understand, supposing much of it to be scarce sense: I am sure it is far from Cicero's Latine. 139 Bishops came, ex Urbe Romae et non longe ab illa, Out of the City of Rome, or not far from it. (How big were their Diocesses?) Here, Cap. 2. three men are cursed, (anathematized:) One was a Bishop, Victorinus, that being ignorant of the course of the Moon, contradicted the right time of Easter. It's well the Makers and Approvers of our Imposed English Liturgy fell not under Sylvester's severity, who have (alas, mistakingly) told us, that [Easter-day, on which the feast depend, is always the first Sunday after the first full Moon, which happens next after the one and twentieth day of March: And if the full Moon happen on a Sunday, Easter-day is the Sunday after.] This is one of the things that about 2000 Ministers are silenced, for not Declaring Affirmative, Confess and Approbation of; yea to the use of it, and so to keep Easter at a wrong time. But how Sylvester came to have power to say all, and to banish men, and Constantine sit by and say nothing, I know not: Dedit eis anathema & damnavit eos extra urbes suas.

Cap. 3. He Decreed, that no Presbyter shall accuse a Bishop, no Deacon a Presbyter, &c. and no Layman, any of them: And that no Prelate shall be condemned but in 72 Testimonies, nor the chief Prelate be judged of anyone, because it is written, The Disciple is not above his Master. And no Presbyter shall be condemned but in 44 Testimonies; no Cardinal Deacon but in 36, &c. And what may they not then do or be?

Cap. 5. He Decreed clara voce, that no Presbyter should make Chrisme, because Christ is so called of Chrisme.

The 12. Cap. is, Nemo det penitentium, nisi quadraginta annorum petenti. Let no man give repentance (or penance) but to one that seeketh forty years.


Cap. 15. For no man may examine a Clergy-man but in the Church.

Cap. 16. Let no Clerk, Deacon, or Presbyter, for any Cause of his enter into any Court, because Omnis Curia a Cruore dicitur, every Court is so called from blood, and is an offering to Images; For if any Clergy-man enter into a Court,
let him take his Anathema, never returning to his Mother the Church.

Cap. 17. Let no man put a sinning Clergy-man to death, no Presbyter, no Deacon, no Bishop, that is over a Clerk or Servitor of the Church, may bring him to death. But if the Clergy man’s cause so require, let him be three days deprived of honour, that he may return to his Mother-Church.

Cap. 18. No Deacon may offer against a Priest a Charge of filthiness.

Cap. 20. No man shall judge of the Prime seat; because all seats desire justice to be tempered of the first seat. The Subscribers were 284 Bishops (what did the other 57?) 45 Priests, and 5 Deacons, and the two following, and Constantine and his Mother Helena. O brave Pope and Clergy! O patient Council that subscribed to one man, and pretended to no judgment! O humble Constantine, that subscribed to all this, and said nothing! And a women’s subscription perfecteth all. And O credulous Reader that believeth this!
C. H. A. P. III.

The Council of Nice, and some following it.

§ 1. XXX. We come now to the first General Council: General only as to the Roman World or Empire, as the History and Subscriptions prove, and not as to the Whole World, as the Papists with notorious impudence affirm: which I have elsewhere fully proved. This Council was called, as is probably gathered, Anno 325. in the 26th year of Constantine (though others assign other years.) That they were congregated about the Arian Heresy and the Eastern Controversie is commonly known: As also what wisdom and diligence Constantine used to keep the Bishops in peace: Who presently brought in their Libels of accusations against each other; which he took and burnt without reading them, earnestly exhorting them to peace, and by his presence and prudent speech repelling their heats and contentions; whereby the Synod was brought to a happy end as to both the controverted Causes: And Eusebius Nicomedi and Arius were brought to counterfeit repentance and consent to the Nicene Faith; which Constantine perceiving, being set upon the healing of the divided Bishops and Churches, he commanded that Arius should (as reformed) be received to Communion: which Athanasius refusing caused much calamity afterward.

§ 2. Because the Cafe of the Meletians is brought in by this Council, I think it useful (for our warning in these times) to recite the sum of their story out of Eusebius, p. 717, &c. Hist. 65.

Meletius (Faith he) was a Bishop in Thebaïs in Egypt, of sincere Faith even to the death. In Diocletian's Persecution, Peter Bishop of Alexandria, and he, were the chief of the Bishops that were laid in Prison, as designed to Martyrdom; while they were there long together with many fellow-prisoners, many called to Tryal before them were put to death, and many for fear subscribed to Idolatry, or denied Christ: And when they had done, professed repentance and craved peace of the Church: As it had been in Novatus his Schismes, so it fell out here; Peter Bishop of Alexandria was for peace and pardon; Meletius and most of the other suffering prisoners were against it, and said, If they may thus revolt to save themselves, and be presently pardoned, it will tempt other to revolt: Peter seeing his opinion was rejected, rashly took his Cloak and hung it like a Curtain over the midst of the Prison-room, and said, Those that are for me, come to me on this side, and those that are for Meletius go on that side to him: Whereupon far most of the Bishops, Priests, Monks, and people that were in prison went to Meletius, and but few to Peter. (A fouler Rupture than
than that of the English Fugitives at Frankfort.) This unhappy word and hour began the misery, among good men, expecting death: From that hour they keep all their meetings separate. Shortly after Peter was Martyred, and Meletius was judged to the Mines: As he went thither through the Country, he every where made new Bishops and gathered new Churches, so that there were two in several Cities: Those old ones that followed Peter called their Meeting, The Catholic Church: The other called theirs, The Martyrs Church: But yet they held a Unity of Faith. Even the sufferers that laboured in the Mines divided, and did not pray together. At last Meletius and the rest were restored unto peace, and at Alexandria, Alexander and he lived in familiarity, and Meletius was he that detected Arius and brought him to Alexander to be tried. But when Meletius was dead, Alexander grew impatient at the private separate Meetings of his followers, and troubled them, and vexed them, and began to use violence against them, and would not have them depart from his Church: They refused still, and this bred Fights and Tumults. Alexander persecuting them, and following them yet more sharply, they sent some men, eminent for piety and parts, to the Emperor's Court, to Petition for Liberty for their private Meetings, without impediment. Of these Paphnutius and John their Bishop, and Callimius Bishop of Pella: the chief: who when they came to Court, being named Meletians, the Courtiers rejected them and drove them away, and they could not get access to the Emperor. On this occasion being put to wait long at Constantinople and Nicomedia, they fell into acquaintance with Eusebius, Bishop of Nicomedia, the Head of the Arians, who pretending repentance was become great with the Emperor, who was all for the Clergys peace and concord. To Eusebius they open all the matter: He craftily took the advantage of their suffering and long waiting, and promised his help, on condition they would but Communicate with Arius, who signed repentance. The temptation overcame them, and they yield; They that had gathered separate Churches, because they would not Communicate with the repenting Lapied (to Idolatry; yet yielded to Communicate with Arius, that they might be delivered from the persecution of a Godly Bishop, and keep their Meetings. They are brought to Constantine, who being all for peace, though against Schism, grants them the freedom of their Meetings; And thus joyning with the Arians for the liberty of their Assemblies, this became the greatest support to the Arians, without which (faith Epiphanius) they could not have stood. (So much doth Bishops tyranny or levity cross its own ends, and destroy the concord which they think by such tearing means to force; And so hard is it for men that could suffer Martyrdom from Heathens, innocently to bear the persecution of their Brethren, and so greatly doth it tempt them to use unwarrantable means for their preservation: Just as if the Non-conformists at this time should seek, by the favour of the Papists, to be delivered from the silencing and destroying Prelates, upon condition of a common liberty: The Calcs are not much unlike.) Negue enim (faith Epiphanius) consilere Arius,
Arius, an
disputian ullam habere potuisse, nisi eam esset occasionem natae; quae
depressa inter illas ad bodemum nixissem concordiam devinit. (But O, Fa-
ther Epiphanius, why took you not warning by this, when you un-Bishop-
like and un-Canonically set your self against holy Chrysofrone?)

Alexander being dead, and Athanaecus shortly succeeding him, he could
not bear the Meletian Churches in his City; And after fair means he used
soul: And going himself to look after such Meetings, with his Retinue,
one of his Deacons in the Meletian Meetings broke a certain Vessel, which
occasioned some chiding and fighting, which occasioned Accusations of
the Meletians; and Calumniations of the Arians against Athanaecus as a
Man of Violence and Tyranny; which Constantine abhorring in a Bishop,
and Euseb. Nicomed. representing the Matter as worse than it was, the Em-
peror (having granted the Meletians liberty for their Meetings, which
Athanaecus violently denied them) in great anger commanded a Synod to
be held at Tyre to examine the Matter, and Euseb. Caesariens. with some
others to preside or order it: Where Potamo Bishop of Heraclea seeing Eu-
seb. Caes. sit as Judge and Athanaecus stand, with Pallion and Tears in-
veyed against Eusebius, saying, Who can endure to see thee, Euseb. sit
and judge innocent Athanaecus? Were not thou and I in Prison together in time
of Persecution, and when I left an Eye for the Truth, thou camest out unmilled?
And how camest thou thus, if thou didst not promise some wicked deed or other to
the Persecutors, or do some? Eusebius hearing this, suddenly rose and dis-
missed the Council, saying, If you dare carry it thus here, your Adversaries
Accusations are to be believed: For if you play the Tyrants here, you do it much
more in your own Country. Hereupon two Arian Bishops Ursius and Valens
are sent into Egypt to enquire after the Truth of the Matter, who coming
back with Calumnies against Athanaecus, he fled from the Council by
Night to the Court to the Emperor to give him information; who taking
Athanaecus for sable and Tyrannical would not believe him, but upon Let-
ters from the Council, and upon the provocation of Athanaecus, who
told him God would judge him for believing his Accusers, banished him,
where he remained (in Italy) twelve or thirteen years, even till after Con-
stantinvs Death. And when Constantus had compelled his Brother Constantinus
to restore him, he was again banished; For George that had been made
Bishop by the Arians (and by Constantus) was killed by the Heathen People
in Juliants time, and his Corps burnt, and the Ashes scattered into the
Wind, which increased the suspicion of Tyranny against Athanaecus: But
in Septians Reign he was again restored; And after his Death, he con-
flicted with Infamies again: And when Athanaecus was Dead, the Em-
peror Valens set Lucius over them, who afflicted the People that had
followed Athanaecus, and Peter whom they had chosen for their Bishop,
and by Banishment, Death and Torments, made them know what Church-
Tyranny was indeed.

Thus far Epiphanius giveth us the History of the Meletian Schism, and
the effects of good Bishops impatience with Dissenters.

§ 3. But
§. 3. But I must not conceal from the Reader that Baronius and Dion. Petavius say, that Epiphanius is deceived in all this History, and maketh the cafe of the Miletians better than it was; and that some Miletian knave beguil'd him: But, 1. They give us no proof of any such knaves beguil'd him at all: 2. And he that was so apt to over-do in suspec'ting and aggra-vating Heresies, (as in Origen's and Chrysostome's Cafe,) was not likely to make the Cafe here so much better than it was: 3. And how much nearer was Epiphanius in time and place, than Baronius and Petavius? and how easie was it then for him to have true notice of such publick things? 4. And if they make Epiphanius so fallacious in such a story as this, so near him, what a shake doth it give to the Credit of his copious History of the many other Heresies, which he had less opportunity to know: and consequent ly to the Credit of much of Church-History? Yet I confes, that the man seemeth not to be very accurate in his Disputes, nor all his Narratives; But rather by far to be suspec'ted of making things worse than they were, than better. And I believe that some passages in this History are mistaken by him (as that the Miletians joined with the Arians before the death of Alexander;) but that maketh their Cafe the better. Petavius faith also, p. 286. Animad. in Epiph. Multum in Historia Miletii lapsum esse suprà vidimus; Largeius in Arianæ Hæresis descriptione peccavit vir aliqui diligentissimus. And in his instance of the time of Arians death it's undeniable. But if in such famous Histories, we must read him with such suspicition and allowance, how much more in the many little ones that were more obscure?

§. 4. As to the Arians Heresie, the two Epistles of Arians recorded by Epiphanius tell us much of the truth of his mistake: And the Arians Arguments by him are at large recorded and answer'd. He that denyeth the Deity of Christ, denyeth his Essence: And he that denyeth his Essence, denyeth Christ, and is no Christian. But the Socinians, the Photinians, and our late Socinians, are far more perniciously Heretical than the Arians. For the Arians maintained, that Tres sint hypostases, Pater, Filius & Spiritus Sanctus; and that God did 'ante septimam tempora unigenitum filium genere, per quem & facula & religia pro creatit omnia; viz, subsistens illum suapte voluntate condidisse, ejusmodi ut negque converti negque mutari possit, perficam Dei creaturam, sed non tanquam rerum creatarum aligum; ut noniam utidem, sed non tanquam unum e creatis. They thought that before God made the rest of the creatures, he made one super-angelical perfect Spirit, by which he made all the rest, and that this is Christ; and that he received no other soul but a body only at his Incarnation, and this super-angelical Spirit was his soul. This was the dangerous heresie of Arians.

§. 5. Dion. Petavius truly telleth us, that his great advantage was, that many of the Fathers of that Church had spoken in such kind of words before him, the Controversie being not then well considered; p 285. ad Hæres 69. having spoken of Lucian, the Martyr's giving advantage to Arians, he addeth, Quod idem pleurisque veterum Patrum cm in hoc negatio, tunc in aliis aciis Christiana capitisibus juvenit, ut ante errorum atque herefion, quis
their Councils abridged.

bus ea singillatim oppugnabantur, originem, nondum satis illustrata ac patetacti rei veritate, quedam suis scriptis apererint, quae cum orthodoxa fidei reguli minimi consentiant. (And yet the Papists swear, not to expound Scripture, but according to the unanimous consent of the Fathers.) *Nè ab huc Trinitatis mysterio ac questione discedam, observero vinus jure dum Jujifnum Mart. Dialogo cum Tryph. de filio Dei idem propemodum cum Arianis senter. And in his Books, De Trinit. he at large citeth the very words of him and many other Fathers. But he here giveth them this gentle excuse, *Sed ab omni culpâ tam hic quam Lucianus aliique liberandi sunt, qui nondum agitata controversia, panem de ea commodi prouunciisse videntur. Simile quiddam de Dionysii Alex. tradit. Basilius, Ep. 4. 1, &c. But it is enough to think charitably, that they were saved, without going so far as to say, they were without all fault. For Christianity is the same thing before such Controversies and after: And it's hard to think how he can be a Christian, that denyeth Christs Incarnation: But God is merciful, and requireth not knowledge alike in all, that have not equal means of knowledge. Which charity must be extended to others as well as to these Fathers. Yet the same Petavius cannot endure Camerarins, for saying, that Athanasius, though a valiant Champion of the Faith, did sometime indulge his own desires, and mix some ill with sacred things: But if he were not at all to be blamed, Constantine was much the more to blame for banishing him; And why should not his honour be of some regard? The truth is, the Alexandrian Bishops and People were long more violent and troublesome than others, as not only Socrates, but many other Historians note: And as it was noted with dishonour in Theophilus and Cyril, and Dioscorus, &c. so it can hardly be believed by them that read the History throughout, that Alexander and Athanasius wanted not nothing of the humble patience, meekness, and healing tenderness and skill that their Cafe required: For who is perfect? And how apt are great Bishops to be too violent against Dilectores, instead of healing them with Love and clear convincing Evidence?

§ 5. Happy had it been if Prudence had silenced this Heresie betimes, for never any one did so great mischief to the Church. The badness of it, was the honour of the Nicene Council that suppressed it, as far as in them lay. But alas, the Remedy seemed quickly conquered by the Disease: As Constantine had work enough to keep Peace among the Bishops in the Council, by his presence and reproofs; so when the Arians professed repentance, his peaceableness caused him too far to indulge them; by which some of them got such interest in his Court, as proved the following Calamity of the Church. And it is the fadder to think on, that the two great Emperors, Constantius and Valens, that were deceived by them, and drawn into violent Persecution, are noted to be otherwise none of the worst men. Epiphanius saith, p. 737. Accessit & Imperatorum favor enjuinis iniun à Constantio Imperatore profectum est: Quis cum ex terris in rebus perhumanus ac honestis esset,—& alioquinpius ac multis probitatis ornamentis priditus, huc una re aberravit, quod non impressus ad parente fidei vestigia sequitus est: Quod ipsum ra-
men, non illius culpæ factum, sed nonnullorum fraudem, qui in die judicii rationem reddiderunt sunt, qui specie & nominis tenes eipiscopi, sinceram Dei sidem labefactus. — Et beati Constantii in errorem ab illis induisti, qui recte sideri regulari ignorant, eademque ignorantiam illorum se ipse f acerdotum, autorem accommodate, quod ipsum error illorum, ac idem, depravatique siders ex diaboli perconficat, lateret. Accessit & alia causa quae hunc ferpentem officina plurimum adiuvit virum, Eusebius scilicet, qui callide se insinuans, Valentius aurea pia ac religiosi imperatoris, ac divinum nominis amantis, corrupti, quoniam ab illo baptismo fit initiatus, ea causa cult us cur hæc satto stabili ac firma constiterat. If Epiphanus say true, we see what men these persecuting Emperours were.

§ 6. As to the other part of the Councils work, the fixing of Easter-day, had not the Bishops been finfully fierce about it, against each other, it had never been taken for a Heresie to mistake the time, nor had it been a work so necessary and great to determine it: seeing as Socrates, Sozomen, &c. tell us, many Churches differ about this, and matters as great as this, without condemning or separating from each other: And the Asians erred by the Motive of Tradition, and Irenæus had long before cenfur'd the Roman Bishop for his violence in condemning them. And many good Christians even after the Councils determination, durst not forfake their old Tradition, nor obey them: Among whom, how long our Britains and the Scots stood out, Beda tell us. And though the Audians, that also disobey'd, were called Hereticks, I would all Adversaries to Hereticks were no worse men.

§ 7. And because these Audians rose about that time, I think it worth the labour to add the sum of their History out of Epiphanus, that the World may better perceive what spirit the Hereticking Prelates were then of, and how some called Hereticks were made such, or defamed as such, and who they were that did divide the Churches and break their peace.

"Epiphan. 3. Tom. 1. p. 311. Of the Schisme of the Audians, which is the 50th or 70th Heresie. The Audians live in Monasteries, in Solitudes, &c. Audians their Founder arose in Mesopotamia, famous for his integrity of life, and ardent zeal of Divine Faith. Who oft seeing things ill carried in the Churches, feared not to their faces to reprove and admonish the Bishops and Priests, and say, These things should not be so done: You should not thus Administer: As a Lover of Truth, he used to do such things as these, which are familiar with men of exquisite honesty, who through their excellent study of Godliness, use this great liberty of Speech: Therefore when he saw things ill carried in the Churches, he sometimes spake his thoughts, and could not forbear blaming them. As if he saw any of the Clergy over covetous of Money, be it Bishop or Priest, he would reprehend them; or if any abounded in luxury and pleasures; or if they corrupted any part of the Doctrine or Discipline of the Church, he would not bear with them, but blame them. Which was troublesome to men
"men of a disolute life: And therefore he underwent the greatest contumelies, being exagitated by the hatred and malicious words of them all.

"But he being thus told about, and beaten and reproached, did bear it all with an equal mind; and thus long continued in the Communion of the Church; Till some that were more vehemently offended with him for these Causes, cast him out: But yet he patiently bore all this, but being more earnestly intent for the promoting of the Truth, he still studied not to be drawn away from the Conjunction and Society of the Catholic Church. But when he and his friends were still beaten, and suffered un-worthy usage, groaning under these evils, he took Counsel of the violence of these calamities and contumelies: And so he separated himself from the Church, and many falling away with him, a new Divorce was hereby made. For he did not in any thing depart from the right faith, but he with his partakers held in all things sincere Religion. Though in one small matter they are too stiff. About the Father, Son, and Holy Ghost they judg excellently, and as the Catholic Church, and Sverve not a jot: and the rest of the order of their Lives is truly most excellent and admirable; so that not only He himself, but even the Bishops, Priests, and all the rest of them, live by the labour of their hands.

Indeed they had a conceit that the Body did partake of the Image of God, and they thought that to please Constantine, the Nicene Council had altered the Custom and Tradition of the Church about Easter: But these were not the causes of their departure from the Church, but the violence of disolute Bishops, that cast them out, as being impatient of their strictness and opposition to their sin.


§. 9. That men that all, in the main, fear God, should thus contend, abuse, and persecute one another, is sad, and hath even been a hardening of Infidels: But, alas, the remnant of corruption in the best will somewhat corrupt their conversations. It is a sad note of Epiphanius, ib. p. 816. [""I have known some of the Confellours, who delivered up Body and Soul for their Lord, and persevering in confession and chastity, obtained greatest sincerity of faith, and excelled in piety, humanity, and Religion, and were continual in fastings, and in a word, did flourish in all honesty and virtue: yet the same men were blemished with some vice; as either they were..."]
were prone to reproach men, or would swear by the name of God, or "were over talkative, or prone to anger, or got gold and silver, or were "defiled with some such filth, which yet detract nothing from the just "measure of virtue.]

§. 10. But as God made a good use of the falling out of Paul and Barna-
bas, so he did of Audius his unhappy case. Being cast out of the Church,
he took it to be his duty to Communicate with his own party, and a Bishop
that suffered for the like, made him a Bishop, and the Bishops accu red him
to the Emperour, that he drew many people from the obedience of the
Church, and hereupon the Emperour banished him into Scythia. Dwelling
there, he went into the inner parts of Gothia, and there instructed
many of the barbarous in the principles of Christianity, and gathered ma-
ny Monasteries of them, who lived in great religious strictness, p. 827.
But it is hard to stop short of extremes, when men are alienated by scan-
dal and violence: They came to so great a dislike of the Bishops of the
common Churches, that they would not pray with any man, how blameless
soever, that did but hold Communion with the Church. Uranus a Bishop
and some others joyning with them, made Bishops of the Goths. (Note out of
Epiphanius, p. 827, 828. What Country was called Gothia in those times.)

§. 11. It is not to be past over that at the Nicean Council, the first spea-
er, and one of the chief against the Arians, was Eusathius Bishop of Antioch.
And when Eusebius Nicomedi was made Bishop of Constantinople, he pretend-
ed a desire to see Jerusalem, and passing through Antioch secretly hired a
Whore to swear, that Eusathius was the Father of her child: and getting
some Bishops of his Faction together, they judged Eusathius to be deposed,
as an Adulterer; and got the Emperour to consent and banish him: And
after, the Woman in misery, confessed all, and said, that it was one Eus-
athius a Smith, that was the Father of her child.

§. 12. In Pifanus’s Concil. Nic. Bin. p. 332. this Eusathius is made the
first Diffputer against a Philosopher: And whereas the great cause of the
Arians Error was, that they could not conceive how the Son could be of
one substance with the Father, without a partition of that substance, Eusathius
tells the Philosopher that took their part and urged, Facianus hominem ad
Imaginem, &c. that The Image of God is simple, and without all composition,
being of the nature of fire: but he meaneth fire but analogically:

§. 13. In the same Pifanus, lib. 3. p. 345. Bin. the description of the
Church is, There is one Church in Heaven and Earth; in this the Holy Ghost
refleth; But Heresies that are without it—are of Satan.—Therefore the
Pope was not then taken for the Head of the Catholic Church; For he Pre-
tendeth not to be the Head of them that are in Heaven. See what the Ca-
tholic Church then was!

§. 14. Note that, 1. the Council of Nice nameth none Patriarchs;
2. They nullifie the Ordination of scandalous and incapable men. Can.
9. and 10. Which will justify Pope Nicholas forbidding any to take the
Mafs of a Fornicating Priest. 3. That Rural Bishops were then in use,
and allowed by the Council, Can. 8. 4. That no Bishop was to remove from one Church to another, Can. 15. (which Euseb. Nicom. soon broke.)

5. Even in the Arabick Canons the 4th, si populo placetis, is a Condition of every Bishops Election. 6. The 5th Arab. Canon, in case of discord among the people, who shall be their Bishop or Priest, it is referred to the people to consider which is most blameless: And no Bishop or Priest must be taken into anothers place, if the former was blameless. (So that if Pastors be wrongfully cast out, the people must not forsake them, nor receive the obturated.) 7. Those Ordained by Meletius were to be received into the Ministry where others dyed, If by the suffrage of the people they were judged fit, and the Bishop of Alex. designed them. Sozom. l. 1.

c. 23.

§. 15. XXXI. The next Council in Binnius (and in Crabs Order) is said to be at Rome under Silvester, with 275 Bishops: But this is confected to be partly false, if not all: And is the same that is before mentioned; which ordered that no Bishop should ordain any Clerk nisi cum omni adunanta Ecclesia, But with all the Church united, or gathered into one: (Which Canon seemeth made when a Church was no more than could meet together, and when the People had a Negative Voice.) But the Concil. Gangrense is Binnius’s next (though Crab put afterward some of the forementioned also) said to be in Silvester days; (and yet Sozomen and some others, say that the Council of Nice was in Julius days, though most say otherwise.) Here were sixteen Bishops, who condemned some Errors of Eustathius of Armenia, or rather one Eutelius, as Bin. thinks, who was too severe against Marriage, as if it were sinful, and against eating Flesh, and against receiving the Sacrament at the Hands of a married Priest; he made Servants equal with their Masters, he set light by Church-Assemblies, he drew Wives to leave their Husbands for Continency, and on pretence of Virginity despised married Persons: These superstitions they here condemned.

§. 16. XXXII. An. 335. The Council at Tyre was held for the Tryal of Athanasius, where he was unjustly condemned, and thereupon by Constantine banished, though his innocency was after cleared: Had not his severity against the Meletians driven them to joyn with the Arians against him, Epiphanius faith, they had not been able to make head thus against him.

Constantines Epistle to the Alexandrians, lamenting and chiding them; for their Discord, is well worth the translating, but that I must not be so tedious: See it Bin. p. 391.

§. 17. XXXIII. The next is a Council at Jerusalem, An. 335. where Arius Faith was tried, approved, and he restored to Alexandria and the favour of Constantine. The Creed which he gave in, was this.

We believe in one God, the Father Almighty, and in the Lord Jesus Christ his Son, begotten of him before all Ages, God, the Word, by whom all things were made which are in Heaven and in Earth: Who came down, and was Incarnate, and
and Suffered, and Rose again, and Ascended to the Heavens, and shall come again to Judge the Living and the Dead: And in the Holy Ghost: The Resurrection of the Flesh: The Life of the World to come, and the Kingdom of Heaven: In one Catholick Church of God, extending it self from one end of the Earth unto the other.

Arius with this, protesting against vain Subtilties and Controversies, desir'd the Emperor to accept of this as the Evangelical Faith; and the Council and the Emperor receive him, as for the joyful restoration of Unity and Peace, and so would undo what was done at Nice. The Emperor was so greatly troubled at the continued divisions of the Bishops, that he was glad of any hope of Unity and Peace: But this proved not the way.

§. 18. XXXIV. An. 336. A Council was called at Constantinople; in which they accused, condemned, and banish't Marcellus Arcyramus, an Adversary to the Arians, as if he had denied the Godhead of Christ, (upon some wrested word) though it was their denying it that offended him: Here also Arius was justified and Athanasius condemned: But Arius dyed shortly after.

§. 19. XXXV. The next is a Council of 116 Bishop's at Rome, in or about An. 337. under Julius; in which the Nicene Creed was owned, and the Arians condemned, and nothing else done that is recorded.

§. 20. XXXVI. The next was a Council at Alexandria which vindicated Athanasius from his Accusations, when Constantine junior sent him home from his Banishment.

§. 21. XXXVII. The next was a Council at Antioch of near 100 Bishops (of which 36 were Arians) the most Orthodox (and the holy James of Nisbis one:) yet they deposed Athanasius, and the Arians (it's like by the Emperours favour) carried it; In his place they put George a Cappadocien suspected to be an Arius, whom, (as I said before) the People murdered, burnt, and scattered his Ashes in the Wind, and he was one of the Arians Martyrs. (Unless England had ever been Arius, I cannot believe them that say that this is the St. George, that the English have so much honoured.)

§. 23. This Arius Council finding that the Emperours favour gave them the Power, made many Canons against Non-Conformists. The first Can. is against them that keep not Easter at the due time. The second against them that come to the hearing of the Word, but communicate not publicly in the Lords Supper and Prayers, and against them that keep private Meetings, and that communicate with them. Can. 4. Was to make their Catechumens that exercise the Ministry after they are Silenced, or Deposed, he they Bishops, Priest's, or Deacon's. Can. 5. Was that if any Priest or Deacon gathered Churches or Assemblies against the Bishops Will, and took not warning, he was to be Deposed: And if he go on, to be oppress'd by the exterior Power as Seditious. (There is their Strength.)
Can. 6, and 7. None suspended by his own Bishop was to be received by another, nor any Stranger without Certificates. Can. 8. Country-Priests may not write Canonical Epistles, but Rural Bishops may. Can. 9. No Bishop must do any thing without the Metropolitane, save what belongeth (by Ordination and Guidance) to his own Church. Can. 10. Though the rural Bishops are consecrated as true Bishops, yet they shall only govern their own Churches, and Ordain such lower Orders as they need, but not Ordain Presbyters or Deacons without the City-Bishops, to whom they are subject. Can. 11. Gatteth out all Bishops or other Clergy-men, that go to the Prince without the Metropolitane's Counsel or Letters. Can. 12. Deposed or silenced Ministers must not go to Princes for relief, but appeal to a Synod. Can. 13. Bishops must not go or ordain in other Diocesse, unless sent for by the Metropolitane; else their Ordinations there to be null. Can. 15. A Bishop condemned of all may not appeal. Can. 16. A vacant Bishop leaping into a vacant Bishoprick without a Council (the Metropolitane present) is to be ejected, though all the people chance him. Can. 17. If any Bishop be ordained to a Church, and refuse or neglect the Office, let him be excommunicate till he receive it. Can. 18. If any Bishop ordained to a Parish neglect it; because the people will not receive him, let him enjoy the honour, and be heard in a full Synod. Can. 19. The Ordination of a Bishop is null, which is done without a Synod, and the Metropolitane &c.

§. 24. XXXVIII. Another Council at Rome under Julius undid what this former did, and acquitted Athanasius, Marcellus, and other injured Bishops: (perhaps Eusebius, faith Bus.)

§. 25. XXXIX. Athanasius being sent back when Gregory was put in his place, the City being ready to be in an uproar, Athanasius retired to Rome (or hid himself) foreseeing it; till fire and blood had proclaimed the Callamity of this Episcopall strife. And Pope Julius called another Council at Rome, to answer the Letters of the Oriental Synod, which charged him with usurpation and defiled him.

§. 26. XL. Anno 344 Another Council was held at Antioch, by those called Arians by some, Reconcilers by others, and Orthodox and Catholicks by themselves; in which they renounce Arians and his sayings, but yet leave out the word ionic [of one substance.] This they did in a new-made Creed; fitted purposely, as they said, to reconcile; as others, to deceive: To which end four had been made before, and not availed.

§. 27. XLI. A Council at Milan examined this Creed, and rejected it, for leaving out [of the same substance] and because the Nicene Creed was sufficient.

§. 28. XLII. The next is called an Universal Council, of 376 Bishops at Sardica, which cleared Athanasius, Marcellus, and others. And yet Augustine, and many others, reject this Council. It hath divers good Canons, but one among them for Appeals to Rome; which three Popes urged
urged to Aurelius, Augustine and the other Africans, as a Canon of the Council of Nice: And whenas neither any of these Popes, nor the African Bishops once took notice that those words were in the Council of Sardica; the Papists answer, 1. That the Africans knew not of this Council Canons, but had left them, (though Sempronius Bishop of Carthage was one.) 2. And that the Popes took the Canons of Sardica to be but Explanations of the Nicean, and so they were but as one. (But why did they give no such answer?)

Bishops are here condemned that remove to any other Church; and they that are above three days non-resident; and especially they that go ad Comitatum, to the Palaces of Princes or great Prelates; but if they have just business they are ordered to send it by a Deacon.

§ 29. XLIII. The Oriental Bishops departing from Sardica came to Philippopolis, and gathered a Council by themselves, and condemned those whom the other had absolved, and others for Communicating with them. Yet they renounced Arius, but also cast out the word [μορφον, of the same substance] as not Scriptural; and are called Semi-Arians.

The Persons excommunicated by them were Athanasius, Opsius, Marcellus, Protogenes, Asepas, Gaudemius, Maximinus, Paulus Cons. and Pope Julius. They write a circular Epistle, specially sent to Donatus Carthag., in which they so vehemently speak for peace and piety, and lay such Crimes to the charge of Athanasius, Paulus, and Marcellus, as would astonish the Reader, and confound his judgment, whom to believe. Cruel Persecution, bloody Murders, Profanations, burning a Church, and such like they charge on Athanasius; and say that they offered the Western Bishops of Sardica to send five of their Bishops with six of theirs to the place where these things were done, and if they prove not true they yield to be condemned. On Marcellus they charge written Heresie (which Basil, Chrysogon, and others believed.) On Paulus Cons. they charge that he was guilty of flames and Wars, and that he caused Priests to be drag'd naked into the Market-place, with the Body of Christ tied about their necks; and that before a concourse of people he caused the consecrated Virgins to be strip'd naked in the open Streets, unto horrid shame. And for such Reasons they require all good Christians to abhor their Communion. Thus the Reader is called to grief and shame to hear Bishops thus odiously reviling each other, and tempting Infidels to take them all for wicked and utterly unpeaceable men.

§ 30. XLIV. An. 348 or 349. was a Council at Carthage (called the first;) It was gathered against the Donatists, whose Bishops pretended to be the only Catholicks; and their Circumcellions being violent Reformers, taking from the rich that they thought had wronged any, and righting the injured, and unjustly doing justice; and raising the Emperor Constans his Officers, so that they were slain by Souldiers to suppress them, and cast out Donatus Carth. and by gifts reconciled the people that followed them.
their Councils abridged.

Many good Canons for Church Order were made by this and most of the African Councils, no Bishops being faithfuller than they. Several passages in their Canons shew that their numerous Bishops had Churches of no more people than our larger Parishes. And Can. 12. of this Council ordered that where the Bishops by Contract divide their several People, one take not from the other.

§. 31. XLV. Anno 350. A Council at Milan received the repentance of Ursatius and Valens that had accused Athanasius, and gave them Letters of reconciliation.

§. 32. XLVI. Constans constrained Constantius to recall Athanasius, but was himself murdered by Magnentius before he came thither: But at Jerusalem a Council was held in the way, which judged his reception, and wrote to Alexandria to that end.

§. 33. XLVII. Among the friends of Athanasius, Euphratas Bishop of Cotten was one, that was sent on a Message into the East; where Stephan an Arian Bishop of Ant. got a Whore to go in to him: When she saw an old man, instead of a young one, which she expected, she immediately confessed all, and Bishop Stephen was cast out for it. But Euphratas after all, turned Photinian and denied Christ to be God, and a Council at Cotten deposed him.

§. 34. XLVIII. They talk of 3 Concilia Vasensis, or VasatenSia, and that they ordered [As it was in the beginning] to be added to the doxologie: But there is nothing of moment certain of them.

§. 35. XLIX. Anno 352. Liberius had a Council at Rome about Athanasius, and sending a Message to Constantius.

§. 36. L. Anno 353. At a Council at Arles, Athanasius is condemned, and the Bishops Legate forced to subscribe it, with other Bishops, and some banished that refused it.

§. 37. LI. Pope Liberius desired a General Council, which the Emperor grantheth, and it's held at Milan. Above 300 Western Bishops were there, most of the East (where the Arians reigned) could not come (an. 355;) Athanasius his Condemnation (Ursatius and Valens revolting, and again accusing him) and Communion with the Arians, were the things there urged by the Emperor: Lucifer Calaritanus (after called a Heretick) and Eusebius Vercellensis, and a few more, refused to subscribe, and were banished; as Liberius after was; and Felix made Pope: But most of the Bishops for fear, and desire of peace, subscribed. The Emperor himself wrote to Eus. Vercel. to be there (who had refused) with great profession of zealous piety, and desire of the Churches peace. But this scandal and miscarriage of the Bishops, and success of the Arians, was the effect of this General Council.

§. 38. LII. The Semi-Arians pretentitg to Universal Concord, thus prevailing by the Emperor and a General Council, Hilary of Poitiers. (a Married Citizen made Bishop) drew some Orthodox Bishops of France to separate from the Arian Bishops, and renounce their Communion; The Arians
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(or Semi-Arians) taking these for separatists, and injurious to them, (especially Saturninus) procured a Council at Byzantium to condemn them as Schismatics; where Hilary was condemned and banished, A.D. 356.

§ 39. Council at Sirmium I out of order began with. Anno 357. Constans resolving by all means to bring all the Bishops to one Communion, was present himself. There were above 300 Bishops out of the West, besides all the Eastern Bishops: The confusion was so great, that men knew not who were or were not Heretics. Photinus denying the Godhead of Christ, the Bishops called Arian, desired this Council to accuse and condemn him, as they did: They drew up two or three Confessions themselves: The first was not Heretical directly, save by the Omission of the [λογος:] which some persuaded the Emperor, being new and no ancient Scriptural or Symbolical word, was the Cause of all the divisions of the Bishops, and were that left out, all would be healed. This Council called Arian, passed 27 Anathema's against the Arians and Photinians: Pope Liberius subscribed to it and approved it, as the forfeited words of his Epistle in Hilary shew. (And yet many Papists call it a Reprobate Council.) Old Osias, that presided at Nice, was forced by stripes, to subscribe to it, and to the condemnation of Athanasius.[That the Son was in all things like the Father:] was the substitute Form here used. In their second Form they say, that [Quia multos commoverat &c. substantia, velut, hoc est, ut diligentissimus cogitaretur illud quod quodam dictur, authumor, nulam eum tune occum mentionem debere fieri neque de suo sinceritatem in Ecclesiæ consensu, quod de his nihil scriptum sit in sacris literis, & quod illa hominum intellectum & mentem transcendent, & quod nemo posset generationem filii narrare, ut scriptum, Generationem ejus quis narrabit? solum enim Patrem, verumq modo filium solum generare, certum est — & nemo ignorat duas esse personas Patris & Filii, ac proinde Patrem majorem, Filium ex Patre generum; Deum ex Deo, Lumine de Lumine——] Many thought this a necessary reconciling way: The words [Person] and [Substance] stumbled the Arians: For they knew not how to conceive of three persons that were not three substances; nor how the Son could be of the same substance with the Father; unless that substance were divided: And at last wearied with contending, they thought thus to end all, by leaving out the name [Substance,] and professing the Generation of the Son unsearchable.

The third Sirmian Creed had, [in unigenitum filium Dei, ante omnia secula et initia & ante omne tempus quod in intellectum cadere potest existentem; & ante omne comprehensionem substantiam, nature impossibiliter ex Deo, solum ex solo Patre, Deum de Deo, similis Patri suo qui ipsum genuit, cujus generationem non novit nisi solus qui eum genuit, Patre. Vocabulum vero substantiae quid simplicius a Patribus postum est, & aestimatur, & semimedium effe, quod in scripturis non continetur, placuit ut de medio tolleretur, & nihil posse hic de Dei substantiamentem esse faciendum.

§ 40.
§. 40. LIII. The Oriental Bishops offended at the second Confession at Sirmium, for leaving out the word substance, gathered in Council at Augvst, an. 358. and rejecting the Arians, were called Semi-Arians, because yet they were not for [ὁμοος] but the [ὁμοος], Not [the same substance,] but [Like substance.] These after turning Macedonians (for Macedonius was one of them) deny the Holy Ghost to be God.

§. 41. LIV. Constantinus finding that all his endeavours missed their end, and that instead of bringing all the Bishops to Concord and one Communion, the very Arians, and the Semi-Arians, divided and subdivided among themselves, did summon another General Council at Niscomedia: But the City suddenly perishing, he called the Western part to Ariminum, and the Eastern to Seleucia, taking them yet but as one Council. Above 400 Bishops met at Ariminum, who were to determine first Doctrinal and then Personal Controversies, and then sent ten Legates of each part to the Emperor, with the results: The most were Orthodox, but the Arian Legates were better speakers, and prevailed; so that the Emperor delayed them because of an Expedition that he had in hand against the Barbarians; In the mean time some assembled at Nice, and drew up another Confession: And when the Legates returned to Ariminum, the Arian Party of Bishops, by the Emperors countenance, so far prevailed, as that almost all the Orthodox subscribed to them. (Constantinus Bishop of Ariminum was murdered by the Soldiers.) Binnius and some others, would have this Council at Ariminum to be two; the first Orthodox, the second Arian: Bellarmine and others called it but one; which was Orthodox in the beginning, but for fear and complianc fell off at the last.

§. 42. LV. Whether the Council at Seleucia shall be taken for one of itself, or but for part of that at Ariminum, though far distant, I leave to the Reader. But here the Heretodox Bishops carried all, but so as to divide among themselves: One party called Arianians were for forbearing the word [substance.] The Semiarianians condemned both them and the Arians, and were for [Like substance.] They excommunicated and deposed many Arians, who appealed to the Emperor, and craved yet another Synod. So that the further he went for concord, the further he was from it, the Bishops dividing and subdividing more and more; and the Emperors and Bishops, by diversity of Judgment, and by Heresie, became now to the Church what Heathen Persecutors had been heretofore.

Sulpitius Severus tells us, that one thing that drew many to subscribe to the Arian and Semiarian Creeds, was a certain liberty of their own Additions or Interpretations, which was granted the Orthodox to draw them in. [Subscribe in your own sense, g. d.] And so conditional subscriptions quitted their Consciences, and when the Arians thought they had the Victory, and had made the rest Conformists, it proved otherwise, for they did not in sense and with approbation subscribe.
But though the Filth of the Arian Heresie justifie all just care and endea-
vours to keep it out, the multitudes of new Creeds, then made by one and
the other Party became such a snare and shame to the Church, that Hila-
ry, among others, greatly lamented it, even in these sad expressions.

Post Nicenam Synodum nihil aliud quam Fidem scribimus; dum in Verbis
pugna est; dum de novitatiibus quaestionis est; dum de ambiguis, dum de authori-
bus querebatur; dum de studiis certamen est; dum in controversiis difficilis est;
dum, alter alteri Anathema esse caperit, perepi jam Nemo est Christi. Proximi
anni fides quid immutationis habet? Primum decretem Homonjon decernit taceri: seu-
quentes rursus homonjon decernit & predicet: Testamentum siem simpliciter a Pa-
tribus praesumptam per indulgentiam excusati; Postremum quartoque non exau-
satis sed condemnat: Tandem e. processum est ut neq; penes nos, neq; penes quern-
quain ante nos sanctum exinde aliquid aeg; inviolabile persevera. Muntas atq. Men-
struas de Deo Fides decernimus: decretis pænitentis; pænitentes defendimus:
defenso Anathomaticumus; aut in nomine aliena, aut in alienis nostra damnas-
mus, & mordentes invicem jam absquepti sumus ab invicem.

Is not this a doleful description of the Bishops so soon after their won-
derful deliverance and exaltation?

The cause of all he tells us was partly forsaking the simple Form of Bap-
tismal Faith as not sufficient, and partly following Votes and worldly
Powers. Dum al quibus ea requiritur sua scribunt & non qua Dei sunt pre-
dicant, ornemut omnes erifes & redemptis in se tempus certaminis circumultrum.
Oportet homines irnfermissis methodia enim cogeris: divina sacramentum
illis tantum conscientia sua sacramentum continere quibus cre dit: Neque post confessiones
& juratam in baptismo fidei in nomine Patris, Fili & Sp. sancti, qui quorum aliud
vel ambigere vel innovare. And speaking of mens perverting the fence, he
addeth. Scribenda & innovanda fidei exinde usns incolavit: Qui postquam no-
vapotius caperit condere, quam accepta retinere, nec vetera defendit, nec innovata
firmavit, & falsa est Fides temporum potius quam Evangeliorum: dum & se-
condum annos scribitur, & secondum eo fessiorem baptismi non tenetur. Periculo-
sum admodum nobis & misribile est tot nunc Fides exister, quo voluntates &
tot nobis doctrinas esse quos avores, & tot causas blasphemiis passionum, vero
vita sunt; dum aut ipsa fides scribuntur, ut volumus, aut ita ut volumus intellegant
us. Et cum secdundum num Deum, & num Dominum & num baptisma fides
una sit, excidimus ab e. fide quo sola est; & dum plures sunt, ad id eoperunt
este nul sit. (referring to Nice.)

Fides enim quattuor quasi fides nulla sit: Fides scribenda est quasi in corde
non sit: Regenerati per fidein nunc ad fidein docemur; quasi regeneratio illa sine
fide sit: Christum post baptismum dicimus, quasi baptisma aliquod esse possit sine
Christi fide & Emendamus; quasi in spiritum sanctum pecor. fide sit venia. Sed impie-
tatis ipsius hinc vel proxime causa perpetua est, quod fidein Apostolicam septuplo pre-
ferrantes, ipsa tamen fide in Evangelicam volumus confiteri, dum impietates nostras
nobis in populis multiliquis defendimus magniloquientiam vanitate aures simplicium
verbis fullentibus illudimus, dum evitamus de Domino Christo ea crede.e, qua de

Church-History of Bishops and
their Councils abridged.

fe docuit credenda; & per speciosum pacem nomen in unitatem perfidie subrepimus, & sub rejiciendis novitatisibus versum ipsi novis ad Deum vocibus rebellamus & sub scripturarum vocabulo non scripta mentisur. Tutissimum nobis est primam & solam Evangelicam sidem confessam in baptisma, intellectam; retinere nec demumere quod folum acceptum aeg, audium habeo bene credere: Non ut ea que fyndos Patrum nostrorum (the Nicene) continentur, tanquam irreligiosè & impie scripta damnandis sunt; sed quia per remercitatem humanam usurpatur ad contradictionem, quod ob hoc sub nomine novitatis, Evangelijum negaretur impericulo, tanquam sub emendatione innovetur. Quod emendatum est, semper proficit; & dum omnis emendatio disflecit, emendationem omnem emendatio sequens contemnet, ac si jam, quicquid illud est, non emendatio aliqua sit emendationis, sed copertis esse condemnato.

And as to the second Cause, he faith, Ac primun misereri licet nostra atatis laborem & presentium temporum fluitas opiniones congemiscere; quibuscus patrocinari Deo humanae creduntur, & aduendam Christi Ecclesiam ambitione seculari laboratur. Oro vos, Episcopi, qui hoc vos esse creditis: quibysnam fffragis ad praedicandum Evangelium Apostoli usi sunt? Quibus adjutis poteftatis Christism praedicaverunt gentes; feri omnes ex idolis ad Deum translucterunt? Anne alignam qui assumebant el palatio dignitatem, hymnum Deo in carere inter cataes & post flagella cantantes—Ac nunc prob dolor i divinam sidem fffragia terrena commendant; inops; virtutis sui Christus, dum ambitio nominis suo conciliatur, arguitur.

Add what he faith of the Caeses of Errour, Lib. 1o. de Trin. initio. Non est amigum omnem humani eloquis iermonem contradictionem obnoxium semper fuisse, quia distinctentibus volumatuum motibus, distinctiens quod, fit sensus animorum; Cuma adversantium judiciarum affectione compagnew, affectionebus his quibus offenditur, contradicit. Quamvis enim eum, dicitur veri ratione perfectio sit, tamen dum aliis nostru aut videtur aut complacet, patet veraeis fermo aduersantium responsoni: quia contra veritatem aut non intellectam aut effidentem vel fluita vel cete fesem voluntatis error obvittetur. Immoderata enim est omnis subceptarum volumatuum perinacia, & indelato non adversante studium persit, uti non ratione volumat subjicitur, nec studium doctrine impondetur, sed his quibus volumat rationem conqurrimus, & his que studium doctrinam coaptamus. Jamz nominis potius quam nature erit doctrina que fugitur, & jam non veri manebit ratio, sed placiti. Cetera ibi videat Lettor.

But having been long in this Citation of Hilary, I return to the History, of what followed these Councils and Creeds aforesaid.

§ 43. LVI. In the mean time Constantius calleth a Council of 50 Bishops to Constantinople, where Arians was condemned, and a ninth Creed since the Nicene formed, which excluded both the word substance and hypostasis or subsistence. The Semi-Arians detesting this, condemned and banished the Authors. But another form sent from Ariminum was preferred, and imposed to be subscribed on all the Bishops of East and West.

§ 44. LVII. An. 360. Melitius Bishop of Antioch being put in by the Arians proved Orthodox contrary to their expectation: And being,

preach-
preaching for the Trinity his Archdeacon stopt his Mouth, and he preached by his Fingers, holding forth One and Three: And for this was ejected, contrary to some former Covenants. Wherefore they were fain to call a Council at Antioch to justify his ejection. Here they made yet another Creed, the worst of all before it.

§ 45. LVIII. Constantius being dead, Julian the Apostate is made Emperor (would not this end the Quarrel of Christian Bishops?) Athanasius returneth to Alexandria after the third banishment, and five years hiding, an. 362. Gregory the Bishop being as is aforesaid murthered by the Heathen, and burnt to Ashes. He calls a Council at Alexandria: Here besides the receiving of those unwillingly subscibed to the Arians, divers new Controversies are judged. 1. Eunomius, Macedonius, and the Semiarians denied the Godhead of the Holy Ghost, which was here averted. 2. Apollinaris thought that Chrift took but a Body at his Incarnation, his Divine Nature being instead of a Soul, which was here condemned. 3. The Orthodox Greeks and Latines could not agree by what name to distinguish the Trinity: The Greeks said there were three hypostases, which the Latines rejected, as signifying three substances: Hierome himself could not away with the word Hypostasis. The Latines used the word [Person.] The Greeks rejected that as signifying no real distinction, (and are the Schoolmen for a real distinction yet?) For they thought Persona signified but the relation of one in Authority or Office. And thus while as Jerome said, Tota Gratiae prophanorum Schola diversorum inter hypostasim & usiam ignorant (Ep. 57.) and the sense of the word [Person] was not well determined, the danger was so great of further dissention among the Orthodox Bishops themselves, that as Greg. Naz. said (de laud. Athanas.) The matter came to that pass, that there was present danger, that together with these syllables the ends of the World (East and West) should have been torn from each other, and broken into parts. But the Synod agreed that the Greek hypostasis and the Latine Person should henceforth be taken as of the same signification. (But what that signification is, it was not so safe to tell.) Yet (faith Eimius) Augustine de Trinit. 1. 5. c. 8, 9. and the Latines afterwards, were displeased with this reconciliation, and Hierome himself, who yet embrain'd of Damasus, Ep. 57. that the conciliation being but of a Controversie de nomine, might be admitted.

§ 46. LX. An. 362. Julian reigning (several French Councils besides) one then at Paris, were employed in receiving the repentance of the Bishops that under Constantius had subscribed to the Arians.

§ 47. LX. At Julian's death Athanasius calleth some Bishops to Alexandria, betimes to lend to the Emperor Jovianus their Conciliation, to prevent the Arians, and other Heretics.

§ 48. LXI. A Council also was called at Antioch on this occasion. The Semiarians petitioned Jovianus that the Arians, as Heretics, might be put out, and they put in their places: The Emperor gave them no other Answer, but that be hated contention, but would love and honour those that
that were for concord: They feeling his pulse, got Meletius to call a Council at Antioch, where they seemed very found, and twenty seven Arian Bishops without any stop subscribed the Nicene Creed: So basely did these Bishops follow the stronger side; and, faith Binius, of so great consequence with Bishops is the Emperors mind.

§. 49. LXII. An. 364. Valentinian being Emperour left the Bishops to meet when and where they would themselves. And a Council was held at Lampsisus, where the Semiarians condemned the Arians. And though some call it Orthodox (Basil, and some good men being there) Binius faith, that the Macedonians here vented their denial of the Godhead of the Holy Ghost, and that the Hereticks pretending to own the Nicene Faith were received by Liberius.

§. 50. LXIII. A Council in Sicily owned the Nicene Creed.

§. 51. LXIV. Some Bishops at Myriamus restored the Nicene Creed, the Emperour being now for it. And Valentinian and Valens wrote to the Arian Bishops to charge them to cease Persecuting any of Christ's Labou- ers.

§. 52. LXV. An. 365. At a Synod in Tyana Cappadoc. Eusebius Se- basi. by Pope Liberius Letters was restored to his Bishoprick; and after curled the Hominio, (the Nicene Creed) and denied the Godhead of the Holy Ghost: By their means Basil returned from his Wilderness to Cæsarea, whence he fled to avoid the enmity of Eusebius the Bishop; who received him upon his professed resolution for Peace, which he would buy at any rates.

§. 53. LXVI. The Emperour Valens (unhappily taken in to Valentinian) after the conquest ofProcopius, desired Baptisme, and having an Arian Wife, was baptized by Eudoxius Constant. an Arian Bishop; who engaged him to promote the Arian Cause; which he did with a blind religious zeal, persecuting not only the Orthodox and Novatians, but also the Semiarians and Macedonians. And a Council of Bishops in Ca- ria, rejected [Consontual,] and restored the Ancylochian and Seleucian Creed as the best.

§. 54. LXVII. An. 366. Some Arian Bishops at Sisicdim in Media, restored the Arianism Creed [of Like substance] and solicited Binius the Semiarian Bishop to consent, but prevailed not.

§. 55. LXVIII. Two Councils were held at Rome by Damasus; one to condemn Valens and Orsarius, old Arian Bishops: Another to condemn Auxentius Bishop of Milan, and Sisinius as a Schismatical Competitor with himself: For when Damasus was chosen, the people were divided, and Damasus his Party being the more valiant Warriors, they fought it out in the Church, and left one day an hundred thirty seven dead Bodies behind them, to shew that they had no Communion with them. And because Sisinius and his Party still kept Conventicles, he was banished, and many with him, and now again condemned.

§. 55.
§ 56. LXIX. Another Council at Rome he had to condemn Vitalis and the Apollinarians (that took Christ's Godhead to be instead of a Soul to his Body) and the Millenniums.

§ 57. LXX. A Council was called at Antioch to end a Schism, there being three Bishops, two Orthodox, Meletius and Paulinus; and one Arian, Euzoïus: They ended the Schism, by agreeing that Meletius and Paulinus should both continue, till one dyed, and then the other alone should succeed him; the Presbyters being sworn not to accept it while one of them lived. But Meletius dying first, Flavianus a Presbyter was said to break his Oath, and was chosen in his stead, while Paulinus (an excellent person) lived: And so the Schism was continued.
C. H. A. P. IV.

The First General Council at Constantinople, and some following.

§ 1. The reason why the West with Rome was freer from the Arian Heresie than the East, was not, as the Papists say, because Christ prayed for Peter that his Faith might not fail, but because the Emperours of the West were Orthodox, while those in the East were Arians: And the Bishops much followed the Emperours Will. That this laft was the Caufe, is notorious in the History: That Chrifts forefaid promise was not the Caufe, is certain. Because whatever promise Chrift maketh, he fulfillleth: But he hath not kept all the Bishops of Rome from failing in their Faith: Therefore he never promised so to do. The minir is certain by History: To pass by Marcellinus and Liberius and Honorius falls, (which were but like Peters) all those wicked men whom Councils depofed as Infidels, or Hereticks, Simoniacs, Murderers, Adulterers, one as a Devil Incarnate, and all those that Baroni-us and Genebrard figmatize as Apostatical, and not Apostolical, (50 togethe-ter) had not this promise fulfilled: Nor Sixtus Quintus, if Bellarmini judged truly, that he was damned: For it was not a dead faith, but a faving faith, which Chrift promised Peter should not fail; such a faith as had the promise of life; He that believeth and is baptized shall be faved: Whoever believeth in him shall not perish, but have everlasting life: a faith that worketh by love: Elle Peter might have been a wicked man, and damned, notwithstanding this Prayer of Chrift, and Promise. If the faith of Constantine junior & junior, Confiis, Valentinian, Theodosius, Honorius, Gratian, &c. had failed, the General Councils at Milan, and Ariminum, tell us, how failing the Bishops faith was like to be; when Jerome faid, that the whole world groaned to find it felf turned Arian.

§ 2. The blind zeal of Valens made him reflentles in Persecuting the Orthodox in the East: At Antioch he vexed those that would not Communicate with Eunecius the allowed Arian Bishop: At Cyzicum Eunomius was put in Eleusin place; but his followers built them a separate Church without the Walls. (Socrat. lib. 4. c. 6, 7.) He Persecuted the Novatians, and exiled Agelius their Bifhop at Conf. He banifhcd Eufathius Antioch. and Ewagrius, chosen by the Orthodox Bifhop of Conf. againft Demophilus the Arian. Fourfcore Bishops fent to crave Justice of him, were put to Sea in a Ship therefet on fire, and were both burnt and drowned together. (Socrat. l. 4. c. 13.) In all the East he depofed, abused, murdered many that would not forfike the Nicene Creed. He fet his Officers to suppress their K Conven-
Conventicles. At Alexandria he imprisoned Peter that succeeded Athanasius, and banished his Presbyters, and set up Lucius an Arian Bishop. He persecuted the Monks of the Wilderness of Egypt (Nitria and Scitii) and destroyed their Houses: Banished Macarius of Egypt, and Macarius of Alexandria, their Leaders. He persecuted Basil at Cæsarea: He went in person at Antioch, to disturb and scatter the Conventicles of the Orthodox; And when he had banished one of their Bishops (Meletius, enduring Paulinus) the Presbyters kept the Meeting: when he drove them away, a Deacon kept it up: At last Themistius, a Philosopher, made an Oration before him, bidding him not marvel that the Christians had such differences, for they were nothing to those of the Philosophers, who were of three hundred different Opinions; and that God would be honoured even under diversity of Opinions: This somewhat assuaged him; and shortly after in the 50th year of his age, he was slain.

.§. 3. Gratus (and Valentinian junior) coming to the Empire, Liberty of Conscience and Restoration was given to all Sects, except the Eunomians, Photinians, and Manichæans (Socrat. l. 5 c. 2.) He took Theodosius into the Empire with him: And so the Orthodox Party got up again: and the Arians after this went every where down, save among the Goths.

.§. 4. LX XI. Theodosius called a General Council at Constantinople, where the chief things done, were, 1. the setting up of Gregory Nazianzene as Bishop, 2. The condemning of the Macedonians, 3. The giving of the second Patriarchate to Constantinople, because it was the Imperial Seat; putting under him the Dioceses of Pontus, Hieraclea and Asia: 4. The putting down of Nazianzene again, and putting Nectarius in his stead. 5. The setting Flavianus at Antioch.

.§. 5. Some would persuade us that it was two Councils and not one that did these things: But the question is but de nomine. In the beginning they dispatched part of their work; and before they departed Meletius the Bishop of Antioch dying, the Bishops returned to Council, and more Egyptian Bishops came and did the rest.

.§. 6. The Case of Gregory Naz. was thus: A Council at Antioch in the reign of Arius, sent him, with three more able speakers to go visit the Churches, and draw them from Arius. He came to Constantinople, and an Arian being in possession, he got into a little empty Church, and there so long Preached, till he had recovered much of the City from Arius. Hereupon Peter, Bishop of Alexandria, signified by Letters, that he would have him be Bishop of Constantinople (against the Arian Bishop:) The Orthodox Party chose him: One Maximus, that of a Philosopher turned Christian, and infused into Gregorys familiarity; by money first, and threats after, gets Peter of Alexander, and the Egyptian Bishops, to make him Bishop of Constantinople, supposing Gregory not yet lawfully settled: Meletius Antioch: being at Const. Ordained Gregory Bishop. The Council, when Convened, Confirm him, and cast out Maximus (that never had possession:) Theodosius owneth Gregory, and putteth out the Arian Bishop, and possession...
possesseth him of the Great Church. The Antiochian Controversie falling in at the death of Meletius, Gregory was against Flavian; The Egyptian Bishops being for him, set against Gregory, and resolved to cast him out and choose another: He seeing their resolution, and offended at their furious carriage in the Council, resigneth to the Emperor, and departeth: some make it, as if his resignation was unconstrained; but his own words shew, that he did it but to prevent the deposition which they resolved on: Else he durst not have deserted his Flock that lamented his departure. In his place they chose Nestarius a Pretor, that was no Christian, in foro Ecclesiæ, as being not yet baptized; and so was indeed incapable, and the choice null: But the man was honest; And Nicephorus faith, that they put down his name in a Paper with others, leaving it to the Emperor to chuse one of them, and that he chose Nestarius.

§ 7. The description of this Council, and the good Bishops of his time, by Gregory Naz. in his Poems and his Orations, is very doleful; How implacably factious and contentious they were, how fierce and violent, leaping and carrying themselves in the Council like mad-men. He describeth the People as contentious, but yet ended with the love of God, though their zeal wanted knowledge: Page 528. Orat. 32. "The Courtiers, "he faith, whether true to the Emperor he knew not, but for the most "part pernicious to God: And the Bishops as sitting on adverse thrones "and feeding adverse opposite Flocks, drawn by them into factions, like "the clefs that earth-qua kes make, and the pestilent diseases that "infect all about, and distracting and dividing all the World, separating "the East from the West, by the noise of mens & tunes, Antiquus & "Novus, nobilior & ignobilior, multitudo optentior aut tenuior; raging like "furious horses in battle, and like mad-men casting dust into the air, "and under their several Heads (or Leaders) fulfilling their own contentions, and becoming the determiners of wicked ambition and magnificence, "and unrighteous and absurd judges of matters: The same men (faith he) "are to day of the same throne and judgment as we are, if so our Leaders "and chief men carry them; To morrow, if the wind do but turn, they "are for the contrary Seat and Judgment: Names (or Votes) follow ha "tered or friendship: And which is most grievous, we blush not to say contrary things to the very same hearers; Nor are we constant to our selves, "being changed up and down by contention: You would say we are toiled "like the waving Euripus. Therefore he possesseth, that it is unseemly for "him to joyn with them, in their Councils; as it were to leave his studies "and quietness, to go play with the Lads in the Streets, Page 524.

The like he hath in his Poem, De vita sua, Page. 24, 25, 26, 27. 

Etenim Magistrli Plebis atque Antistites
Saneti datores Spiritus, & qui thronis
Fundunt ab altis verba quos patier malus,
Cunctisque pacem jugiter qui praedicant.
In ade medie vocibus clarissimos
Tanto furore sepetunt sibi invicem,
Tumultuando, contrahendo copias,
Carpendo sepe mutuo linguas effert.
Saliendo, mentis ut solius fane impotes,
Pradando quos quis ante praedari quest
Rabida Imperandi dum tenet mente stiti
(Quinam si d ne verbis, & quibus digne eloquar?)
Orben univcrsum prorsus ut divulserint;
Ostumque jam & Hesperum seindit magis
Ardens simulat, quam loci vel climata:
Namque illa si von finis, at medium ununt;
At his lizaro vinculum bullum potest:
Non Causa Pietas (Bilis hoc exccogitat,
Ad mentiendam, prona,) sed Lis ob Thronos:

Are not these lamentable descriptions of the Bishops of those happy times, and excellent Councils: Even in the days of good Theodosius; when the Church recovered from under Arianisme; and came newly out of the fire of Persecution? The truth is, All times have had some few such excellent persons as Nazianzenes, Basil, Chrysostome, &c. But they have ordinarily been born down by the violent stream of a more ignorant, selfish, worldly sort of men.

All this here cited out of Gregory, is much less than he faith in his last Oration, De Episcopis, Vol. 2. too large and sharp to be now recited: Therefore I leave it to the perusal of the Learned Reader.

One Papist faith to me, that it was the Arian or Macedonian Bishops that Gregory meant: But the whole tenor of his writing speaks the contrary; and that he spake of this last Council at Constaninople, one of the four which is equalled to the four Evangelists: And in his 50th Epift. to Sophronius, Page 816. he faith, Sies inveni tnis non ob fidei doctrinas, sed ob privatas similitudes inter se distractos & divulsos, quod quidem ipse observavi, &c.

But some may say that passion moved him to the satyrical exaggeration of his own received injuries: But, 1. He speaketh not of this Council only, but of others also: 2. He acknowledged, that till the Egyptian Bishops came, he had the Council Vote for his place. 3. His spirit and all his endeavours were for peace, and not to make things worse than they were; And for peace he quit his Seat. 4. And in his Epistles to the Civil Magistrates he afterwards wrote earnestly to them to keep the Bishops at the next Council in peace, lest they should make Religion a contempt and scandal. So that few men could worse be charged with abusive invectives than this Pious, Learned, peaceable Bishop.

§ 8. In:
§. 8. In his 55th Epist. to Procopius, page 8:14. refusing to come to their Council, he saith, "If I must write the very truth, I am of the mind to fly from (or avoid) every Meeting of Bishops: For I never saw a joyful and happy end of any Council; nor any that gave not more addition and increase to evils, than depulsion (or reformation:) For pertinacious contentions and the lufts of Domination (or Lording,) (Think me not (faith he) grievous and troublesome for writing this,) are such, as no words can express: And a man that will (there) be a Judget of others, shall sooner contract dishonesty himself, than represt the dishonesty of others. They that say he speaketh only of Heretical Councils defile the light, and will be believed by none that know the History.

§. 9. The Cale of Antioch, briefly, was this: Meletius was a good man, but of a healing disposition, made Bishop by the Arians mistaking him, and put out by them when they knew him, yet he held Communion with repenting Arians. Eusebius an Arian was put into his place, and he kept Conventicles. The grand Controversie of all the foregoing Ages, was about Communion with the Lapsed, that yielded to Idolatry, or Heresie: some over zealous were too proud of their own sufferings, and were very rigid against receiving such Penitents, saying they were Time servars, and receiving them would encourage others to save themselves in suffering, and then repent: Others were too wide in receiving them upon unsatisfactory professions of Repentance: The Wise left went a middle way. Many Antiochians separated from Meletius, because the Arians chose him, and he received penitent Arians: And Lucifer Calaritanus, and Eusebius Vercellensis of France going to settle the Peace at Antioch, Eusebius disliked their opposition to Meletius, and left them. Lucifer a good Man, but rigid and hot against the Arians, said that Meletius could be no Bishop, and ordained them Paulinus (and so there were three as is aforementioned;) The Bishop of Rome who would have a finger in all, encouraged Lucifer; Paulimus was a man of extraordinary goodnes: but yet the Canon nullified the Ordination of a Bishop into a fore polselled Seat; And when half cleaved to Meletius, and half to Paulinus (both very good Men,) a Syned (as is aforesaid) ended the difference, by tolerating both till the death of one, and then making him sole Bishop: The Presbyters (it's said) were sworn to this. Meletius dyeth first; yet Flavianus a Presbyter that had stuck to them in Valens Persecution, is chosen Bishop by the Meletians, who will not join with Paulinus as a Schismatick. The Pope owned Paulinus: The Council at Constantinople own Meletius first, and Flavianus after: Gregory Nazianzene and others were against Flavianus, because they said he came in by Perjury, having sworn not to accept it: Some say he did not Swear. Lucifer Calaritanus that Ordained Paulinus, fortook the Party called the Cathlick Church, and gathered separated Churches, and became the Head of a Schism, called since Luciferian Heretick, meerly because the Churches received the confessing returning Arians to Communion, and he owned Flavianus. And thus even good Bishops.
Bishops could not agree, nor escape the imputation of Herefsie.

§ 10. Baronius and Binius after him, say, *Nazianzenus hanc dispositionem suam abdicatione compositum in arbritrus, sed Constantino politane eum consensu Imperatoris, non sine magno Bonorum ac populi fletu remuniat, atq; statim post habitas in Synodo aliquot actiones, comitantibus optimis quibusconq; Orientalibus, in Cappadociam diffedidit. Tut qui supererant ibi Episcopi ac Sacerdotes Nundinarit, in locum Christiani perfectissimi, Theologi absolutissimi, Monachi caftissimi, Nectavium hominem nondum Christianum sed hodie Catechumenum, rerum Ecclesiasticarum perfusis imperium, in voluptatibus faculsi & cardinis hastenis versantos, suflcercant.*

§ 11. This Council added to the Nicene Creed some words about the Holy Ghost. The advancement of the Constantinopolitaer Bishop by this Synod with the reasons of it, bred such a jealousy in the Bishops of Rome, as hath broken the Churches of the East and West, which are unhealed to this day.

§ 12. LXXII. Two Bishops, Palladius and Secundianus, complained to Gratian, that they were unjustly judged Arians, and desired a Council to try them. Ambrose persuaded him not to trouble all the World for two Men. A Council of 32 Bishops is called for them at Aquileia. They refuse to be accountable to so few, and are condemned.

§ 13. LXXIII. An. 851. Twelve Bishops met at Casaraugusta against the Priscillianists: Thofe Men had divers other Councils in those times. Ithacius and Idacius were the Leaders. The whole Story you may find in Sulpitius Severus in the Life of Marten, &c. The sum is this: Priscillianus, a rich Man, of much Wit and learning, was infected with the Heresie of the Gnositicks and Manichees. Many followed him; his party was much in Fasting and Reading: The Bishops in Council excommunicated them. Yet they kept up. The Bishops in Council fought to the Emperour Gratian to suppress them by the Sword: A while they prevailed: But the Priscillianists quickly learned that way, and got a great Courtier to be their Friend, and Gratian restored them. Gratian being killed, when Maximus was chosen Emperour by his Army, the Bishops go to Maximus for help: The Arians having got Head against Ambrose at Milan, and these Sectaries troubling the Churches in France, Spain, and Italy, Maximus (a Man highly commended for Piety by most Writers, saw that being forced by his Army to accept the Empire, he was a Usurper) being once engaged, thought the defence of the Orthodox would strengthen him: So he forced Valentinian by Threats to forbear wronging Ambrose; And to please the Bishops he put Priscillian to death, and banished some of his Followers. Martin Bishop of Toulouse (being a Man of small learning, but of great Holiness, and austeritlicity of Life, living like a Hermite in the poorest Garb and Cabbin, lying on the Ground, fasting hard, praying much, and working more Miracles, if Sulpitius, his Schollar and Acquaintance may be believed, than we read of any since the Apostles, even than Gregory Thaumaturgus) did abhor drawing the Sword against Hereticks, and diffwaded
swaded the Bishops and Empeour but in vain: The prosecution was so
managed by the Bishops, that in the Countreys, those that did but Fast
and Read much were brought under the suspicion of Priscillianism, and
reproached: This common injury to Piety from the Bishops grieved Mar-
tin yet more, so that he renounced the Communion of the Bishops and
their Synods: whereupon they defamed him to the Empeour and People,
as an unlearned Man, a Schismatick, suspected of favouring Priscillianism! 
But Martins holines and Miracles magnified him with the Religious fort.
At last a great Priscillianist being sentenced to death, Martin travelled
to the Empeour Maximus to beg his Life. Maximus told him, he would
grant his desire if he would but once communicate with the Bishops: Mar-
tin preferring Mercy before sacrifice, yielded, and did once communi-
cate with them. But professed that in his way home, an Angel corrected
him and threatened him if he did so any more: and that from that time
his gift of Miracles was diminished: and so he never communicated
with them more to the Death: Sulpi tus his Narrative puts the Reader
to a great difficulty, either to believe so many and great Miracles as he
reports, or not to believe so learned, pious, and credible an Historian,
who professeth to say nothing but what he either saw himself or had from
the Mouth of Martin, or those that saw them, and who speakehth his own
knowledge of his eximious Piety. He speakehth hardly of the Bishops, not
only as complying with an Ufurper, but that Ithacius in particular of his
knowledge, was one that much cared not what he said or did. The Bi-
shops would have denied that the death of Priscillian was by their means. 
Is it not strange that the Church of Rome should Canonize Martin for a
Saint, believing his great Miracles, and yet themselves go an hundred
times further against the blood of Diffenters, than the Bishops did whom
Saint Martin therefore opposed and separated from to the death?

The Churches in Spain, and elsewhere, were disturbed and scattered or
endangered by Souldiers to please these Bishops, not (as some forge) that
Maximus did perfitue the Christians for the Prey: For most Writers
magnifie his Piety and Defence of Ambrose, and the Orthodox that con-
demn his Ufurpation, though he said, the Souldiers in Britain forced him
to it.

§. 14. LXXIV. A General Council was called to Rome by the Empe-
our and Damasius; but the Oriental Bishops would not come so far, but
met at Constantinople: Here Damasius owned Paulinus at Antioch, as the
Council of Consi. had owned Meletius: And so neither would be obedient
to the other; the General Council, nor the Pope. But Damasius durst
not excommunicate Flavius, but permitted two Bishops to continue at
Antioch; accounted a Schism, which continued long.

§. 15. LXXV. The Oriental Bishops that would not come to Rome,
meeting at Constantinople, wrote to Rome to tell them their Gafe and Faith, &c
minded them that it was according to the Canons that Neighbour Bishops
(and not Strangers) should Ordain Bishops to vacant Seats (to justify the
their setting up Flavius when Rome first up Paulinus: ) And they give account of the advancement of Conf. and Jerusalem and call Jerusalem [The Mother of all other Churches.]

§ 16. A Synod held at Syra against the Maffalians, little is known of.

§ 17. LXXVI. A Council at Bourdeaux condemned Instanius Prisci-llan. who thereupon was slain at Treuers.

§ 18. LXXXVII. An. 386. A Council at Rome under Syricius, repeated some of the old Canons.

§ 19. LXXVIII. Theophrastus having excommunicated Ithaciues, and reprehended the Bishops, as irregular and bloody for procuring the Death of Priscillian, a Council called at Treuers did justify and acquit him: Unjustly, say, even Binius and Baroant: who here repeat out of Sulpius Mart-niues once communicating with the Bishops there, to have two Mens Lives, and the Words of the Angel to him [Maritio, Martine, compurgatis: Sed alter exire nequisst: Repara virtutem; resum Constantiam, ne jani non persecutione; sed salutis incursus: Itaque ab illo tempore fatis caecis cum illis Ithaciénæ partis communione misceri: Ceterum cum cardinis quosdam ex argumen- nis, quam solebat, & gratia minore curaret; subinde nobis cum Lachrymis fa- tebatur, fe propter communionis illius mundum, cui fe vel paullo temporis necessi- tate, non spiritu, misericordia, detrimentum virtutis sentire: sextecim post vixit annos, nullam Synodum adiit, &c.

Is it not strange that Papists blush not to recite such a History with approbation, which expresseth a testimony from Heaven against far less than their Inquisition, Flames, Murders, Canons de hereticis comburendis & exterminandis, and Deposing Princes that will not execute them. And which sheweth such a Divine justification for separation from the Bishops and Synods of such a way, yes, though of the same Religion with us, and not so Corrupt as the Reformation found the Roman Papacy and Clergy?

§ 20. LXXXIX. The two Bishops continuing at Antioch, Evagrius succeeding Paulinus, and Rome owning him, and the East Flavius, a Council is called at Capua: Flavian refused to come: The Council had more wit than many others, and Ordered that both Congregations (Flavian's and E- vagrius's) being all good Christians, should live in loving Communion. (O that others had been as wife, in not believing those Prelates that per- fided the World that it is so pernicious a thing for two Churches and Bishops to be in one City, as Peter and Paul are said to be at Rome!) And they referred the Case to Theophilus Alex.

§ 21. But this Council condemned a new Herefie (Hereticating was in fashion;) viz. of one Bishop Bonofus, denying Mary to have continued a Virgin to the death. And they condemned Re-baptizing and Re-ordaining, and the Translation of Bishops.

§ 22. LXXX. Next comes a Provincial Council (or two) at Arles, which doth but repeat some former Canons.

§ 23. LXXXI. Next we have a strange thing, a Herefie raised by one that was no Bishop: But the best is, it was but a very little Herefie: Hier-
Socrates is the describer of it, who writing against the Author, Jovinian a Milan Monk, no doubt according to his harpness, makes the worst of it. At the worst it containeth all these: 1. That Virgins, Widows and Married Women, being all baptized (or washed) in Christ, and not differing in any other works, are of equal merits. 2. That those that plead y'de with a full faith are born again in baptism, cannot be subverted by the Devil. 3. There is no difference of merit between abstaining from meat, and receiving it with thanksgiving. 4. That there's one Reward in Heaven for all that keep their baptismal vow. Siricius catching Jovinian hid at Rome, sends him to Milan, where a Council Hereticateth him.

§ 24. LXXXII. It's strange that Binnius vouchsafteth next to add out of Socrates, l. 5. c. 20. (when he Hereticateth him also) a Council of the Novatians; Socrates and Sozomen are called Novatians, by the Papists, because they rail not at them so valiantly as the Hereticators do; And it may be they will call me one, if I say that I better like this Councils Canon, than burning men for such a Heretic. They decree that as from the Apostles the different time of keeping Easter was not taken for sufficient cause for Christians to renounce Communion with each other, so it should be esteemed still; and it should be so far left indifferrent, that they live in love and Communion that are herein of different minds. And I would say, as lowd as I can speake, If all the proud, contentious, ambitious, hereticating part of the Bishops had been of this Christian mind, O what sin, what scandal and shame, what cruelties, confusions and miseries had the Christian world escaped! But yet men will scorn to be so far Novatians, in despiight of Scripture, reason, humanity and experience, whatever sin or misery follow: (As I said before) in England the Convocation and Parliaments oversight hath determined of a faltie rule to know Easter-day, and silenceth Ministers for not Aflenting, Confenting to it, and approving the Ufe of it, even the Ufe which confifteth in keeping Easter at a wrong time, which makes us Heretics.

§ 25. LXXXIII. An. 393. A great Council was called at Hippo, where Austin, yet a Presbyter was there. Good men will do well: Here was nothing but pious and honest, for reformation of Discipline and Manners; And most of the Africans Councils were the beft in all the world. Their Bishopricks were but like our Parishes, and they stroved not who should be greatest, or domineer.

§ 26. LXXXIV. Next a Council at Constant. decideth a Controverfie between two men striving for a Bishoprick, Bin. p. 539.

§ 27. LXXXV. Concilium Afrumetium did we know not what.

§ 28. LXXXVI. An. 394. A Council of Donatists was held at Ca- vernna, about a schism between two men set up for Bishops against each other.

§ 29. LXXXVII. At Bagai another Council was called by the Dona-tists, for the same Cause, where Primianus Carthage, having 300. Bishops, condemned Maximianus his Competitor, absent. Note here, 1. How great
great a number the Donatifs were, and on what pretence (as over-voting them) they called others Hereticks and Schismatics. 2. How small Bishops then were, the number tells us.

§ 30. LXXXVIII. A Synod was held at Taumarum in Savoy, where a difference was decided between the Bishops of Arles and Vienne, striving which should be greatest: And he was judged to be the greatest, whose seat was proved to be the Metropolitan: And a case of Communicating with one Felix a Partner of Ithacius and the bloody Bishops was debated.

§ 31. LXXXIX. Another Carthage Council called the second, which Binnins faith, was the last, is placed next; which decreed several Church Orders, some of which shew, that a Bishops Diocefs had then but *num altare*; As when reconciliation of Penitents, (as well as Christine, and Confecrating Virgins) was to be done by the Bishop only, except in great necessity. And when Christians were multiplied, they that desired a Bishop in a place, that had none before, might have one. And the prohibition *e*igendi *alii ad altare* &c. was repeated.

§ 32. XC. Another Carthage Council called the third, hath many good Orders: One is Can. 26. "That the Bishof of the first Seat, shall not be called the Chief Priest (or Bishop) or any such thing, but only the Bishop of the first Seat. To avoid all ambitious designs of superiority: Whence Binnins elsewhere noteth, that Carthage had not an Archbishof. No doubt they had a sense of the sin and misery, that came by the Patriarchal and other ambitious strifes.

§ 33. XCI. Another Carthage Council hath the like Canons, adding to this aforefaid, as Gratian citeth it, [*Universis autem nec etiam Romanus Pontifex appellatur.*] To which Binnins hath no better an answer than, 1. That it is only swelling titles, and not the superiour power that is forbidden. 2. That the Africans had no power to make Laws for Rome; But, 1. Sure the Name is Lawful, if the Power be Lawful. 2. They that could make no Laws for Rome, might declare their Judgment of Gods Laws, and that Rome might make no Laws for them. This Council also forbiddeth going beyond Sea with Appeals.

§ 34. XCII. The next Carthage Council hath 104 Canons for Discipline: most very good. Divers Canons lay so much on the Bishop, as plainly shew each Bishop had but One Altar. Can. 14. "That the Bishops "Cottage be not far from the Church: Can. 15. That the Bishop have but "vile or cheap household stuff, and a poor table and diet; and seek his au- "thority or dignity by his faith and desert of life. 16. The Bishop must "not read the Gentiles Books; 17. Nor contend for tranitory things, "though provoked. 20. Nor take on him the care of Family (or common) "business, but only be vacant to the Word and Prayer. 21. The Bishop "shall hear no Caufe but in the presence of his Presbyters; else it shall be "void that is sentenced without them, unless confirmed by their presence. "28. The unjust condemnation of Bishops is void. 30. And judgments "against the absent. 35. The Bishop to sit higher than the Presbyters at "Church
their Councils abridged.

"Church and their Meetings, but at home know that they are his Col-
leagues. 51. A Clerk how Learned forever in Gods Word, must get his living by a trade. 52. That is, by a trade or husbandry, without de-
triment to his Office. 53. All Clerks that are able to work, should learn both trades and Letters. 55. The Bishop must not admit an accuser of the brethren to Communion; Nor to enter into the Clergy, though he amend. Many against Clergy-men that are flatterers, betrayers, foul-
tongued, quarrellers, at discord, furious, of filthy jeasts, that swear by creatures, that sing at feasts, of former scandal, &c. 83. The poor and the aged of the Church to be honoured before the rest. 88. He that goeth to any Shows or Sights, on publick days, instead of going to the Church-assembly, let him be Excommunicate. 98. A Lay-man must not teach when the Clergy are present, unless they bid him. 100. A woman must not baptize.

§ 35. XCVII. An. 398. Another Council was at Carthage of 73 Bishops for Discipline.

§ 36. XCVI. An. 399. Theophilus held a Synod at Alexandria, against a dead man, Origen. The occasion Barinus and Binnus thus deliver: Melania, a Woman of greatest Nobility in Rome in Valens the Arians Persecution, hid five thousand Monks, and a while sustaine them, and when they were banished, with great zeal, followed them to maintain them out of her substance (or estate:) When they were restored from banishment, she built for herself a Monastery at Jerusalem, in which, besides fifty Virgins that dwelt with her, she entertained and maintained holy Foreign Bishops, Monks, and Virgins, twenty seven years: Whereby it happened that both she and Ruffinus, were by Didymus Alexandrinus, (a man blind, but of great learning and fame, too great an admirer of Origen's works) entangled (as their accusers said) in Origen's errors, and received and divulged his Book, called Periarchon: After 25 years absence in Egypt and Palestine, returning to Rome with great fame of Holiness, and bringing with them a piece of the Cross, they with fraud bring to Rome Origen's Periarchon, (that is, Translated and Corrected by Ruffinus.) Another Woman, Marcella, accuseth them of Origen's errors, which they deny, and getting Communicatory Letters from Pope Siricius, for fake Rome, (where such Merits and Holiness would not procure an aged Lady a quiet habitation, without being Hereticated, because she highly valued Origen's Works, which had divers errors; and who hath not?) Hereupon Pamachius, and Oce-
nus, write to Hierome to publish Origen's Periarchon entire, and detect his errors; which he did, shewing that Ruffinus had mended some, and left others unmended: This occasioned stirs against Hierome, and a Council call'd at Alexandria, an. 399, where Origen is condemned. Theophilus by his Legates expells Origen's followers out of Egypt and Palestine: Being expelled they go to Chrysostome to Constantinople, and complain of Theophilus as persecuting them that were innocent Catholicks, and desired his help: He undertaketh to reconcile them to Theophilus: Epiphanius followeth them.
to Constantinople, and requireth Chrysostome to Excommunicate them and Expel them; Chrysostome durst not do it, against people professing truth and piety, without a Synod: Whereupon Epiphanius irregularly accuseth Chrysostome, and publickly inveigh against him in his own Church; of the procels of which, more anon.

§ 37. For the better understanding of these matters, I will insert somewhat of Theophilus and Chrysostome, out of Socrates, because he is a most creditable Historian, and faith, they were things done in his own days. Theophilus was noted for a Lordly Prelate; Isidore Pelusiana faith more: When Chrysostome was to be Ordained Bishop of Constantinople, Theophilus refused to Ordain him, because he would have preferred to it, one Isidore, a Prebender of his own; But Eutropius, a Courtier, having got Articles against Theophilus, shewed them to him, and bid him choose, whether he would Ordain Chrysostome Bishop, or stand at the Bar and answer those crimes: Theophilus was too afraid at this, that he presently Confecrated Chrysostome: Socr. I. 6. c. 2. But presently after began busily to devise how he might work him mischief, which he practised privately by Word, and by his Letters into foreign Countries: But was vexed that his malicious practices had not better success, for he thought to bring in this Isidore (cap. 5.)

§ 38. One of the Articles against Theophilus was this: When Theophilus was going to fight against Maximus the Tyrant, Theophilus sent presents by this Isidore to the Emperour, with two Letters, charging him to give the presents and one of the Letters to him that should have the upper hand. Isidore got him to Rome, to hearken after the Victory: But his Reader that kept him company, stole away his Letters: Whereupon Isidore in a fright took his heels presently to Alexandria.

§ 39. Another thing to be foreknown to this story is in Socrat. I. 6. c. 7. The schisme of the Anthropomorphites now rose from Egypt: some of the more unlearned thought that God had a body and the shape of a man, but Theophilus (and the Judicious) condemned them, and inveighed against them, proving that God had not a body. The Religious of Egypt hearing this, flocking in blind zeal to Alexandria, condemned Theophilus for a wicked man, and fought to take away his life: Theophilus very penitive, devised how to save his life: He came to them courteously, and said, When I fasten mine eyes on you, methinks I see the face of God. Their words allayed the heat of the Monks; who said, If that be true that thou sayest, that the face of God is like ours, then curse the Works of Origen which deny it: If thou deny this, be sure thou shalt receive at our hands the punishment due to the impious and open enemies of God: O brave disputing! Were these mortified Monks? Theophilus told them, he would do what they would, for he hated the Books of Origen.

But that which ripened the mischief was, that the Religious Houses of Egypt having four brothers, excellent men, for their overseers, Theophilus was restless till he got them away to him; one of them, Diodorus, he made a Bishop; others living with him perceived that he was set upon heaping and hoarding money,
money, and that all his labour tended to gathering, [Dr. H. transla-
ting this, puts in the Margin, This Bishop hath more fellows in the World. And not-
ing how Theophilus to revenge himself persecuted his own Opinions, faith, This is a sin against the Holy Ghost.] would dwell with him no longer, but returned to their Wildernes: Theophilus prone to anger and revenge, endeavoured by all means to work them mischief; And the way he took was to accuse them to the Monks, for saying to him, that God had not a bo-
dy, nor human shape: And he himself was of the same Opinion, yet to be re-
venged of his Enemies, he stuck not to oppugne it; and sent to the Monks, not
to obey Dioscorus or his Brethren, for they held that God had no body, where-
as Scripture faith, that he hath eyes, ears, hands and feet, as men have; which
with Origen they deny: By this treachery he set them all together by the
ears; one side calling the other Origenists, and the other them Anthropo-
morphites; so it turned to bickering among the Monks, yea, to a deadly battle:
And Theophilus went with Armed men and helped the Anthropo-
morphites.

So you see, if Socrates say true, how wickedly this Sainted Patriarch
lived, and how he came so much engaged against the Origenists, whose er-
rors doubtles were worthy blame: but many good persons who honour-
ed Origen for his great worth, and owned not his errors, were called O-
rigenists, because they honoured him: And that which was erroneous in him,
was suitable with far greater Learning, Piety, and Honesty, than Socrates, Isidore Pelus: and others thought there was in Theophilus: Either credible
Socrates, and others were gros Lyars, or this Patriarch and Saint was a
downright knave, or acted like one.

§ 40. Now we are upon it, let us prosecute Chrysostome's History fur-
ther. He was a studious holy Monk of a House, near Amiach: After Ne-
torius death he was chosen Bishop for his meere piety and worth: He was
a man of great piety and honesty and an excellent tongue, and as good a
life, but bred in a Cell and not to Courtship, knew not how to flatter
Courtiers and Court-Prelates: He was naturally sharp and choleric, and
his conscience told him, that a Bishop must not be a dawber, nor flatter
the greatest wicked men: (For Bishops in that Age were the Preachers,) not
having a thousand Congregations to preach to.) He saw even the
Clergy addicted to their appetites: and he kept a Table for them, but
eating with great temperance he always eat alone; He rebuked the Luxu-
ry of the Court, and particularly of the Emperors, who conceived a dead-
ly hatred against him: And the Custome of the Court was, for the Wo-
men much to influence both Emperour and Courtiers, and then what Bis-
shop soever was too pre cis for them and bold with their sins, to get a
pack of the Worldly Clergy presentely to meet together and depose him:
(For Synods of Bishops (not the Pope) had then the power.) They would
not be seen in it themselves, but a Patriarch of Alexandria should call a
Synod, and do it presentely. Chrysostome was a man of no Courtship to
take off their edges; but the worse Courtiers, Bishops, and Priests were,
the
Church-History of Bishops and

the worse he spake of them; And all the honest plain people believed and loved him; but the rich and great Prelates abhorred him. His own Clergy hated him, because he would reform them: Those that would not amend, he Excommunicated: Which they could not bear: so that one of his Deacons Serapion, openly said to him, O Bishop, thou shalt never be able to rule all these as thou wouldest, unless thou make them all taste of one whip. Every one was his Enemy who was his own, and was engaged by guilt against his Discipline and Doctrine.

The Guilty hated him: His Hearers loved him: Swift-Writers took his Sermons, which tell us what he was to this day: And it was honesty and policy in Innocent Bishop of Rome to own him, who had worth to add to the reputation of his defendants. Among other of his accusations, one was, that Eutropius an Eunuch, Chamberlain to the Emperor, procured a Law against Delinquents taking the Church for a Sanctuary. And shortly after being to be beheaded, for a crime against the Emperor, he took the Church for a Sanctuary himself; And Chrysostome from the Pulpit Preached a Sermon against him, while he lay prostrate at the Altar. Also he refilled Gainas the Arian, who turned Traytor and was destroyed.

Another cause of Chrysostome’s disturbance was, that one Severianus Bishop of Gabale in Syria, came into Constantinople, and Preached for Money, and drew away the hearts of the People, while Chrysostome was about choosing a Bishop for Ephesus: Serapion a turbulent Deacon quarrelled with the Syrian Bishop, and would not reverence him: The Bishop said, If Serapion die a Christian, Christ was not Incarnate. Serapion tells Chrysostome the last words without the first: Chrysostome forbids Severianus the City: The Emperors takesth his part, and importuneth Chrysostome to be reconciled to Severianus. But the Core remained, Socrat. l. 6. c. 10.

§. 41. Socrat. c. 11. Shortly after Epiphanius (the Collector of Heresies) came from Cyprus to Constantinople, and there irregularly in Chrysostomes Diocefs DIOcese played the Bishop, ordained a Deacon, and called together the Bishops that were accidentally in the City, and required them to Condemn the Books of Origen; which some did, and some refused, faith Socrates, cap. 12. “Obcure men, odd Fellows, such as have no Pith or Substance in them, to the end they may become famous, so about most commonly to purchase to themselves Glory and Renown by dispraising such men as far excel them in rare and singular Virtues. Chrysostome bore patiently Epiphanius’s fault and invited him to take a Lodging at his House. He answered him, “I will neither Lodg with thee, nor Pray with thee, unless thou banish Dioscorus and his Brethren out of the City, and subscribe with thy own Hand the Condemnation of the Works of Origen: Chrysostome answered, that such things are not to be done without deliberation and good advice. Epiphanius in Chrysostome’s Church at the Sacrament, stands forth and Condemns Origen, and Excommunicateth Dioscorus a Bishop, and reproveth Chrysostome as taking their part. Chrysostome
Chrysostome sent word by Serapion to Epiphanius that he did violate the Canons, 1. In making Ministers in his Diocces; 2. In administering the Communion without his Licence, and yet refusing to do it when he desired it. Wherefore he bid him take heed lest he set the People in an uproar, for if ought came amiss, he had his remedy in his Hands. Epiphanius hearing this, went away in fear, and took Ship for Cyprus: The report goeth (faith Socrates, cap. 13.) that as he went he said of John, I hope thou shalt never dye a Bishop: And that Chrysostome answer'd him, I hope thou shalt never come alive into thy Country. And it so fell out: For Epiphanius dyed at Sea by the way; and Chrysostome dyed deposed and banished.

§. 42. The Empress Eudoxia was said to set Epiphanius on work. Chrysostome being hot, made a Sermon of the faults of Women; which was interpreted to be against the Empress. She irritated the Emperour against him; and got Theophilus to call a Council against him, at Quercus near Chalcedon, and Constan. Thither came Severianus, and many Bishops that Chrysostome had deposed, and many that were his Enemies for his strictness; but especially time-servers that knew the will of the Empress, if not the Emperours: When they summoned him to appear before them, He answer'd, that by the Canon there must be more Patriarchs, and he appealed to a General Council, yet not denying to answer any where, if they would put out his Enemies from being his Judges, and that in his own Patriarchate. But they sentenced him deposed, for not appearing: The People were presently in an uproar, and would not let him be taken out of the Church: The Emperour commanded his banishment: To avoid Tumult, the third day he yielded himself to the Souldiers to be transported: The people hereupon were all in an uproar, and it pleased God that there was an Earthquake that night: Whereupon the Emperour sent after him to intreat him to return. When he came back he would not have officiated, till his Cause was heard by equal Judges, but the People constrained him to Pray and Preach; which was after made the matter of his Accusation. Theophilus was hated as the cause of all, and Severianus as the second. After this Theophilus turned his Accusation upon Heraclides, Bishop of Ephesus, put in by Chrysostome: They condemned him unheard, in his absence: Chrysostome said that should not be: The Alexandrians said, It was just; They went hereupon together by the Ears, and some were wounded and some were killed, and Theophilus glad to fly home to Alexandria; but was hated by the People.

§. 43. After this a Silver Image of the Empress was set up in the Street, and Plays and Shows about it, which Chrysostome perhaps too sharply reproached: This provoked the Empress to call another Council; which deposed Chrysostome, for seizing upon his place before a Council restored him: He ceased his Office: The Emperour banished him: His People in passion set the Church on Fire, which burnt down the Senators Court; for which grievous sufferings befell them. Upon this they forsook the Church and the new Bishop (Ariacius, an old useless man) and gathered Conventicles
venticles by themselves, and were long called Joannites from his Name, and taken for Schismatics: But they never returned till the Name and Bones of Chrysostome were restored to Honour.

§ 44. The Novatians quarrelled with Chrysostome as too loose in his Doctrine and too strict in his Life, because he said in a Sermon, If you Sin an hundred times, the Church Doors shall be open to you, if you repent. And Chrysostome angry with Sisinnius the Novatian Bishop, told him, There should not be two Bishops in one City, and threatened to silence him from Preaching. He told him that he would be beholden to him then for saving him his labour. But Chrysostome answered him, Nay, if it be a labour, go on.

§ 45. XCV. A Council in Africa to renew the Privileges of Churches for Sanctuary; that none that fled to them for any Crime, should be taken out by force: Justice was taken for Wickedness.

§ 46. XCVI. Two Councils met, one at Confi: to judg Antonius, Bishop of Ephesus, for Simony, and many other Crimes: Another at Ephesus to judg six Bishops for Simony.

§ 47. XCVII. About An. 402. A Council of 1o Bishops at Toletum repress the Priscilians; and make divers Canons for Discipline, as that a Clergy-Man shall have power over his offending Wife by force, but not to put her to death; that a man that hath no Wife but one Concubine shall not be kept from Communion (though some think that this Concubine is truly a Wife, but not according to Law, but private Contract, and more servile.) Many other better there be.

There is adjoyined a Regula fidei of many Bishops approved by Pope Leo, in Bin. p. 563. To which are adjoyined Anathematisms against the Priscilians: One of them is, If any one say or believe that other Scriptures are to be had in Authority and Reverence, besides those which the Catholick Church receiveth, let him be Anathema. (Yet the Papists receive more.) Another is, If any one think that Astrology or Mathematicks is to be believed (or trusted) let him be anathema.

There are in Bin. divers Fragments cited, as of the Tolet. Councils. One faith that Arch-Presbyters are under the Arch-Deacons, and yet have Curam animarum over all the Presbyters. Another determineth that there shall be but one Baptifmal Church, which is there called, The Mother Church, with its Chapels, in the Limits assigned: And another distinguishes of Offerings made at the Parish Church, and Offerings at the Altars, which sheweth that then there were no Altars but where the Bishop was.

§ 48. XCVIII. Two Councils were held at Carthage about 401. The later about the Donatists.

§ 49. XCVII. An. 402. Was the CouncilLineColor, about certain Bishops quarrels, and who should be the highest Bishop in Numidia.

§ 50. C. An. 403. Was the Synod ad Quercum, which deposited Chrysostome.
§ 51. Cl. An. 403, 404, &c. There were seven Councils in Africa against the Donatists, to procure Honorius to suppress them by the Sword, not as a Heretic, but because they rose up by Fire and Sword against the Catholicks, and abused and killed many. But when Athanasius invaded Africa, the Emperor proclaimed Liberty for them, to quiet them; which he after recalled. Another Synod was held against them at Cyra. One at Toletum about Ordinations; and one at Ptolemais to Excommunicate Andronicus, an oppressing Governor.

§ 52. Cl. The Donatist Bishops held a Council, decreeing, that when a sentence of banishment was passed on them, they would not forsake their Church, but rather voluntarily die, as many did by their own hands: For they took themselves to be the true Church and Bishops, and the rest persecuting Schismatics.


§ 54. An. 416. A Council at Carthage of 67 Bishops condemned Pelagius and Celestine; whom the former had absolved.

§ 55. CV. A Council of 60 Bishops at Milevis condemn Pelagius. The 22. Canon galleth the Pontificians: If Presbyters, Deacons, or other inferior Clergy, shall in their Causes complain of the Bishops, the neighbour Bishops shall hear them and end the Business; being used by the consent of their Bishops: But if they see cause to appeal from them also, let them appeal to none but to African Councils, or to the Primates of their Provinces: But if any will appeal to any places beyond the Seas, let none in Africa receive them into Communion.

In this Council was Aurelius, Alypius, Augustinus, Evodius, and Possidenus, and these very great with Pope Innocent, one of the best and wisest Popes (who excommunicated Theophilus, Arcadius and the Empress, &c. for Chrysofomus cause.) Yet did this pass then without contradiction. Can. 12. of this Council Liturgies were made necessary approved by Councils left any Heresie should be vended.

§ 56. Celestine and Pelagius being condemned by the Africans, especially upon the Accusations of Lazarus and Herodes Bishops, said to be holy men; Innocent joyed with the Africans, but after his death Pope Zosimus having a fair Appeal of Celestine, &c. to him, absoveth them both and condemneth their Accusers. He writeth an Epistle, had the cause been good, very honest against rash condemning innocent men, telling them how greatly they were rejoiced at Rome to find them Orthodox; and what salse and bad men Lazarus and Herodes were: It was Lazarus custome to accuse the Innocent, as in many Councils he had done Saint Brinis a Bishop of Tours, that he got by Blood into the Bishops Seat, and was the shadow of a Bishop, while a Tyrant had the Image of Empire, and then his Patron being slain, voluntarily deposed himself. The like he faith of Herodes; and that neither of them would come personally to Rome, but lay in Bed and sent salse Letters of Accusation: Therefore he admonished the Africans (among whom was Augustine) to believe such
whisperers no more against the innocent: But *Binius* out of *Prosper* maketh the accusers holy men, and the other wicked: *Bin*. p. 607.

§. 57. *Pelagius* sent *Zofimus* a Confession of his Faith, and therein condemning all the late Heresies, professed, That he so holdeth free-will; as yet that we always need the help of God; and that they erre who say with the Manichees, that a man cannot avoid sin, and they say with Jovinian, that a man cannot sin; for both deny the freedom of the will: But he holdeth, that always a man can sin and can forbear sin, so as he still holdeth the freedom of the will.

But subtle *Augustine* and the rest, sent back many harder questions to put to *Pelagius* and *Calestine* for their tryal, upon which they after past for Hereticks.

§. 58. CVI. Therefore 217 Bishops in a Council at *Carthage* having received *Zofimus* Letters, decreed to stand to their former judgment and *Innocents*, against *Pelagius* and *Calestine*, till they should confess certain points (for Grace) drawn up by *Paulus Diaconus*.

§. 59. CVII *Zofimus* being dead, *Boniface* and *Eutaliius* strive for the Popedome: Both were chosen: The Emperor *Honorius* was sent to for both: This Case being too hard for him, he referreth it to a Council at *Ravenna*: It proved too hard for them. Therefore the Emperor commanded them both to remove from the City, and another Bishop to officiate, till it was decided by another Council. But *Eutaliius* disobeying the Emperours Command, and coming into Rome at noon-day, occasioned a tumult, and the people were neer to fight it out. Which the Emperor hearing, expelled *Eutaliius*, and a Council obeying him confirmed *Boniface*.

§. 60. Among the Decrees of *Boniface* one is, That no Bishop shall be brought or set before any Judge Civil or Military, either for any Civil or criminal cause. So that a Bishop had the priviledge of a bad Physician; he might murder and not be hanged; For any crime, he was to answer but before Bishops, who could but Excommunicate and Depose him. But another Decree is better, against Bishops that fall out and desire to hurt their Brethren: But, alas, to how little effect?

§. 61. CVIII. Another Council at *Carthage*, (called the sixth, and by some the fifth) had the famous contention with three Popes, *Zofimus*, *Boniface*, and *Calestine*, successively, against Appeals to *Rome*, and the Popes sending Legates into Africa to judge. The Popes alleged the Council of *Nice* for it. The African Bishops knew no such Canon: They take time for Tryal, and send to *Constantinople* and *Alexandria*, to *Attius* and *Cyril*, for their true Copies of the Councils: None of them have any such Canon: The Fathers write to the Pope to take better heed what he affirmeth for the time to come, and to forbear such pride and usurpation: alleging that by the Canons all strifes were to be ended by their neighbour Bishops and Councils.

Here the Papists sweat about these answers and the event. Some say (as
(as Harding) that the Africans continued long, (some say almost 100 years) in Schism: And an Epistle under the name of Pope Boniface the second to Eulalius faith the same: Others wiser (as Binnius) see that to lose Augustines authority and have him and all the African Bishops (the best of the World) against the Papal power, would be to heavy a burden for them: Therefore they say, that the Africans were no Schismatics, that the Canon not found was in the Council of Sardica; and that That went for the Council of Nice: That the Africans did not deny the Popes power of judging them, but only of sending Souldiers and doing it violently by force, and such other shifts, which the express words of the African Council and Letters plainly confute: If any dispute it, I appeal to the very words.

Either another Council or a second Session of the same is called the seventh at Carthage.

§ 62. CIX. All this while the Schism continued at Rome, and Eulalius partly would not Communicate with the rest, each side saying, that theirs was the True Bishop, and the other an Uburper and Schismatick. But Theodosius was for Celestine. In his time another Carthage Council made up their Canons 105. Among which are: 6. That no Bishop be called the chief Bishop. 33. To deal gentler with the Donatists. 36. To send to them for peace. 53. That Bishops latelier ordained may not dare to prefer themselves before those that were Ordained before them. 63. For pacifying the Churches of Rome and Alexandria, &c.

§ 63. It fell out well for Anfenn against the Pelagians, that by the means of Prosper and Hilary Pope Celestine was wholly on Auffins side, and condemned the Pelagians. And among his own Decrees one was Nullius invitis detur Episcopus: Cleri, plebis & ordinis Comm: sensus ac desiderium regnatur. Many Canons of those times shew that the Bishops Churches were no bigger, than that All the Laity could meet to choose or accept the Bishop, and have personal Communion.

§ 64. CX. An Eastern Council against the Maffalians.

§ 65. CXI. Next cometh the Nestorian War: Pope Celestine provoked by Cyril Alex. called a Council at Rome, and condemned Nestorius, unless he recanted in ten days.

§ 66. CXII. Cyril calleth his Council at Alexandria, and pasleth the same sentence, having got Celestine to back him, and sends it with many Anathematismes to Nestorius, calling for his abjuration. The whole cause is opened at the next Council at Ephesus.
CHAP. V.

The First General Council at Ephesus, with the Second, and some other following.

§ 1. The Church at Constantinople growing to be the greatest, by the presence of the Court (which was the spring or posse of most of the Bishops courses, and indeed did rule,) it became the envy and jealousie, especially of the two great Patriarchs, Rome and Alexandria. Alexandria being under the same Emperour had more to do with Confi. and made the greater Stirs; For when the Empire was divided, Rome being under an Orthodox Emperour, had little trouble at home, and little opportunity for domination in the East: Yet keeping up the pretence of the prime Patriarchate, and the Caput Mundi Romani, the Pope watch'd his opportunity to lay in his claim, and to keep under the stronger side, and while they did the work in the East against one another, he sent now and then a Letter or a Legate, to tell them that he was somebody still: And indeed the hope of help from the Western Emperour by the countenance of the Pope, made the Eastern Churches still vexed with Heretic and Persecutions and Divisions, to seek off to Rome and beg of their approbation, to strengthen them against their adversaries.

§ 2. When Arsacius was dead, Atticus succeeded him at Constantinople, a wise and pious healing man, who greatly thereby advanced that Church and all the Eastern Churches: He dealt gently with the Novatians and lived in peace with them. He encouraged Heretics by kindness to return to the Communion of the Church. At Synades in Phrygia Paeo. was a Church of Macedonians: Theodosius Bishop of the Orthodox Persecuted them with great severity: And when he found that the Magistrates of the place had not power to do as much as he expected, he got him to Constantinople for greater power: while he was there Agapetus the Macedonian Bishop turned Orthodox, and all the Church adhered to him, and set him in the Bishops chair. When Theodosius came home with power to perforce him, he found him in his place, and the people shut the doors against Theodosius: Whereupon he went back to Confi. and made his complaint to Atticus how he was used. Atticus knew that it fell out for the better, for the concord of the Church, and he gave Theodosius good words, and persuavde him only to be patient.

§ 3. Cyril at that time succeeded his Unkle Theophilus at Alexandria, in place and in unquiet domination, taking more upon him than Theophilus had done, even the Government of temporal affairs: He presently shut up the Novatian Churches in Alex. rilled them of all their Treasure, and bereaved
bereaved Theopemptus their Bishop of his substance. The Jews at that time falling out with the Christians, murdered many of them. Cyril executed some, and banished them all. Orestes the Governor took this ill: Fifty Monks of Mount Nitria come to take Cyril's part, and assault the Governor, and wound him in the head with a stone: The people rife and put the Monks to flight, but take him that did the Fact, and he is tormented and put to death: Cyril pronounced the Monk a Martyr, but the people would not believe him one. At that time there was a Woman, Hypatia, so famous, for learning, that she excelled in all Philosophy, and taught in the Schools (which Plotinus continued:) so that she had Scholars out of many Countries, and was oft with Princes, and Rulers, and for her modesty and gravity was much esteemed. Orestes the Governor oft talking with her, the people said, It was long of her that he was not reconciled to Cyril: They laid hold of her; drew her into a Church, stript her stark naked, rafe the skin, and tore the flesh off her body with sharp shells till she dyed: they quarter her body and burn them to ashes: which turned to the great dishonour of Cyril.

§ 4. All this while the followers of Chrysostome remained Nonconformists and Separatists at Constantinople, and were called Joannites, and kept in Conventicles of their own. Aetocius knew that love was the way to win them, and he purposing to take that way, writhed to Cyril Alex. that the restoring of Chrysostome's name in the Church Office would tend to heal their sad division, and give the Churches peace. He told Cyril, that Populus majori ex parte per saltionem fissus extra muros conventus eret, & plerique sacerdotes & collegue nostri Episcopi & & mutui communione discendentes, bonam plantationem Domini parum abest quin avulserint, &c. "Most of the people were gone and had separate meetings without the Walls; Priests and Bishops separating from one another were like to destroy the Church, and that if he consented not to restore the name of dead Chrysostome, the people would do it without him, and he was loath that Church-administration should so fall into the hands of the Multitude, and therefore he would take in Chrysostome's name.

Alexander, a good Bishop of Antioch put him upon this way: But Cyril Neph. 1 did vehemently oppose it (How did he obey Rome then, when the Pope had Excommunicated Chrysostome's persecutors?) And first he pleaded, that the Schismatists were but few (as if their own Bishop knew not better than he;) and that Chrysostome being ejected dyed a Lay-man, and was not to be numbered with the Clergy, that Antioch had the Magistrates on his side, that would bring them in by force (Reader, there is nothing new under the sun: the things that have been are.) And a little time would reduce most of them to the Church (though they increased;) That by favouring the Schismatists, he would lose the obedient (Conformists,) and would get nothing by pleasing such disobedient men, but strengthen them; That the Conformists (or obedient) were the far more considerable part, even the Bishops and Churches of Egypt, Libya, &c. and threatened that he would seek a remedy
dy himself; And reproaching Chrysostome, he telleth Atticus, That Conformity to the Canons was more to be observed than the pleasing of such Schifmaticks, and that violating the Canons would do far more hurt than pleasing such men would do good; And that such men will never be satisfied by reasons, nor judge truly of themselves: And he likened the restoring of Chrysostome’s Name, to the putting in the name of the Traitor Judas with Matthias. He added, That if ignorant wilful fellows will forfake the Church, what los is it? And therefore that a few mens talk must not draw Atticus to pluck up the Church Sanctions. And as for Alexander Antiach, who persuaded him to it, He was a bold-faced man that had deceived many; but this disease must not thus prevail, but be cured. Thus Cyril to Atticus: How oft have I heard just such language? Reader, How hard is it to know what History to believe, when it comes to the characterizing of adversaries? How little is a domineering Prelates accuation of such men as Chrysostome to be credited? And how ordinary is it with such, to call their betters, not what they are, but what they would have them thought, if not what they are themselves?

But Atticus was wiser than to take this Counsel; but obeyed the Wifdom which is from above, which is first pure and then peaceable, gentle, &c. And God had so much mercy on Constant, as to defeat the evil Counsel of Cyril, and turn it into foolishnes: For Atticus restored the name of Chryso stome, and used the Nonconformists kindly, and they came into the unity of the Church: And when Proclus, after him, fetch’d home his bones with honour, the breach was healed.

§ 5. No credible History telleth us, that either Theophilus or Cyril did repent of this; (Though the Papists say, that the Pope Excommunicated Theophilus for it;) yet they are now honoured, because the Pope did own the Cause against Nestorius.) Theodoret’s Epistle to Job Antioch. upon the death of Cyril, taking his death for the Churches deliverance from a turbulent enemy of Peace, intimates, that he repented not: But (God only knoweth:) Nicephorus out of Nicetas the Philosopher, tells us a report, that after all this, before he dyed, a dream did cure him; viz. That he saw Chryso stome drive him out of his own house, having a Divine company with him; and that the Virgin Mary intreated for him, &c. And that upon this Cyril changed his mind and admired Chrysostome, and repented of his imprudence and wrath, and hereupon called another Provincial Synod to honour him, and restore his name. (O duiteile Synods! And O unhappy Churches, whose Pastors must grow wise, and cease destroyng, after so long finning, and by an experience which costeth the Church so dear!) And Nicephorus saith, that Isidore Pelusiotas’s reproof conducted much hereto, Niceph. lib. 14. cap. 28.

§ 6. Isidore Pelus. words you may see at large in his Epistles: Nicephorus reciteth thus much of them, lib. 14. c. 53. Cyrilum sanè ut hominum turbulentum refellens hoc scribit: Favoris affectio acutum non vider: Hostis vero animi odium nil provisus cernit: Quod si utroque, hoc vitiote purga-
their Councils abridged.

re ipsum & liberare vis, ne violentas sententias extorqueto, sed jus judicio can-
sus committe: — Multi qui Ephesii tecum congregati fuerunt, publice te tra-
ducunt, quod inimicitias suas percutias sis, & non sit & ordine juxta recta
fides sententiam ea que Feam Christi sunt quasservis: Theophili, inguent, cunr
ex fratre nepos fit, moras quaque illius imitatur: sic tuile aperiam insaniam
infaniam & Deo dilectum Joannem effudit, ita & iste gloriament edem affectat mo-
do. And after other sharper words, he addeth. Ne ego tua condemnem, &
ve tu ipse etiam à Deo condemnemis, contentiones solito: Nec in jure proprii vin-
dicta quae ab hominibus provenit, eundem Ecclesiam per asutas actiones, fallas.
And of Theophilus, he faith. Eum quator adsinistris aus potius desertoris
suis circumvallatum, quia Deum amanem, Denung, predicantem virum (Chrysoft.)
habeiliter opprimere, quorum occasio nem & causam impetatis fiet armipressi. Thus
Ifidore speaketh of them.

§ 7. Atticus dying, the Clergy were for Philip or Preclus, but the Lati-
ty choosing Sisinnius prevailed: He was a good and peaceable Man, and c. 18.
sent Preclus to be Bishop of Cyzicam; but the People refused him and chose
another.

§ 8. After the death of Sisinnius to avoid strife at home the Emperour
caufed Neftorius to be chosen, a Monk from the House by Attrech, whence
Chrysoftone came. He was loud, eloquent, and temperate: But hot
against the liberty of those called Hereticks: He begun thus to the
Emperour, Give me the Earth weeded from Hereticks, and I will give
thee Heaven: Help me against the Hereticks and I will help thee a-
gainst the Persians. Thus turbulent hereticators must have the s
word do the work that belongeth to the Word: Princes must do
their Work, and they will pretend that God shall for their iakes advance c. 31.
those Princes: But he was rewarded as he deserved. He presently en-
traged the Arians by going to pull down their Church, and they set it on
Fire themselves to the hazard of the City. So that he was presently called
a Firebrand. He vexed the Novatians, and nailed them in many places, but
the Emperour curbed him. Antony Bishop of Germa vexing the Macedonians,
they killed him: whereupon they were put out of their Churches in many
Cities.

§ 9. At last his own ruine came as followeth. Neftorius defended his
Priest Anastasius,for saying, that Mary was not to be called Sohors, the Mother c. 32
of God: This set all the City in a division, disputing of they well knew not
what, and suspecting him of denying the Godhead of Christ: But he was
of no such Opinion, but being eloquent and self-conceit read little of
the Ancients Writings, nor was very learned; and thought to avoid all
extremes herein, and so would not call Mary the Mother of God, nor the
Mother of Man, but the Mother of Christ who was God and Man.

At that time some Servants of some Noble Men impatient of their Ma-
sters severities fled to the Church; and with their Swords reslifted all that
would remove them, killed one Priest, wounded another and then killed
c. 33.
§ 10. CXIII. The Emperor Theodosius jun. a Religious Peaceable Prince, weary of this Stir, called a General Council at Ephesus, and gave Cyril order to preside, (the Papists pretend that he was Pope Cælestinus's Legate, who indeed joined with him by his Letters, when he saw how things went.) Both Cyril and Nætorius desired the Council (Letters before having made no end.) Cælestinus nor the Africanus could not come, Augustine was dead: Nætorius, Cyril, and Juvenal of Jerusalem came: John of Antioch was thirty days journey off, and his Bishops much more, and stayed long. Cyril and Menmon of Ephesus would not stay for him: Nætorius came the first day; But Cyril and the rest being sharp against him, for not calling Mary the Parent of God, he said to them, Ego bimenses ante trimestrum Demum non facile dixerim: Praeinde parus sum a vestro sanguine: in posterum ad vos non veniam. That is, I will not easily say, that God is two or three months old: I am clean from your blood, and will come to you no more. Some Bishops going with him, they met by themselves. Cyril summoneth him: He refuseth to come till John Bishop of Antioch came. They examine his Sermons and Walnefles, and condemn and depose him, as blasphemous against Christ. Three or four days after, John of Antioch, and his Eastern Bishops come: He took it ill that they stayed not for him: He joyneth in a distinct meeting with Nætorius: Theodoret accuseth Cyril's Anathematismes of error: They depose Cyril and Menmon: Cyril's Synod citeth John: He refuseth to appear: They depose him and his adherent Bishops: And thus two Synods late deposeing and condemning one another: Both Parties send their Agents to the Emperor: His Officer Candidianus took part with Nætorius: He sendseth another Johannes Comes, with charge to depose the heads of both the deposing Parties, and so to make good both their depositions, viz. Nætorius, Cyril, and Menmon: Candidianus before had told the Emperor, how all was done in violence and confusion, and he had pronounced all Null, and charged them to begin all anew. When John.

Einp. 785. res Comes came, he wrote to the Emperor, that All being in confusion, and Cyril and Menmon fortifying themselves, he summoned them all to come to him; And left they should fall together by the ears; (which he feared, by reason of their strange fiercecenes) he ordered them coming in so, that it might not be promiscuous. Nætorius and John of Antioch being firstcome, Cyril and his company (except Menmon) came next, and presently a great tumult and stir began, Cyril's Party saying, that the sight of Nætorius, whom they had deposeing, was not to be endured: They would have the Scripture read: But those that favoured Cyril, said, that the Divine and terrible Scriptures were not to be read without Cyril, nor while Nætorius and the Oriental Bishops were present; and for this there was a Sedition, yea, a War, and Fight: The same said the Bishops that were with John, that Cyril ought not to be present at the Reading of the Scriptures, he and Menmon being deposeing: The day being far spent thus, he attempted, excluding Cyril and Nætorius, to read the Emperour's Orders to the rest: But Cyril's Party would not hear them, because they said Cyril and Menmon were unlawfully deposed: He had much ado to prevail on them at last; (and indeed thruftringe out Næto-
Nestorius and Cyril by force so much as to hear the Emperours writing. But he made them hear it: In which Nestorius, Cyril, and Memnon, were deposed. Those that were with John heard it friendly, and approved it: The other clamoured, that Cyril and Memnon were wrongfully deposed: To avoid Sedition, Nestorius was committed to Candidianus Comes, and Cyril to Jacobus Comes (and Memnon after.) He concludes, Quæd fi premisisses Episcopos videre implacatos & irreconciliables, (Nestorio wrote in hanc radem & superstitionem venient,) &c. This was his Description of the carriage of this Council.

Both Parties sent several Bishops, as their Delegates, to Constantinople: The Emperour would not permit them to come nearer than Chalcedon, (which is as Southmark to London.) While they wait there, Theodorite, one of John's Party against Cyril, wrote back, that the Court was against Nestorius, but most of the People were for them. It's said that Pulcheria, the Emperours Sister, was much against him. At last Pope Caesareus's Legates came to the Council and took Cyril's Part. The Emperour saw how great the breach would be, if Cyril were deposed, and he revoked the deposition of him and Memnon, but not of Nestorius, and wrote a threatening Letter to Cyril and John, to charge them to agree and joyn in Communion, and not divide the Churches, or else what he would do to them both. These terrible words cured them both of Heresie: They presently consulted, and sent each other their Confessions, and found (good men) that they were of one mind and did not know it. And so having their will upon Nestorius and his adherents, the rest united. But so, that John and Theodorite took Cyril for a Firebrand to the last.

§ 11. Nestorius being deposed retired quietly to his Monastery by Antioch, and lived therein honour four years, but then was banished and dyed in distress: (some Fable that he was eaten with Worms.)

§ 12. The event of this Council was, that a Party of the Orientals adhered to Nestorius, took Cyril and this Council for Hereticks, and to this day continue a numerous Party of Christians, called Hereticks by the Pontificians, because they are not for them: And the Eutychians on all occasions accused their Adversaries the Orthodox to be Nestorians, and the Churches were inflamed by the dissension through many Ages following.

§ 13. And what was really the Controversie between them? Some accuse Nestorius as ascertaining two Persons in Christ as well as two natures, which he still denied: Others accuse Cyril as denying two Natures: But his words about this were many, but he affirmed two Natures before the Union, (and so did the Eutychians) but one after: David Derodon a most learned Frenchman hath written a Treatise De Supposito, in which he copiously laboured to prove that Nestorius was Orthodox, holding two Natures in one Person, and that Cyril and his Council were Hereticks, holding one Nature only after Union, and that he was a true Eutychian, and Diocores did but follow him, and that the Council of Chalcedon condemned Nestorius and established his Doctrine, and extolled Cyril and condemned
his Doctrine. But for my part I make no doubt that, de re, they were both fully of one mind, and differed only about the aptitude of a phrase: Whether it were an apt Speech to call Mary the Parent of God, and to say that God was two months old, God hungered, God dyed and rose, &c. which Neftorius denied, and Cyril and the Council with him affirmed. And what hath the World suffered by this Word Warr. But which was in the right.

We commonly say that forma denotam, & locutio formalis est maxime proprius. And so Neftorius spake most properly: But Ufe is the Matter of Speech, which tyeth us not always to that strictnes, and so Cyril well interpreted spake well: especially if the contrary side should intrude a duality of Persons, by their denying the Phrase: While Neftorius accuseth Cyril as if he spake de abstratto, he wrongeth him: while Cyril accuseth Neftorius as if he spake de concreto, he wronged him: They both meant that Mary was the Mother of Christ who was God, and of the Union of the Natures, but not the Mother of Christ as God, or of the Deity. So that one speaking de concreto, and the other de abstratto, one materially and the other formally, in the heat of Contention they hereticated each other and kindled a flame not quenched to this day, about a word while both were of one mind.

§. 14. If any say it is arrogancy in me to say that such men had not skill enough to escape the deceit of such an ambiguity, I answer, humility maketh not men blind: The thing proveth it self. Judg by these following words of Neftorius and Cyril what they held.

§. 15. Neftorius Epif. ad Cyril: Nomen hoc, Christus, utramque naturam, patibilibi scilicet & impatabile in unica Personâ denotat. Quod idem Christus patibilis & impatabilis concipi queat; Illud quidem secundum humanam naturam, hoc vero secundum Divinam. — In eo non injustiæ laudo quod distinctionem naturarum secundum Divinitatis & humanitatis rationem barumque in unum duntaxat personâ conjunctionem radicas. — Et quod Divinitatem pati non potuisse diserte pronunciav: Hac enim omnia & vera sunt & Orthodoxa; & vanus omnium hereticorum circa Dominî naturas opinionibus quam maximi adversa sunt. Non dicit, solvite Divinitatem meam & intra triduum euiscitabo illam; sed solvite Tempulum hoc, &c. — Ubique Divina Scripturae Domince dispensationis mentionem faciunt, tum incarnationem, tum ipsam mortem & passionem, non Divine, sed Humane Christi natura semper tribuint. Ergo si rem diligentius consideremus, sara Virgo non Desipera, sed Christiper, appellement erit (which signifieth that She is the Parent of the Humane nature, receiving the Divine in Union of Person.) — Quis ita despiat ut unigeniti Divinitatem Spiritus sancti creaturam esse creadat. — Sunt immunes sententia que Divinitatem negare naturam, negare corporea perpassionem, esse testantur. — Reliqui Evangelicae traditioni consentiuntum est, ut Christi Corpus Divinitatis Tempulum esse confessumur, illeque nus se ad sublimi Divinoque & admirabili ipsi coniunctum esse statamus, ut Divina natura ea sibi vendicet, que Coporis ali quis sint propriis: Verum propter eam sine communications sine appropriationis notionem, nativitatem, passionem, mortem catervaque carnis propitiatu Divino Verbo
Verba ascribere, id demum, mi frater, mentis est paganorum more verè errantis aut certè insani Apollinari & Aril aliorumque hereticorum morbo aut alio etiam graviore laborantis. Nam qui appropriationis vocabulum ita detorquent illos Deum verbum laelationis participem & sucedantei incrementi capacem & ob formidinem Passionis, & c.—

Nestor. Epíst. 2. ad Cælest. Quidam de Ecclesiasticis quandam contemperationis imaginem ev Deitate & Humanitate accipientes, corporis possiones audent superfundere Deitati unigeniti, & immutabilem Deitatem ad naturam corporis transiisse confingunt, atque utranque naturam quae per conjunctionem summam & inconfusam in Unica Persona unigeniti adoratur, contemperatione confinuunt.


In Scriptis Nestorii recitatis in Concil. Ephes. 1. Tom. 2. c. 8. Idem omnino & Infans erat & Infantes habitabant. Item, Deus Verbum ante incarnationem & Filius erat & Deus erat; At verò in novissimis temporibus servulam quoque formam assumisti; Ceterum cum ante Filium esset, Filium appellaretur, attamen post Carnem assumiptam, seorsim per se Filii nomine appellari non debet, ne duas Filios videamus inducere. — Item, voce Christi tancquam utranque naturæ notionem complenientiae accepta, eit quà periculum illum assimipsisse servum formam asseverat & Deum nominat; dictorum omnium ad naturam dualitatem manifeste referens.

Cyril lib. de recta fide ad Reginas pag. 3. de Nestorianis, Verbum & humanitas (ut ipsi loquuntur) in unam Personam concurrent: Unionis enim quæ est secundum naturam & quæ una est, nulla apud eos habetur ratio — Et p. 66. de Nestor. Si Christus sola unione secundum Personam cum Dei Verbo conjunctionem habeat, (sic enim illi loquuntur) quomodo in illis qui perenm Evangelium Dei absconditum est? By which Cyril speaketh for one Nature, and Nestorius for one Person.

Cyril. l. 1. advers. Nestor. p. 16. thus reporteth Nestorius saying, Hic qui videtur Infans, hic qui receus apparat, hic qui facitis corporalibus eget, hic qui secundum videbilem essentiam recenter est edinit, Filium universorum opifex, Filium qui se opis facitis dissoluibus creature naturam astringit. — Item, Infans enim est Deus libera potestate, tantum absit (Aric) ut Deus Verbum sit sub Dei potestate. — Again, Novimus ergo Humanitatem infantis & Deitatem; Filiationis Unitatem servamus in Deitati humanitatisque natura: saith Derodon, I dare boldly say no Christian hath hitherto spoke truer and plainer of the Unity of Christ's Person in two Natures, than Nestorius.

Ex lib. Cyril 2. Cont. Nestor. p. 4. He thus reporteth Nestorius, Hoc quod Christus est nulam patitun dialectam, sed Deitatis, & Humanitatis est diaiectam: Christus quo Christus est adiutus; necne enim duas Christos habemit neque duas Filios: Non est enim apud nos primus & secundus, neque alius & alius, neque rursus alius Filius & alius rursus; sed ipse ille unus est duplex non dignitate, sed natura.
Cyril faith that Nestorius was the Disciple of Diodorus Tarsensis from whom he learnt his Heresie, Epist. ad Succes. and that he was the hearer of Theodorus Mopstheus condemned in Council, for the same Heresie as Nestorius. But faith Dediton, Facundus tota lib. 4. largely prove that Diod. Tar- sensis was Orthodox by the testimonies of Athanasius, Basil, Chrysostome, Epi- phanius, &c. Et lib. 3. & 9. he prove the same of Theod. Mopstheus, citing the places where he asserteth two Natures in one Person, Vid. Facund. l. 3.0.2. & l.0.c.3. & 4. And Liberatus in Breviar. c. 10. faith: Diod. Tar- sensis & Theod. Mopstheus. & ali Episcopi contra Eunomium & Apollinarem minus. Natura as- sertores libros composuerunt, duas in Chrísto ostantentes naturas in uni persona: & ibid. Dnas Joh. Antiocheni Episfolas, primam & tertiam, laudes Theod. Mop- stheus. continentes. Cyhalced. Synodus Oecumenica per relationem sian Martiano Imperatori directam, suscepit & confirmavit.

§. 16. By all this it is evident that Nestorius was Orthodox; and owned two Natures in one Person: And that the Controversie was de nomine, unless Cyril was an Eutychian. And that it is a more accurate cautious Speech a form to say that God did not increase, hunger, die, rise, &c. than to say God did these; because it seemeth to intimate that Christ did suffer these, quia Deus, As God, which is blasphemy. But that it is a true Speech that God did suffer these, meaning not quia Deus, but Christus quia Deus: and that one Syllable of distinction between quod and qui might have saved these Councils their odious Contentions and Fighting, and the Churches for many Ages the Convulsions, Distractions and mutual Condemna- tions that followed, and the Papists the odious violation of Christian Charity and Peace in calling the Eastern Followers of Nestorius, Nestorian Hereticks to this day. Judge how much the World was beholden to Cyril, Caesarea, and this Council.

§. 17. Ob. By this you make the Bishops and Councils to be all Fools, that know not what they do, and to be the very plagues and shame of humane nature, that would kindle such a flame not yet quenched about nothing.

Ans. 1. If we must measure, fidem per personas, yea, judge of matter of Fact by respect of persons, judge so by the Councils at Ariminum, Syr- mium, Milan, Tyre also; Judge so by the Second Council of Ephesus, and abundance lieth: How shall we know which of them so to judge by? 2. Good men have soul Vices: Faction, and Contention, and Pride, have undeniably troubled the Churches: When Ccesar, Carthag. 6. forbad Bishops to read the Books of Gentiles, it is no wonder that the number of Learned Bishops was small; And when no Bishop was to be removed from place to place, but all Bishops made out of an Inferiour degree, unly of the same Parish; Yen, and when Academies were so rare, it is past doubt that Learned Bishops were rare: When Nestorius must be the great Patriarch, that was yet no Christian, and when Synesius, because he had Philosophical knowledge, is chosen Bishop, even before he believed the Resurrection; When they were such, as credible Nazianzene, Ildore Pelusota, and long after Salvian describes. It is not I, but these knowing Witness,
Witnesses, and their own actions, that characterize them. Doth not Socrates, that knew Nestorius, say, that he was not Learned? And he, and others, that Cyril was high and turbulent? Theodoret was a Learned man, and he thought no better of his Adversaries.

The Objections against Nestorius and Theodorus Mopsuesti, are largely answered by Derodon, ubi supra.

§ 18. The same Derodon laboureth to prove, that Cyril was an Heretick, the Father of the Eutychians, and so were the Ephes. Council, and Pope Celestine. His proofs against Cyril are reduced to these Heads. 1. His express asserting One Nature only in Christ. Epist. 2. ad Success. Diocese.

Quae igitur necessitas ipsum pati in propria natura, si post unionem dicatur una verbi Natura incarnata?

Item, Ignorant rursus qui reha perturbatur, quod juxta Veritaatem una si natura Verbi incarnata, si enim unus est filius naturae & vere Verbum quod ineffabiliter ex Deo Patre est genuinis, & si idem per assumptionem carnis non exanimis sed animata anima intelligente processit homo de muliere — Non enim de folis simplicibus Unam secundum naturam unam vere dicatur, sed etiam de ipsis juxta compositionem conveniendum, ut est e.g. homo, qui confut anima & corpus, hoc animam inter se different specie, veruntamen utam unam naturam hominis absorbas, quamvis adhuc ratione compositionis differentia secundum naturam rerum, in immortalis consecrationibus: superflius igitur sermonibus immorantur qui dicitur, si una est natura verbi incarnata, sequitur ut permittio confusione generetur.

Nestorius third Objection was from Christ's voluntary passions: Ergo duarum naturas subsistere posu unionem inchoare. Cyril answereath, Adversus rursus hanc eorum propositionibilibominibus ipsis quid dicatur immensus Filii naturam incarnatam idque velut inceptum volentes offendere, ubique duarum naturas subsistentes convenere; sed ignorant quacunque non distinctionem soli mentis consideratione, ea prorsus etiam in diversitatem distinctam omnifariam ac privatam in se mutuo significari: e.g. Homo — duas in eae naturas intelligentias, unam animam, alteram corporum, sed cum sola diercvererimus intelligentias & differentiationem subiti contemplatione, meminisse imaginacione conceperimus, non tamen scorsim possemus naturas, sed umius esse intelligemus. Ita ut illa duas non sint duas, sed amba unam animal abfoluam. Tandem igitur ita conclutur. Hac igitur ex quibus est unus & folius filius Dominus Jesus Christus cogitationibus complexi, duas quidam naturas unitas agferimus; post unionem vero tantum adempta jam in duas distinctiones mun-esse credimus filium naturam tanquam unius, sed inhumanitatem & incarnatis. It is strange, how Cyril and the Eutychians meant, that Christ's Natures were two before the Union. Did they think that the Humanity existed before the Union?

So Epist. 1. Cyril. ad Succes. Nibil iniqui sit unus dicens ex duas naturas filium esse concordium in infinitatem; post unionem vero non distinctionem naturas ab insuece, nec in duas filios unum & individuum partitum, sed dicens unam filium, & sicut partes alterum cratum, Unum Naturam Dei Verbi incarnatam.

Eadem dicit Epist. ad Acacium Melet. Post unionem sublata jam in duas similitu.
Church-History of Bishops and

Cyril. Epis. ad Eudoc. Presb. Nos illas (duas naturas) aduantes unum filium, unum Dominum confitemur, deinde & unam per naturam incarnatam, quod de communi homine dicendum. — Dum unitatem confitemur, non distinguishing aspiciam quia unum unita: sed unus jam est Christus & una est ipsius tanquam incarnatam Verbi natura.


Et p. 45. Quamodo Christium unum & individuum dicis esse duplicem natura?

Cyril. lib. de recta side ad reginos p. 63. Assumitur in unum Deitatis Naturam nunc Christus Jesus per quem omnia.

Cyril. Dialog. Quod unus sit Christus. [Unum porro filium & unam ipsius Naturam esse dicimus, licet carmen anima intelligente preditam assumperit.]

Many more such passages are in Cyril. Here Derodon proveth, 1. That Cyril took not filios for Personae. 2. That he took not sabhvris for Division but Distinction: if he did, it was an ill quarrel, when Neftorius asserted not a Division, but a Distinction. 3. That Cyril still reproveth Neftorius for asserting only a union sicundum personam, and not sicundum naturam. 4. That Cyril (as Derodon) declares what union he meaneth, not by Confusion, Commixtion or Transmutation, but by Composition, (and to said the Eutychians.)

The second order of Derodon's proofs is from all the places where Cyril pleads for one hypostasis, and he sheweth that by hypostasis Cyril meant natura or substantia singularis. The citations are too long to be repeated.

3. His proofs are from all the Texts where he faith the Word, and Humanitv concurred is.

His fourth proof that Cyril was an Eutychian, is from all those places where he faith, that the Godhead and Manhood are made one nature as the soul and body of man are.

His fifth order of proofs is from the words where he oft attributeth the same operations, and the same attributes to both nature.

His sixth proof is from the testimony of Ibas Edes. apud Facund. l. 6. c. 3. Gemmad. Confilid. l. 2. p. 77, 78. Johan. Antioch. Theodoret, &c.

§. 20. For my part, I again say, past doubt, that neither Neftorins nor Cyril were Heretical de re; but that they were of one mind, and that one spoke of the concreta, and the other of the abstracta; that one spoke of Christi qui Deus, and the other of Christi quae Deus. But (pardon truth, or be deceived still) ignorance, pride, and envy, and faction, and desire to please the Court, made Cyril and his Party, by quarrelsome Heretication, to kindle that lamentable flame in the World. But fin serveth the sinners turn but for the present, and becometh afterward his shame. All the Bishops would not follow Cyril. At this day the fallenly Hereticated Neftorins (faith Breerwood Enquir. p. 139.) inhabites a great part of the East, for besides the Countries of Babylon, Assyria, Mesopotamia, Parthia, and Media, they are spread far and wide, both Northerly to Cataya, and Southerly to India: Marcus Paulus
Paulus tells us of them and no other Christians in Tarsary, as in Caffar, Samacham, Carcham, Chinchintalas, Tauguth, Suchir, Ergindal, Tenduc, Carain, Mangi, &c. So that beyond Tigris there are few other Christians. The Persian Emperours forced the Christians to Nefiorianisme; Their Patriarch hath his Seat at Mufal in Mesopotamia or the Monastery of St. Ermes near it, in which City the Nefiorians have 15 Temples: They are falsely accused still to hold two Persons in Christ: They say as Nefiorius himself said, You may say that Christ's Mother is the Parent of God, if you will expound it well, but is it improper and dangerous. They take Nefiorius, Diodorus Tarsensis and Theodorus Mopsuest, for holy Men; They renounce the Council Ephes. and all that owned it, and detest Cyril. They Communicate in both kinds: They use not auricular Confession: nor Confirmation: nor Crucifixes on their Crofles: Their Priests have liberty for first, second, or third Marriages, &c. 

Breewood, ibid, p. 144.

§ 21. I need no other proof for my opinion, that these Bishops set the World on fire about a Word, being agreed in sense, than the reconciliation of the Patriarchs Cyril and John when forced, and their Parties, professing that they meant the same and knew it not. Obj. But they all condemned Nefiorius. Ans. To quiet the World, and to please the Courtiers and violent Bishops. And the Emperor himself (faith Socrates, l. 7 c. 41. one that excelled all the Priests in modesty and meekness, and could not away with persection,) was the more against Nefiorius because he was a persectuor himself.

Read Theodori's Homily against Cyril, Bin. p. 507. and Johan. Antiob. ibid. But neither the one side [Nefiorius haresarcha impiissimus] nor the other side [Cyrillus superbis & blasphemus] should signify much with men that know what liberty adverse Bishops used.

§ 22. As for them that say, Nefiorius did dissemble when he asserted the Unity of two Natures in one Person: and is not to be judged of by his own words, I take them to be the firebrands of the world, and unworthy the regard of sober men, who pretend to know mens judgments better than themselves, and allow not men's own deliberate profession to be the notice of their Faith.

§ 23. When the Emperour saw that there was no reconciling the Bishops, but by force, he authorized Aristolus, a Lay-Magistrate, to call Cyril and John Antiob. to Niconedia, and keep them both there till they were agreed: whereupon John communed with his Bishops, and they yielded, having no remedy, to the deposition of Nefiorius, the Ordination of Maximius in his stead, and communion among themselves. This is called another Council.

It would grieve one to read the Emperour Theodosius importuning Simeon Stylites, a poor Anchorite, to try whether by Prayer and Counsel he could bring the Bishops to Unity, and concluding, [This discord doth so trouble me, that I judge that this only hath been the chief occasion of all my calamities.] Bin. p. 928.

§ 24. CXIV. An. 433. There was a Council called at Rome to clear Pope
Pope Sixtus from an accusation of one Bassus, of ravishing a Nun.

§ 25. CXV. There is talk of a Council at Rome to clear one Polychronius Bishop of Jerusalem, of accusations of Simony: But contradictions make this (and the former) to be altogether uncertain.

§ 26. CXVI. The Armenians in Council are said to condemn Nestorian Books.

§ 27. CXVII. A Council was held at Constantinople to decide the Controversy between the Alexandrian and Constantinopolitan Bishops, which should be greatest, and rule the East; where it was carried for Constantinopolitans. And Theodoret pleading for Antioch, Dioscorus (the Alex. Agent) hated him ever after, (as he faith Epist. 86.)


§ 29. About this time Leo at Rome was sain to forbid bowing toward the East, because the Manichee joined among them, and bowed to the Sun, and could not be else distinguished from the Orthodox, Bin. de Leone.

§ 30. CXIX. A Council at Arausian repeated some old disciplinary Canons.

§ 31. CXX. Leo held a Council at Rome of Bishops, Priests, and Laymen, to detect the wickedness of the Manichees, and warn men to avoid them.

§ 32. CXXI. An. 445. Leo held a Council at Rome against Hilary Bishop of Arles, for disobedience to his Decrees.

§ 33. CXXII. A Council called General in Spain, recited the Profession of Faith against the Priscillianists.
§. 4. CXXIII. C

Cyril had by many words so carried the business at Ephesus against Nestorius, and himself so often said, that after the Union, the Natures were one, that his Admirers took that for a certain truth: But when that quarrel was over, Truth was truth still, and the Orthodox would not fly from it, for fear of being called Nestorians; for they disclaimed Nestorius, but disowned the Doctrine of One nature. Eutyches an Archimandrite, and Dioscorus, Successor to Cyril, believed that they did but tread in his steps, and hold to the Ephes. Council. But that would not now serve, when the Scene was changed.

§. 2. Reader. It is useful to thee, to know truly the state of this Tragi-
cal Controversy, which had more dividing and direful effects than the former. The Eutychians say, that Christ before their Union by incarnation had two natures, that is, considered mentally, as not united; but after the union had but one nature. They took up this as against Nestorianism. The truth is, Though they still go for desperate Heretics, I verily believe that all the quarrel was but about ambiguous words: some of them understood the word [Nature] in the same sense as their Adversaries took the word [Hypostasis] or [Person.] And (it's said that it should be true, but) most of them confounded [Unity undistinguished] and [Unity undivided.] The Eutychians thought, How can that be called Unity which maketh not one of two? And no doubt the Natures are One; But One what? Not One Nature, but One Person; Yet (to bring off Cyril) it may be said that even the Natures are One, in opposition to Division or Separation, but not One in opposition to distinction. He that had but distinguished these two clearly to them, and explained the word [Nature] clearly, had better ended all the Controversy than it was ended. It's plain that Cyril and the Eutychians allowed mental distinction, though not that the Mind should suppose them divided: And it's certain that the Orthodox meant no more.

§. 3. He that readeth but Philosophers, Schoolmen, and late Writers, (such as Fortun. Licetus de natura, &c.) will see how little they are agreed about the meaning of the word [Nature] and how unable to procure agreement in the conception. They that say it is principium motus & quietis, are contradicted, as confounding divers Principia: and as confounding Active Natures, and Passive, the Active only being Principium Motus, and the Passive, Principium quietis. And on such accounts the Eutychians pleaded for One Nature; because in Christ incarnate they supposed that
the Divine Nature was the *Principium primum motus*, and that all Christ's actions were done by it, and that the humane soul, being moved by the Divinity, was but *Principium subordinatum*, which they thought was improperly called *Principium*. (As most Philosophers say, that *Forma generica* is improperly called *forma hominis*, because one thing hath but one form; so they thought that one person had but one proper *Principium motus*.)

§ 4. Alas how few Bishops then could distinguish as *Derodon* doth, and our common Metaphysicks, between, 1. *Individuum*, 2. *Prima substantia*, 3. *Natura*, 4. *Suppositum*, 5. *Persona*, 6. and have distinguished, a right essence and hypostasis, or subsistence, &c. and defined all these. *Nature* faith *Derodon de suppos.* p. 5. is taken in nine senses; But the sense was not here agreed on, before they disputed of the matter.

Even about the *Nature of Man*, it is disputed, whether he consist not of many natures? Whether every Element (Earth, Water, Air, Fire) retain not its several *Nature* in the Body, or whether the Soul be *Mans* only *Nature*, and whether as intellectual, and sensitive and vegetative, or only in one of these? And is it not pity that such questions should be raised about the person of Christ by self-conceited Bishops, and made necessary to salvation, and the world set on fire, and divided by them? Is this good usage of the Faith of Christ, the Souls of Men, and the Church of God.

§ 5. But to the History: At a Council of *Constantinop.* under *Flavianus*, *Eusebius* Bishop of *Dorilium* accused *Eutiches*, for affirming Heretically as aforesaid, (that after the *Unio* Christ had but one *Nature.*) *Eutiches* is sent for: He refuseth to come out of his Monastery; After many Citations, he still refusing, they judge him to be brought by force: He first delayeth: Then craveth of the Emperor the presence of Magistrates, that he be not calumniated by the Bishops. He is condemned, but recanteth not.

§ 6. A meeting of Bishops at *Tyre* cleared *Ibas Edess.* from the accusation of *Nessorianisme*, made by four Excommunicate Priests, two of them perjured; and reconciled him to such Priests for Peace sake.

§ 7. Another meeting of Bishops at *Berytus*, cleared *Ibas* from a renewed accusation of *Nessorianisme*, being said to have spoken evil of *Cyril*. An Epistle of his to *Maria* a Bishop, was accused, which the Council at *Caledon* after abolved, and the next General Council condemned.

§ 8. CXXIV. Another Council is called at *Constantinople*, by the means of some Courtiers, in favour to *Eutiches*, where, upon the testimony of some Bishops, that *Flavianus* Bishop of *Constantinople* condemned him himself, before the Synod did it, and that the Records were altered, all was nullified that at the last Synod was done against him.

§ 9. CXXV. *Theodosius* calleveth a second General Council at *Ephesus* an. 449. and maketh *Dioscorus* Bishop of *Alex.* President. *Dioscorus* forbad *Ibas* and *Theodore* to be there, as being *Nessorians*: The Emperor himself was so much for peace, and so deeply before engaged in *Cyril's cause*
cause against Nestorius, that he thought it levity to pull down all so soon again, the Eutychians persuading him that they stuck to Cyril and the Ephesians and Nicæan Council. Dioscorus thinking the same, that Eutyches and Cyril were of one mind, and that it was Nestorianism which they were against, carried matters in this Synod as violently as Cyril had done in the former. The Bishops perceiving the Emperours, the Courtiers, and Dioscorus mind, could not resist the stronger side. The Bishop of Rome was commanded by the Emperour to be present. He sent his Legates; with his Judgment in Writing of the Cause. The Emperour forbade those to be Speakers that had before judged Eutyches. The Roman Legates excepted that Dioscorus presided: (It seemeth the Eastern Empire and Church, then believed not that the Popes precedency was pure divino.) Dioscorus declareth, that the Council was not called to decide any matter of Faith, but to judge of the proceedings of Flavianus against Eutyches. The Acts of the Constant Synod (after the Emperours Letters) being read, Eutyches is absoved: Domnus, Patriarch of Antioch, Juvenal, Patriarch of Jerusalem, the Bishop of Ephesus, and the rest, subscribed the abjuration, (which after they said they did for fear, when another Emperour changed the Scene.) This being done, the Acts of the former Ephes. Council were read, and all Excommunicate that did not approve them. (So that this Council of Eutychians thought verily the former was of their mind.) Four Bishops, Flavianus, Eusebius, Doryl, Ibas Edes. and Theodoret Cyri, are condemned and deposed: All the Bishops subscribed except the Popes Legates; so that, faith Bimius, In hoc tam horrendo Episcoporum suffragio, sola navis illa Petra in columnis emergens salvatur, p. 1017. Judge by this, First, Whether Councils may erre, Secondly, Whether they are the just Judges or Keepers of Tradition, Thirdly, Whether all the World always believed the Popes Infallibility, or Governing power over them, when all that Council voted contrary to him.

Flavianus here offering his appeal, was beaten and abused, and dyed of the hurt, (as was laid in Council Caled. and by Liberatus.) But this was no quenching, but a kindling of the fire of Episcopal Contentions: Theodosius milled of his end.

§ 10. CXXVI. Leo at Rome in a Synod condemneth this Ephesian Council.

§ 11. CXXVII. Dioscorus in a Council at Alexandria, Excommunicate Leo.

§ 12. CXXVIII. Theodosius the Emperour being dead, Martian was against the Eutychians: Anatolius at a Synod at Constantinople, maketh an Orthodox Profession of his Faith, like Leo's.

§ 13. CXXIX. And at Milan a Council owneth Leo's judgment.

§ 14. CXXX. Now cometh the great Council at Caledon, under the new Emperour Martian, where all is changed for a time; Yet Pulcheria who married him and made him Emperour, and whose power then was great, was the same that before had been against Nestorius in her Brothers
thers reign: Never was it truer than in the Cafe of General Councils, that the Multitude of Physicians, exasperateth the Diseafe, and killeth the Patient. The word [\textit{实业} \& \textit{实业} the \textit{实业 after union}] the words \textit{实业 mill and one operation} had never done half so much mischief in the Church, if the erroneous had been confuted by neglect, and Councils had not exasperated, enraged, and engaged them, and fet all the World on taking one side or another. One skilful healing man that could have explicated ambiguous terms, and perswaded men to Love and Peace, till they had understood themselves and one another, had more befriended Truth, Piety, and the Church, than all the Heretcating Councils did.

\textit{S. 15.} If what Socrates writeth of \textit{Theodotus junior} be true, (as we know no reason to doubt) God owned his Moderation by Miracles, notwithstanding his favouring the Eusebians, more than he did any ways of violence. Socrates faith, \textit{H. 7. c. 41, 42.} that \textit{Theodotus was the mildest man in the World, for which cause God subdued his enemies to him without slaughter and bloodshed; as his Victory over John and the Barbarians shew: Of which he faith, First, Their Captain \textit{Rogas} was kill’d with a thunder-bolt; Secondly, A Plague killed the greatest part of his Soldiers; Thirdly, Fire from Heaven confumed many that remained. And \textit{Proclus} the Bishop being a man of great Peace and Moderation, hurting and persecuting none, was confirmed by these providences in his lenity, being of the Emperours mind, and perswading the Emperour to fetch home the bones of \textit{Chrysostome} with honour, wholly ended the Nonconformity and Separation of the \textit{foenites.}

\textit{S. 16.} Before \textit{Theodotus} dyed, \textit{Leo} Bishop of Rome set \textit{Placidia} and \textit{Eudoxia, to writeto him against Dioscorus, and for the cause of Flavia-\textit{m}us: Yea, and \textit{Valentinian} himself. \textit{Theodotus wrote to Valentinian} (and \textit{the like to the Women,}) \textit{That they departed not from the Faith and Tradition of their Fathers, that at the Council of \textit{Ephesus} second things were carried with much liberty and truth, and the unworthy were removed and the worthy put into their places, and it was the troublers of the Church that were deposed, and \textit{Flavianus} was the Prince of the Contentions, and that now they lived in Concord and Peace.}

\textit{S. 17.} The Council at \textit{Calcedon} was called, \textit{an. 451.} \textit{Dioscorus} is accused for his \textit{Ephesine} General Council, and for his violence, and defence of \textit{Eutiches,} and the death of \textit{Flavianus. He alleth the Emperours Order to him [\textit{Authorityem \& Primatum ut præhensus beatitudinii}, (If the Papes Universal Rule be essential to the Church, then the pious and excellent Emperour \textit{Theodotus,} and the General Council that confented, were none of them Christians that knew it, but went against it.) \textit{Eos qui per additamentum aliquod, aut imminationem conati sunt dicere, prater que sunt exposta de fide Catholica à sanctis Patribus qui in Nicae, \& post modum qui in \textit{Epheso} congregati sunt, nullam omnino fiduciam in sancto Synodo habere patimur, sed \& sub nostro judicio esse volumus.] Here \textit{Binius} accuseth the good Emperour.
perour as giving that which he had not but by usurpation, and this through ignorance of the Ecclesiastical Canons. But were all the Bishops ignorant of it also? Or was too good an Emperor bred up and cherished in ignorance of such a point pretended by the Papists to be necessary to the Being of a Church, and to salvation; The Bishops of Jerusalem and Seleucia also partook of the same power by the Emperor’s Grant. Dioecorus answered that All the Synod consented and subscribed as well as he, and Juvenal Hierof. and Thalaflius Seleuc.

The Bishops answered, that they did it against their wills, being under fear; Condemnation and Banishment was threatened; Souldiers were there with Clubs and Swords: Therefore the Oriental Bishops cryed out to cast out Dioecorus. Stephen Bishop of Ephesus (who had been Dioecorus chief Agent there) cryed out, that fear constrained them: The Lay Judges and Senate asked, who forced them? Stephen said Elpidius and Eulogius, and many Souldiers threatened him. They asked, Did Dioecorus use violence with you? He said that he was not suffered to go out till he had subscribed. Theodosius Bishop of Claudiopolis said, that Dioecorus, Juvenal, and Ern.Tem. the leading men, led on them, as simple ignorant men, that knew not the Caufe, and frightened them with defaming them as Neoflavian Heretics. Thus they cryed out that they were frightened.

The Egyptian Bishops answered, that A Christian feareth no man, (and yet they were afraid before they ended) A Catholic feareth no man; we are instructed by flames: If men were feared, there would be no Martyrs.

Dioecorus noted what Bishops those were that said they subscribed to a blank Paper, when it was about a matter of Faith: But asked, who made them by their several interlocutions to speak their consent? Hereupon the Acts of the Ephes. Council were read, among which were the words of Dioecorus, Anathematizing any that should contradict or retract any thing hold in the Nicene or the Ephesine Synods: Adding, how terrible and formidable it was, If a man sin against God, who shall intercede for him? If the Holy Ghost sit in Council with the Fathers, he that retracteth califieth the Grace of the Spirit. The Synods answered, We all say the same: Let him be Anathema that retracteth; (these Bishops that curse themselves will easily curse others,) Let him be cast out that retracteth. Dioecorus said, No man ordereth things already ordered: The holy Synod said, These are the words of the Holy Ghost, &c. Theodosius denied these words recorded. Dioecorus said, they may as well say they were not there.

S. 18. Here also Eusebius’s Confession at Ephesus was read, in which he profeileth to cleave to the former Ephesine Council, and to the blessed Father Cyril that prefided, disclaiming all additions and alterations, professing that he had himself Copies in a Book which Cyril himself sent him, and is yet in his hands; and that he standeth to the definition of that Council with that of Nice.

Eusebius Bishop of Doril, said, He lyeth; that Council hath no such Definition.
Diocorus said, There are four Books of it, that all contain this Definition. Do you accuse all the Synodical Books? I have one, and he hath one, and he hath one; let them be brought forth. Digonius Bishop of Cyzicus said, They deceitfully cleave to the Council of Nice: The Question is of additions made against Heretics. The Bishops of Egypt said, None of us receive additions or diminutions: Hold what is done at Nice: This is the Emperor's Command. The Eastern Bishops clamoured [Just so said Eutyches.] The Egyptian Bishops still cryed up the Nicean Faith alone without addition.

Diocorus accused the Bishops for going from their words, and said [If Eutyches held not the Doctrine of the Church, he is worthy of punishment and fire, (ex one two) My regard is to the Catholick and Apostolick Faith, and not the Faith of any man: I look to God himself, and not to the person of any man, nor care I for any man, but for my soul and the true and sincere Faith.] The Egyptian Bishops cryed out [Let no man separate him that is indivisible. No man calleth one Son two.] The Eastern Bishops cryed, [Anathema to him that divideth. Bafil Seleucus said, Anathema to him that divideth two natures after the union; and Anathema to him that knoweth not the property of the natures. The Egyptian Bishops cryed out, [As he was born he suffered: There is one Lord, and one Faith: None calleth one Lord two. This was Neftorian voice. The Eastern Bishops cryed, Anathema to Neftorius and Eutyches. The Egyptian Bishops cryed, Divide not the Lord of Glory, that is indivisible.

Basil Bishop of Silice, reported how rightly he had spoken at Ephesus, and how the Egyptians and Monks with noile opposed, and cryed [Cut him in two that faith. Two Natures, he is a Neftorian.] The Lay Judges asked him, If he spoke so well, why did he condemn Flavianus? He said, Because he was necessitated to obey the rest, being i zo Bishops. Diocorus said, Out of thy own mouth art thou condemned, that for the shame of men hast perverted and defiled the faith. Basilus Seleucus said, If I had been called to Martyrdom before the Judges I had endured it, but he that is judged of a Father speaketh just means: Let the Son dye that speaketh even things just to a Father.

But the Eastern Bishops better cryed out, [We have all sinned, we all beg pardon.] And Thalassius, Eusebius, and Enulfibus, (leading Bishops) cryed the same, [We have all sinned, we all crave pardon.] After this the Acts of Ephes. and Const. were read.

§ 19. By what I have recited out of Binimius, and others, these two lamentable things are undeniable:

1. That this doleful Contention, Anathematizing, and ruining each other, was about the sense of ambiguous words, and that they were of one mind in the matter, and knew it not: The Egyptians (Eutychians) took two Natures and two Sons to be of the same sense, which the others did not. And they thought that the rest had ascerted a Division of the Natures, when they meant but a Distinction: And the rest thought that the Egyptians had denied a Distinction, who denied but a Partition or Division.
II. And it is plain, that while all sides held that Nestorius did hold that there were Two Sons, which he expressly denied, that they cursed Nestorius in ignorance, and maintained his Doctrine (except of the aptitude of the phrase νευροκό,) while they curse his person or name. The Doctrine of this Council is found, and Nestorius's was the same, for two natures in one person, and one Son. This is true, whatever Faction say against it.

III. That these Bishops (though we honour them for all that was good in them) were so far from the Martyrs Constancy, that they turned as the Emperours Countenance, and the Times, and worldly Interest turned; voting down Things and Persons in Councils, and crying omnes peccavi-mus in the next: Only Peter's Ship, faith Binimus, escaped drowning at Ephesus, and yet here at Council under Martian all are Orthodox.

IV. But that which is worst of all is, that yet the same men that cry peccavi-mus are here violent against any mercy to the Egyptian Bishops and Monks with whom they had joined at Ephesus.

§. 23. When an Epistle of Cyril's was read, the Illyrican Bishop cryed out, We all believe as Cyril did: Theodore (that had been for Nestorius against Cyril, and cast out by Dioscorus) spake more warily, and said, Anathema to him that faith there are two Sons: We adore our Lord Jesus, &c. All the Bishops cryed, We believe as Cyril. Had not Cyril's name better hap than Dioscorus and Eutyches, that followed him as far as they could understand him, and spake the same words as he?

The Oriental cryed, We believe as Cyril. The Egyptians cryed, We believe as Cyril, We are all of the same opinion and mind; Let not Satan get place and advantage among us. The Eastern Bishops cryed, Leo and Anatolians are of this mind; The Emperour and Senate are of this mind: The lay Judge, Senate, and all the Council cryed, The Emperour, the Emperis, and all of us are of one mind: The Egyptian Bishops cryed, All the World are of this mind; We are of a mind. (And who would think that yet they were disagreed, even to Hereticating and Depositing, Persecuting one another.

O but say they to the Egyptian Bishops, If you are all of this mind, Why did you communicate with Eutyches, and condemn Flavianus & Dioscorus appealed to the Records. And here Euthathius Beryl, shewed what labour Cyril used to explain his own meaning, in his Epistles to Acacius, Valerianus, and Successus Bishops, and that these are his words; We must not understand that there are two natures, but one nature incarnate of God the Word: And this saying he confirmed by the Testimony of Athanasius. The Oriental Bishops cryed out, This is the saying of Eutyches and Dioscorus (yet these men just now were all of Cyril's mind.) Dioscorus said, We affirm neither confusion of natures, nor division, nor conversion; Anathema to him that doth. Doth not this shew that they all agreed in Distinction of Natures? as also Cyril did. The Judges say, Tell us whether Cyril's Epistles agree to what is here reported of them (by Euthathius,) Euthathius sheweth the Book, and faith; If I have said amiss see the Book: Anathematize Cyril's
rill's Book and Anathemata: The Egyptians applaud Eusathius, saying, Eusathius reporteth Cyril's words, in which were, We must not understand two natures, but one incarnate nature of God the word. And Eusathius added, He that faith there is but one nature so as to deny Christ's flesh which is consubstantial with us, let him be Anathema. And he that faith there are two natures to the Division of the Son of God, let him be Anathema. (one would have thought this should have ended their quarrel.) And Eusathius added of Flavianus himself, that he received these naked words, and gave them the Emperour; Let it be ordered that his own hand be shewed. The Judges said, Why then did ye depose him? Eusathius answered, Erravi, I erred.

§. 21. Let it be here noted, that these Eutychian words of Cyril are here openly proved, past denial: yet namelessly doth Binius say, that this is Eusathii allegatio pessima & heretica: What, to repeat a mans Words? Secondly, Is it not here plain that they were all of a mind, and did not, or through faction would not know it? when Eusathius by a clear distinction had proved it, and none of them did or could contradict him.

§. 22. Dioscorus said that Flavianus in the words following contradicted himself, and was deposed for holding two natures after the union; adding, I have the testimony of the holy Fathers, Athanasius, Gregory, Cyril, in many places, that we must not say, that after the union there are two natures, but one incarnate nature of God, the word, I am ejected with the Fathers; I defend the Fathers sayings; I transgress not in anything; I have their Testimonies, not simply or transitorily, but in Books.

§. 23. Aethericus, Bishop of Smyrna, being questioned about his subscription, said, he did as he was bid. In the second Action Dioscorus delivering his opinion faith, Ex duabus suscipio, duas non suscipio. That Christ is of two natures but not that he is or hath two natures.] Eusebius Doryl. tells him of his wrong to Flavianus and him; Dioscorus confesseth, saying, Thou offer satisfaction to God and you, meaning repentance. But Eusebius faith, that he must satisfy the Law; And so the Verbal quarrel turneth to Personal revenge.

Basil Sclerus. (though before accused of Hereisie) well reconcileth the Controversie at last, if they would have heard him, saying, Cognoscimus duas Naturas, non dividimus; neque divisas, neque confusas dicimus.

Eutyches words at Constantinople being recited, he faith, that he followeth Cyril, Athanasius and the Fathers. After Dioscorus and others had denied what each other said in the Ephesine Council, the saying of all the Bishops were read, each one absolving Eutyches, in words and reasons at large. After which the Bishops cry again, Omnes erravimus; omnes veniam uercamur.

In the third Action many things were read that concerned their proceedings, and among the rest a Law of Theodeiini jun. for the confirming of the second Ephesine Council, and the condemnation of Nestorius, and
and of Flavius, Domnus, Eusebius, and Theodoret, as Nestorian Heretics, depositing all of their mind, forbidding any upon pain of Condamnation to receive them, and commanding that none read the Books of Nestorius or Theodoret, but bring them forth to be burnt, &c. So far could fierce and factious Prelates prevail with a pious and peaceable Prince, by the pretences of opposing Heresie and Schism. Martian made Laws also clean contrary for the justifying of the men before condemned.

S. 24. In the fifth Action the Egyptian Bishops Petition was read (who were accounted Eutychians, adhering to Dioscorus;) They professed their adherence to the Council of Nice and Ephesus 1. and to Athanasius, Theophilus, and Cyril. The Bishops cryed out, Why do they not curse the opinion of Eutyches? They offer us their Petition in imposture: They would delude us, and so depart. Let them curse Eutyches and his Opinion, and confess to Leo's Epistle. While they cryed out to them to curse Eutyches, they answered (by Hieracus,) If any, whether Eutyches, or any other, hold contrary to the things contained in our Profession (the Nicene and Ephes. Councils) let him be accused. But for Leo's Epistle, we must not go before the sentence of our Archbishop (of Alexandria;) for we follow him in all things: The Council of Nice ordered: that the Bishops of Egypt do nothing without him: Eusebius Doryl. said, They lie. Others bid them prove it. Other Bishops cryed out, openly curse the opinion of Eutyches: He that subscribetb not Leo's Epistle to which all the holy Synod consenteth is a Heretic: Anathema to Dioscorus; and to them that love him: How shall they chuse them a Bishop (instead of Dioscorus) if they judge not right themselves: The Egyptian Bishops said, The question is about Faith; (not men:) But they cryed out so long, Curse Eutyches or you are Heretics, that at last the Egyptians said, [Anathemato Eutyches and to them that believe him.] The Bishops cryed to them [Subscribete Leo's Epistle, else you are Heretics: The Egyptian Bishops answered, We cannot subscribe without the will of our Archbishop. Some said, All the Synod must not attend for one man: They that at Ephesus disturbed all things, would here do so too: we desire that this may not be granted them, but they may consent to the Epistle, or receive a Canonical damnation, and know that they are Excommunicate. Photius Bishop of Tyre said, How endeavour they to ordain (their Arch-Bishop) who are not of the same mind with the Synod? If they think rightly let them subscribe the Epistle, or be Excommunicate. The Bishops cryed, We are all of this mind. The Egyptian Bishops said: We cannot either without a just profession of our Faith. But (as to Leo's Epistle) we are but few (12 Bishops) and the Bishops of our Country are very many, and we cannot give you all their minds, or represent their persons: We beseech this holy Synod to have mercy on us; (There is no mercy where the Bishop of Rome is concerned) and do but stay till we have an Arch-bishop, that according to the ancient Custome of our Country, we may follow his Judgment: For if we break presumption of the Canons and Custome, and do anything without his will, all the Regions of Egypt will rise up against us; therefore have mercy on our age: have mercy on us: and pit us not to end our life in banishment. The same Egyptian Bishops,
Bishops cast down themselves on the Earth, and said, You are merciful men, have mercy on us: 
Cecropius Bishop of Scaift said, The whole Synod is Grater and worthier of credit, than the Country of Egypt. It is not just that ten Heretics be heard, and 1200 Bishops be past by: We bid them not vew their Faith for others but themselves: The Bishops of Egypt cryed, Then we cannot dwell in the Province; Have mercy on us: Ensebius Dor. said, They are procurators for the rest: The Popes Legate said, If they erre, let them be taught by the magnificence of your footsteps, &c. The Egyptians cryed, We are killed; Have mercy on us: The Bishops all said, You see what a testimony they give of their Bishops, saying, we are killed there: The Egyptian Bishops cryed, We die by your footsteps: have pity on us, and let us die by you, and not there. Let but an Archbishop here be made, and we subscribe and consent, Have mercy on our grey hairs. Give us an Archbishop here: Anatolius knoweth that it is the Custom of our Country that all the Bishops obey the Archbishop: Not that we obey not the Synod, but we are killed there in our Country: Have mercy on us; You have the power; We are subjects; We refuse not. We had rather die by the Lord of the World (the Emperor) or by your magnificence, or by this holy Synod, than there. For Gods sake have pity on these grey hairs; spare ten men: We die there: It is better die here. All the most Reverend Bishops cried out, These are Heretics. The Egyptian Bishops said, You have power on our lives, spare ten men; Lords are Merciful: Anatolius knoweth the Custom; We are here till an Archbishop be chosen: If they would have our Seats, let them take them: We are not willing to be Bishops: Only let us not die. Give us an Archbishop, and if we gainsay, punish us: We consent to these things which your power hath decreed; We contradict not; but choose us an Archbishop: We here stay till it's done: All the most Reverend Bishops clamoured, Let them subscribe to the damnation of Dioscorus.

Thus the poor Egyptian Bishops that had the upper hand under Theodasius, were in a strait between the mercilefs Bishops in the Synod (that had lately at Ephesius joyned with them) and the furious Bishops and people of their own Country that would have killed them when they came home (too common a Cafe at Alexandria.) But when all their dejected cries and begging could get no mercy from the Bishops, the Lay Judges had some, and moved that they may be made stay in the Town till their Archbishop was chosen (of whom you shall hear sad work anon.) The Popes Legate requested, That if they would needs shew them any humanity, they should take juries of them, not to go out of the City, till they had an Archbishop. And so it was ended.

§ 25. The next business was with the Abbots of the Monks: They had petitioned Martian, that a General Council might be called, to end their lamentable broils, and that without turbations, forced subscriptions or persecutions by the secret contrivances of the Clergy, and casting men out before due judgment. And they gave in a profession of their Faith, and petitioned that Dioscorus might be called, because the Emperor had promised them that nothing but the Nicene Faith should be imposed, which he professed: The Bishops all
all clamoured out their repeated curse against Dioscorus, and their Tolle injury at Synod, Tolle violentiam at Synodo Tolle notam at Synodo, If the initiates, that is, Away with them; and would not hear their petition; But the Lay Judges made it to be read: In which the Monks protest to hold to the Nicene Creed, and that the Church might not have discord by imposing more: Protesting that if their Reverences, abusing their power, resisted this, as before God and the Empeor, the Judges, the Senate, and the Conferences of the Bishops, that they shake their garments against them, and put themselves beyond their Excommunication: For they would not be Communicators with those that thus refuse the Nicene Faith. The Council still urged them to subscribe Leo's Letter. Carusius and Dorotheus in the name of the rest of the Abbots said: They were Baptized into the Nicene Faith; They knew no other: They were bid by the Bishop that Baptized them Receive no other: We believe the Baptistical Creed: We subscribe not the Epistle: They are Bishops; They have power to Excommunicate and to Damn, and to do what they will more: But we know no other Faith: The Arch-Deacon urged Carusius to Subscribe to Leo's Epistle as Expository of the Nicene Faith, and to Curse Nestorius and Eutyches: Carusius answered, What have I to do to curse Nestorius, that have once, twice, thrice, and often cursed and damned him already. Eutyches said, Doth thou curse Eutyches as the Synod doth or not? Carusius replied. Is it not written, Judge not that ye be not judged? Again he repeated, that he believed the Nicene Creed into which he was baptized; If they said any thing else to him he knew it not: The Apostle faith, If an Angel from heaven preach another Gospel, let him be accursed: what should I do? If Eutyches believe not as the universal Church believe; let him be accursed.

Æ. 26. At last there was a dissention, whether Leo's Phrases should be put into their Definition of Faith (now drawn up a new.) A while it was cryed down, but at last yielded to, when the Illyrican Bishops had first flighted Rome, and cryed, Qui contradicunt (diffinitioni) Nestoriani sunt: Qui contradicunt Romanam ambulant.

And Anatolius Bishop of Constantinople openly declared, That Dioscorus was not condemned for matter of belief, but because he Excommunicated Leo, and when he was thrice summoned did not appear.

6. 27. After this Theodoret turn came, that had been for Nestorius, and the Bishops all cryed out, Les Theodoret curse Nestorius. Theodoret desired that a Petition of his to the Empeor and to Leo's Legate, might be read; that they might see whether he were of their belief or not. They cryed out, We will have nothing read; presently curse Nestorius, Theodoret told them that he had been bred of the Orthodox, and so taught, and preached; and was against not only, Nestorius and Eutyches, but all men else: that held not the right. The Bishops interrupted him, clamouring, speak out plainly, cursed be Nestorius and his Opinions; cursed be Nestorius and those that love him. Theodoret answered, I take not myself to say true, but I know I please God: I would first satisfy you of my belief; for I seek not preferment, I need not honour, nor come hither for that: But because I am calumniated.
ated, I come to satisfy you that I am Orthodox; and I Anathematize every Heretic that will not be converted, and Neftorius and Eutyches, and every man that faith, there are two Sons, or thinks so, I Anathematize. The Bishops again took this for dawning, and cried out, lay plainly, Anathema to Neftorius, and them which hold that which is his. Theodoret said, Unless I may explain my own belief, I will not say. I believe—Here they interrupted, and all cried out, He is a Heretic, He is a Neftorian: cast out the Heretic. Reader, would a man have believed that were not forced by Evidence, That this Council was of Neftorius's mind, and confirmed his own Doctrine of the Unity of Christ's person and two Natures, who thus furiously cried down Theodoret? (except as to the aptitude of the word Βενεκτος.) And is it not a doleful Thought that the worthy Bishops of the Church, even in a General Council, should no better know the way of peace? And do not these words here translated out of Binnius, p. 92. and 106. agree too well with Greg. Nazianzen's Character of Bishops and Councils? Not but that the Church had always some Learned, Godly, Wife, and Peaceable Men, (such as Gregory Naz. and Theodoret were, and many more, especially in Africa;) but you see that they were born down by the stream of unskilful, worldly, temporizing, violent Men; after once worldly greatness made it the way to preferment, and it became their business to strive who should be uppermost and have his will.)

But Theodoret when he found that there was no hope of so much as a patient hearing of his Explication and Confession, was fain to yield, and say, Anathema to Neftorius, and to him who faith not that the Virgin Mary was the Parent of God, and who divideth the only begotten Son into two Sons; which was yet cautiously expressed; as if he said, supposing that Neftorius did so (which himself denied) let him be accursed: And so Theodoret was absolved and counted worthy to be a Bishop.

§. 28. Juvenal Hierofol. Thalaffius, and the rest of the Leaders, at Ephes. Council 2, were pardoned: that his Epistle to Maris against Cyril was acquit, or at least the Bishop upon the reading of it. It is a sad Narrative of the Calamitous Divisions which these Prelates and their Councils made. He said that Cyril writ against Neftorius that there was but one nature in Christ, &c. Hac omnia impietatis plena: He tells how Cyril propostled the Bishops before they met, and made his hatred of Neftorius his Cause. How he condemned Neftorius two days before John of Antioch came: How afterward they condemned and deposed one another: How Neftorius was in hatred with the Great men of Constantinople, which was his fall: How John and Cyril's Bishops or Councils would not Communicate with each other: How they set Bishops against Bishops, and People against People, and a mans Enemies were those of his own household: How the Pagans scorned the Christians hereupon: For (faith he) no man drifly travel from City to City, or from Province to Province, but each one persecuted his neighbour as his enemy: For many not having the fear of God,
their Councils abridged.

God, by occasion of Ecclesiastical zeal, made haste to bring forth the hidden enmity of their hearts against others: (he instanceth in some Persecutors) and sheweth how Paulus Emmissus helpèd to heal them.

§ 29. In the eleventh Action two Bishops strive for the Bishopric of Ephesus, Baxianus and Stephen (that had been Dofcorus Agent): And in their Pleas each of them proved that the other intruded by violence into the place, both he that first had it, and he that thrust him out and took his Seat, and one of them made his Clergy swear to be true to him and not forfake him: And while the Bishops were for one of them, the Judges past Sentence to cast out both, and all consented.

§ 30. But after all the crying up of Leo's Epistle, this Synod set to light by Leo, as that, some say, against his Legates Will, they made a Canon, (28.) That every where following the Decrees of the Fathers, and acknowledging the Canon which was lately read made by the 150 Bishops, we also Decree the same, and determine of the Priviledges of the holy Church of Constantinople now Rome: For the Fathers did give (or attribute) rightly the Priviledges to the Throne of old Rome, because that City ruled (in led the Empire) and moved by the same consideration the 150 Bishops Lovers of God, gave (or attributed) equal Priviledges to the Throne of New Rome; rightly judging that the City which is honoured with the Empire and the Senate, and enjoyeth equal Priviledges with ancient Queen Rome, should also in things Ecclesiastical be extolled and magnified, being the second after it. The Popes Legates hand Bonifacce is subscribed to all; and Eusebius Dorilus thus subscribed Sponse Subscrips, quoniam & haec regulam sanctissimo Papa in Urbe Roma ego relegi presentibus Clericis Constantinopolitaniis, censis susceps. And this Council was after over and over approved by the Roman Bishops.

§ 31. It in is this Canon notorious, 1. That the whole General Council and so the universal Church did then believe, that the Popes or Roman Priviledges were granted by the Fathers (that is, by Councils) and ftood not by divine appointment. 2. That the reason that the Fathers granted them, was because it was the Imperial Seai. Had they believed that the Apostles had instituted it, they had never said that the Fathers did it for this reason; and that Constantinople should be equal or next it for the same reason. 3. The Church of Constantinople never claimed their Prerogative jure divino as succeeding any Apostle, and yet jure Imperii claimed equal Priviledges. By all which it is undeniable that the whole Church in that Council, and especially the Greeks, did ever hold Rome's Primacy to be a humane institution, upon a humane mutable reason. What the Papists can say against this, I have fully answered against W. Johnson in a Book called, Which is the true Church.

§ 32. The Question now is, What concord did these late Councils procure to the Churches?

Ans. From that time most of the Christian World was distracted into factions heretickating, damning, deposing and too many murdering one another. One party cleaved to Dofcorus and were called by the other Eufty-
chians; These cryed up the Sufficiency of the Nicene Councils Faith, as that which they were baptized into, and would have no addition nor diminution; and condemned the Calcedon Council, and excommunicated and deposed those that would not Anathematize it: Those that were against them they called Nestorians.

On the other party were those that had cleaved to Nestorius by name, and had been persecuted for his Cause; And these were a separate Body, and cryed down the other as Eutychians.

Those called Orthodox or Catholicks cryed down Nestorians and Eutychians by name; indeed defending the same Doctrine as Nestorius, except as to the fitness of the word and. And the chief of Nestorius his first adherents perceiving that indeed they were of one judgment, united with these against the Eutychians. I have shewed that all of them seemed to make all this stir but about some Words which one party took in one sense and the other in another. For these words the Bishops cast the Christian World into confusion, destroyed Love and Unity under a pretence of keeping the Faith; so that the Church was lamentably militant; Bishops against Bishops, in continual enmity and rage. The Emperours at their wits end not knowing how to end the Ecclesiastical odious Wars: And the Heathens hardened and deriding them all and their Religion.

§ 33. When the Council was ended, and Proterius made Bishop of Alexandria in Dioscorus stead, the City was in so great discontent that the Emperour Martian was lain to send a Lay-man to mollifie them; for they would not endure a Calcedonian Bishop: They set more by Dioscorus than before (so that Binnius incredibly faith, they offered him Divine Honour.

§ 34. It was not long till Martian dyed, and then they let the World know that it was Emperours and not Popes or Councils that they regarded. They thought then they shew their minds, and what they did Liberatus in Breviario, Evagrius, Nicephorus and others tells us at large: But I will give it you in the words of the Egyptian Bishops which conformed to the Council, Bin. p. 147. One Timothy Eunus of Dioscorus Party who had gathered separatied Congregations before, since the Council of Calcedon, got some Bishops of his own Party to make him Arch Bishop: The people soon shewed their minds though it deposed their Arch Bishop. They set up Timothy, and he “presently made Ordinations of Bishops and Clerks, &c. while he thus went on, a Captain, Dionisius, came to drive him out of the City: The people rage the more against Proterius: He gets into the Baptistery to avoid their rage, a place reverenced even by the Barbarians and the fiercest Men: But these furious people, set on by their Bishop Timothy, neither reverencing the Place, the Worship, nor the Time, (which was Easter) nor the Office of Priesthood, which is a Mediation between God and Man, did strike the blameless Man, and kill him cruelly, with six more; and dragging his wounded Carcasses every where, and cruelly drawing it about, almost through all the parts of the City, did mercifully beat the fennai-
their Councils abridged.

"Iffs Corps, and divided his Parts, and spared not to rafl his Entrails with their
"Teeth like Dogs; whom they should have thought the Mediator of God and
"Man; and casting the rest of his Body into the Fire, they scattered his Aties
"into the Wind, transcending the fierceness of all Beasts: And the Architect of
"all this was (their new Bishop) Timothy; first an Adulterer (taking ano-
"thers Church) and then a Murderer, doing it in a manner as with his own
"hands, in that he bid others do it: This man ruleth the Alexandrian
"Church, and going on doth worse.

This is in the Epistle to the Emperour Leo: The like they write in ano-
ther to Anatolius, adding, "that he Anathematized the Council of Calce-
"don and all that communicate with it, and received none that receive it, till
"they renounce it.

§ 35. On the other side Bishop Timothy's Adherents wrote to Leo in
praife of their new Bishop, professing the Nicene Faith, and declaring
what great Concord and Peace their City now had, and craving the Em-
perours approbation of him.

§ 36. In Palestine also the fame Fire kindled: The Monks that had been
at Caledon returned lamenting that the Nicene Faith was there betrayed,
and stirred up their Fraternity to refcind the Acts; They got together
and expelled Juvenal Bishop of Jerusalem, a Traytor to the Catholick
Faith and a Changer. The Emperours Endocia (faith Nicephors) took their
part; and strengthned them; At Scythopolis they killed Severianus the
Bishop, they compelled men to joyn and communicate with them. At Je-
rusalem they killed Athanasius a Deacon for contradicting them, and gave
his Flesh to Dogs. Dorotheus the Emperous Lieutenant would have kept
the Peace, and they compelled him to joyn with them: But after twenty
months Juvenal was restored. Thus in many Countreys the War went
on; And they that knew not the Arcana Imperii thought all this was done
by Bishops and Monks: But the truth is Endocia Theodosius's Widow, and
Pulcheria Theodosius's Sifter and Martian's Wife, were of two sides: And
Women had great power with Emperours, and consequently with Bish-
ops: But at last Pulcheria procured the conversion of Endocia to her
side, and then she owned the Council, and then others owned it. This
was in Martians days.

§ 37. The great number of Letters sent from the Bishops to Leo when
he was made Emperour, which were sent in answer to his own to them,
engaged him the more for the Council Party, and against Timothy Ælu-
rus: He deposed him and put Timothy Salophaciolus in his place: But the
City was all in confusion between the two Timothy, Bishops. The Egyptian
Bishops write to the Emperour against Timothy and Eunychians. The Em-
perour sends forth his circular Letters, commanding all to own the Calce-
don Council. At Antioch Petrus Gaaphus ambitious of the Archbishoprick
get into Martyrims place; by Zeno's help: And thinking they were still
managing only the Controversie against the Nestorians, and taking the
Orthodox for Nestorian Hereticks, all were accursed by Anathema's

that
that would not say that God was crucified and suffered (The Orthodox doing the same,) and thus they increased the Confusions. Martyrium their true Bishop when he saw that he could do no good upon them, forsook them, with these words, Clero rebellii, & populo inobedienti, & Ecclesie contaminata Nimicio renitito. I renounce a rebellious Clergy, a disobedient People, and a defiled Church. Petrus Caphenus kept the Bishoprick, and reviled the Caledon Council. Leo the Emperour banished him: Stephanus a friend to the Council is put into the place: That you may know how the Council had united the people, even the Boys were set on to kill this new Bishop with tharp Quills.

Common execution was too easy a death; Being killed they cast his Corps into the River, for favouring the Council of Caledon, and succeeding their desired Bishop: But Caledon succeeding him, made them Anathematize the fame Peter Caphenus.

§. 38. While Martian and Leo, reigned thus, the Council of Caledon was kept up, and almost all the Bishops were brought to subscribe to it; But death changeth Princes, and thereby Bishops. Leo dyeth, and disfolute Zeno succeedeth him: He would fain have had his peace among them in fenfuality: Basiliscus taketh the advantage of his disfolute life, and usurpeth the Empire, and maketh use of the Bishops Schism and contentions to get him a party: (For the Bishops Schisms greatly serve Usurers ends.) And first he publisheth his Circular Letters against the Council of Caledon, requiring all the Bishops to renounce it, (because his Predecessours had been for it.) To this, saith Nicephorus, lib. 6. cap. 4. three Patriarchs, and no fewer than five hundred subscribed, and renounced the Council. (And yet how violently they damned all that would not receive it, and writ for it to Leo, but a little before you have heard.) But quickly after, Aecacius Patriarch of Constantinople, and Dau. Columella, perswaded Basiliscus to write clear contrary Circular Letters, Commanding all to own the Council: For they convinced him that this was the more possible way: And these also were obeyed. But Zeno was shortly after restored to the Empire, who was for the Council: And then the Asian Bishops turned again, and wrote to get their Pardon, saying, That they subscribed to Basiliscus first Letters, not voluntarily, but for fear! (O excellent Martyrs.) Niceph. i. 16. c. 9.

§. 39. Upon this the Council was up again, and the Bishops became Orthodox once more: Till at last Zeno thought (as the Aecacians did about laying by the cowardly) that the only way to unite these Bishops, was to leave all free, neither forbidding any to own the Council of Caledon, nor yet compelling any to it. And so he wrote an Edict of Pacification, silencing the caflre, which he called his Hemonicon: For he thought that the Bishops would never agree either for it or against it. But yet this ended not the quarrels: The fire still flamed: Liberty contented not the Bishops: They were zealous for God as against his Enemies the Hereticks: And every Party were these: Hereticks and Enemies in the judgment of the
their Councils abridged.

§. 40. Acacius, shortly dying, the Emperor found it too hard a task to choose a Patriarch, that should not keep up the Sedition; Therefore he will refer the choice to God: To that end he puttheth a blank paper on the Altar, and another by it, requesting of God that an Angel might write there the name of him that God would have to be Patriarch: The doors are fast locked, and forty days Fasting and Prayer commanded, to prevail with God: The Keys are committed to a fine and great Courtier, but one that was subject to Angels: One Flavitas bribeth him, and he writeth Flavitas's name in the paper, and sealeth up the doors: And so there was an Arch-bishop chosen by an Angel. This man joined with Peter of Alexandria by Synodal Letters, to command all to curse the Council: and yet wrote to the Bishop of Rome, that he renounced Communion with Peter; and he wrote to Peter that he renounced Communion with the Bishop of Rome. But its fearful sporting with God and Angels: He dyed within four Months.

§. 41. After Flavitas succeeded Euphemius: He joined with the Bishop of Rome, and rafed Peter's name out of the Church Book: Peter and Euphemius as two Generals were about gathering Synodical Armies against each other, and against, and for the Council. But the Foot that spurneth abroad and spoileth the Designs of Worldlings, even Death presently removed Peter. One Athanasius succeeded Peter, and fain he would have reconciled and united his Clergy and People, but he could not: Holy zeal is too easily quenched, but not contentious carnal zeal. Palladius succeeded Peter Cnaphens at Antioch: Both these great Patriarchs join together to curse the Council of Caledon; and down went the Council. But death again maketh a turn, they both dye, and John succeeded at Alexandria, and Flavianus at Antioch. Yet these must be of the mind of the major part, and both join also to curse the Council: And the Patriarchs of Rome and Constantinople curse them, and are for the
Council: And thus cursing was the Religion of the Age.

§ 42. But now Zeno the Emperor dyeth, and Anastasius Dicorus is chosen Emperor. Nicet. lib. 16. c. 25. faith, that he being a man of peace, and desiring the ceasing of Contentions, followed Zeno's Henoticon, and left all to their liberty to think of the Council as they pleased. Hereupon the Bishops fell into three Parties; some fervent for every word of the Council; some cursing it; and some for the Henoticon or silent peace. The East was one way: the West another: and Lybia another. Yea the Eastern Bishops among themselves, the Western among themselves, and the Lybian among themselves, renounced Communion with one another. Nicet. c. 25. Tanta confusio mentirum, caligo (faith the Historian) orbem universum inceffit, (it is not my ceniture) so great confusion and blindness of mind befell the whole world: This was the Effect even of Liberty.

§ 43. The Emperor resolving to keep peace did purpose to fall on the moft unpeacable whoever, even on both sides. At Constantine he put out Euphemius: (as some thought upon a personal dislike or quarrel:) For before his inthronizing they say he had given under his hand to Euphemius a promise that he would stand for the Council; and when he had possession he demanded up his Writing: Euphemius denied it him, and was cast out: Macedonius succeeded him, and got the Writing: The Emperor demanded it also of him; he also denied it: The Emperor would have also put him out: The people rose up in Sedition, and cried, It is a time of Martyrom, let us all flock to the Bishop: And they reviled the Emperor, calling him a Manichee, and unworthy of the Empire. The Emperor was forced hereby to submit to Macedonius, lest he should have lost all: The Bishop sharply rebuked him as the Churches Enemy. But these things made the Emperor more against the Council, partly as more against him; and when he saw time, he remembred Macedonius, and cast him out: yea he put Timothy in his place, and burnt the Councils Acts. Timothy pulled down the Images of Macedonius. The Patriarchs of Alexandria, Antioch; and Jerusalem, were all cast out.

§ 44. Peter Caphenus Antioch had made one Zenarius a Persian Servant and unbaptized, Bishop of Hierapolis. This man was against Images and against the Council. He brought a Troop of Monks to Antioch to force Flavianus the Bishop to curse the Council: Flavianus refueth: The people stuck to the Bishop, and disputed the case with such unanswerable arguments, that so great a number of the Monks were slain, as they threw their Bodies into the River Orontes, to save the labour of burying them. Nicet. 16. c. 27. But this endeth not the dispute; another Troop of Monks of Calo-Syria, that were of Flavianus and the Councils side, hearing of the tumult, and the danger of the Bishop, flock to Antioch, and made another slaughter, as great (faith Nicet.) as the former.

§ 45. The:
§. 45. The Murders done by Bishops and Christians were sometimes punished by Excommunication, but not by Death in those prosperous times of the Church. The Emperor hereupon did banish Flavius, which his followers took for perfection; Peter Alex. being dead the Bishops of Alex. Egypt, and Lybia, fell all into pieces among themselves, each having their separate Conventions. The rest of the East also separated from the West, because the West would not Communicate with them, unless they would Curse Neftorius, Eutyches, Dioscorus, Magnus and Acacius: And yet saith Nicephorus, l. 16. c. 28. Qui germani Dioscori & Eutycheteselestatores suere ad Maximam pannicitatem redacti sunt. Xenaias bringeth to Flavian, the Names of Theodore, Theodorite, Ibas and others as Neftorians; and tells him, If he Curse not all these, he is a Neftorian; whatever he say to the contrary: Flavian was unwilling, but his timorous fellow-Bishops persuaded him, and he wrote his Curse against them, and sent it to the Emperor. Xenaias then went farther, and required him to Curse the Council. The Ifavian Bishops were drawn to consent to Anathematize it: The refusers are all renowned as Neftorians. And thus the Council that Curset Neftorius, is Curset of Neftorian: The Eutychians perceiving how near they were agreed.

After Flavian, one Severus got to be Bishop at Antioch (a severe Enemy of the Neftorians, and of the Council.) The first day when he was got in, he cursed the Council, though 'tis said that he had sworn to the Emperor that he would not: Niceph. lib. 16. cap. 29.

In Palestine the Condemnation or Ejection of Flavianus and Macedonius renewed their disfriations and divisions.

About Antioch, Severus grew so earnest, and wrote such Letters to the Bishops under him, as frighted many against their Judgements, to Curse the Council, and those that held two Nature, as Heretics: Some Bishops stood out and refused; some fled from their Churches for fear. The Ifavian Bishops, when they had yielded, repented, and when they had repented they Condemned Severus, that drove them to subscribe. Two stout Bishops, Coemus, and Severianus, sent a Sealed Paper to Severus; and when he opened it, he found it was a Condemnation under their Hands. The Emperor had notice of it, and he being angry, that they presumed to Condemn their Patriarchs, sent his Procurator to cast them out of their Bishopricks, (himself at last being against the Council.) The Procurator found the People so refolute, and bent to Resistance, in defence of their Bishops: That he sent word to the Emperor, that these two Bishops could not be cast out, without blood-shed. The Emperor sent him word, that he would not have a drop of blood shed for the business; for he did what he did for peace.

§. 46. Helias, Bishop of Jerusalem, found all the other Churches in such Confusion, the Bishops Condemning one another; that he would Communicate with none of them, save Euphemius of Constantinople (before his Ejection) Niceph. c. 32. The Monks were engaged for the Council by...
such a means as this. One Theodosius, a Monk (or Abbot) gathering a great assembly, lowly cried out in the Pulpit to them. [If any man equal not the four Councils, with the four Evangelists, let him be Anathema.] This Voice of their Captain, resolved the Monks; and they thenceforth took it as a Law, that the four Councils should be sacris libris accensenda, added or joined with the sacred Books. And they wrote to the Emperor, [Certamen se de eis ad sanguinem usq; subituros, that they would make good the Conflict for them, even to blood: Thus Monks and Bishops then submitted to Princes. These Monks went about to the Cities to engage them to take their side for the Councils. The Emperor hearing of this, wrote to the Bishop Helias to reform it: He rejecteth the Emperours Letters, and refuseth: The Emperor sendeth Souldiers to Compell or restrain them. The Orthodox Monks that were for the Council, gathered by the Orthodox Bishops, tumultuously cast the Emperours Souldiers out of the Church, Niceph. c. 34. After this, they had another Contention, and there Anathematized those that adhered to Severus. The Emperor more provoked by all this, sent Olympius with a band of Souldiers to Conquer them: Olympius came, and cast out Bishop Helias, and put in John. The Monks gather again, and the Souldiers being gone, they come to John, and make him engage himself to be against Severus; and to stand for the Council, though it were unto Blood: He yielded to the Monks, and engaged himself to the Council, and brake his Word made to Olympius. The Emperor is angry with Olympius for doing his Work no better; and puts him out, and sendeth another Captain Anafatus; who came and put the Bishop John in Prison and Commanded him to despise the Council: John consulting with another Bishop craftily promised to obey him, if he would but let him out of Prison, two days before, that it might not seem a forced act. This being done, the Bishop on the contrary in the Pulpit before the Captain and the People, cryeth out If any man assent to Eutyches, and Nestorius, (Contraries) and Severus, and Soterichius, Cæsarianis; let him be Anathema: If any follow not the Opinions of the four Universal Synods let him be Anathema. The Captain seeing himself thus deluded, fled from the Multitude and was glad to save himself, the Emperor being offended more at this. The Bishops write to him; that at Jerusalem the Fountain of Doctrine they were not now to learn the truth, and that they would defend the Traditions if need be even to blood, Niceph. 16. c. 34.

At Constantinople the Bishop Timothy would please both sides, and pleased neither: To some he spake for the Council; to others he CURSED it. Being to make an Abbot, the Man refused his Election, unless he consented to the Council of Calcedon: Timothy presently CURSED those that received not the Council. His Arch-deacon hearing him, reproached him, that like Euripus roled every way. The Emperor hearing it, rebuked him: And Timothy walketh away the Charge, and presently CURSED every one that received the Council, Niceph. 1. 8. c. 35.

§. 47. But what did Rome all this while? It were too long to recite their
their proper History: They were for the Council, and they had other
kind of Conflicts: The Goths held them in Wars, and had conquered them,
and Theodorick reigned there as King, and so they were broken off from
the Empire: Arians ruled them, who yet if Salzian lay true, did (after)
shame the Orthodox in point of Temperance, Truth, and Justice.

But besides their following greater Schisms, this Schism also did reach
to them. Feslaus a Roman Senator was sent by Theodorick to the Empe-
rouer on an Emballic: which having done, he desired of the Emperour
that Constantinople might keep the Festival days of Peter and Paul (which
they did not before) as they did at Rome; and he prevailed: And he se-
cretly suffred the Emperour, that Anastasius Bishop of Rome would re-
ceive the Horoticon (to suspend the confenting to the Calcedon Council)
and would subscribe it. When this Ambablour came home the Pope
was dead. To make good his Word to the Emperour, he got a party to
chose Laurentius Pope, who would receive the Horoticon: The People
chose Symmachus their Bishop. And so there were two Popes settled, and
the sedition continued three years, not without Slaughters, Rape,es, and
other Calamities: Nicephor. cap. 35. Theodorick, an Arian, more righ-
teous than the Popes, would not deprive them of their liberty of choice,
but called a Synod, to judge which was the rightful Bishop, and upon
their judgment confirmed Symmachus: But Laurentius loath to lose the prey,
shirred up the People to Sedition, and thereupon was quite degraded.
This was a beginning of Schisms at Rome.

§ 48. The Emperour at Constantinople favouring the addition [Qui
christifius est pro nobis] the People who disliked it, sediously cut off a
Monks head, and set it upon a pole, inscribing [An Enemy to the Trinity]
The Emperour overcome and wearied with their Confusions, and Or-
thodox Murders and Rebellions; called an Assembly, and offered to re-
sign his Empire, desiring them to choose another: This smote them with
remorse, and they desired him to reassume his Crown, and promised to
forbear Sedition: But he dyed shortly after.

§ 49. Anno 452. Valentinian the Roman Emperour attempted a great
alteration with the Bishops, by a Law recalling the Judicial Power of the
Bishops in all Canfes, except those of Faith and Religion, unless the par-
ties contending voluntarily chose them for the Judges. This Bimius (and
the other Papists) take for a heinous injury to the Church. In all mens
judgment, Faith Bimius, it is absurd that the Sheep should judge his Shepherd:
If to day the Preter stand at the Tribunal of the Bishop, and to Morrow the Bi-
shop may be called to the Pretors Bar? That an Earthly Judge may take and
punish the serving of the highest judge, and consecrated men: who will not say
that this is most absurd?

Anfw. This sheweth what Church-grandure and power these men ex-
pect; If they have not the Civil power, and be not Magistrates or Lords
of all, the Church is wronged. This Clergy-pride is it that hath fet the
World on fire, and will not consent that it be quenched.

1. By
1. By this rule all Christians should be from under all Power of Kings and Civil Rulers: For are they not all [the servants of the highest Judge?] Hath God no Servants but the Clergy?

2. By this rule both Princes and People should be free from the Bishops judgment: For are not these Bishops Men as well as Princes? and are not Christian Princes and People the servants of the highest Judge, and therefore should not be judged by Bishops.

3. But what a wicked rebellious doctrine is intimated in the distinction, that Princes are Earthly Judges, and Prelates are the servants of the highest Judge? Are not Prelates Earthly Judges as well as Princes, in that they are men that judge on Earth? And are not Princes Judges of Divine appointment and authority as well as Prelates? Yea, and their power more paff all dispute?

4. And what absurdity is it, that every soul be subject to the higher power? And that he that's one of your Sheep in one respect, may be your Ruler in another? Why may not the King be the Ruler of him that is his Physician or his Tutor? And why not of him that is his Priest. Was not Solomon Ruler of Abiathar when he displaced him? May not one man judge who is fit or unfit for Church Communion, and another judge who is punishable by the sword? Did Christ come to set up a Ministry instead of a Magistracy? He that faith, Man who made me a Judge, came not to put down Judges: He that faith, By me Kings reign, came not to put down all Kings.

Obj. Christ sets up a Kingdom of Priests, or a Royal Priesthood.

Ansiv. But his Kingdom is not of this World, or Worldly: It is a spiritual Kingdom, conquering sin and Satan, putting down the World out of our hearts, and making us hope for the everlasting Kingdom which we shall shortly enjoy. The Diseafe of the Disciples that strove who should be greatest, and fit at the right and left hand, and said, Lord wilt thou at this time restore the Kingdom to Israel, hath prevailed after all this warning on a Worldly Clergy, to the great calamity of the Church. And what wonder, when even then St. Paul faith, All seek their own (too much) and none the things of Jesus Christ (so naturally as Timothy did) and so zealously as they ought. Too many Popes have been Peters Succelours in the Character given him, Mat. 16. Get thee behind me Satan, Thou art an offence unto me; For thou favourest not the things that be of God, but those that be of men. I understand not who were the spring of our late Fifth-Monarchy mens diseases, till I read Campanella de Regno Dei, and some such Papists, where I see that Christs reign by his Vicar the Pope over all the Princes and People of the World, is the true Fifth-Monarchy Hereafter; For which they bring the same Prophecies as the MIlenaries do for their Expectations.

Obj. But the Pope, Prelates and Clergy (called the Church) are not to reign by deposing Kings, but by Ruling them and being above them: As Love is above the Law, which yet is made for the ungodly that want Love, and must be ruled
their Councils abridged.

ruled by fear; so Princes are for the World of unbelievers, but not for the Church and Spiritual persons who live above them in the life of Love.

Answ. 1. This was one of the first Heresies which the Apostles wrote against: Many tempted Christians then to think that Christianity freed them from service and subjection and made all equal: But how plainly, frequently and earnestly, do Paul and Peter condemn it? Is it not a shame to hear such Papists as cry up such a Heresie as this, cry down and damn a Neftorian, or an Eutychian, or a Monothelite, for an unskillful use of a word? Paul faith, He that teacheth otherwife (against subjection) is proud, knowing nothing, but doting.

2. Love doth indeed set us above Fear, and Legal threats so far as it prevaleth: But it is imperfect in all, and Fear still necessary.

3. And this taketh not down either the Law or Magistracy to us, but only maketh us les need such means. It's one thing to love and live so holily and justly as never to need or fall under the sword of Magistrates; and another thing to be freed from subjection and obligation.

This increaseth in many the opinion, that the Papal Kingdom is Antichristian, in that they set up themselves above Rulers that are called Gods.

3. But why must this priviledge extend to the Clergy only? Have not other Christians as much holy love, and spirituality, as most of them? And must Princes rule only Infidels?

Some suspe&st none as inclining to Popery, but those that take up some of their Doctrines of Transubstantiation, Purgatory, Images, &c. But they that on pretence of the raising of the Church, and defending its power, do first call the Clergy only the Church, and then seek to make themselves the Lords of Princes, by the pretences of an Excommunicating Power, and plead themselves from under them, and take it for their priviledges to be free from subjection to them and their penal Laws, are doubtles leavened with that Popish Herefie, which hath done much of all the mischiefs, which the forecited History describeth.

§ 50. CXXXI. Besides some little contention at Alexandria, under Proterius, before he was murdered; the next in Binius, is said to be at Angies (Andegavense,) which faith over again some of their old Canons against Priests living with Women, and removing from place to place, and such like. And the Papists say that this Council was to contradict the Emperor Valentinian Law, and to vindicate the rights of the Church, as not being lyable to Civil Judicatures, or under Kings.

§ 51. CXXXII. Anno 453. A French Venetick Council was called about Ordinations, which repealed some former Canons, and was so strict, that the first Canon kept Murderers and False Witnesses from the Sacrament, till they repented (instead of hanging them;) And the second Canon
Canon denied the Communion to Adulterers that unlawfully put away their Wives, and took others. (O strict Laws.)


§. 53. CXXXIV. Ann. 467. A Council at Rome, of 48 Bishops; decreed that men that had two Wives, or the Husbands of Whores should not be ordained: That they that could not Read, and that they were maimed or dismembered, or the Penitent, should not be made Ministers, &c.

§. 54. CXXXV. Ann. 482. Ten Bishops at Tourn, made such honest Canons, as if they yet retained somewhat of S. Martins Piety. They earnestly dissuade the Clergie from their Fornication: They go a middle way between them that forbid Priests to get Children, and those that turn them loose, and decree that married Priests that continue to get Children shall be advanced no higher: They forbid the Clergie to be drunk: And to take in strange women: They forbid them to forfake their Ministerial Function: (but what if Prelates silence them) They keep those from the Communion that lye with Nuns (devoted to Virginity) till they Repent: They keep Murderers from the Communion, till they penitently confess. (This is not hanging them in Chains: But who shall-answer for that Blood, and for the next that this man killeth? ) others such honest Canons those vertuous Bishops made (oft made before)

§. 55. CXXXVI. They say Faelix called a Council at Rome to admonish, and Excommunicate Peter Cnaph. Antioch About the time that he Excommunicated Acacius Consil. and Acacius damned him again.

§. 56. In this storm against Acacius, the Pope engaged other Bishops, one was Quintianus, who sent Peter a dozen Curses for his Cure: Of which one reached Cyril being against those that say [Unam Naturam] Another was [Siquis Deum-hominem, & non magis Deum & hominem dicit, damnetur] that is, If any one say God-man, and not rather God and Man, let him be damned. How careles are Papists, and Protestants, that so commonly venture on the Word 2:3-4 to their damnation: If our Neighbours, that commonly these thirty years last use the word [God damn me had but put There] instead of [Me] I should have suspected that the Councils and Bishops had made their Religion.

§. 57. CXXXVII. They say that Ann. 483 Acacius (as bad as the Pope, made him) call'd a Council at Constantinople, to Condemn Peter Cnaphus.

§. 58. CXXXVIII. Faelix called 77 Bishops to Rome, on this occasion: He
He sent his peremptory Letters to Acacius, Conf., and some to the Emperor Zeno, by two Bishops, Misenus and Vitalis: The Emperor took away their Letters; and (not knowing then the Popes Soverainity) laid them by the Heels, till he made them glad to Communicate with those Bishops that they came to Condemn: For this Felix and his Bishops, cast them out of the Episcopal Office; and they presumed to excommunicate Acacius, as afore said, even with this Clause, Nunnquam Anathematis vinculis exundus: Never to be absolved from the Curse! What no Repentance, for one that was no Heretic! I but fallly so called, for obeying the Emperor, in dealing gently with some Eutychians; were not this Council and Pope Novatian?

§. 59. CXXXIX. Yet Ann. 437. The same Felix is said in a Council of 38 Bishops, to decree Communion to the Lapsed, and Re-baptized, penitent Africans.

§. 60. At this time, and before in Pope Leo's time; some Muniches in Rome, would not be Recusants, but Conformists, and come to Church, and take the Sacrament; but they took only the Bread, and not the Wine. Leo, Serm. 4 de Temp. quadr. writeth this against them. When to cover their Infidelity, they dare be present at our Mysteries, they so temper themselves, that they may safely yee bid, in the receiving of the Sacrament, that they with an unworthy mouth, receive Christ's Body, but refuse to drink the Blood of Redemption. Which we would have your holiness to understand; that such men may be known to you by these marks: And that when their Sacreigious dissimulation is discerned, being discovered they may by the Priestly Authority be driven from the Society of the Saints. Hereupon the Pope decreed that none should Communicate, but in both kinds: The Words of the Canon dist. 2. de Consecrat. are these. We find that some taking only a portion of the holy body, abstain from the cup of the holy blood: Because I know not by what superstition they are taught to be thus bound, let such either receive the whole Sacrament, or be driven from the whole: Because a division of one and the same mystery, cannot come but from heinous Sacrilege. Reader, is Rome constant in their Religion? And have they no Innovations? Is not Bimius impudent in calling it foolish to cite this Canon of their own Pope, against them. Consider it and Judge.

And as impudent is he, p. 232. in expounding these words of Gelasius: Non definit substantia vel natura panis & vini, That is, The substance or Nature of the Bread, and Wine ceaseth not: As if it speaks only of the substance and nature of the Accidents: As if Accidents had substance, and Nature of their own: What words, what evidence can be so plain as to convince such men.

§. 61. Among the Epistles of Gelasius; one is to Euphemius Bishop of Constantinople, denying him Communion, till he put the name of Acacius out of the Dypticks, both of them being Orthodox; only because Acacius

And more largely, Ep. 12, ad E-

Communi. Dardelioe
Communicated with an Eutychian; even when he is dead, those that
Condemn him not must be excommunicated; were there ever greater se-
paratists than these. And is it any wonder if now the Pope separate from
most of the Christian World.

There is also his Commonitorium written to Anastasius the Embassador of
Theodore at Constantinople; in which he insisteth on the same way of Sepa-
ration. All the world must be in an Ecclesiastical Episcopal War, if they
will not damn and separate from every one that speaketh an unapt word, if a
Council or Pope will but call it Heresie.

But here the Papists would have us believe that excommunicating in those
days was a proof of superiority: But Gelasius himself here tells them oth-
erwise. It was objected against him by Euphemius Constant. That one man may
not excommunicate Accius a Patriarch. And he answereth, 1. That it was the
act of many; that is, of the Council which condemned the Eutychians in
general. But is this good Law, or Divinity? Is every offender condemn-
ed, spio jure, before his personal guilt is Judged? Because the Law con-
demneth all Thieves, may every man Judge, and hang them. Accius is
confessed to be no Eutychian, but to have obeyed his Prince, in Communi-
cating with one: Euphemius was no Eutychian, but would not disobey his
Prince at the Popes command, by blotting out Accius Name. But his
Second Answer is, Quod non situm Preful Obastole facere licet, sed Cui-
cung, Pontifici at quoslibet & quemlibet locum, secundum regulam haresios ipsum
ante damnate, a Catholica Communione discernant. That is, It is, Lawful not
only to an Apostolical Prelate, but to any Bishop to exclude from Catholic Commu-
nion; any Persons, and any place, according to the Rule of his fore-damned He-
resie. And accordingly, others have excommunicated the Pope, and
lower Prelates have Excommunicated Patriarchs; and the lower Patri-
archs the higher: Excommunication, as it is an Act of Government, is
done only by a Governor: But as all Christians are commanded to avoid
scandalous Christians, so in their several places they may practice this, the
guilt being proved; I may tell him that I have no rule over, I will have no
Communion with you: But I cannot thereby oblige all others to do the
like.

This Gelasius also oft (Epift: ad Anastas: Imperat. &c.) setteth up the
Priest above the Prince, as Gods Laws are above mans: As if Kings were
were not to Govern by Gods Laws? and as if the Bishops Canons were not
mans Laws (if they be Laws.)

§ 62. CXL. It's said that 70 Bishops at Rome under Gelasius determi-
ed of the Canon of the Scripture, and also of accepted and rejected Books.
In the Canon they put a Book called Ordo Histribrum; with one Book of
Tobias, one of Judith, one of the Maccabees, Nehemias is left out. Among
the approved Books the Epistle of Leo to Flavian Const. is thus imposed,
[The Text whereof if any man shall dispute, even to one iota (or tittle) and
doeth not venerably receive it in all things, let him be accursed.] A multitude of
of heretical and rejected Books are named: Eighteen pretended to be by
or, of some Apostles, and such other: And among others the History of
Eusebius (yet before approved, unless here he mean only de vita Conf.)
The Works of Tertullian, Laetantius, Arnobius, Clemens Alexander, Africa-
nus, Cassianus, Victorinus, Placav, Faustus Rhegiens. &c. Of the Canon of
Scripture Bishop Cousins hath collected the true History from greater An-
tiquity.

§. 63. CXL I. Vitalic and Misenus, the Popes Legates at Constantinople,
having been Excommunicated for Communicating with Acacius, &c. Vitalic
and Misenus dyed so, but after eleven years Misenus repented, and was absolved by
a Council of 55 Bishops: (might not the Pope alone have done it?)

§. 64. CXLII. You have heard before how Fefius got Laurentius the
Arch-presbyter chosen Pope at Rome, and more chose Symmachus: Theodo-
riec, an Arian being King was just, and had so much wit as to pleafe the
Clergy while his Kingdom was unsettled. The Pope, under his protec-
tion, excommunicated both Emperour and Patriarch of Constantinople, for
Communicating with Heretics; but he never excommunicated Theodo-
riec at home, though an Arian: There was reason for it: Interest is such
mens Law. But while the Schism between Symmachus and Laurentius di-
vided the Senate, the Clergy, and the People, five or fix several Councils
are called at Rome, mostly to heal this rupture: For at first the Lau-
rentians laid some Crimes to the charge of Symmachus; and when the Coun-
cils would not cast him out, they fell to rapine, violence, and bloodshed,
many being killed, and all in confusion: So that it was work enough in
three years for King and Council to end the Schism.

§. 65. CXLIII. When the Arian Perfection abated in Africa, Thra-
samundus the King, contriving which way to root out the Orthodox without
violence; he commanded that when any Bishop dyed, no other
should be ordained in their places. Hereupon the Nonconformists seeing
the Churches like to decay, ann. 504. held a Synod, in which they de-
creed that though they suffered death for it they would go on, and or-
dain, and do their Office; concluding that either the mind of the King
would be mollified, or else they should have the Crown of Martyrdom.
This is called Concilium Byzacenum.

§. 66. It is greatly to be noted, that many following Councils in Spain,
France, and other parts of Europe, which were held under the Gothish
Kings, were more pious and peaceable than the rest fore-described. The
Reasons seem to me to be these: 1. These Kings being conquering Ari-
ans, the Bishops durst not damn them for Heresie, for fear of their own
necks; and so were greatly restrained from the hereticating work of
Councils. 2. These Kings having a narrower Dominion than the Em-
pire,
Church-History of Bishops and

pires, and being jealous of their new gotten Conquests, were nearer the Bishops, and kept them more in awe than the Emperour did. And these Councils being small (of a few Bishops) had no such work for arrogance and ambition, as the great General Councils had. And the great proud pretending Patriarchs that set the World in a continual War, were not here to strive who should be the greatest. The Pope himself was seldom mentioned in the Spanish and French Councils, or the African.

§. 67. CXLIV. One of these honest Councils is Agathene by the permission of Alaric, by 35 Bishops, Cesarinus Areolensis being chief. Where many Canons for the Clergy were made or repeated.

The 3d Canon is, that if Bishops wrongfully excommunicate any one, other Bishops shall receive them. (Did the Popes observe this with Acacius, Epiphanius, &c.) Can. 63. If any Citizens on the great solemnities, that is, Easter, the Lords Nativity, or Whit-Sunday, shall neglect to meet where the Bishops are, (seeing they are set in Cities for Benediction and Communion,) let them be three years deprived of the Communion of the Church. (Doth not this prove that the City Churches then met all in one place, and so were but one Assembly at those times? How else could all the Citizens be with the Bishop at one time?) But even these Canons forbid Clergy-men to sue any before a Secular Judge, or to appear or answer at others suit, Can. 32. Otherwise both are to be excommunicate, Can. 37. It punisheth those that kill men, but with denying them Communion. Can. 50. Only if a Bishop, Presbyter, or Deacon, commit a Capital crime, he shall be deposed and put into a Monastery, and have but Lay-communion. (When Murderers are hang'd, and Trayters also quartered, this Canon is laid aside.) I thought a Monastery had been a desirable place, and not bad enough to serve Traytors and Murderers instead of the Gallows.

§. 68. CXLV. A Council at Apama under Sigismund King of Burgundy, recited such like Canons as the former: save that there is one just such as our Fanaticks in England would have made, who would not worship God in any Temple which the Papists had used to their Mas: so faith Can. 33. The Temples (or Churches) of Hereticks, which we hate with so great execration, we despe to apply to holy uses, as judging their pollution to be such as cannot be purged away. But such as by violence they took from us we may recover. This is just Down with the Idolatrous Steeples-houses. But if they would give the Nonconformists in England leave to Preach in such places, they would be thankful, and think God will not impute the sin of others to us.

§. 69. CXLVI. A Council at Sidon of 30 Bishops, was called by the Emperour Arianus, where they agreed to curse the Council of Calce-
§ 70. About this time was the fall and rise of the Papacy. The fall, in that the Eastern Empire made little use of Popes, but did their Church work without them. Their rise, in that the Western Empire and Africa being divided between many late conquering Kings, they all labour to settle themselves in a peaceable possession by pleasing the Clergy, who, as they found, had no small interest in the People.

§ 71. CXLVII. Hincmazus in the life of Remigius, tells us of a strange thing done at a Council at Rheines; that one Arian Bishop challenged all the rest to dispute, and when Remigius came in would not rise to him, but upon the shadow of Remigius passing by him, was struck dumb, and falling at Remigius feet, by signs asked pardon, and was suddenly cured of his dumbness and Heretie, confessing the Deity of Christ.

§ 72. CXLVIII. Because Johan. Nicopolis. did but call some of his Bishops to flatter the Pope, and to curse all Herefies and Acacius, this is put in among the Councils. But the Concil. Tarracense: Anno 516. seems more regardable (under Theodorick) where the Clergy are restrained from buying cheaper and selling dearer than others, (this it seems grew to be a part of their privilidges:) and from judging causes on the Lords day. And it is ordered that the Bishop send a Presbyter one week, and a Deacon another, to the Country Congregations, and to visit them himself once a year, because by the old custome he is to have a third part of all the Church profits.

Quær. Whether a Bishops Diocess then was any bigger than one of our Corporations with the Neighbour Villages? And if one of our Bishops that have above a thousand Parishes, or many hundred, should have the third part of all (or as other Canons say the fourth,) Would not our Bishops be yet richer men than they are? Especially if they that confine Bishops to Cities, could get a Prince to call no Corporation a City but one or two in a Kingdom, and be as the Abuna is in Ethiopia, that hath the thirds of all the Ecclesiastical benefits in the Empire. This Council had ten Bishops.

§ 73. CXLIX. The Concilium Gerundense is next, Anno 517. under Theodorick: It consisted of seven Bishops, (Bishopricks began to grow so big, that they could not so suddenly meet by the scores and hundreds as when every Church was known by one Arm and one Bishop, as Ignatius.

don, and Flavianus Antioch, and Johan. Palaes. were banished for refusing. This was about the time when the foresaid Fight was between the Monks and the Antiochians, when the Carkales of the Eusichian Monks were cast into the River.
\textit{natius} speaks.) The seven men made Canons, that the same Liturgy should be used in all the other Churches of that Province as were used in the Metropolitan Church. (For formerly every Bishop in his own Church did pray as he thought best, without Imposed or agreed Uniformity of many Churches, much less of all in a Nation.) They Decree also that Litanies be used on the Kalends of November. A Litany then signified a solemn supplicating of God by the People Assembled, Fasting, Walking, Singing, and Praying, as is used here in the Rogation Week: sometime they walked to the Memorial of some Martyr, sometime about the streets, off bare-foot, continuing it with Fasting for certain times. The Last Canon is, \textit{That the Priests say the Lords Prayer twice a Day, Morning and Evening.} (That was a short Liturgy.)

§. 74 CL. When Justin was made Emperor, the Bishops turned in the East, and down went the Eutychians, and a Synod of 40 Bishops at Constantinople resolved, that the Names of Euphemius and Macedonius should be restored into the Dyptick (their Book of life) and that Severus should be condemned with his Adherents.

§. 75. The Cafe hath been oft intimated before; In those times when all the Empire was in confusion between Eutychian, and the Orthodox, and some Emperours took one side, and some the other, and some in vain endeavoured peace: The Churches of Antioch and Alexandria were more Eutychian than Constantinople, though the Emperour that favoured the Eutychians were present: Acacius was Orthodox, but pleased the Emperour so far as to Communicate with, or not curse and excommunicate the Bishops of Antioch and Alexandria. For this, as you have oft heard, the Pope Excommunicated him, and he so dyed (having done as much for the Pope.) Euphemius and Macedonius that succeeded were both Orthodox, and commanded by the Emperour to Communicate with the Eutychians, and perfecuted, and both cast out by him, for not obeying him, as is before described in that and another such matter: The Pope had required them to blot Acacius name out of the Dyptick: The Court, Clergy, and People were against it, thinking it arrogancy in one man, to Excommunicate the Patriarch of the Imperial City that was Orthodox, upon his personal revenge or quarrel: They obeyed not the Pope: The Pope is against them for not cursing a dead Orthodox Bishop A-
cacius: The Emperour was against them for being against the Eut-
uchians, as the Pope was for not being more against both them, and all that did not curse them as much as he did. Were not these Bishops in a hard case? Both agree to their extirpation, and when they were dead to damn their names: But the Clergy and People agreed not. The Eastern and Western Churches were hereby divided. (that is, Constantinople and Rome.) Is not the Christian World beholden to such Tyrants, and proud pretenders for its distractions and calamities? That will rather divide the Christian World, than endure the names of Ortho-
Orthodox persecuted Bishops to be honoured when they are dead, because they would not blot out and abhor the name of another dead Orthodox Bishop their Predecessor, when the Pope cursed him for Communicating with an Euchrian. I know the Papists will cry up, The preservation of the Faith and Purity; But if ever any did overdo the Pharisees, that reproved Christ for eating with Publicans and Sinners: If ever any became Plagues of the World, by being Wise, Orthodox, and Righteous overmuch, and made use of the name of Faith, to destroy Faith, Love, Humanity, and Peace; and cried up the Church, and Unity, as Catholicks, to destroy the Church and Unity, and crumble it into Sects and Factions; it is certainly these men.

But the East and West that thus began their Separation by the spirit of Pride and Envy that Rome had against the growing greatness of Constantinople, continue their Division to this day; And it hath been no small cause of the ruin of the Empire and the Christian Cause, and delivering all up to the Mahometans: Which the good Pope seemed to judge more tolerable (with all the streams of Blood that went before and after) than that he should not have his will upon an Orthodox dead man's name. Sure first Justinian & ruat Caesar, was devised by these precifce over righteous Popes!

§ 76. Evagrius (lib. 3.) faith, that Justin came to the Empire as followeth: Amantius was one of the Greatest men, but incapable of the Empire, because he was an Eunuch: He gave a great sum of Money to Justine, to hire the Soldiers to choose Theocritus, his bosom friend: Justine with that Money hired them to choose himself, and quitted Amantius and Theocritus, by murdering them both. And because Vitalianus (that had usurped and laid down,) was then great, he drew him into be a Commander near him, and so got him killed. But he becometh Orthodox, and faith Binnius, p. 374. The great Patron and Defender of the Catholicks, by the singular favour of God obtained the Empire. So zealous was he, that he caufed the tongue of Severus the Euchrian, Archbishop of Antioch, to be pulled out of his head, for cursing to off the Council of Calcedon, and such like things. Paulius succeeded him and dyed, and Euphrasius succeeded him, who was buried in the ruins of the City, it being cast to the ground by a terrible Earthquake, and the remnant burnt with fire from Heaven, in the lightning that went with the Earthquake. But Euphrasius Lieutenant of the East, did so charitably relieve the People, that in reward they chose him for their Bishop. Reader, Was not a Bishopruck then grown a considerable preterment, when the Emperours Lieutenant of the East took it for such, even to be Bishop of a City that lay on heapes?

§ 77. CII. Things being now on the turn, a Synod at Jerusalem votes up the Council of Calcedon, and cry down Severus.

§ 78.
§ 78. CLII. And another at Tyre doth the like.

§ 79. CLIII. And another Council at Rome again decreeth the damnation of the three dead Bishops of Constantinople, Acacius, Euphemius, and Macedonius: What, never have done with dead men? Methinks stark dead might satisfy Pride and Malice.

Binius: faith, that the Eastern Church yielded to blot out of the Dyp-ticks the names of Acacius, Euphemius' and Macedonius (not the Heretick) and the Emperours, Zenus, and Anastasius: The Pope maketh himselfe the Governour of Hell; where he thought these Emperours and Bishops were. But it is worse than Savage malice that will not cease towards dead men! And if the Empire yielded, they shewed more love of Peace than Rome did, but not much wit, in giving a Prelate of another Princes Dominion such power to defame, and force them to defame their Emperours and Patriarchs at his pleasure.

§ 80. The zeal of Justin to eradicate the Arians, and take all their Churches from them, provoked Theodoric (though a just man, that gave the Orthodox liberty, protection, and encouragement, yet an Arian, and gave the Arian liberty also) to resolve, that he would use the Orthodox in Italy, as Justin did the Arians in the East: Whereupon John, Bishop of Rome, with some others, went as his Ambassadors to Constantinople to mediate with Justin for the Arians case. Anastasius in lib. Pontif. faith he obtained it. Binius out of Gregor. Taron. faith the contrary: which is more probable. However by going on such a Message for real Hereticks, it appeareth with what sincerity the Popes prosecuted the dead names of the three Orthodox Constans. Bishops, on pretence of zeal against Hereticks: When their interest urgeth them, Let the World be set on fire rather than you shall speak favourably of an Eutychian: But when interest changeth, Rather than they in Italy shall suffer, John goeth to Constantinople for favour to the Arians. Suppose he did not speed: What went he thither for? On this provocation, Theodoric, on other quarrels, put to death Symmachus, and his Son-in-law Boticus, Roman Senators and excellent men, and imprisoned John when he returned, and in the prison he dyed: And when he was dead the Arian King chose Felix the fourth Pope: Was this Election valid? If yet, be that is strongest, though a Heretick may choose the Pope? If not, than their succession was then interrupted.

§ 81. CLIV. We have next a great Council called Herdense of eight Bishops under Theodoric, to mend some faults of the Clergy, viz. That they that Minister at the Altar abstrain from mans blood, Can. 1. That the commit Adultery, and take Medicines, or give them to caft the Birth, or that Murder the Child, shall abstrain from Communion seven years: And if they be of the Clergy, must be content with the Communion and the Choré without their Office, Can. 2. None shall draw an offender
When the Bennethno allows Ith of the Bathroom, (nor lay other Canons out of the Bishops house) that flyeth thither for any Crime (The Church and Bishops Housés had the priviledge to be the harbour for murderers, Thieves, Traytors, &c.) But Can. 11. alloweth the Bishop to punish them more than others (with longer forborne the Sacrament) if those of the Clergy murder one another: Of severe Laws!

§. 82. CLV. Next we have a Council (not all so great, having but six Bishops) under Theodorick, that ordered that the Epistle should be read before the Gospel, and some things like others.

§. 83. CLVI. And four ordinary sayings, were said over again by fifteen Bishops at Arles.

§. 84. It seems the Semipelagians then much prevailed: For one Lucian made a Recantation of his Errors to a Council of 27 Bishops at Lyons, as urged by them: One of his supposed errors was, that Some are deputed to death, and others predestinate to Life; and another, that none of the Gentiles before Christ were saved by the light of Nature: And now he owneth: That in the order of times, some were saved by the Law of Grace, others by the Law, of Moses, and others by the Law of Nature; But none ever freed from Original Sin, but by holy blood.

And Faustus Rheg. against the Pradestinarians was owned by the forefaid Council at Arles, Bin. p. 386.

§. 85 Theodorick made the Clergy Subject to Civil Judicatures; allowing them their liberty of Religion: When he dyed (of whose Soul in Hell they pretend visions) his successors Athalaricus, for the quiet possesion of his Kingdom, at the Clergies Complaint of this as an injury, was pleased to restore them to their Dominion, and Freedom from subjection.

§. 86. Justinian succeeding Justin, (by his choice) Compleateth the Laws into better order then before, and to the great advantage of the Orthodox Clergy, and against Heresies: And yet two things trouble the Papills in them. 1. That he seemeth to pretend to a Power over the Church Laws: But their drift is to say that he did it but as a defence and Confirmation of the Bishops Laws. 2. That he restored the Names of his Predecessors' Zeno, and Anastasius, with Notes of Piety and Honour; whom the Popes had presumed to damn as Eutychians or Toleraters of them: But for this they say: It was the doing of Tribonianus, a Heathen Lawyer, that did the work: As if Justinian would let him do what he disliked, and not correct it.

§. 87. When Justinian resolved to set up the Council of Cæsædon, he was opposed.
Cursed Severus, and deposed the two Patriarchs, Anthimus of Constantinople, and Theodorus of Alexandria, for they were both Eutychians: Severus had persuaded them rather to forswear all worldly interest than the Faith (as he called it.) But here I cannot see how the Historians (as Evagrius) will be reconciled with themselves; that say, Justin caused Severus Tongue to be pulled out; and yet, that he afterward persuaded Anthimus at Const. unless he did it only by writing.

§ 88. So far was Justinian's resolution, and power, from reconciling the Bishops of the Empire, that he could not keep Unity, in his own House or bed: For his Wife Theodora, was firm to the Eutychians; and cherished them, as he did the Orthodox, and both with so great constancy, that Evagrius suspecteth they did it politicly, by agreement, (for the peace of the Empire) that each party might be kept in dependence on them.

§ 89. An Insurrection in Constantinople occasioned the killing of about thirty thousand, faith Evagrius c. 13. out ofProcopius.

§ 90. About this time a miracle is spoken of so credibly, that I think it not unfit to mention it: Humericus in Africa, being an Arian, Goth persecuted the Orthodox Bishops, especially on pretences that they refused to swear fidelity to him, and his Son: (say some) They were forbidden to preach, and for not obeying, or for Nonconformity: the Tongues of many were cut out, who they say did speak freely after as before: It were hard to be believed; But three Historians I have read that all profess that they saw, and heard the men themselves, viz. Victor Uticensis Aem. Gaz. de Anim., & Procopius in Evagrius, l. 4. c. 14. Who yet add, that two of them upon some finfulness with Women, lost their speech and remained dumb. Nicephor. faith Rem. irref. habuisent: Alas, that miracles will not prevent Sin.

§ 91. In the eleventh year of Justinian, Athalaricus being dead, and Theodorus a Kinsman succeeding, this man loving books better than War, yielded up Rome and the Crown to Bellisarius. Justinians General; and so after the Goths had kept it 60 years, it was restored without a drop of blood, faith Evagrius l. 4. c. 18. But when Bellisarius went away, Totillas came and recovered Rome: And Bellisarius returning, recovered it from the Goths again, c. 20.

§ 92. Three several Countries about that time, received the Christian Faith, much through the Reverence of Justinian's power, viz. The Herulis, the Avasci, and they of Tanais, Evagr. c. 19. 21. 22. But the grievous Wars and Successes of Cosroe the Persian in the East, and a plague of fifty two years continuance, which destroyed a great part of mankind, took down much of the Roman Glory.

§ 49.
§ 93. CLVII. A second Concilium Aranticanum Condemned Semi Pelagianism, propagated by Faustin Bishop of Rhegrim, after Præps. who had been of the contrary mind.

§ 94. CLVIII. A Concilium Valesii of ten Bishops, decreed that Parish Priest should breed up young Readers, who may marry at age; that the parish Priests shall preach, or in their absence, the Deacon read a Sermon: That Lord have mercy on us be often said: That Holy, Holy, Holy, be oft said: That, As it was in the beginning, &c. be oft said.

§ 95. CLIX. A Synod of 16 Bishops at Carpentorabile decreed that the Bishop of the City should not take all the Country Parish maintenance to himself.

§ 96. CLX. As Felix was chosen Pope by Theodorick; so Astibalicus claiming the same power, chose after him Boniface the second: An Arrian Heretic made the Pope: Others not willing of the Kings Choice, chose Dioscorus; so there are two Popes: But Dioscorus quickly dyeth; and Boniface Condemneth him when he is dead, on some pretence of money matters, as Simoniacal; and calling a Synod, appointeth Virgilius a Deacon, his Successor. After he calleth another Synod, to undo this Choice, upon his Repentance; and shortly after dyeth himself. Agapetus that followed him, abfolveth the dead man Dioscorus, whom Boniface Curset: such work did Church-Curset then make; as the Engine of Ambition.

§ 97. CLXI. A Council of 8 Bishops at Tolentane, said somewhat again to keep Bishops from Women, and from giving their Lands from the Church.

§ 98. CLXII. John was put by Justinian, to call a Council at Rome on an odd occasion (which sheweth what it was that Bishops then divided the the World about) In the days of P. Hormisda, there was a Controversie (de nomine) whether it might be said: One of the Trinity was Crucified: Hormisda declared against it, because they that were for it, were suspected of Eutychianism, (and condemned after) But the Nestorians laid hold of this, and said: If we may not say that one in the Trinity was Crucified; then we may not say: Mary was the Parent of one in the Trinity: Justinian sent about this to John; and he and his Synod said contrary to Hormisda: That we may say, that one of the Trinity was Crucified. Doth not this plainly confesse the blood and doleful divisions, caused by Bishops and Monks for so many Ages about Nestorianism, and Eutychianism, was but about a Word which in one fense is true, and in another false; which one Pope faith, and another unfaith. When Binnius after Baronius hath no more to say for excuse of this; but that Ita mutatis bosiibus arma mutari necesseri sit: O for honestly: Against divers Enemies we must use divers Weapons. But Sir may you use contrary assertions, as Articles of Faith? Or do you not there undeniably tell us that
that Ambiguous words, and Clergy Jurisdiction, have been the causes of almost all the Divisions, and Ruines of the Church for 1800 years?

§ 99. Justinian took a better Course to Convince, and Reconcile differers than violence. There is in Binnius, p. 409. &c. The recital of a disputation, or Friendly Conference, between the Eutychian Bishops, and Hypatius, with others of the Orthodox: The most clear, rational, and moderate of any thing, that I find before that time explaining their Controversie: And which fully proveth what I have all along said as my Opinion, that indeed the world was confounded by unskilful men about hard Ambiguous words and by a Lordly, selfish, imposing Spirit, in too many of the Captains of those Militant Churches: And that clear distinguishing explication of Terms, with humble Love, would have prevented most of those divisions.

In that Conference, these things are specially notable. 1. That the Oriental Bishops called Eutychians, condemned Eutyches, and yet honoured Dioscorus, who defended him; so that it was a quartre more about Men, Names, and Words, than Doctrine. 2. That Hypatius, and the Orthodox (though they were not willing to suspect Corruption in Cyril's Epistles, yet) could not deny but Cyril used Eutyches words, that is asserted, one Nature of God Incarnate, after the Union. 3. That yet they proved that Cyril also held two Natures: (but as the Eutychians, he only held two before the Union considered intellectually) so that either Cyril was an Eutychian, or else his unskilful speaking, as both parties did, fet the world together by the Ears.

4. That unrighteous partiality greatly prevailed with the Orthodox Bishops, and Councils of these times; when they could (as Hypatius here did) put a Charitable Construction upon the same words of Cyril, for which they condemned so many others, who as his obedient followers, held what they did of Cyril's. Unam naturam Dei incarnat. They say, We neither Condemn, nor Justifie it. If they had used that moderation with all others, all had been in greater peace. 5. That they say so much of the falsifying of Athanasius Epistle to Epileus, of Appollinaris Epistle fathered on Julian, of the fallhood of the Dyonisius Areopagitam, &c. As he tells us, that we must not be over credulous in trusting to writings ascribed to the Ancients. 6. That Nullus ex antiquis recordatus est ea; was thought a good argument against the Authority of Dyonisius Areopagitam. 7. They instance in the difference between the Greeks and Latins about the words Hypostasis, and Persona, which let the Latins on condemning the Greeks as Arius, and the Greeks it on condemning the Latins as Sabellian; till Athanasius that understood both Tongues, persuaded them, that their meaning was the same (And necessity urged Athanasius to reconcile them) which Greg. Nazianzenus and other peaceable men afterward promoted; And yet Hierome was judged a Heretick after, for differing the word Hypostasis.) And yet must Hard ambiguous words confound and divide the Churches still?

8. They confess that Cyril, [idem dicebat esse substantiam, quod naturam vel substantiam] & idea in duodecim Capitulis suis pro duabus substantiis vel naturis duas substantias posuit. Reader, If this great Learned Voluminous
Prelate had no more accurateness of speech than to confound substance, nature, and subsistence, and put them one for another; what could be expected from the multitude of poor unlearned Prelates, that took his name for their guide, and cried out in Council, Great is Cyril; We believe as Cyril: And what then? Could the confusions of the World be caused by (between Nestorians, Eutychians, Severians, Monothelitians and Catholicks) such a strife about words as Cyril had occasioned?

9. Note that Hypatius and the Orthodox here maintain, that Flavianus himself subscribed as much for one Nature as Dioscorus could have desired: And that the Controversies lay in a syllable, Whether Christ were one Person? Ex duabus naturis, or, Induabus; the Eutychians said Ex, and the rest said In: and Flavian yielded to Ex, and the Synod of Calcedon accepted both: Neque illi iispos reprehendunt, neq; isti illos sanguem unius hono- ris arbitrati voces urrasque, quando & num naturam Dei verbi incarnatam, non remitt beatus Flavianus in confessione quam propria manu subscriptis, dicere, &c. Where Flavian's words are recited to Theodosius, Et num Dei verbi naturam incarnatam tenem dicere non negamus, quid ex utrisque unus idemque Dominus Jesus Christus ess. And would not this much used to all other, have healed all the Churches?

10. Note that Hypatius and the Orthodox make not Cyril infallible, but say, that his Synodical Epistles they receive, not as his, but the Synods: But for the rest, Neque damnamus eam, neque superpinnus.

11. That the Controversies was Logical (p. 413) how Union maketh or denominateth one.

12. Note that they expressly say, Ubi Unitio dicitur, non Unitii significatione; sed duarum viri plurium & diversorum secundam naturam: Ss erga dictum Unitionem, praecel dubio confittere, quid animae & verbi sit, & bi quidnas naturam dicitur, ideant sintint. And if this be true, were they not all of a mind and knew it not?

13. Note that the Eutychians took Theodoret Anathema, Nestorio & Eutycheti, with a Valete added for a slur, and a deceit: and Hypatius was fain to intimate a blame on the Council, that had not the patience once to hear such a man as Theodoret to open his judgment, but cried out only, Curse them, curse them, and he interprets Theodoret Valete, as saying, Now take my Bishoprick if you please.

14. In a word, had this Light and Love been used by the Bishops, which this Conference expresseth, it had prevented much Confusion in the Churches, from against the Bishops, hardening of the Infidels, and destruction of Christian Love and Peace. And though the Eastern Bishops yielded not, many of their followers did.

§ 100, CLXIII. They say an African Council sent to Justinian to procure the restoration of their Liberties, which the Vandalish Arians had taken away (Justinian having recovered Africa.)

§ 101. Pope Agapetus was forced by King Theodosius to go on an Embassie
balle to Justinian, to turn by his Armies from Italy: which he did, and not prevailing (having rejected Anthimus) he dyed there, Anno 536.

§. 102. CLXIV. Mema being made Bishop of Confl., a Council was there called. Sure no Roman Presided; for there was then an Inter-regnum: But was it then a good Council? As please the Pope! Yet so impudent is Binnius as to say, that Mema was the Popes Vicar, and his Legates presided, when there was no Pope on Earth.

The work of this Council was to condemn and curse Anthimus, (a Bishop of Confl. got in by the Emprefs, and put out by the Emperor) with Severus late Bishop of Antioch, and Peter Bishop of Apamea, and Zara, a Monk, as being Aecphali, that is, Severians, or Euthyians, as they were variously called: Severus and Peter have cruel persecutions also laid to their charge, (for persecution hath but its time.) The Emperour hereupon maketh a severe Law against them, sending them by banishment to solitude, and condemning their Books to the fire, and judging their hands to be cut off that writ them. (We may see whence our Church-History mostly cometh, even from the stronger side, that had power to burn all which they would not have known.)

Two things in this Council offend the Romanists: 1. That John Bishop of Constantinople is called Patriarcha Occumenicus: 2. That Euphemius, Macedonian, and Leo are named, and Leo last: the two first having been damned by the Popes so oft since they were dead. And they have no better remedy, but to say that some ill Greek hath falsified the Councils. (Is that all the certainty we have of recorded Councils.) If you suspect the Greeks, why may we not also suspect the Romans, especially in the days of wicked Popes?

The People cryed out here, Quid manemus in communicati? Binnius note, that from the time that Macedonian their Orthodox Bishop was ejected, the faithful Catholics withdrew themselves from the Communion of impious Timothy that was put into his place. Note 1. that this Macedonian is he that the Roman Popes so often damned alive and dead: 2. That the Peoples separation from bad polluters of the Bishops Seats, was then an usual and justified thing.

§. 103. CLXV. A Council at Jerusalem having notice of what was done at Confl. do the same against Anthimus, Severus, Peter, and Zara.

104. Anastasius in lib. Pontifex faith that the Arian King Theodatus corrupted with Money, made Silvester Pope, And at the same time the Empress Theodora promised the Popedom to Vigilius, on condition he would restore Anthimus and those that the Council had damned: which he promising, the Empress sent him with Letters to Bellanarius to see it done. Silvester was but a Sub-Deacon, and Vigilius an Archi-Deacon, son to Pope Hormisdas: Silvester was accused by many witnesses of Treason in offering to let in the Goths into the City, and was banished, and Vigilius put
in his place, and had the keeping of him and fanished him to death, and succeeded him. So that here were a while two Popes at once, one chosen by an Arian, and the other a perfidious Murderer, that undertook to restore those that were ejected as Hereticks: And was this man to be communicatet with any more than Acacius, Euthymius, or Macedonius?

§. 105. Theodofius a Bishop of Alexandria refusing to subscribe to the Caledon Council, was ejected and banished by Justinian, and Paulus as Orthodox put into his place: who being accused of Murder was also put out and banished, and Zoilus put into his place.

§. 106. But Theodofius is said by Liberatus and others, to have first deserted the place, being wearied with the Peoples Wars: The case was this: A new controversy was started, whether the body of Christ was corruptible or incorruptible? The division about this was so great, that the Church divided, and chose two Bishops: Those that were for the incorruptibility, had Gainas for their Arch-Bishop, and were called by the other Phantasists, and Gainites: Those that were for the corruptibility, had Theodofius for their Arch-Bishop, and were called by the other corruppticle, and Theodofians. Molt communicated with Gainas; but the Soldiers were for Theodofius. Liberatus Breviar. c. 20. faith, that they fought it out, and The People fought for Gainas, many days; and being slain by the Soldiers left their greatest part: but yet a greater number fell of the Souldiers: And Nares was overcome, not with Arms, but with the concord of the Citizens: The women cast stones on them from the tops of the Houses: But the Souldiers did that by Fire which they could not do by Arms. And faith Liberatus, That City is divided with that Schism to this day, some being called Gainites, and Phantasists, and the other Theodofians, and Corrupticle.

§. 107. The Cafe of the Orthodox Paul that succeeded him, is described by Liberatus, c. 23. He intending to put out Elias the Master of the Souldiers as a Heretick, by a power received from the Empreour, one of his Deacons discovered it to Elias by Letters. Paulus fearing the fate of Ceres, and getting the Letters, got Rhodo the Emperours Angulfal Magistrate to secure the Deacon, who by one Arsenius Murdered him: For which alledging the command of Paulus the Bishop, and the Emperours command to obey Paul, the Emperour put to death the Magistrate Rhodo, and deposed Paulus, and put Zoilus in his place.

§. 108. There is in Liberatus, c. 22. An Epistle of Pope Vigilins, in which he performeth his promise to the Empreurs, and oweneth Communion with Anbimus, &c. and denyeth two natures, &c. But Barovins and Binnimis take it for a forged Epistle; when as we have scarce a more credible Writer than Liberatus.

§. 109. Niceph. l. 17. c. 26. faith, that Vigilins, when Rome was again taken.
taken by the Goths, fled to Constantinople; There he fell out with Menas the Orthodox Patriarch (Qui Agathon Papa, quod nunquam antea satum est, manus imposuit, faith Niceph. c. 9.) and eo insolentie progressus est, he grew so insolent that he Excommunicated Menas for four Months: which to provoked Justinian, that he sent men to apprehend him, and when he fled to the Altar, they drag'd him away, and Anastasius in lib. Pontif. faith, They tyed a rope about his neck and drag'd him about the streets till the evening, and made him glad to communicate with Menas. But at last he was restored to his Bishoprick.

§. 110. Two heinous crimes Evagrius chargeth Justinian with: 1. In-satiable covetousness and extortion. (But he used to do very great good works.) 2. Encouraging Murderers (see Evag, l. 4. c. 31.) so that men were no where safe, but they that killed them, as in an act of manhood were protected.

§. 111. And though he was the great Zealot for the Orthodox against all Hereticks, he dyed a reputed Heretick; in so much that Evagrius over boldly pronounceth, That when he had set the whole World on tumults and sedition, and at last received what was due for his lewd practices, he departed into endless torment prepared for him by the just judgment of God, l. 5. c. 1. An arrogant sentence. And will Orthodox Zeal for the Church do no more to save a Soul from Hell.
CHAP. VII.

Of the Controversies de tribus Capitulis, and the Fifth Council called General, and many other.

§ 1. Eusebius l. 4. c. 38. tells us, that Justinian fell from the right Faith, affirming, That the Body of Christ was every way incorruptible; and that he wrote an Edict, in which he said, That the Body of the Lord was not subject to death or corruption; that it was void of natural and unblameable affections, &c. which Opinions he purposed to compel both Priests and Bishops to subscribe: but they put him off, as expecting the Opinion (not of the Pope, but) of Anathafius Bishop of Antioch, then famous for his skill and gravity: But Anathafius would not be moved, and Justinian threatening to banish him, dyed before he did it, or published his Edict. So hard was it then to escape Heresie.

§ 2. So hot was Justinian in this Error, that he ejected Eunuchus that resisted him at Constantinople, faith Niceph. l. 17. c. 29. Julianus Halyarnes, and Gainas raised this, holding that Christ's hunger, thirst, and suffering, were all immediately voluntary, and not as ours by natural necessity. They said that as we all hold Christ's Body incorruptible after his resurrection, so did they before it, yet confessional with ours. The Orthodox distinguished of Corruption:

1. Blameless Passions of Hunger, Thirst, Weariness, &c. 2. Dissolution of the Bodies Elements. The first they said Christ was subject to before the Resurrection, but not after (nor we:) The later not at all. The Heretics that held the contrary, were called the Aphthartodisce, faith Niceph. [Quod multi mortales corrupisti, non solum ex his qui honores, & magistratus gesserunt, sed etiam Hierarchae primarum, & Monachi, vidit illustres, & ex facerdotali ordine alii, ut ipse Imperator Justinianus.] The Hereticators and Damnars are divided about Justinian's soul and name; some place him yet in Heaven, and others in Hell. It be true that Nicephorus faith of him, my Vote should go against the Damnars, viz. [Nis tale de Christo propter summum ipsius erga illum amoris et desiderium antie constituerit: Princeps etcei iiito tanto in Christum pietaas ardore flagrante, ab eis qui res illius memoria postiterati mandamus, dictus, quanta alius, qui ante eum imperium obtinerunt, nemo, terminaximo illo Constantino semper excepto: Itaque propter vehementem in Christianam amorem illius gratid multa eius antie violenter fecit, &c.] And if it came from vehement love to Christ, all I will say is, 1. Let him that is without Error, be the first in damning him. 2. But it was just with God to leave him to be numbered with Heretics, who was so blindly zealous in executing the Sentences of Hereticating Prelates: (The Case of Nestorius, and many others before.)

§ 3. In his time the Indian Auximites turned to Christ, and Justinian joyfully sent them a Bishop. And I take it for more dishonour to the Bishops than to him, that Nicephorus...
faith, c. 32. [In Pontifices quos admodum de Sodomorum haeret infani 

carat, acerbo, seu potius fade, Justinianus animadvertit.—

And it is noted (ibid.) that in a Famine he commanded Flesh to be sold in 

Lent, but the People would dye rather than buy it, and break their 

Customs.


Canons of Discipline. The 3d Canon about Ordaining Bishops, layeth down 

the old Rule, [Qui praeposendam est omnibus, ab omnibus eligatur,] that is, of 

the Clergy and People: (The Churches yet were no greater than that all the 

People could join in choosing the Bishop.) The 10th Canon disalloweth incestu-

ous Marriages made after Baptism, but not those made before (as if the reason 

were not the same!) The 27th Canon finding some too Jewish in keeping the 

Lord's-day, that would not use a Horde or Chariot to carry them, nor would 

dress Meat, or do any thing to the adorning of their Houses, or themselves, for-

bidden only greater labours, which hinder the holy duties of the day.

§ 5. CLXVII. The Canones Bardenovenfes, speak of the order of Liturgy, that 

Clerks must cut their Beards, but not shave their Beards, and such like.

§ 6. CLXVIII. (To pass the Concil. Byzacenum, as having nothing noted of 

it) Anno 541. a Concil. Arvernenfis decreed (under King Theodebert) one 

Canon, which, if practised, had been worth many Kingdoms, Ca. 2. [That no 
one seek the sacred honour of a Bishop by Votes, but by Mertis: nor seem to get a 

Divine Office, rebus, fed moribus: and that be ascend to the top of that eminent 
dignity, by the ELECTION of ALL, and not by the FAVOR of a FEW: 

That in choosing Priests there be the greatest Care, because they should be irrepro-

nible, who must rule in correcting others, &c.

§ 7. CLXIX. An. 545. Another Council at Orleance under King Childebert, 
among other Orders, faith, Can. 3. that the Synod forbiddeth the Citizens to cele-
brate Easter out of the City; because they must keep the principal Festivities in the 
presence of the Bishop, where the holy Assembly must be kept. But if any have a 
necessity to go abroad, let him ask leave of the Bishop.] This Canon, and many 
other to the same purpose tell us, that then the Infidels were still so many, that a 
Bishop's City-Church could all meet in his presence in one place.

The 5th Canon decreeth, that a Bishop shall be ordained in his own Church 
which he is to oversee; which implieth, that then ordinarily there was but one 
Episcopal Church. And indeed it was long before the Countrey meetings were 
any other than Oratories or Chapels that had no Altars, nor any but the Bishops 
Church.

Much ado many Councils made to keep Priests and Bishops from Wives, and 
to restrain them from Fornication.

§ 8. CLXX. In a Synod at Constantiupole, An. 547. the busines was debated 
de tribus Capitolis.

§ 9. Here the occasion of this stirs must be noted. One Theodorus Bishop of 

Caesar, Cap. was an Eutychian, but for his skill in busines, was great with the 
Emperor. He thought if he could but cast any stirs on the Caedon Council, it 
would justifie their Caufe: And the Emperor being speaking against the Eut-

ychians,
Euchians, (or Aecbali) Theodorus told him that he might easily bring them all in, if he would but condemn Theodornus, and the Writings of Theodoret, and the Epistle of Ibas against Cyril, which the Council had received; it would satisfy them. This seemed to the Emperor a happy way of concord (the Empress putting him on) and so he set himself earnestly to effect it. These three men had been accounted Nestorians, and two of them had written strongly against Cyril as heretical and turbulent; but yet renouncing Nestorius they were received, and justified at Cæcledon against their Accusers. And if one may judge impartially by the Evidence that is left us, they seem to have been far wiser and better men than the majority of the Bishops of those times: But neither Learning, Piety, nor Soundness in the Faith, is any security in such times against Heretics, that can but get the upper hand and major vote. And Ignorance usually is most proud and loud, most confident and furious; and such can easillier make wise men pass for Heretics, than learn of them to be wise. But the final judgment sets a strait.

When Justinian was earnestly set upon this Project, the Defenders of the Cæcedon Council perceived themselves in a difficulty; should they condemn these three men, they would seem to condemn the Council (about which there had been such a stir in the Empire:) And they should seem to justify the Euchians, and to strengthen them: And if Council were against Council, it would dishonour Councils: And if they should refuse the Condemnation, they would seem to desert Cyril, and the first Ephebian Council, and perhaps might be called Nestorians; but, worst of all, they should displease the Emperor, and might occasion his favouring the Euchians. Therefore they took this prudent course, to put off the business to a General Council, and to delay till then the Emperors attempts.

But the Emperor did first publish his Edict, in which after the Confession of his Faith, and praise of the four Councils, he addeth ten Curses (Anathematisms, according to the Cuthon and Religion of those times) of which the three last are against the tria Capitula, or the Councils seeming approbation of the three forenamed men. The Bishops resifted a great while, but at last were forced to submit.

§ 1.0. CLXXI. To this purpose Vigilus Romanus had a meeting of about Constans, 30 Bishops, where Vigilus yielding was called a Defender, as prevaricating to please the Emperor; he got them to give in their reasons on both sides in writing, and then gave all to the Emperor’s party, and persuaded the rest to silence and communion till a Council, because it was not a Controversie about Faith, but about Penfons.

§ 1.1. The Emperor’s Party (acted by Theodore Cæsar.) got some Bishops to assemble at Mopsuest. An. 547. to prepare a Condemnation of their former Bishop Theodore, by saying that his name was not in their Book.

§ 1.2. CLXXII. King Childebert called another Council at Orleans, where many old disciplinary Canons were repeated: Among others, Can. 9. That no Lay-Man be made a Bishop without a years time to learn his Function. (You may conjecture what Scholars they were then!) Can. 10. That none get a Bishoprick A a 2
by gifts, or seeking; but with the will of the King, by the election of the Clergy and the Lay-people. Can. 11. Also (as the ancient Canons have decreed) let none be made Bishop to an unwilling People (or without the Peoples consent) nor let the People or the Clergy be inclined to consent, by the oppression of persons in power (which is not lawful to be broken: ) But if it be otherwise done, let the Bishop be for ever deposed from his obtained honour of Pontificate, who is ordained rather by force, than lawful decree. C. While one Bishop is living, let not any other be there made Bishop; unless perhaps in his place, who is ejected for some capital Crime. Can. 21. Though all Priests, and others, must be careful to relieve the poor with necessaries; yet especially every Bishop must from the Church-house as far as they can, administer necessaries for food and payment to such as are in weakness both in his Territories and his City, &c.]

Note I. Were those Bishops any bigger than our Parishes of Market-Towns with the Chappellaries? where 1. All the Laity met to choose the Bishop. 2. Where the Bishop could know and relieve all the Poor. 3. And this from the domus Ecclesiæ, which was but one.

II. Our Nonconformists plead, that according to these ancient Canons, 1. Those Bishops are no Bishops who came not in by any choice or consent of the People or Clergy, but by power are imposed on the most unwilling. 2. That those Ministers that were never deposed for any Crime, are not to be forfaken by their Flocks, nor imposed persons thrust into their places, accepted by the People, while the first hath true right.

§ 13. CLXXXIII. We come now to that which they will needs call the fifth General Council at Constantinople, An. 553. of 165 Bishops. In which let these particulars be noted. 1. That Justinian's Letters or Formulae were first read, in which he expressly affirment, that it was the Emperors that called the former General Councils, and he that called this. 2. That he lamenteth the divisions which former Councils had left unhealed: saying, [The followers of Nestorius and Eutyches made so great trouble in the holy Churches of God, that divisions and schisms were made in them, and the Churches had no Communion with one another: For no man that travelled from one City to another, did presume to communicate, nor any Clerk that went from one City to another, to go into the Church.] Here was lamentable separation indeed. 3. That Justinian was made believe, that these divisions would be healed, if the tria Capitula of the Council of Caledon were but condemned: For the Eutychians did so much boast of Cyril, being confident that they did but follow him, and his first Ephesian Council, that if he were vindicated, he thought they would be satisfied. 4. And he thought that the three Bishops were indeed so far to be condemned, having disgraced Cyril, and favored Nestorius, and the other was Nestorius's Master. 5. That the receiving and the cursing of. the Council of Caledon, having hitherto been the great Contest among the Bishops, some were loth now to call so great a dishonour upon it, and to give the Eutychians so much cause to boast; supposing they would but be the more confirmed in their opposition.

§ 14. Note also, that Vigilinus Bishop of Rome was then at Constantinople, but came not to the Council, nor sent any Legate to it: But the Emperor tells the Coun-
Council, "That when Vigilius Bishop of Rome came to that City, the Emperor "exactly opened to him all things about the tria Capitula, and asked him what he "thought of them; and that Vigilius not once nor twice, but often in writing," "and without writing, anathematized the infamous tria Capitula.] And that he had "shewed that he was ever of the same judgment, &c.

And they had made Justian believe, that Ibas in his Epistle denieth God the Word to be made man, and the Virgin Mary to be the Mother of God.

§ 15. The Emperor's Writing being read, at the next meeting the Council sent to Vigilius to fit with them, but he still refused, alledging, That there were few of the Western Bishops there. To which their answer is notable, that [The meeting of all the rest ought not to be delayed for the Western Bishops: For in all the four General Councils, there was never found a multitude of the Western Bishops, but only two or three Bishops, and a few Clerks. But now you are here, and many Italian Bishops are at hand, and many of Africa, Illyricum, &c. And if he would not meet them, they must do it without him. They urged him also with the Emperor's words, that he being alone, had oft in writing, and without writing, condemned the tria Capitula, and the Emperor desired him but to do that with others, which he had done by himself. But yet Vigilius would not come: Whether it was because he understood not Greek, and so should be a condemned Cypher (for he faith, They all knew that he understood it not) or whether it was to avoid the Censure that he had before incurred, or both, is not known. For you must understand, that Vigilius had suffered defamation at Rome already, as a Revoler from the Calcedon Council, for joining herein with the Emperor in the beginning, and his chief interest lay at home.

§ 16. Theodorus Mopsuestius Writing are searched; and though he is highly extolled by many good Authors, yet many passages recited in the Council, and after by Vigilius, do they either the error of his judgment, or his unskilfulness in speaking; for they are not justifiable. But if every Papist voluminous Writer should be damned as a Heretick, whose Writings have more and greater Errors than the Council gathered out of Theodorus Mopsuestius, it would be a hard reward for their exceeding labours. When such men as Tertullus, Aquinas, Scotus, Ockham; Durandus, &c. Bellarmine, Baronius, Suarez, Vasquez, Cajetane, &c. have spent their days in diligent labours, how can a matter is it for a proud idle Drone that doth nothing or worse, to gather as many and as great Errors out of their Works, as were in many then counted Hereticks. But the approbation of God, who pardoneth failings, will be the comfort of such as improve their Talents; when the slothful, unprofitable Servant shall be condemned, and quarrelling with the imperfections of the diligent will not spare them.

It is evident that Theodorus and Nestorius acknowledged Christ's Godhead and Manhood, Soul and Body, and the personal Union of them. But they were none of them perfect in Logick and Metaphysicks, nor so spake as that no man could blame their words.

§ 17. Next the words of learned Theodorite are scanned; and many very smart passages against Cyril are recited: Many verbal Controversies are repeated. Theodorus is accused for saying, That Mary begat not God, in the nature of God, but
but Man as united to the Godhead; That Christ was forsaken, suffered, hungered, slept, was ignorant of that day and hour, &c. as man, and not as God: That it was not God that was ignorant, (he meant not as God, or not the Deity) but the form of a Servant, which knew no more than the Deity revealed: And so of many other properties or acts of the Humanity, he faith, It was not Deus Verbum that slept, that learnt obedience, &c. meaning only not quod Deus, or not Deitas, for want of care in speaking. And Ep. ad Job. Antich. (Bin. p. 559.) it's apparent that he also misunderstood Cyril, and thought he held that by Unity of Natures, the Deity was properly become very flesh. A severe Epist. ad Joann. Antich. against Cyril after his death is there charged on him, in which he with great flailness rejoiceth in his death, [Miferum illum nec ad fomniam animarum gubernator divinus eorum potest, quae evidentur esse delictabilis; sed crecentem quotidie viri malignitatem seicns & corpori Ecclesiae nec centem, quati pestem quandam amputatit & absidit approprium ad fihis Israel: Latificabit superstites ejus discepsio: Contristavit erno forisiam mortuos, & timor est ne praegnavat ejus congratulationes, iterum ad nos remittat, vel illos diffugiat quin eum abducant, sicut ille tyrannus Cyri Ciciliam: Procurationem esse ignita, & operem suam Sanctitatem maxime hanc sibiipere festinans, & jubere collegio mortuos aportantium lapidem aliquem maximum & gravissimum Sepulchro imponere, ne iterum hoc perveniret & inhabilem voluntatem iterum demonstraret: Infernis nova dogmata adserat: Ibi dum nostrique sicut vult sermocinetur: Non enim timemus ne & illos dividere—filet miser invitus: Nudata illius facta altam lingam, obfrument ostreant sensum.—Ideo plango miserum & ploro: Nec enim purum mibi delictationem fect mortis ejus demunctio, sed dolore permixtam: Lector & iunctum ejusmodi pestilentia commune Ecclesiae videns liberatum: Contristor vero & plora cogitans quod nec requiem malorum miserabilis sibiipere, sed majora & pejora pertinentia defuntus est; somnians ejus, ut dicunt, & regionem ubem perturbare, & suam Sanctitatem accacerat, ut posse ea coletam: Sed vidit Deus & non defexxit: Inmissit sinnun in os ejus, & furem in labia ejus, &c.

Binius thinketh some bad man fathered this fallacy on Theodoret, I would hope so too: But it's strange that the Council fathered it on him, and none did vindicate him. And the next Charge (Bin. p. 559.) rebuketh his Charity, viz. his Speech at Antich in the presence of Domnus, [Nemo neminem jam cogit blasphemeare—non jam est contentio: Orientis & Egyptus sub uno jugo est: Mortua est invidia; & eum co abrutus est contentio: requiescant Theopathita.] Is not this of the same kind? And this is not denied to be his. Whosoever it was, it was sad that Bishops should have such minds, and use such words of one another, especially if it be as I confidently believe, viz. that not distinguishing the concrete from the abstract, and Qui Deus, from Quod Deus, they both meant the same thing, and differed but about the aptitude of words, for want of explication and distinction.

§ 18. In brief, After the reading of many Papers, and Ibas Epistles, the tria Capitula were condemned, viz. Theodore Monarch., and the writings of Theodoret against Cyril, and Ibas Epistle. And so the Emperor found the Council as obedient as he desired.

§ 19.
§ 19. But Vigilius Bishop of Rome, who would not come to the Council, now giveth in his Constitutum, of his own judgment upon the whole Case, and that with great moderation. He first reciteth many passages of Theodore Mopulfus, which he renounceth; and he dispraiseth the passages of Theodoret and Ibas, but he refuseth to join in the anathematizing of them, alleging that good men have their errors, and instancing in many whose errors were noted, and yet their persons not condemned, especially when they had either recanted them, or better explained their words: And he noteth that it would be a great injury to the Caledon Council, to have its own members now thus condemned, that were by them accepted. [Quid enim aliud est mendaces aut simulantes professionem rectae sibi Patres in sancta Calced. Synodo residentes ostendere, quan dicere aliques ex eis similia sapuisset Nestorius; quorum judicio Nestorium sibique dogmata fauice damnata.]

And soberly he faith, [It is not lawful to pass any new judgment on the persons of the dead, but we must leave all men in the case that death found them, and in special Theodore Mopulus. What the Fathers did is evident from what is said; I dare not condemn him by my sentence, nor yield that any one else condemn him: but far be it from me to admit his wrong opinions.]

This was the right way: If they had all dealt as wisely and Christian-like, Counfels had not been the Confounders of the Churches.

§ 20. Nicephorus nameth many of Origen's Errors that were condemned in this Council; but it is not found in the Acts. Binius doubteth not but the Origenists sile them out, and falsified the Records, and also forged those Epistles of Vigilius, in which the opinion of One Operation is asserted. But will they allow us equally to suspect such Records as have been kept at Rome?

§ 21. What good this Council did, and how the peaceable Emperor attained the end that Theodore Caesar promised him, of uniting Differents, I shall tell you but in the words of Binius (who followeth Baraeus in almost all) "What Theodore Caesar promised, that the Eutychian Here.icks called Heliants, when the three Capitula were condemned, would receive the Holy Caledon Council, was not obtained, when this was ended; but rather a most grievous mischief was added to the Church: For when the Defenders of the three Capitula, with Vigilius the Pope did not acquiesce in the Councils decree, the whole Catholic Church was torn by Schisms; and which is worse, the Emperor sired up Persecution, in which he deposed or banished Vigilius (holding to his Constitutum) Victor, Africa, and others.

§ 22. I do impartially commend Vigilius's moderate Constitutum, but I must needs say that there needeth no other instance than Vigilius, that Interest is a Law to some Roman Bishops, and that their pretences of Infallibility, Tradition and Antiquity, notwithstanding they have changed their very Faith, or judgment of Councils at least, as their worldly motives changed. Vigilius first flattered the Emperor, and joined with him against the true Capitula, Conc. Calced. that is against Theodore Mopulus, Theodoret and Ibas three Bishops, with Binius p. 608. [Seeing therefore that before this Council a Schism arose in the Western and Af- can Church, because Vigilius had consented to the Emperor's opinion, it became nece-
necessary, for the avoiding of Schifm, Sacriledge and Scandal, that he should publish his Constitutum, in defence of the tria Capitula, by virtue whereof the Western Churches should be united, and the contempt of the Caledon Council should be avoided, which the Impugners of the tria Capitula did fraudulently conftrive; and that the Universal Church should learn by this example, that no man that dyed in the true Faith, should be condemned when he is dead: But, (did Vigilus step here? ) No, saith Binnius, [But when after the end of his Council the Church received yet greater damage, and the Emperor perrected them that contradicted the Synod,] and it was feared that the whole East would be divi
ded and separated from the Roman and Western Church, unless the Bishop of Rome approved the fifth Synod, then Pope Vigilus, in a Canfe which could bring no prejudice to the Orthodox Faith, did well and justly change his former fen
tence, and approved the Synodal Decree, for condemning the tria Capitula, and revoked and made void his Constitutum, which he before published in defence of the tria Capitula. The prudent and pious Pope (that came to the Pependom by "Bribery, Tyranny, and Murder of his Predecessor) did in this prudently imitate "St. Paul about Circumciution, &c.

O what certainty and constancy is here in the Papal judgment; For a Pope about one Cause to judge for it, against it, and for it again in so short a time? And all this upon reason of Policy and State. Did the fame fo often change, and prove first true, and then false, and then true again?

But the Papists excuse is, that it was de Personis, non de Fide. Answ. But 1. Is it lawful to take the same thing for true and false, good and bad de Personis, as our interest requireth? 2. Why are the Personis condemned but on supposition that their Faith was condemnable? 3. You confess that it was for the advantage of the Eutychian Faith, and the depression of the Faith of the Caledon Council, that the tria Capitula were condemned.

Reader, If all this will not tell thee how much need there is of a stronger and more stabfe support of our Faith than Popes and Councils, yea and better means of the Churches Unity and Concord, I must take thee for unteachable: what have such Councils done, but set the Churches together by the ears?

§ 23. Liberatus in his Breviarly faith, ( c. 3. 10. 24.) that Theodore Mopfu his Works were approved by Proclus, Jofan. Antioch, the Emperor, the Council of Caled. &c. But Binnus faith, Nisius impudent & incalut: Yet all acknowledge Liberatus a most credible Historian, and lived in Justinian's time. He faith also, that Nefandifsimus hereticus Theodoreorus & Sozomenus landaram adeo ut hae de censu umerque magnam nominis sui facturum paffus fuerit, &c. But wife men are apt to think as hardly of such as can cry out Nefandifsimus hereticus against all that speak as unskillfully as this man did, as of charitable men that praise them for what is good, while they defown their frailties and imperfections: If it be as he faith, many thought that Theodore assumed his own name from this Theodore, by reason of his high eftem of him, it's like he had some specil worth, though he hath many culpable expreflions. And Sozomen is an Historian of so deserved reputation, that it seemeth to me no argument of Pope Gregory's Infallibility, that he faith, lib. 6. ep. 95. Sozomenus eujusque Historiam. fedes Apostolica recipere
The Controversie whether Vigilius were the Author of the Epistle to Meina, I pass by: But, methinks, Binnius is very partial to justifie so much what he did after Silverinus's death, as beginning then to have right to his Papacy, and to give him so differing a Character (from Sanctifimus Papa) before, while he pollied the same Seat, as these words of his express, [Cum omnium, &c. seeing that Villanu (or Crime) of Vigilius, did exceed the Crimes of all Schismatists, by which making a bargain with Hereticks, and giving money by a Lay-man, he by force expelled Silverius Bishop of the prime Seat, and spoiled of his Priestly Indu-ments (or attire) banished him into an Island, and there caused him to dye, it should seem no wonder to any man, if a desperate wretch (homo perditus) the buyer of another's Seat, and a violent Invader, a Wolf, a Thief, a Robber, not entering by the true door, a false (or counterfeit) Bishop, and as it were Antichrist, the lawfull Pastor and Bishop being yet living, did add most pernicious Heresie to his Schism.] Yet this man became the most holy Pope, by the vertue of his place, as soon as he had but murdered Silverinus, and was accepted in his stead, and then it became impossible for him to err in the Faith.

§ 25. CLXXIV. Anno 553. A Council was called at Jerusalem by Justinian's Command, who sent to them the Acts of the Constantine Council de tribus Capitis, to be by them received; the Bishops all received it readily, save one Alexander Abyssi, who was therefore banished, and coming to Constantinople, say Baronius and Binnius, was swallowed up, and buried by an Earthquake. If this was true, no marvel if it confirmed the Emperor in his way: But I doubt the obedient Bishops were too ready to receive such reports.

§ 26. CLXXV. The same year 553, the Western Bishops held a Council at Aquileia, out of the Emperor's power, where, as Defenders of the Council of Caledon, they condemned the fifth Constantinian Council aforefaid, and (to faith Binnius) separated themselves from the Unity of the Catholick Church, and so continued for near an Hundred years, till the time of Pope Sergius, who reduced them. Were not these great Councils and Bishops great Healers of the Church, that about condemning some written Sentences of three dead men, thus raise a War among the Churches? Were Hereticks or Hereticaters the great Dividers?

§ 27. But here followeth a Cafe that raieth a great doubt before us, Whether the Pope alone, or all his Western Bishops, when they differ from him, are the Church? After the death of Vigilius, the Secular Power procured Pelagius the Archdeacon to be made Pope; the Western Bishops disclaiming Justinian's Council, and Pelagius obediently receiving it (and the Popedom,) there could not be three Bishops got that would ordain him, as the Canons required, so that a Presbyter Ostenfis was fain to do it.

Besides the Question (Which now was the Church?) here are other hard Questions to be solved.
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Church-History of Bishops and

L. 1. Whether Justinian's Election of a Pope was valid? And if so, Whether other various Electors may do it as validly?

L. 2. Whether a Presbyter's Ordination of a Bishop or Pope was valid? If so, Whether Presbyters may not ordain Presbyters?

L. 3. Whether this Pope was truly Head of the Catholick Church, when his Bishops obeyed him not?

L. 4. Whether it was then believed at Rome itself, and in the West, that a General Council, approved by the Pope, was either infallible, or neccearily to be obeyed?

L. 5. Whether it be true which W. Johnson, alias Terret, often tells me, That it is not possible that there can be any Schism in the Catholick Church, because of the essentiality of its Union?

§ 28. Note that this Pope Pelagius, because his Bishops rejected him and the Council, got Narses the General to compel them: And then who can doubt but he was Pope, and they his Subjects?

But Narses scrupled it, lest he should be guilty of Persecution; Justinian's Pope Pelagius telleth him, it is no sin, and bids him not fear it; for it's no Persecution which compels not men to sin; but all that separate from the Pope, and assemble separatedly do sin, and are damned Schismatics; therefore he defireth him to send the Bishops of Aquileia, Milan, and the rest that yield not, Prisoners to Constantinople. Narses obeyeth the Pope and Emperor; the Bishops excommunicate Narses; the Pope writeth to him, that it is no news for erring Bishops to take themselves for the Catholick Church, and to forbid others their Conversation, and counselfeth him to go on and reprefem them. And the Civil Sword and the Ecclesiatical were thus engaged in a Roman War; one Bishop Sapandus of Arles in France the Pope got specially to stick to him, whom therefore he commended to King Childered, &c.


§ 30. While the Romans were resolving to subject themselves to the Goths again, because the Pope made Narses their Persecutor, Narses took it so ill, that he went away from them, but the Pope drew back, and he shortly died. Belisarius also was ruined, and Justinian himself shortly dyed. Binnius saith it is reported that he had no Learning, and thinketh that his Civil Laws were Tribonian's, and his Ecclesiatical Theodorus Caesariensis's. And saith that the Church rejected his Laws of Ufsary, Churches and Ecclesiatical Persons, as arrogant Usurpations. L. Whether the Roman Power was then understood by Princes or People?

§ 31. CLXXVIII. Another Synod at Paris repeated nine old Canons: The 8th was, [No man may be ordained a Bishop against the will of the Citizens; nor any but whom the election of the People and the Clerks, shall seek with plenty will; none shall be put in by the command of the Prince, &c.

§ 32. CLXXIX. A.D. 562. In the time of Pope John 3d. (not he, but) Theodomire, alias Ariamire King of the Sueves, called a small Council at Eraclea in Galicia, where eight Bishops opened so much of the Priscillian Heresie, as
may tell us it was worthy to be detested (not much unlike the Manichees;) and many old Canons they recited: But I could have wished that they had not made a mans diet the note of his Heresie, and a sufficient cause of his conviction and damnation. The Priscillianists (as these say) would not eat flesh, nor herbs boil'd with flesh. This Council ordered that if any that abstained from flesh, did not eat herbs boiled with flesh, he should be taken for an Heretick. This is not conformable to Paul's Rules or Spirit.

§ 33. This Council ordered that none should be buried within the Church, which Binimus well sets home. And whereas Priscillian taught that in the Liturgy [the Pax vobis, Peace be unto you] should be said only by the Bishop, and Dominus vobis by the Priest, the Council contradicted him. 1. We see here what Trifles divided men! 2. We see that yet the Churches usually were no bigger than met in one place with the Bishop, or might do: For it is supposed that every Church-Assembly had a Bishop present to say his part.

§ 34. Theodorus, the Suevian King, under whom this Council was held, was the first of that race that turned Orthodox; all the Suevex before him (with the Gotis) having been Arrians.

§ 35. CLXXX. Anno 566. The contest about choice of Bishops grew sharp. King Clotharius made one Emerius Bishop Santeiensis; the Canons had before decreed that Kings should choose none, but all the People and the Clerks, and the Metropolitan ordain him. The King's Bishop is deposed by a Council. Santeiensis, of which Leontius of Bourdeaux was chief. They sent the King word of it by a Presbyter: The King filled a Cart with Thorns, and laid the Priest on them, and sent him into Banishment, and forced the Bishop to submit to his will.

§ 36. That it may be known that neither Popes, Councils, nor confenting Bishops divided Diocesses and Parishes, here Binimus giveth us at large, first Constantinian's divisions in Spain, and next the fuller division of King Wamba. Bin. p. 649, &c.

§ 37. CLXXXI. At Tours in France (eight Bishops) in a Provincial Council, revived many Canons of the old matter, (to keep Bishops and Priests from Women) Can. 13. The Bishop may keep his Wife as a Sister, to govern his House: But Can. 20. Priests that will keep Wives, must have some Witnesses to lie in the same Chamber, to see that they lie not with them. And Can. 14. Episcopum, Episcopam non habentem, nulla sequatur turba mulierum, &c.

Can. 21. They say, [Those that the Law commandeth to be put to death, if they desire to hear the Preacher, we will have to be convicted unto life, (that is, not to dye;) For they are to be slain with the sword of the mouth, and deprived of Communion, if they will not observe the Decrees of the Seniors left them, and do despite to hear their Pastor, and will not be separate.] Some Sectaries among us are of the same mind, against putting penitent Malefactors to death.

§ 38. CLXXXII. Anno 570. There was a Council at Lyons of Fourteen Bishops, who recited six Canons to restrain the Vices of the Clergy. Binimus, out of Greg. Tiron. tells you the occasion was, that one Salaminus and Sagittarius, as soon as they were made Bishops, being then at their own will, broke out into Slaughters,
Slaughters, Murders, Adulteries, and other wickedness. And Víctor Bishop of 
Trier, keeping his Birth-day, they sent a Troop with Swords and Arrows, who 
cut his Cloaths, beat his Servants, and carried away all his Provision, leaving him 
with reproach: The King Gunther hearing of it, called this Synod, which found them guilty, and deposed them: They tell the King that they are unjustly 
east out, and get his leave to go to the Pope, John 3d. The Pope writeth to the 
King to have them, as wronged men, restored, (this was the Papal Justice and 
Reformation:) The King chideth, but refrareth them; but they grew never 
the better afterward, but asking pardon of Bishop Víctor, he forgave them, and 
for that was afterward excommunicate.

§ 39. CLXXXIII. An. 572. A Council was called under King Ariomire at 
Braccara of 12 Bishops: They are mostly forbidding Bishops to take money 
for their Ordinations, Confecrations, and other Actions. And the first Canon re-
quired them to walk to all their Parishes, and see that the Clerks did things 
rightly; that Catechumenus learnt the Creed, and to preach to the People to for-
bear Murder, Adultery, Perjury, False-witness, and other mortal Sins, to do as 
they would be done by, and to believe the Resurrection, Judgment and Recom-
pence according to Works.

§ 40. CLXXXIV. An. 572. A Concilium Lucense did receive from Martin 
Bishop of Braccara 84 old Canons, of which the 67th was against reading 
Apothegma, or any thing but the Canon of the Old and New Testament in 
Church.

§ 41. After Justinian's death, his Sisters Son Justinus was Emperor, a sensual 
and covetous man, who murdered presently a Kingman of his own name, upon 
suspicion that he was too great; yet he drew up a good Profession of Faith, ex-
horting all the Bishops to agree in it: But Chosroes, King of Persia, invaded his 
Empire, because the Greater Armenia (which was then under the Persians, as 
the Leffer was under the Romans) to avoid the Persians perfecutions, had revolt-
ed to the Empire, and destroyed their Rulers: The Persians conquered so much 
of the Eastern part of the Empire, and Justinus's Soldiers made so little resistance 
as drove him out of his wits; and his Wife, by intreaty, got the Persians to make 
a Truce. Tiberius was then made Cesar, and afterward Emperor upon Justinus's 
death; and Justinus his Captain repelled the Persians, and recovered much of 
what they had conquered.

§ 42. An. 576. Divers Kings of France by War among themselves destroy-
ed Churches, and confounded all; and a Council at Paris was called, but in vain, 
to have persuaded them to Peace.

§ 43. After Benedictus, Pelagius 2d was Bishop at Rome; Tiberius an excell-
ent Emperor quickly dyed, and by his choice Mauritius succeeded him. Pelagius 
(by Gregory his Deacon) wrote against the Bishops that would not condemn 
the tria Capitula: And when all his writings prevailed not, he got Smaragdus the 
Exorcist to force them by the Sword: (The great remedy which Rome hath 
trusted to.)

§ 44. CLXXXV. Merovæus Son and Heir to Chilperic King of France, 
marrying his Uncles Widow, offended his Father, and fled to St. Martin's Church
at Tours, and forced Bishop Gregory to give him the Sacrament. The King could not get the Bishop to deliver him up; he fled, and the King called a Synod at Paris to judge Pretextatus a Bishop, whom he accused for marrying him, and confederating with him.

§ 47. CLXXXVI. The two Bishops forenamed, Salonius and Sagittarius, being again accused of Adultery and Murder, and being freed by professing Repentance, King Guntheranus called a Cubilene Synod, and accused them of Treason, and so deposed and banished them.

§ 46. CLXXXVII. An. 582. King Guntheram called a Synod at Mascow, to revive the old Canons for restraining the Lust and Vices of the Bishops and Clergy.

§ 47. CLXXXVIII. An. 583. A Concil. Brenacense is called, to try Gregory Bishop of Tours, falsely accused of charging the Queen of living in Adultery with a Bishop, an Archdeacon and a Deacon bore false Witness; but all came to light, and Gregory was cleared by his Oath.

§ 48. CLXXXIX. An. 587. A Council at Constantinople increased the Church-divisions which continue to this day, wherein John Bishop of Constantinople was decreed to be called, The Universal Bishop, which Pope Pelagius could not endure. O what hath this Question done to the World, Who shall be the chief or greatest? So much of the image and work of Satan hath been found in the professed Servants of a crucified Saviour, and in those that have worshipped the Cross!

In this Synod Gregory Bishop of Antioch was tried, and acquitted of a false Accusation of Incest with his Sister another man's wife.

§ 49. Pelagius writeth against John's Universal Title, saying, [Universalitatis nomen quod sibi illicitè usurpasse, ut libenter adderet, &c. Nullus enim Patriarcharum * hoc tam profano vocabulo utrumque utatur: quia si simmum Patriarcha Universalis dicitur, Patriarcharum nomen eatis derogatur. Sed absit hoc, absit a fidello eujusquam morte hoc sibi vel velle quemquam arripete, unde honorem fratrimonii suorum immanuere ex quaedam adornam parte videtur. Quapropter Christus vestra neminem unquam sus in Epistolis Universalium nominans, ne sibi debuitum subtrabat cum alteri honorem effert indebuitum. Adversarius enim usque Diabolus quem contra humiles sevius sient Leo rugiens circuit, quemus quem devoret, non jam, ut erimus canes circuit.—Ommia quae foli uni Capiti escoet, videlicet Christo, per electionem pontificum etiam Christi sibi sibi membra subingeante. Non mirum quod ille tentator quia initium omnium peccati sit esse superbia, &c. And so he goeth on, exhorting them rather to dye, than to submit to the Title Universalis, and resolving Excommunication against the User of it. * No not

§ 50. Binnius faith, It is ridiculous hence to impugn the Primacy of the Church: But Q. 1. Is it not impudent after this, for them to use the Title of Universal? Q. 2. Doth not this allow us to separate from them that usurp it? Q. 3. Doth not Pelagius here plainly distinguish between the place of Prime Patriarch which he claimeth, and Universal Bishop or Patriarch which he denmeth. Q. 4. Doth he not describe this damned Usurpation, to be a subjecting all Christ's members to himself? Q. 5. Doth not the Pope now use both the name
name and thing as far as he can attain it. Lu. 6. Did not Pelagius and Gregory know that John did no more intend to put down all other Patriarchs or Bishops by this Title, than the Pope doth? Lu. 7. Doth not the Pope now claim that as by Divine Right, which John claimed but as of Humane? Modesty can deny none of this.

§ 51. CXC. An. 587. Nine Bishops at Lyon repeated six old Canons about Women, &c.

§ 52. CXCI. An. 589. King Guntram finding all things grow worse, and that all was long of the Bishops only, ( faith Binnius ) called a Council at Mafcon, where the liester keeping of the Lords-day was commanded.

§ 53. Here Binnius noteth that Prifius is called Patriarch, and that the Bishops of Venice, Istria and Liguria, continuing still separate from Rome, chole Paulinus Bishop of Aquileia their Patriarch. [ Lucem sibi loco sumpsit Pontificis supremum Antifitem constituerent. ] Lu. Did the Bishops then believe that the Pope's Universal Government was essential to the Catholick Church? And that none were the Church but his Subjects?

§ 54. CXCII. King Guntram, An. 589. by a Council at Valence, setled his Benevolences on the Churches.

§ 55. CXCII. An. 589. At Toletum King Recaredus called a Council, and renounced Arrianism, and recited several Canons ; among others, that Bishops and Priests Wives might dwell with them, but not lie with them. And they lament and condemn the practice of such as kill their children, appointing them sharp discipline without capital punishment. ( Had the Church power to free Murderers from death, as they long did, Was this holy Reformation? )

The 11th Canon faith, That they found that in many Churches of Spain, men filthily and not regularly did Penance, that they might sin as oft as they would, and be as oft reconciled by the Priests, &c. Many reforming Canons were here made. There were 67 Subscribers besides the King, and of divers Cities two Bishops, which was unusual.

§ 56. CXCV. ( Passing by a meeting at Rome ) Another Council at Narbon was held by Recaredus, who brought over the Goths from Arrianism.

§ 57. The Emperor Mauritius, though a great and excellent person, was ruined by the mad and incurable mutinies of his Soldiers, and at last, with his Family, cruelly murdered by Phocas, one of his Captains; a terrible warning to Princes not to trust too much to Armies.

§ 58. All this while the opposers of the Caleedon Council kept up, and were divided in the East into many Parties among themselves: Among others, the great Peripatetic Iohann Philoponus was their most learned Defender, writing with such subtlety, that the Natures really two, were to be called One Compound Nature, as the Soul and Body of a man are, as ( faith Nicephorus ) was not cæle to be answered ( by which, how much of the Controversie was de Nomine & de Notione Logica, let the Reader further judge;) he that will see some of his words, may read them in Niceph. l. 18. c. 45, 46, 47, 48. his Notions made men call him a Tritheite.

§ 59. Iacobus Zanzales being a great Promoter of the Party, many ever since
since have from him been called Jacobites: And the divided Parties that opposed the Council, called the other Melchites, that is Royalists, because they took them that followed the Council, to do it meerly in obedience to the Emperor, (for it was not the Pope then that was the Matter of Councils.)

§ 60. Among the Armenians also some raised the like Heresies about the Natures of Christ, some thinking his Deity was instead of a Soul to his Body, &c. To which they added superstitious Fals, and worshipping the Crois, and such like, not pleasing Reason, but old Tradition for their Errors, saying they had them from Gregory, vide Niceth. l. 18. c. 53, 54. But I must go forward.

§ 61. Pelagins dying, Gregory called Magnus, succeeded him at Rome: He continued the Controversy about the Title of Universal Bishop, writing many Epistles against it: He flattered Phocas the murderous Tyrant, with a Lectorum Cali & exulter Terra, &c. yet was one of the best and wisest of their Bishops. He sent Augustine into England, who oppressed the British Church, and converted the Saxon King of Kent. He introduced more Superstitions, and greatly altered the Liturgy. Of which read Mr. T. Jones of the Heuts Sovereign.

§ 62. CXCV. A Concilium Hiffalese of eight Bishops recited three Canons.

§ 63. CXCV. Mauritius before his death, desired Gregory to call a Synod at Rome, to draw in the Western Bishops that separated, and to cast them out if they disobeyed: which he did, and they refusing his Summons, Severus of Aquileia, and other Bishops were ruined. They thought God destroyed Mauritius for persecuting them. Gregory thought God would have them destroyed as Schismatics. The Bishops of Rome for near an hundred years were forced the more to please the Emperor, because their own Bishops had cast them off, and set up another Head against them.

§ 64. CXCVI. Am. 590. A Concil. Antiochense made divers Canons against Superstitions, and some too superstitious (as that Women must not take the Sacrament in their bare hands, &c.)

§ 65. I find it so tedious to mention all the little Synods, that henceforth I shall take but little notice of them, but of the greater only.

One under Recaredus at Caesar-Augusta, made three Canons about the Arians.

One in Numidia displeased Gregory.

§ 66. A Council at Postiers was called on occasion of two Nuns, daughters to the King of France, that broke out of the Nunnery, with many more, and accuited the Abbess, and got men together, and stript her stark naked, and drew her out, and set all France in a Commotion, and were forced to do Penance.

Another.
Another under him, An. 598. A Council of Sion made two such more.
An. 599. A Council at Constantinople did we know not what.
An. 599. Under King Recaredus, 12 Bishops at Barcinon made four Canons against Bishops Bribery, &c.
A Council of 20 Bishops, 14 Presbyters, and 4 Deacons at Rome made a Canon for Monks.
Another there, An. 601. against a false Monk.
Another at Byzæcum against a Bishop.
Another in Numidia about a Bishop and a Deacon.
§ 67. Gregory dying, Sabinius succeded him, who reproached him, and would have had his Books burnt as unprofitable, faith Onuphrius: And, faith Sigebert, Gregory appeared to him in a Vision, and reproving him for that and Covetousness, knockt him on the head, and he dyed.
§ 68. Boniface 3d succeeded, chosen by Phocas the Murderer, who hating his own Bishop of Confast. Cyriacus, ordered that Rome should be the chief Church.
§ 69. A Council at Rome forbad choosing a Pope, till the former had been three days dead, because they sold their Votes for money.
§ 70. Boniface the 4th is made Pope, and Phocas giveth him the Pagan Temple, called Pantheon, for Christian Worship. In his time, Phocas was killed by Heraclius, as he had killed Mauritius.
§ 71. An. 610. A Council at Toletum, under King Gundemar, about the Bishop of Toletum’s Primacy, which the King settled by Edict.
§ 72. A Council at Tarraco under King Sifebagus took the shortest way, and only confirmed what had been before done for Priests Chastity.
§ 73. Deus dedit was next Pope, in whose time the Persians conquered Jerusalem, and carried away the Bishop, and (they say) the Cross.
§ 74. Boniface 5th succeeded: Heraclius the Emperor is worsh’d by the Persians, who would not give him Peace, unless the Empire would renounce Christ, and worship the Sun; Heraclius overthreweth them; Mahomet now riseth, and maketh a Religion of many Heresies.
§ 75. At a Synod at Masco, Agestinus accused Columbanus of Superstition, for Crossing Spoons, &c. but was refel’d.
§ 76. Seven or eight Bishops at Hispalis, condemned the Eutychians, and called them Acéphali.

C H A P.
CHAPTER VIII

Councils held about the Monothelites, with others.

§ 1. Being come to the Reign of Pope Honorius at Rome, who was condemned by 2 or 3 General Councils for a Monothelite Heretic, (as Vigilus was by his own Bishops for an Eutychian) and having shewed you what work both the heretical and hereticating Bishops and Council made in the world about (not only but but) one Nature, and the condemning of dead men; I shall next shew you what work they made also about the words, [One Operation, and One Will,] or [Two Operations, and Two Will]. Reader, Wouldst thou think that there were venom enough in one of these words, to poison almost all the Bishops in the world with the Plagues of Heresie, or Heretication and Contention?

§ 2. The old Controversie still keeping the Churches all in pieces, some being for two Natures after Union, and for the Council, and others against it, and but for one Nature after Union: Cyrus, Bishop of Alexandria, was told, that it would unite them all, if they would confess One Operation, and One Will in Christ, or at least lay by the talk of One and Two, and use the words, [Dei virilis Operation.] The Operation (and Will) of Godman. CXCVIII. He therefore called a Synod at Alexandria, in which this was decreed (called Satisfaction.) For they said that Dei virilis signified two Natures, and so they thought they had at last hit the way of concord, which neither the General Council of Ephes. 1. Ephes. 2. Const. 2. Cæcedôn. Const. 3. had found out: but all set the Bishops but more by the ears.

Cyrus sent his Decrees to Sergius Bishop of Constantinople, Sophronius Bishop of Jerusalem persuaded the silencing of the names of [One] or [Two] Operations or Will. Sergius sent the Cæcedôn to Honorius to Rome; Honorius rationally persuaded them to use neither the one word, nor the other, (One or Two) foreseeing that a new quarrel was arising in these words, and (little knowing how for this he was by General Councils to be Hereticated, when he was dead) persuaded them to a silent Peace. It is but few Popes that were so wise and peaceable; and this one must be a Heretic for it, or General Councils be fallible, and much worse.

§ 3. Because (knowing the effect of the old unhealed Controversie,) I foresee that such men will go near to Hereticate me also when I am dead, for condemning Hereticating Incendiaries in the Nestorian, Eutychian, and Monothelite quarrels; I will recite the words of Binnius himself, who saith the fame that I have said from the beginning, (though I justify him not from self-contradiction.)

Tom. 2. p. 992. [Honorius, fearing (which after came to pass, and which he knew had fallen out in former Ages about the word Homoeouion &c and many others) lest that Contention should grow to some great Schism, and seeing...]

[The text continues with further discussions on the Councils and the debate over the Monothelite heresy.]
withall that Faith might be safe without these words, he was willing to reconcile both Opinions, and withall to take out of the way the matter of Scandal and Contention. Writing therefore to Sergius, he advised him to abstain from the word [One Operation] lest they should seem with Eutyches to affirm but One Nature in Christ; and yet to forbear the word [Two Operations] lest with Nestorius, they seemed to affirm Two Persons. (A Slander contrary to his words.) I again say, if all the Hereticating Bishops and Councils had followed this discretion and moderation, O what had the Church escaped!

Yet they are fain to stretch their wits to excuse his words elsewhere, [Unde & Unam Voluntatem faterum Domini nostri Jesu Christi.] But it's certain that in some sense it is One, and in another sense Two.

§ 4. The Emperor Heraclius interested himself in the Controversie, Bissius faith by the fraud of Apeastes Patriarch of the Jacobites, he was deceived, Animo defendendi Concilium Calcedonense. The Jacobites were Eutychians, the greatest enemies of the Calcedon Council; and it's strange then how they deceived him, to defend it by destroying it.

But, faith he, [While he, besides his place and office, by the persuasion of the Devil, was wholly taken up in defending questions of Faith by his own judgment, &c.] Here you may see what the Papists Clergy would make of Kings and all Lay-men: If they be wholly taken up in defending questions of Faith by their own judgment, they pronounce them to be perfidious to it by the Devil. Error is from the Devil; but solicitous searching after the defence of Truth, is like to be of God. But they must not do it by their own judgment: By whom then? By the Bishops no doubt; What Bishops? General Councils. And had not the Emperors long enough followed Councils, and banished such as they condemned, till, while they almost all condemned one another, the world was scandalized at the odious Divisions and Cruelties of the Church? But must they follow Bishops without using their own judgments about the Case? What, as their meer Executioners? Must the Princes of the world act as Brutes, or Idiots, or Librors? Was this the old Doctrine, Let every Soul be subject to the higher Power, &c?

§ 5. CXC VII. King Sisenius (the second that had all Spain) called a Council at Tolletum of all his Kingdom, An. 633, of 70 Bishops, made many good Canons for Faith, Order, and Reformation; the last is a large defence of the King against Rebellion: But they order that when a King is dead, the Prince Men of the whole Nation, with the Priests, by common consent, chuse another, that retaining the Concord of Unity, there should be no strife through Force or Ambition.

And they decree the Excommunicating of wicked Kings that live in great sin; which I doubt whether the fifth Commandment forbid them not to have done, it being a purposed dishonour.

§ 6. CXCIX. Another at Tolletum was called 636, by King Chintillane, which went the same way; Kings were Rulers here, and not Popes.

§ 7. C. Another at Tolletum, An. 638. by the same King to the same purposes.

§ 8.
§ 8. The Emperor Heraclius published an Edict for the Monothelite Opinion, called his Euchesis; and Sergius Conf. joined in it.

§ 9. Sergius dyeth, and Pyrrhus a Monothelite succeedeth him.

§ 10. Severinus is chosen Pope, but being not Confirmed (as was usual) by the Emperor's consent, he is plundered of his wealth.

§ 11. The Saracene Arabians conquer Persia, and the Eastern parts of the Empire.

§ 12. Sergius before his death called a Council at Constantinople, which confirmed the Emperor's Faith, and the Monothelite Opinion.

§ 13. An. 640. John 4th was made Pope, who condemned the Emperor's Euchesis; and, it's said, the Emperor disowned it, and said that Sergius made it, and desired it might be published in his name.

§ 14. Heraclius dyeth, Constantine succeedeth him, and dyeth in 4 months. Heraclius succeedeth: After six months the Senate depose him, and cut off his Nose, and cut out his Mother's Tongue, on suspicion that they poison'd Constantine, whose Son Constans is next set up.

§ 15. Pyrrhus, thought guilty of Constantine's death, slieth into Africa, and Paulus a Monothelite hath his place. Pyrrhus seemeth converted by Maximus in Africa, cometh to Rome, and is owned by the Pope against Paulus. Paulus persuadeth the Emperor to publish a Typus, requiring all the Bishops to lay by the Controversie and Name of One and of Two Wills and Operations of Christ. But this which was approved in Pope Honorius, is cried down as Heretical in the Emperor.

Pyrrhus returneth to his Opinion, and Paul dying, he is again put in his place at Constantinople.

Binius no better answereth the Objection, [that the Emperor's Edict said but what Pope Honorius said,] than by saying, that the time made the difference. It was good in Honorius's time, and bad after to be quietly silent in such a Case.

§ 16. They say there was a Council in Numidia, another at Byzacene, at Carthage another of 68 Bishops, about the Monothelites.

§ 17. CCI. Another Council was at Toletum under King Chindascrinclus.

§ 18. CCl. The Pope, with one of his little Councils at Rome, (for the foresaid Italian Bishops yet disowned him, and obey the Patriarch of Aquileia) presumed to condemn Paulus Conf. & Pyrrhus, and the Emperor's Edict. (Typus:) Wherefore his Agents at Constantinople were cast out, beaten, their Altar overthrown, &c.

§ 19. Martin is made Bishop at Rome: He condemneth the Emperor's Edict of Silence (as to Two Wills and Operations, or One.) The Emperor tendeth for him, he is brought Prisoner to Constantinople, laid in Irons under several Acculations; banished and dyed.

Here the Pope pretendeth that Truth must not be silenced: The Emperor's faith, Peace must not be broken for needless words: Quer. Whether he be a Martyr? that suffers for oppugning such Peace?
§ 20. CCIII. His Lateran Council, An. 642. is very largely recorded, in which the Emperor's Edicts, with Cyrus Alex. Sergius, Pyrrhus & Paulus Constantin, are condemned, and two Operations and Hills asserted.

§ 21. CCIV. (Passing by a Synod at Orleance) An. 653. another Council was held at Toletum against incontinent and ignorant Priests. Kings here used to preach to the Bishops by their Letters and Decrees. Dukes and Lords here subscribed.

§ 22. Eugenius is Pope, and dyeth; Vitalianus succeedeth him: Constans the Emperor cometh to Rome, giveth them gifts, and communicateth with them. It's said he kill'd his Brother Theodosius, and after was kill'd himself: Mezentius usurpeth the Empire. Constantine Pegasus, Son to Constans, conquerseth him, and reigneth. Pope Vitalianus helpeth him, and therefore expecteth his help. Rome flood so much between the Eastern Empire, and the Western Kings (Goths, Lombards, Franks, &c.) that both sides flattereth the Roman Clergy, (though they oft suffered from both.) The Empire to keep them from turning to the Goths, &c. and the Goths to keep them from turning to the Empire. And they that had most need of the Popes, most advanced them; and they that had least need and most dominion, kept them under.

§ 23. CCV. Another Council at Toletum, An. 655. called by K. Recessifitus, (not the Pope,) made divers good Canons for Church-order; among which the tenth is, that because all the Canons oft made, could not keep Bishops and Priests from Lechery, they tried this additional way, to decree that all their Children begotten of their Servants, Maids, &c. should be uncapable of inheritance, and should live in continual servitude to the Church.

King Recaredus made a Law, that Bishops and Priests Concubines should be whipt with an hundred Stripes; and others, that they should be sold for Slaves.

§ 24. CCVI. The King of France (Cladoaves) called his Bishops together at a Village called Clypiacum, and made a Sermon to them, and they applauded him.

§ 25. CCVII. He called another Synod at Cabilone for Church-order, where Can. 10. it was decreed, that all Ordination of Bishops should be null, that was otherwise made than by the election of the Comprovincials, the Clergy, and the Citizens. (A threefold Lock is not easily pickt.) Let England understand this, to be the old Canons and Custom.

§ 26. CCVIII. A Concil. Emeritense, called by King Recessifitus, made more Orders for regulating Bishops and Priests, &c.

§ 27. CCIX. A Synod at Rome justified a Bishop of Crete, wronged by his Archbishop.

§ 28. CCX. Another at Toletum under King Wamban, An. 675. sought to reform the Bishops and Clergy.

§ 29. CCXI. An. 675. the same King Wamban had a Synod at Braccara, for reforming the Clergy. Can. 5. was to correct the Bishops that had turned Piety
Piety into Pride and Vanity; going to the Solemnities of the Martyrs, with Reliques hanged about their necks, carried in Chairs by Deacons in white, &c.

O what hath the Pride of Prelates done in the world!

§ 30. Pope Adeodatus, and after him Donus, reigned at Rome, and the Patriarchs of Constantinople and Antioch were Monothelites, and Constantine needing the West, having left the East, took part with Rome. After Donus came Agathy, in whose time the Bishop of Ravenna, after long rejecting the Bishop of Rome as heretical, returned to communion with him. Constantine sent to Rome, to require the Bishop to keep Missionary Legates at Constantinople, and intreated them to lay by Philosophical Controversies, and preach the pure Scripture, that the Churches at last might have Peace. (But alas how long was that counsel vain!)

§ 31. CCXII. Beda faith, an English Council met, An. 679. under Theodore, to own the Catholick Faith, Bed. l. 4. c. 13.

§ 32. CCXIII. The same year 679. A Council at Milan told the Emperor their opinion for Two Wills and Operations.

§ 33. CCXIV. A Synod at Rome prepared matter for the General Council against the Monothelites. This tended to please the separating Bishops of Italy that divided from the Pope, for seeming to desert the Caledonian Council by condemning the tria Capula.

§ 34. CCXV. Now cometh the 3d Council of Constantine, called the 6th General Council, in which 289 Bishops condemned the Monothelites, that were for One Will and Operation. Constantine Pog. being against them, Macarius Patriarch of Antioch was the chief of them, who would have consented to name neither One nor Two, but when they had done all, professed that he would be cast into the Sea before he would say there were in Christ two Wills and Operations; thinking that he held to Cyril, and the first Ephesian Council against Nestorius. George Bishop of Constantinople deserted him, and he was deposed and banished (to Rome; no hard Banishment but for ill company.)

§ 35. A long while there was among them, perusing former Writings; Macarius and his Party producing many, which others said were falsified (to little certaintly is there oft of Copies.) The Epitiles of Sergius Conf. & Honor. Rom. are read, which I should think peaceable and honest; but the General Council damned and cursed them both as Hereticks. The Papists say, General Councils may err in matter of Fact: How much more then in matter of Faith, which is more obscure and matter of Fact is much of the matter of our Faith.

No Man's name had so strange a Fate against Hereticaters, as the great Hereticater Cyril's: who (in this Council in Cyrus artic. and many others) was fully proved to assert One Nature of God incarnate after the Union and yet called Orthodox, and those that said as he, and much less, were damned Hereticks.

Some that confessed two Natures, yet denying two Wills after the Resurrection, supposing the Humane Will called Natural had been laid by, were here damned with the rest.
§ 36. CCXVI. An. 681. King Eringu held another Council at Toledo, for the Royal Power, and reforming the Clergy.

The Pope had so little to do, and the Kings so much in all these Spanish Councils, that it's strange Spain is now become so servile to the Pope. Binius is forced to confess here (To. 3. p. 110.) that [The study and labor of exiling fit men to be made Bishops, was in the power or hands of the Gothish Kings, which by the indulgence of the Roman Popes is in the Spanish Kings even to our times] which he proveth. (O indulgent Popes, who let go what they cannot keep!)

An. 682. Some Synods in France did, we know not what.

§ 37. Leo 2d is made Pope by the Emperor; and because he confirmed the Acts of this Council, which damn Honerius as an Heretic, the Papists know not which way to turn themselves. Baronius would have Leo's Epistle forged. Binius will have either the Acts corrupted by Theodore Conf.; before they were sent to Leo, or that necessity compelled him to this hard condition by the iniquity of the times; and that Herelel élle would have revived, &c. so that by their reckoning, they that relieve all on Tradition and Fathers, leave not Fathers, Councils or Traditions certain for one Age.

§ 38. CCXVII. An. 683. K. Ervingius had another Synod of 48 Bishops at Toledo, for restoring some guilty of Treasons, securing the King, &c.

§ 39. Constantine Pogon. restored to Rome the power of making Popes without the Emperor, which the Gothish Kings and other Emperors had long denied them.

§ 40. Benedict 2d is made Pope: A new Controversie in his time is raised. The Spanish Bishops write an Epistle, in which they assert Three Substances in Christ, his Divinity, his Soul and his Body, and say with that a Will begat a Will, that is, the Divine Will begat the Human. The numbers of One, Two, and Three, had so confounded Men in those times, that the words frightened the Pope, and he expostulated and warned them to take heed in what sense they used them; which hath made it a question whether this Pope were not erroneous himself.

§ 41. CCXVIII. Another Council at Toledo against the Monothelites.

§ 42. Pope John 5th was the first Confecrated without the Emperor since the liberty granted.

Theodoric King of France called a Council, An. 685. in which he depos'd several Bishops.

§ 43. Constantine Pog. dying, Justian 2d his Son is Emperor. Binius faith, he was not found in the Faith (a hard thing then!) And that he repented of the liberty granted in chusing Popes, and so ordered that the Exarch of Ravenna approve them, by which Bribery was used with the Exarch. And while the Soldiers and Clergy could not agree, they were fain to content to a third, Cenon, to be Pope.

§ 44. Cenon being dead, Theodore and Paschal strive for the Popedom,
and got their Parties to stand it out for them. Paschal promised the Exarch a great Sum of Gold to make him Pope. When they could not agree, Sergius a third was chosen. The Exarch forced him to pay the Gold; and to he got the Soldiers love and the Pope did.

§ 45. CCXIX. An. 688. Another Toledo Council writ a defence of their assertion, that Christ had three Substances, and that Voluntas genuit Voluntatem.

§ 46. CCXX. A Council at Caesar-Augusta, made five Canons; the last was, that when the Kings dyed, the Queens should lay by their civil Habits, and be put into a Monastery, and profess Chastity.

§ 47. CCXXI. An. 692. Was the famous great Council called the Quini-Sextum at Constantinople, by Justinian's Order; why it should not be called a 7th General Council, I know not. It was called by the persuasion of Callinicus Constant. to make a full Body of Canons for Practice, because the 5th and 6th Councils made none. Biminus faith, It could not be a General Council, because the Pope was not there by himself, or his Legates, and yet confesseth that neither was he or his Legates at the first Constantinian Council, and yet it was universal. And why doth not another Bishops absence (E.G. Alexander, Jerusal. &c.) null a General Council as well as the Popes? The Papists rail at this Council as a Convention of Malignants, (Bin. p. 154;) and against Balsamon, that defendeth it, as a wicked Greek Imposter: (the word [wicked] in these Men's writings is a term of art and interest, and no moral term.) They recited abundance of old Canons, many of great use. One would wonder whence the anger against them ariseth. It was per summam negotiati, faith Biminus, that they called themselves a General Council: And the Holy Ghost was not with them, because the Pope was not with them, (p. 154, 155;) and they ordained many things contrary to Apostolical Constitutions, and the Canons of General Councils. Reader, you see here, 1. How little truth Papists lay on that part of Tradition which dependeth on Councils? 2. That it is the Pope (one Man) that is the certainty of Tradition and Judgment, without whom Councils are nothing. 3. That if the Pope be absent, all the other Bishops assembled in Councils by the command of Emperors, may be called Knaves and wicked Malignants. Alas how few Bishops adhered to the Pope, (when Holy was not yet cured of Separation from him) in comparison of those that met in these Eastern Councils which they revile! 4. You see here, how far they are from truth, that say the Universal Church still cleaved to the Pope, when most (by far) of the Bishops in the world forsook him! you see Luther was not the first.

§ 48. Note that Thorasius Bishop of Constantinople, An. 692. in the 2d Council of Nice, tells them, that it was the same Bishops that met in the 6th General Council at Constantinople, who met again here under Justinian. And were not the Bishops of the place so near the time competent, Judges of the matters of so notorious Fact? And were the same Bishops an infallible General Council at the 6th Council, and yet all wicked Schismaticks or Knaves, and
and wicked Men, when they meet again but to make Church-Cannons for Reformation? If this do not tell you how truly Bishops faith, in their own judgment [that Councils have just so much authority as the Pope gave them] what can tell it you?

§ 49. Yea, Bishops makes this Council to be Marotelites: And were the same Men Orthodox in the 5th or 6th Council ten years before, and Heretics in this? Is this the conflancy of the Church and Bishops Faith?

§ 50. The 13th Canon is one that displeaseth them; in which the practice of the Church of Rome in separating Priests from their Wives, is expressly renounced; and it is decreed that no Priest be required to separate from his Wife, (so be it they abstain at Fasts and necessary Seafons) nor any Priest endued to put away his Wife, on pretence of piety; else he must be deposed.

§ 51. Another is the 16th Canon, that maketh Deacons like Overseers of the Poor.

§ 52. The 22d is a hard Canon that Bishops and Priests, ordained with money, and not by examination and election, be deposed; and they that ordained them.

§ 53. The 36th Canon displeaseth them also, which confess the Church of Constantinople's Privileges as equal with Rome.

§ 54. The 38th Canon containeth one great cause of the old Confusions, viz. That whatever alteration the Imperial Power makes on any City, the Ecclesiastical Order also follow it. Did God make this Law? Are not as many Souls in a Town that's no City as capable of being a Church as Citizens? It is in the Princes power to make and unmake Cities: May he accordingly make or unmake Churches? What if a King will have but one City in his Kingdom, must there be no more Churches, or Bishops? What if there be no Cities (as in many American and Arabian Countries) must there be no Churches? What if the King will disfranchise most of the Cities, and another will make every Market Town a City; must Churches be altered accordingly? If so, O that our King would make us so many Cities, as the work and the souls of Men need true Bishops, that one might not have a thousand Parishes without any subordinate Bishop! But if this hold, the Emperor might have taken down Rome, and set up Constantinople, or any other at pleasure.

§ 55. Can. 50. Forbad Clergy and Laity to play at Dice, on pain of Deposition, or Segregation.

And Can. 51. forbids going to Shews, Jefters, Stage-Plays, Huntings.

The 55th Canon commands the Church of Rome to amend their Customs, and not to faie on Sabbath-days.

Can. 62. Forbids Womens Publick Dancings, and Mens and Womens together, and their putting on Malquers or Players Apparel, or Perlons, &c.

Can. 63. Commandeth the burning of false Histories of the Martyrs, as tending to bringing Religion into reproach.

Can.
continual joyful Praises to God, and holy Exercises, and to use no Horse-Races, &c.

The 67th Canon is against eating Blood.

Can. 72. Nullifieth Marriage with Hereticks. (Alas, good Bishops, did you think the Papists would have Heretified you as Monothelites, and nullified all Marriages with you by this Canon? But two Hereticks Marriage is not null.

Can. 78. Commandeth all the illuminate (baptized) to learn the Belief, and every Friday to say it to the Bishop and Presbyters. (How many Parishes or hundred Parishes had the Bishop then to hear? Not so many as ours.)

§ 56. The 82 Canon offends the Papists, forbidding the Picture of a Lamb to be made for Christ as the Lamb of God.

The 90th Canon is (an old one) Not to kneel on any Lord's-day, and that this begin on the evening before.

P. 155. Bimmus reproveth them for calling Cyprian Archbishop, and he proveth that Africa then had no Archbishop or Primate.

§ 57. CCXXII. An. 693. was another Tilican Council, called by King Egica: Before it the King writeth a Sermon for them, wherein he tells them, That every Parish that have twelve Families, must have their proper Governor; But if less, it must be part of another's charge.

§ 58. CCXXIII. An. 694. was another Tolican Council under the same King Egica: (One wonders that the Legislative vertue of the Church should be continued to such fertility and multitude of Laws, as must follow if in all Countries there be every year a Council: How great must the Volumes of Laws be at last?) Bimmus in his Notes on this Council tells us, That though Paul would have the believing Husband or Wife stay with the Unbeliever, in hope of Conversion, yet many hundred years experience hath taught us the contrary, (that it sendeth rather to hurt than good) and therefore now it must be otherwise, and they must separate.

§ 59. CCXXIV. Even to those days the number of Pagans and Infidels in most Countries was the greatest, and the care of good nien was to convert them: (And therefore we read still of so many baptized at age.) A Council at Utrecht decreed (Willemood (or Willifrid) and Sumbert being Leaders) that the best Preachers should be sent from the Neighbor Churches to convert the Heathens, (that was better work, than striving who should be chief, or raging about hard words.)

§ 60. CCXXV. A Synod at Aquila, An. 698. condemned the 5th General Council at Constantinople, for condemning the trin Capitula of the Council of Caledon. (O what Concord Councils caufed!)

§ 61. Pope Sergius refusing to own the Council of Constantinople, at Trul. under Justinian 2d, the Emperor commanded that he should be brought Prisoner to Constantinople. The Soldiers of Ravenna (Sergius having paid them the 100 l. of Gold) hearing of it, rose up and redueed him, and made the Emperor's Officer in fear beg for his life. By such Obedience Rome kept up.

D d § 62.
§ 62. Tiberius the 2d deposed Justinian the 2d, and cut off his Nose, and banished him. Justinian was restored, and exposed Tiberius to scorn, and killed him, and banished Bishop Callinicus to Rome for unfaithfulness to his Prince. John the 6th was now Pope.

§ 63. John the 7th is made Pope (another Council at Teleum under King Witiza I. past by) he was a Greek. CCXXVI. He gather’d a Synod at Rome, to debate Justinian’s Order for the receiving the True Council. And our English Willfrid, accused by his King, was here justified, as a Son of that Church: And a Synod in England received him, when the King was dead.

§ 64. Sisinnius made Pope lived but 20 days, and Constantine succeeded him, who was sent for to Constantinople, and honoured by Justinian.

§ 65. About this time (An. 708.) Spain was conquered by the Saracens; Biminus faith, because King Witiza forsook the See of Rome. By which we still see that Rome was forsaken even by the best Church, such as Spain then was, and was not the Ruler of the World.

§ 66. Bardanes Philippicus by Rebellion deposed Justinian, and was made Emperor; and within two years was so used himself by Anastasius, (his eyes put out, and he banished.)

§ 67. CCXXVII. The Emperor Philippicus and Job. Constant. called General Council at Constantinople; I may well call it General, when Biminus faith, There were innumerable Bishops, which is not said of any other Council. They all condemned the 6th General Council, and their Opinion of two Wills, and two Operations. Where it is manifest,

1. How great a part of the Church regarded not the Authority of Rome.

2. Nor thought a General Council infallible, when innumerable Bishops are against both.

3. And how strong the Monothelite Party was.

4. And alas, how bad too many Bishops, that can change as fast as Emperors will have them. For faith Biminus (after Baronius) [Thus at the back of the Emperor, and at the will of a Monothelie Patriarch, the holy sixth Synod is condemned, and what they decreed of two Wills in Christ, and two Operations, and all retraced by the Decree and Subscription of very many Oriental Bishops, that were in one moment turned from being Catholiques, to be Monothelites.] Is this the constancy of Bishops, and the certainty of their Tradition? But why have we not the Acts of this great Council, as well as of the rest?
C H A P. IX.

Councils called about Images and some others.

§ 1. Pope Gregory the 2d is the Man that must set up Image-worship against all opposition, rebel against his lawful Sovereign, and confederate with other Princes to alienate the Western Empire, when the East was almost ruined before, and so to weaken the Christian Power, that the Turk might shortly win the Empire.

§ 2. To have recited all along as we went on, what new Ceremonies, Formalities and Orders were invented and brought in by the Popes, and how Doctrine and Practice grew corrupted, being a thing done already by many others, would have been tedious here, and besides the design of this writing, which is but to shew how Prelates have used the Church by their contentions about JURISDICTION and HARD or AMBIGUOUS WORDS; and what hath been the work especially of General Councils. But we cannot tell you well the work of the following Councils, without telling somewhat of the occasion of the matter.

The Primitive Christians used not Images in the Worship of God, (read Dauleus de Imaginibus.) But the contempt of Christianity by the Heathens, occasioned many to oppose their contempt by glorying in the Cross of Christ, and by making the transient sign of it with their fingers; and thence they grew to use the fixed sign of it; and thence to speak of and believe many Miracles wrought by it; and thence to make the Image of Christ crucified, (which yet Epiphanius condemned;) and thence by degrees to make the Images of the Apostles and Martyrs; and thence to make in their Churches the Images of their deceased Bishops, (till an Excommunicator arose of another Opinion, that pull'd any of them down.)

And abundance of Dreams, Visions, Apparitions and Revelations were the pretended Proofs that prevailed for many such Superstitions, but especially for Images, and Purgatory, and Prayers for the dead. Among others, an English Monk, Egwin of Evesholme, chosen Bishop of Worcester, must lead the way; by pretence of a Vision, (a Dream, no doubt) see Spelman's Council, p. 209. in his own Chart Egwin faith, [That the Virgin Mary first appeared to a certain Shepherd called Eoves, and afterward to himself with two Virgins, holding a Book in her hands, and told him in what place she would have him build her a Monastery. The crafty Dreamer divulged the Vision, and some good Men opposing it, the Pope must have the hearing of it. The Pope put it to the Oath of Egwin, whether ever he saw such a Vision or not? Egwin swore it, and the matter was past doubt, (just as honest Concernins took Daubritian's Prophecies to be of God, because the melancholy Man swore that they were true.) Hereupon Egwin is sent home, and a Council called to take Egwin's words again that he had such a Vision, (and in the
end was added, *That the Virgin Mary's Image must be set up in the place.*) The Pope sent to King Kenred and King Offa by Bishop Britwald, to grant what the Vision intended; who obediently make over a great part of the Country to that Monastery, as you may see described in Spelman, Conc. p. 209, 210. *in Charta Kenredi & Offe Regum.* And p. 211. *in Charta Egwini,* who faith himself, that [*God being propitious to him,* he had in a little time got for the said Church an hundred and twenty Farms given, as is written and confirmed in the Charter of that Church.*] Many Villages are there named, and some great ones, in the fatterst and richest part of the County of Wrecelcer. Was not this a profitable Dream or Vision? And should we not have many *Dreamers* and *Sweares,* if they could get as much by it as Egwin did? And herewith Images are set up.

§ 3. But *Baronius* and *Bimus* question whether Naucler and Bale say true, that this Council first brought Image-worship into England, because it came in before with *Austín* the Monk. *To which Spelman* well answers, *That the use of the Cross in banners and otherwisc was here before, and some Images for Instruction and Commemoration, as Beda's own words intimate; but not any worship of Images, or worshiping before and towards them.*

And Sir H. Spelman faith, (proving that Image-worship was not then in use among the Saxons) that even praying to the Saints themselves was not then in use, mentioning an old *Psalter* of his written about the time of the 2d Nicene Council, in which there were an hundred seventy and one Prayers interspersed between the *Sections* of the 119th *Psalm,* and in them all not one name of any Saint, or the Virgin Mary, much less any Prayer directed to them.

§ 4. If one talk now with our *English Papists,* they are so loth to own their own *Doctrine* and *Practice,* that they will tell you they hold not the worshiping of the Image, but of the Person signified by it. But to tell them how commonly their Writers defend worshipping Images, (if Colere and *Culmus* signify Worship) and what *Aquinus* faith of giving the worship of *Latria* to the Image of Christ, and to the Cross, though undeniable, yet will not be taken for *sufficient* proof. I shall therefore give you here the sense of the Papal Church in England, in the form of *Abjuration* which they preferred to those that they then called *Lollards,* as it is found in the *Tower Records;* and you must take it in the old *English* in which it is written, because I do but transcribe it, and must not alter it, the sense of it being plain and obvious.
Memorand. quod primo die Septembris Anno Regni Regis Ricardi secundi post Conquestum decimo nono Williamus Dynel & Nicholaeus

Taillour, Michaelius Poucher, & Williamus Steynour, de Nottingham in Can- 

cellar, ipsius Regis persenmatis constitutti Sacramenta duximus præfumptum sub 

eo qui sequitur tenere. [Williamus Dynel befor yhow worshipesfull Fider et 

Lorde Archbyshop of Yorke and yhour Clerge, with my free will and full 

aunders fure to Gode and to all his seyntes upon his holy Gospels that fro 

this day forthwardes I shall Worship Images with prying and offering unto 

hem in the worship of the seyntes that they be made after and also I 

shall no more despise pyremenage ne states of holy Chirche in no degree. And 

also I shall be buxum to the lawses of holy Chirche and to show as myn Arch-

byshop and to myn other ordines and Curates and kepe 30 lawes upon my 

power and mynten hem. And also I shall mynten ne techen ne defende 

errows conclusions & teckynge of the Lollards ne sywyeb conclusions and 

techings that men eleyth Lollardes doctryn Ne I shall her bokes ne sywyeb 

bokes ut hem or any suffect or disfamed of Lollardery receyne or company, 

with all wytrzymyng or defende in 30 matters and if I know any sywyeb I shal 

with all the hale that I may do hewe or els your ner Officers to mynten and 

of her bokes. And also I shall excite and stirr all tho to goode doctryn that 

I have binderd with myn doctryn up my power. And also I shall fonde to 

your declaration whych is hereby or errour and do thereafter and also what 

penance ye wel for that I have don for myntenyng of this self doctryn 

menyne and I shall fulfill it and I submit me thereto up my power. And 

also I shall make no other glese of this myn ech bat as the swordes finde. 

And if it be so that I come agayn or do agayn this ech or any party thererof 

I holde me bere cowmpable as an heretyke and to be punished by the law as an 

heretyke and to forfit all my goodes to the Kynges will withoute any othe 

processe of lawe. And thereto I require the Notarie to make of all this the 

whych is my will an instrument agens me ut ex babundantia idem Wilhelioums 

Dynel eodem die voluit & recegrovit quod omnia bona & catalla sua mobilla 

nobis sunt forstalia in casa quo ipse juramentum praedictum feu alterius no 

eodem juramento contenta de cetero contrauererit utto modo.

Here you see whether Papists worship Images, and whether they take it 

not for Heresie (which is death) not to worship them, and whether they 

leave it to mens liberty or not.

§ 5. Leo Isaurus being Emperor, he took the worshipping of Images to be 

Idolatry, and his Empire being invaded by the Saracens, who were scandal-

ized.
zed by the Christians Images, he thought it was a warning to him to reform them; and he published his Edict accordingly against the Religious adoration and use of the Images of Angels, Martyrs, or Saints. Gregory, Bishop of Rome, refisted him, and made Men believe that this was to fight against Christ, and impiously to despise the Saints. The Emperor commanded his Obedience on pain of Deposition. He would neither obey nor suffer. The Emperor sent Men to apprehend him, (some say to kill him,) but he escaped them. The Lombards were stirred up to make War against the Emperor as an Enemy of Christ: [The Pope (faith Binnius, p. 177. out of Zonaras) entered into a League with Charles Martell King of France, that, if there were need, he should defend the Church of Rome against the Emperor (their proper Sovereign) which League being prudently made, the Emperor abstained for fear of Charles, who by great Victories was become famous.—But when the Emperor would not obey the Pope’s pious warnings, but used Tyranny in the East against the Orthodox, then the Pope anathematized him as a known declared Heretic, and exhorted all his Subjects in Italy to depart from his obedience.]

Note how Rebellion is the work and strength of the Roman Papacy: But do not our Papists now disown all this, and profess themselves to be the Loyalst Subjects?

Answ. If they do, let them join Restitution with Confession. If the Father seize on another mans Inheritance, and the Son keep it, and disclaim his Fathers act, this is but a dead Confession.

But hear the next words in Binnius, and judge what Doctrine yet they hold, [Quo facto Sanctissimus Pontifex: clarissimum posteris suis reliquis exemplum: ne in Ecclesia Christi regere permittantur haeretici Principes, si frequenter moniti errori pertinaciter adhæreant.] That is, BY WHICH FACT (depositing the Emperor in Italy, and abasing all his Subjects from their Obedience) THE MOST HOLY POPE LEFT HIS POSTERITY A MOST CLEAR (or Famous) EXAMPLE, THAT HERETICAL PRINCES MAY NOT BE PERMITTED TO RULE, IF BEING OFT WARNED THEY PERTINACIOUSLY ADHERE TO ERROR.]

Note this ye Princes and Rulers that hear of Papal Loyalty.

1. It is not lawful for them, if they can help it, to permit any of you to reign over Christians, if they do but judge you Heretical. To tolerate you is against their Consciences, if to depose you be not above their strength.

2. By this Rule you see, that they were virtual Rebels to most or many Emperors, when they durst not actually rebel. 1. When Constantine the Great banished Athanasius, it’s like they would have taken him for an Heretic. 2. Constantius and Valens being Arians, the Pope did virtually rebel against them, and depose them (if then they were of the same mind as now.)

3. Theodosius junior, Zeno, Anastasius, and other Emperors they virtually depo.sed as Eutychians. 4. Justinian the first they virtually deposed as a Phan-taetick.
5. **Philippicus**, and many more Emperors are called by them Monarchetis. 6. Leo and Constantine, and others, are called Iconoclastae. 7. Many Christian Princes and States, now are called by them Protestant or Lutheran Heretics. All these, they say, are such as may not be permitted, and therefore they have interpretatively and virtually rebelled, and deposed them.

3. You see how great a matter this Excommunication is, and how impossible it is, by it for Kings and States to continue long in any right to their Dominions: For all men err; and while there are so many Patriarchs, Prelates, if not Priests that have the power of Excommunicating, all men may expect it: For he that is orthodox in the judgment of one Patriarch, will be a Heretic in the judgment of another: while Rome, Const. Alex. Antioch, Jerus. are so seldom of one mind. If with the repenting Lollard (afore-said) you will swear to hold that for Error which the Archbishop of York faith is such, perhaps the Archbishop of Canterbury may be of the contrary mind: Those called Arrians, Nestorians, Eutychians, Monarchetis, Iconoclastae, &c. have in their turns had most of the known Christian World. And he that is Excommunicate by one, must be received by none.

4. But if it be the Popes prerogative, that though more may Excommunicate Kings and Emperours, none but he can depose them, and disoblige all their Subjects, it's pity but those Princes that are in love with such a Papacy should know by experience what they love: For he that will take Satan for his Ruler, must bear the inconveniences of his Government.

5. You see here how the Empire was weakened, and so exposed to the Turk; even by the Rebellion of Rome cutting off the Western Empire from it.

6. And you see what true Subjects they were to the Arrian, Gothish Kings, at Rome, Spain, &c. who would have deposed them if they could. What wonder if the Goths kept down the Pope.

§ 6. In these times the Pope met with an English Bishop Wilfrid, who extraordinarily flattered and adored him, and he accordingly made him Bishop of Mentz, and his great agent (even about this forelaid English Council which was to set up Church-Images:) and recommended him to many Christian Princes: And why was all this? and what was his rare merit? He took this Oath to the Pope (Bin. p. 178) [*In the name of the Lord Jesus Christ our Saviour, in the Reign of Leo the great Emperor &c. I promise to thee, Peter, Prince of the Apostles, and to thy Vicar Pope Gregory and his Successors, by the Father, Son and Holy Ghost, the inseparable Trinity, and this most Holy Body of thine, that I will exhibit all faith and purity of holy Catholic faith, and in unity of the same faith, God operating, will persist, in which all the salvation of Christians is proved unsatisfactory to consist; and will no way consent, whoever persuadeth me, against the unity of the common and universal Church, but, as I said, will exhibit my faith and purity and concourse to thee and to the Profits of thy Church, to whom by the Lord the Power of binding and loosing...*]
Nothing is more meritorious with a Pope, or any Prelate of that Spirit, than to be absolutely devoted to him, and swear obedience to him: Indeed they that are fully fallen from God (as Satan is) would be as Gods to the world themselves, and have all men depend upon them, and obey them.

§ 7. What Arguments moved the Emperor to be against Images, (especially the 2d Commandment) and how Gregory thought that it was not the Images of God and Christ, and Angels and Saints that were forbidden, you may see in his Epistles too long to be here recited.

§ 8. Here Binius interfeth three Roman Councils. One curling unlawful Marriages. Another persuading Corbinianus to keep his Bishoprick, who would fain have laid it down. And a third for Images, against the Iconoclasts (the Emperor's Heretic.)

§ 9. Gregory 3d succeedeth Gregory 2d. He sendeth his Epistles for Images to the Emperor. The first Messenger durst not deliver them. The rest were flopt at Sicily, and kept Prisoners. The Lombards infested Italy and Rome. The Pope importuneth the French King for help. Alphonsus is made King in Spain against the Saracens, and first called himself [Catholick King.] Two Councils, Binius faith, were held at Rome for Images. The Title of the second is, [Pro Imagium Cultu] for the Worship of Images: An. 732. Image-worship was then avowed. But the Eastern Churches did more obey the Emperor.

§ 10. Pope Zachary coming next, in whose time Italy was distress'd by Luitprandus King of the Lombards, who took four Cities from the Pope, because he protected Thrasimundus Duke of Spoleto: The Romans helped Thrasimund, on condition he would restore to them the four Cities; he performeth not his promis'; wherefore Pope Zachary turned to Luitprand, and to win him, Salutaris illi prae dicavit, faith Anastasius; and he promised him to restore the four Cities. For the performance whereof, this Pope travelled to him himself, (noted by Anastasius as a great act of self-denial, as venturing his life for the Cause of God, that he would go to the King to ask for four Cities) which he happily obtained.

§ 11. In this Pope's time the Crown of France was translated from the King and his Line, to a Subject, his Major Domus.

Charles Martell, the great French Conqueror was the Pope's Patron against the Emperor who was his Sovereign. Gratian, d. 16. q. 1. post Can. 59, tells it us as a matter of Church-credit, that when he was dead, he was damned to Hell (much blood, and defending Popes that rebel against their Sovereign are a very likely proof.) Carolomannus succeeded him, who, after two years Reign, resigned his Crown, and chose a Monastery. Chilperic that came after, proved very dull and sensual, and giving himself to his pleasure, let the business of Government lie most on the hands of Pepin, who was his Major Domus, who thereby got the power and the respect that was proper to the
the King, while the King grew into contempt. (And if Kings cannot keep up their Power and Honour by the mere dignity of their place, without personal worth and performance; why should Popes, Prelates and Priests, (whose Power and Honour, as a Phycians, depend upon their Worth and Work;) expect to keep up their Power and Honour merrily by their Offices?) Pepin won first the Nobles of France, and then the Pope; For, as Baronius and Binnus (p. 197.) tell us, "In It seemed to the most Potent Pepin (Major "Domus") (*) and to the rest of the chief Men, and to all the People, that "be that had not the Matter and Force of the Kingdom, should not have "the name of a King; and on the contrary, he that had the Riches, Power "and Virtue, should also have the name of King; And because these Princes "and People were Christian, they judged that those their Councils would nei-"ther stand ratified to Poterity, nor be acceptable enough to God, unless they re-"ceived Authority and Force from the common Father and Pastor of the "Christian Church, the Vicar of the Lord Christ, and Successor of St. Peter. "Therefore they send Legates to Rome to Zachary, of whom Bishop Burchardus "Herbipol. was the chief, who were to ask the things aforesaid of him. He "conferred, and decreed, and wrote back, that Chilperic being thrust into a "Monastery, (*) St. Boniface should declare and anunt Pepin King in Ger-
man, and France: Boniface, Bishop of Mentz, obeyed Pope Zachary, and "by the Authority of the See Apostolica, deposed Chilperic, (called also Childer-"ric) and placed Pepin in his stead. Thus Feginhart in Vit. Car. Mag. "Anmal. Franc. an. 751. Paul. Diac. li. 22. Marianus Scotus li. 3. Regmo "li. 2, an. 749. Sigebert in Chron. Lambert in Hist. Germ. Orbo Frijng. "li. 5, 21. Ado. estate 6, fol. 123. Aimeorus li. 4, c. 65, &c. Yea (say they) "the Hereticks of our times deny not the History. But they sharply impugn two "circumstances: The first is, that it was a great wrong to Chilperic, that the "Kingdom was taken from him: The second, that the said Translation was "made by the consent of the Council, Nobles and Commons, without the Authori-
"tly of the Apostolic Seat (*). Serarius proveth that the cause of the Transla-
tion of the Kingdom was just. 1. Because all the best men did desire and "with it, and did by their counsel and help co-operate to it. 2. Because St. "Bishop Burchardus did, as Legate, solicit the Pope for it. 3. Pepa Zachary "commanded it to be done; 4. And the most Holy Boniface at the Pope's "command did execute it. 5. And being approved by Divine Testimony, it "is erected in the sacred Canon, 15, q. 6, c. alius. 6. And by none of the "old Historians not praised, or disdissolved: Only our new Hereticks, that love "Novelty, Arrogance and Rebellion by their perverse judgment by Centumcles "and Lyes disallow it. And that it was by the Authority of the Apostolic "Seat, that the Kingdom was translated from Chilperic to Pepin, the fore-
said Historians do so expressly say, that it's a wonder with what front the in-
novating Hereticks dare call it in question. Lastly, it is here to be noted, that "it was by this same Pope Zachary that the nomination or presentation of Bishops "for the vacant Churches in his Kingdom, was granted to King Pepin. There-
fore if elsewhere you read that the Kings of France gave Bishops to the Churchers, "remember (%). (*) Were not Monks holy men then?
§ 12. From this Story and these words, let the Reader think how to answer these Questions.

**Qu. 1.** Had not Kings need to take heed of making any one man too great, if greatness and exercise of Government, give him so much right to the Kingdom?

**Qu. 2.** Had not Kings need to look to their manners, for their Crowns fake, as well as their Souls; if Lust, Sensuality and Dulness forfeit their Kingdoms?

**Qu. 3.** Did not Wars and weakening of the Empire make a great change with Popes, when they that were set up and banished at the Emperor's pleasure, can now first depose the Emperor in the West, for being against Images and Persecuting, and then can translate the Crown of France?

**Qu. 4.** Was not an ambitious Pope a fit Tool for Pepin and his Confederates to work by, to put a pious gloss on their Conspiracy?

**Qu. 5.** Did not the Pope rise thus by serving the turns of Conspirators, and of Princes in their quarrels with one another?

**Qu. 6.** Are Subject's Judges when a King's Sins make him unworthy of the Crown?

**Qu. 7.** Yea, is the Pope Judge, and hath he power to depose Kings, if he judge them such Sinners, and unfit for Government?

**Qu. 8.** Is it a good Reason that a King is justly deposed, because Good Men and Holy Bishops are the Designers and Promoters of it?

**Qu. 9.** Would not this Reason have served Maximus against Gratian? Was it not Cromwel's Plea? If he had but had the Pope and People on his side, you see how it would have gone.

**Qu. 10.** Is it the mark of an Innovating Heretick, to say that the Church should be subject to Kings; when Paul and Peter said it of all Christians so long ago?

**Qu. 11.** Is it a Note that Protestants love Rebellion, because they are against Popes depoasing Kings? Or is there any heed to be taken of the words of impudent Revilers, that dare speak before God and Man at this rate? Is depoasing Kings the Papists freedom from Rebellion, and is our opposing it a character of Rebels?

**Qu. 12.** Is it any wonder that Bishop Burchardus desired it, and that Bishop Boniface executed the Pope's command, who had been translated from England by him to such dignity, and had sworn Obedience and Service to him?

**Qu. 13.** Is it any wonder that the Pope made these Bishops Saints?

**Qu. 14.** I hope they were really godly Men: But is it any wonder that some good Men at such a time as that, did think it had been for the interest of
of Religion, to have all Power in the Clergies hands, especially being themselves Bishops that were to have so great a Share? How few Bishops are afraid of too much Power, or ever do refuse it!

_Qu. 15._ If the King of France had his Kingdom by the Pope's Gift, what wonder if he had the power of nominating Bishops also by his Gift?

_Qu. 16._ Whether he that hath Power to give, hath not Power to take away, and be not Judge when the Cause is just?

_Qu. 17._ With what face do Papists at once make these claims, and yet profess Loyalty to Kings?

_Qu. 18._ Whether it concern not Kings to understand on what terms they stand with the Pope and his Clergy, that must not be Subject to them, but have Power to depose them?

_Qu. 19._ If there be any Party among them that hath more Loyal Principles, is it a sign of the concord of their Church, that agree not in matter of so great moment? Or a proof that the Pope is the infallible Judge of Controversies, that will not determine so great a Point on which the Peace of Kingdoms doth depend?

§ 17. About the same time they persuaded Richard King of the Longbards, Successor to Lupprand, for the love of Religion to lay down his Crown, and go into a Monastery; so that Monasteries are places for the World and the best; some too bad to reign, and some too good, left they should over-matter the Clergy.

§ 14. It may be you will think that this Pope Zachary, and his sworn Vassal St. Boniface, were some very profound Divines, that could by their Wisdom and Piety thus matter Kingdoms. Doubtless they were zealous Adversaries to Heresies (except their own) and Successors of the Hereticating and Damning Fathers. For Epist. 10. (Bin. p. 206, 207, 208.) Zachary writeth to Boniface, to expel Virgilius from the Church and Priesthood, for holding Antipodes, viz. that Sun-shine, and Moon-light, and Men are under the Earth, as well as here which we call over it. The words are, [De perverse anten & iniqua doctrina, qua contra Dominum & Animam Siam locutus est, si clarificantur fuerit in omnibus qui sunt, quod altus mundus et alti homines sub terra sint, sen Sol & Luna; hunc habito Concilio ab Ecclesia pelle Sacerdotii bonore privatum.] That is, "But as to the perverse and unjust Doctrine, which he hath spoken against the Lord and his own Soul, if it be made clear that he so confesseth that under the Earth there is another world and other Men, and Sun and Moon; call a Council, and deprive him of the honour of Priesthood, drive him out of the Church." That by [another world] is meant Antipodes, or the other side of the Earth inhabited, is doubtless.

§ 15. _Qu. 1._ Did God make Popes to be the Governors of the Antipodes, for so many hundred years, before they knew that there was any Antipodes? And when they excommunicated and silenced those that affirmed it?
Qu. 2. Were these Popes and Bishops Men of such wisdom, as were fit to hereticate Dissenters as they did?

Qu. 3. Do we not see here what some Councils were, and did in those times?

Qu. 4. Do we not see what Heresie signified at Rome, and how little heed there was to be taken of their outcry against some Heresies?

Qu. 5. Whether was all the World, or all the West bound to avoid Communion after with Virgilius?

Qu. 6. Do we not see here of what Infallibility the Pope is, in judging of matters of Faith, and how happy the World is to have such a Judge, and of what credit his Heretications and Excommunications are?

Qu. 7. Do we not see how Religion hath been depraved and dishonoured by the Pope and his Clergy, calling Good Evil, and the most certain Truths by the name of [Perverse and unjust Doctrines, against the Lord, and Mens own Souls?] What heed to take of these Mens words, when they seem zealos against Sin and Error?

§ 16. Perhaps you will ask, How could any but Idiots be so ignorant? Whither did they think the Setting-Sun went? Or what did they think the Earth stood upon?

Any. The ealiest things are strange to Men that never learnt them: it's pity that it should be true, that Lactantius and other Ancients, yea, Austin himself were ignorant of the Antipodes: but yet they had more Modesty than to hereticate and excommunicate them that affirmed it. Few Bishops had much Philosophy then. Origen and Apollinaris that were most Philosophical, had been hereticated and disgraced it. Clemens and Tatianus spied not much better. Councils had forbid Bishops to read the Books of Heathens. Austin had a truly Philosophical head, being the Father of School-Divinity; but he was alabaster, and had little from his Teachers. You may bee in a great Hereticater Philostratus, what they thought then of the course of the Sun, by what he faith of the Stars: As it was one Heresie to call the Stars by the names of living Creatures, so it was another to deny that the Stars were Luminaries arbitrarily moved, that by Angels were set out at night to light the World, and at morning retired inwards, or were taken into their place again, as Men set out lights to the street at night, and take them in again. I confes that no General Council declared this, (as they have done worse things;) but you see what kind of Men were hereticated by Pope Zachary, St. Boniface, and St. Philostratus, and such Bishops: and how little it signifieth in such Writers, whether you read a Man called a Saint, or a Sinner; an Orthodox Catholic, or Nefandissimus Hereticus, as they use to speak: I speak it only of such Men.

§ 17. For, Reader, I must still remember thee, that this Folly, Pride, and almost Fury, was not the Genius or Character of the true spiritual Ministers and Church of Christ, but of a worldly, ignorant, domineering sort of Men, that made it their business to get Preferment, and have their wills. God had all
all this while abundance of faithful Ministers that set down at the lower end; and humble holy People, that set not up themselves in worldly Grand- 
dure, and came not much on the Stage, but approved themselves in secret, 
and in their several Places and Conversations to God, some Lay-men, some 
Priests, some Bishops, some of their names are come down to us in History, but 
those are few. They strove not for great Places, nor did their Works to 
be seen of Men, nor looked to Men for their Reward.

§ 18. Some of the Canons and Councils of these Universal Pastors were 
answerable to their Excommunications: In Zachary's 12th Epistle to his 
Vaffal St. Boniface, he giveth him the resolution of many doubts. One is, 
[ After how long time Lord may be eaten? And it is resolved by the Pope, 
That there is yet no Canon or Law for this by the Fathers, but be determineth 
himself. 1. That it must not be eaten before it be dried in the smoke, or boiled, 
( or boiled ) with fire: But if you let to eat it raw, it must be eaten after the 
Feast of Easter.] Binnus, p. 209. ( What would become of the Church, if 
there were not a Judge of such Controversies, and an infallible Determiner of 
such Questions? )

§ 19. CCXXV. I told you before how the Pope commanded Boniface to 
call a Council to eject him that asserter the Antipodes; I must next add a 
French Council called by King Carolomannus, to Reform the Clergy ( an. 
742. ) and to recover Christian Religion, which in the days of former Prin- 
ces dissipata corruit, being dissipated, was ruined; and to show the People how 
they may come to save their Souls, who have been hitherto deceived by false 
Priests. ( They are the words of the King and Council, Bin. p. 210. c. 2. ) 
Where it was decreed that Priests be not Soldiers, ( unnecessarily: ) That 
they keep not Hounds to go an hunting with, nor Hawks: That every Re- 
ligious Fornicator shall in the Jail do Penance with Bread and Water. If 
the Fornicat or be a Priest, he shall be fufcourged, and then remain in Pris- 
on two years: But if an inferior Clerk or Monk to fall, he shall be whipt, 
and then do Penance a whole year in Prison, and to the Nuns.

This was somewhat like a Reformation: Had it not been done by a King, 
it might have past for Herefie. It was at Ratibonne, Boniface preliding.

Such another Council called Leptinenfe, there was under Carolomannus.

Another Council at Rome repeated the oft repeated Canons, to keep Bishops 
and Priests from Nuns and from Fornication.

§ 20. An. 744. Another Synodus Sueffion. under Chilperic governed by 
Pepin, condemned again Aldebert ( that set up Croffes in several places, and 
drew People to himself ) and another as Hereticks.

§ 21. Another Council in Germany, an. 745. handsonly set Boniface the 
Pope's Agent in the Archbishopsprick of Mentz. First Geraldus the Arch- 
bishop is sent out against the Saxens with an Army, and he and most of them 
killed: Then Gerulfio his Son, a Lay-man, is made Archbishop to comfort 
him. At another War he pretends a Conference with him that kill'd his 
Father, and murders him; this is past by as blameless: But Boniface lieth, 
That a Man that had his hand in Blood, must not be a Bishop; and to get 
him
him out, and was made the chief Archbishop of Germany himself in his place. Judge whether he served the Pope for nought.

§ 22. Yet Boniface had not done with the two Heretics, Aldebert and Clemens, a French man and a Sect. Boniface sendeth to Rome (Bin. p. 216.) to defire the Pope, that as he had himself condemned these two Heretics, the Pope would also condemn them, and cast them into Prisons, where none might speak with them. (Thus the Pope obtained his Kingdom, and edified the Church. The motive was, that Boniface persecuting them, had suffered much for their sakes, the People saying that he had taken from them holy Apostolick Men, (but this was not a Prison.) The Crimes which he chargeth on Aldebert a Bishop are, that he was an Hypocrite, (an open Crime!) that he had said an Angel appeared to him, and he had some rare Reliques, and that he said he was Apostolick, and wrought Wonders; that he got some unlearned Bishops to make him a Bishop absolutely, against the Canons. He would not confecrate any Church to the memory of an Apostle or Martyr; and spake against visiting in Pilgrimage the Temples of the Apostles: He made Churches to his own honour, and set up Oratories and Crosses up and down, and drew People from other Bishops to himself. That he gave his nails and hair to be honoured with the Saints Reliques, and would not hear Confessions, saying he knew their sins already.] If all this was true, (which I know never the more for this Accusation,) he seemed an Hypocrite indeed, but whether an Heretic, I know not.

The Sect Heretic is accused as denying the Church Canons, and the meaning of some Fathers, despising the Synods Laws, saying that he may still be a Bishop (for so he was) though he had two Sons, (in Adultery, faith Boniface, perhaps in Marriage;) and (as he faith) holding that a Man may marry his Brothers Widow, and that Christ at his Descent delivered all Souls out of Hell.] This was a foul Error indeed, if truly charged. These were charged by Boniface and the Roman Synod, to be forerunners of Antichrift, (and how like are Aldebert’s Pretensions to many Roman Saints!) A Prayer also of Aldebert was read, in which he prayed to Angels under several strange names: Bishops and Presbyters had Votes in this Council, and subscribed the Hypocrites condemnation. Bin. p. 218. But there is no certainty that he named more than three Angels.

§ 23. Stephen the 2d was chosen Pope by ALL THE PEOPLE after Zachary, and dyed four days after suddenly.

§ 24. Stephen the 3d was chosen by all the People (faith Anastasius.) Aistulfus, King of the Longobards, threatened Rome, took their Gifts, and demanded their Subjection. The Pope (after Gregory the 2d’s Rebellion) was glad to fend to the Emperor, to crave an Army to save Rome and Italy; when he could get no help from Constant, he sent to Pepin King of France. One that he had made King by Rebellion, was obliged to help him, and by an Army forced Aistulfus to covenant to restore Ravenna, and many other Italian Cities, (not to the Emperor, whose Agent claimed his right, and was denied by Pepin;) but to the Pope, (to reward him, and get the pardon of his
his fins. ) Alstulphus broke his Covenants. Pepin with another Army forceth
him to deliver them, and returneth. Alstulphus dyeth; Desiderius a Captain
by Ufurpation invadeth the Kingdom, Radchis that had been King before,
and went into a Monastery, and the Nobles of the Longobards refist the
Rebel. He fendeath to the Pope, offering him all that he could defire ( more
Cities ) to help him : The Pope maketh his own bargain with him, as he did
with Pepin, (and Charles Martell before ) and by the help of the French,
setleth the Rebel Desiderius in the Kingdom. Pepin maketh a Deed of Gift
of all the foreaid Cities to the Church of Rome, ( Was this Constantine's
Gift? ) He gave away another Mans ( the Emperor's ) Dominions, and
with Desiderius's additions, now the Pope is become a Prince.

§ 24. CCXXVIII. We come now to a great General Council of 338
Bishops at Constantinople, An. 754. under Constantine Copronymus against the
worshiping of Images. The Adverfaries of it will not have it called the
7th General Council, because divers Patriarchs were absent, and it decreed,
say they, against the Truth. They not only condemned the worshiping of Im-
ages, and Germanus Constantinus, Georgius Cyrius, Jo. Damakenus, and other
Worshippers of them, as Idolaters, but destroyed the Reliques of Martyrs, and
excited an Oath of Men ( by the Cross, and the holy Eucharist ) that they
would never adore Images, but execrate them as Idol, nor ever pray to the ho-
ly Apostles, Martyrs, and blessed Virgin, faith Baroinus and Binnus, p. 235.
But the 15th and 17th definitions of this Council recited in the 2d Nice-
ene Council, shew that they were not so free from praying to the Virgin Mary
and Saints, as we could wish they had. For they decree we must crave her
intercession, and theirs ; but they forbade praying to their Images.

§ 25. The Acts of this Council ( not pleasing the Adverfaries ) are not
delivered fully to us; but it fell out that their Decrees are repeated word by
word in the 2d Nicene Council, and so preferred.

§ 26. There is one Doctrinal definition of this Council, owned also by
their Adverfaries the 2d Counc. Nice. which by the way I will take notice of,
about the glorified Body of Christ, ( and consequently ours after the Re-
surrection ) that it is a Body but not Flesh, Bin. p. 378, defin. 7. " [ Sicut
" non confessis fineris Dominus nostrum Jesum Christum post assumptionem
" animatae, rationalis & intellectualis Carnis simul sedere cum Deo & Patre,
" atque in quaque virtus virtutum cum Paterna Majestate, judicatrum visus
" & mortuos, non amplius quidem Carnem, neque incorporum tamen ut videat-"ur ab is a quibus compititus est, & maneat Deus extra crasitudem car-
"nis, Anathema. ] To which faith the Nicene Council by Epiphanius,
[ "Huc usque recte sententia & Patrum traditionibus convenieat dieunt, &c. ]

Two sorts I would have take notice of this:

1. The Papists, who say that the Bread is turned into Christ's very Flesh,
when he hath no very Flesh in Heaven: And therefore the meaning must be
of the Sacramental Sign, that it is the Representation of that real Flesh of
Christ which was sacrificed on the Cross.

2. Some
2. Some prejudiced Protestants that think he that faith, [Our Bodies (and Christ's) in Heaven, will not be Flesh and Blood formally and properly so called, but spiritual glorious Bodies? I doth say some dangerous new affronts; such gross thoughts have gross heads of the heavenly state. To these I say, 1. You contradict the express words of God's Spirit, 1 Cor. 15. Flesh and Blood cannot enter, &c. That it is meant of Formal Flesh and Blood, and not Metaphorical (Sin) is plain in the Context, see Dr. Hammond on the Text. 2. Give but a true definition of Flesh and Blood, and it will convince you of itself. 3. You see here that you maintain an Opinion which these two (even adverse) General Councils anathematized.

§ 27. By this Council we may see, how little General Councils signify with the Papists, either as to Infallibility, Authority, or preservation of Tradition, longer than they please the Pope. As to their Objection, that call it Pseudo-septimium, that the Pope was not there; I answer 1. No more was he by himself or Legate at the first of Constat. called the 2d General Council, as Binnins profefleth. 2. Is not the Church the Church, if the Pope be not there? Then he may choose whether ever there shall be more General Councils, (as indeed he doth.)

§ 28. CCXXIX. An. 756. King Pepin called a Council in France, declaring that things were so far out of order, that he could attempt but a partial Reformation, leaving the rest till better times. The first Canon was, that every City have a Bishop; of old πατέρες, signified every such Town as our Corporations and Market-Towns are: And by all the old Canons and Customs (except some odd ones) every such Town of Christians was to have a Bishop; and in Phrygia, Arabia, &c., the Villages had Bishops, faith Socrates, &c. And in many places the Villages had Chorepiscopos, which Petavius (Annot. in Epiph. Arian.) fully proveth were true Bishops. And yet then the most of the People in most Countries were without the Church; so that then a Church was no greater than was capable of personal Communion.

Here this King (being made by the Pope.) so far gratified the Clergy, as to decree that Contemners of Excommunication should be banished. And now the Keys do signify the Sword, and Church-Discipline is made another thing than Christ had made it.

The 13th Cap.is, That no vacant Bishop meddle in another Bishop's Parish without his consent, (by what true authority then can the Pope meddle in other Mens Dioceses, since the foundation of his humane authority in the Empire is subverted?)

The 14th Cap. decreed, That Men may use Horses and Chariots for Travel on the Lord's-day, and get Meat and Drink, &c., but not do common work.

The 17th, That no Clerk try his Cause before a Lay-Judge, without the Bishop's leave.

§ 29. Pope Stephen dying, in the division at the next choice, (by all the People) the stronger part chose Paulus a Deacon, CCXXX. in his time a German
German Council condemned Oathmarus, Abbot of St. Gallus, for Incontinence, and put him in Prison, where he dyed of Famine; as Historians say, maliciously upon false accusation.

§ 30. At this time the Greeks accused the Romans, for adding the word [Filioque] to the Creed: And about that and Images, they say there was some Synod at a Village called Gentiliace.

§ 31. Pope Paul dying, and the People having still the choice, he that could get the greatest strength was in hope of so rich a Prey: And Constantine, Brother to one Duke Toto, getting the strongest Party, by fear compelled George Bishop of Praeneste, with two more Bishops, to make him Pope, (being first ordained Deacon,) he poissessed the Popedom alone a year and a month: Then one Christopher the Primeverus, and his Son Sergius being powerful, got out to the King of the Longobards, and craved his help against Constantine as an Usurper; and gathering some strength got into Rome, killed Toto; and caused Constantine the Pope, and another Brother Passesus to take Sanctuary. One Waldipertus a Presbyter was of Christopher's Party, and to make haste, without Christopher's knowledge, he gathereth a Party, and they make one Philip (a Presbyter) Pope. (So there were two Popes.) Christopher incensed, swore he would not enter Rome, till Philip was pull'd out of the Bishop's house; which Gratius, one of his Party, presently performeth, and Philip returneth to his Monastery. Christopher calleth the Clergy, People and Soldiers together, and (by his means) they choose another Stephen, (and so there are three Popes.) The Actors being now in their zeal, go to Theodorus a Bishop, and Vicedominus that joined with Pope Constantine, and they put out his eyes, and cut out his tongue. Next they attempted the like excacation on Passesus. Bishop Theodore they thrust into a Monastery, and there (while he cried for a little water) they famished him to death. Passesus they put into another Monastery. They took all their Goods and Possessions. Pope Constantine they brought out, and set on Horseback on a Woman's Saddle with Weights at his Feet, and put him into a Monastery, (How holy then were Monasteries!) Shortly after they brought him forth, and Pope Stephen and some Bishops deposed him. Then the Citizens were to make their penitent Confessions for owning him. Next the Army goeth to Alatrum in Campania, where Gracilis the Tribune that had been for Constantine is apprehended, brought bound to Rome, imprisoned, and after his eyes put out, and his tongue cut out. After this, Gratius and his Zealots go to the Monastery where they had thrust Pope Constantine, and drag him out, and put out his eyes, and leave him blind in the street. Next, they go to their own Friend Priest Waldipertus, and feign that he had laid a Plot with the Longobards to kill Christopher, and fend to apprehend him; and when he fled for Sanctuary to a Temple, they drew him out with the blessed Virgins Image in his hand (even then when they were rebelling for the sake of Images;) but that would not save the Priest, (because he set up Philip for Pope;) they thrust him into a filthy Dungeon-hole, but that was too good for him: In a few days they drew him out, and casting him on the earth, put
out his eyes, and cut out his tongue, and put him into an Hospital, where he dyed of the pain. And now Pope Stephen had, no doubt, a lawful calling to be Pope. He sends his Legats to the King of France. He brings forth blinded Pope Constantine to answer for his Crime, who falling flat on the earth, he lamenteth his sin as more than the Sands on the Sea-shore, and profeceth that the People chose and forced him to be Pope, because of their sufferings under Paul: But at his next appearance he tells them, that he did no more than many other Lay-men did, who invaded Bishopricks; as Sergius Archbishop of Ravenna, Stephen Bishop of Naples, &c. when they heard this, all the Priests caufed him to be buffeted, and cast him out of the Church, and burnt his Papers, &c. And the most holy Pope Stephen cast himself on the earth, with all the Priests and People of Rome, and with tears lamented their sin, that they had taken the Communion from the hands of Pope Constantine, (it seems it is a sin to communicate with Bishops that are brought in irregularly by secular Power without due Election, and they are no Schimatics that refuse it.) And so they all performed their Penance for it, Anasal. in ejus vita.

§ 32. CCXXXI. On this great occasion Pope Stephen (being far unable now to call General Councils) sends to the King of France, to entreat him to send some wise Bishops to a Council at Rome, who sent him about a dozen, who, with some others, agreed against Constantine’s Election, and such other for the time to come; and damned a Synod that Constantine had held; and also passed their judgment for Images.

§ 33. But here was a great difficulty, (such as often after happened) Whether Constantine’s Papal Acts were valid; and the Council decreed that they should all be void except his Baptizings, and his Confecrations: And so those Priests that he Confecrated, when they were after duly chosen, officiated without a new Confecration. Either he was a real Pope, or no Pope. If a Pope, then by the Canons Stephen was no Pope, and so the Succession there failed. If no Pope, then, 1. How come his Confecrations to be valid? 2. Are not Presbyter’s Ordinations better than a Lay-mans? 3. Then the Universal Church had no Head, and so was no Church (with them) while Constantine was Pope.

§ 34. A like Schim fell out at Ravenna: The power of the Magistrate made one Michael, Scriniary of the Church, (a Lay-man) Archbishop, the People being for one Lee, whom they imprisoned. He kept the place above a year; but by the help of the Pope, and the French, the People rose and cast him out, and brought him Prisoner to Rome, and set up Lee.

§ 35. Christophor and his Son, Sergius were the Captains that had wrought this great deliverance to the Church: And now they plead with King Desiderius for St. Peter’s Rights, as still zealous for the Pope. The King is angry with them, and jealous of their power, and seeketh to destroy them, and particularly to fet their own Pope against them. They get the Citizens to stand by them, and the King cometh with an Army. The Pope seeing which was like to be the stronger side, in great Wisdom went out to the King, and after some.
some days conference with him, sendeth to Christopher to render himself to the King. The Citizens hearing this, forsak Christopher and Sergius; Gratiosus (seeing they were deserted by the People through the Pope) went out first to the King and Pope, and Sergius next, and Christopher last. The Pope was so kind to them that made him Pope, that he made them Monks, and put them in Sanctuary in St. Peter’s Church to save their lives: But they had Adonibech’s justice, and were soon drag’d out thence, and Christopher’s eyes put out, of which he dyed. But Sergius was awhile a Monk, and then thrust in the Laterane Cellar. Thus went the matters of the Universal Monarch at Rome.

§ 36. A little before the Pope’s death, Sergius was fetcht blind out of the Cellar, and kill’d; the next Pope searcht out the Authors, and found them to be Paulus Cubicularius, and the last Pope’s Brother, and other great Men; and he prosecuted some of them to Banishment, but the Arch bishop of Ravenna caus’d Paul to be killed.

§ 37. It was Adrian (a Deacon) that was then chosen Pope (Son to the chief Man in Rome, ablest to effect it.) Upon these stirrs, Desiderius desired friendship with the Pope; but he demanding the Cities which Pepin had given the Church (some of which Desiderius still kept) and doing the foresaid justice on the Friends of Desiderius, he came with an Army and killed many, and took many Cities. The Pope urgeth the restitution of all his Cities, (indeed the Emperor’s) given him by Pepin; he still denieth; the Pope gets Charles of France to come with an Army, for fear of whom the Longobards fie. The Duky of Spoletum, and other Cities, yield themselves to the Pope, (and, as a token of submission, receive tonsure.) Charles beseecheth Desiderius in Papia, and forceth his Brother Carloman’s Wife and Children that fled to the Longobards, to yield themselves to him; while the Siege continued Charles went to Rome, and was gloriously entertained by the Pope, and renewed to him Pepin’s gift of all the Exarchate of Ravenna, and many Dukedoms and Cities, (which were none of his own to give) and now the Pope is a Prince indeed. And Charles returning to the Siege, conquereth Papia, taketh King Desiderius, and winneth all the Longobards Kingdom: And thus Strength gave Right (according to the Atheists Opinion now stirring, that [Right is nothing but a power to get and keep.] Pepin and Charles make themselves Kings, and the Pope a Prince; that while they share the Emperor’s Dominions between them, they might be a strength to one another. And Desiderius being himself but an Usurper, helped by the Pope into the Throne, no wonder if when interest changed, the same hand take him down. How Charles his Brother Carloman dyed, and why his Wife and Sons fled from Charles to the Longobards, and what became of them, is not well known.

§ 38. Pope Adrian the 1st thus made a greater Prince than any before him, did greater works than they had done, and ob nimum amorem Sancti Petri, & ex inspiratione Divina, built many great and stately Buildings, made all places about his Palace, Baths, &c. fit for splendid pomp and pleasure, and
all this from mercerfelf-denial and holiness: Many Churches also he repaired and adorned, and did many other such good works.

§ 39. This great Adrian was before but a Deacon. I have oft marv-elled to read that Deacons were so ordinarily then made Popes, (and sometimes Lay-men,) when yet the old Canons required an orderly rising through the several degrees. It was no wonder that then a Deacon at Rome was a far higher preferment than a Bishop: For a Deacon (and a Priest) might be chosen Pope, but a Bishop could not: For of old (when Dioceses and Parishes were all one) the Canons decreed that no Bishop should remove to another Church, (except being Consecrated by others, he never contented nor had possession;) so that every Bishop must live and dye in the place where he was first Ordained; so that Rome, Cons. Alex. Antioch, &c. and all the great Seats chose either Deacons, Priests, or Monks to be their Patriarchs and Bishops. No wonder then, if as Nazianzen faith, Orat. 5. it was the custom to have almost as many Clergy-men in every Church as People, in regard of the present Honour, and the future hopes of Preferment. Indeed he carried it that had the greatest Friends, which was as commonly the Deacon, as the Priest or Archdeacon. By which we may conjecture, whether the worthiest Men were made Popes: For if they were the worthiest, why were they by former Popes never made higher before than Deacons? Did not the Popes know the worthiest men?

And if a breach of the Canons in Elections nullifie the regular Succession, by this it is evident, that the Roman Seat hath no such Succession.

§ 40. By the way the Reader must note, that in all the Writings of the Poptish Clergy concerning these matters, there are certain terms of Art, or Interest, which must be understood as followeth, viz.

1. Sanctissimus Papa, the most Holy Pope, signifies any prosperous Bishop of Rome, how wicked soever in his life.

2. Rex Pientissimus, the most Pious King, signifies a King that took part with the Pope, and advanced his Opinions and Interest.

3. Imperator Sceleratissimus, & Hereticus Nefandus, &c. a most wicked Emperor, (or Patriarch, or any other) and abominable Heretic, signifies one that was against the Pope, his Interest or Opinion. Homo mendacistissimus, a Liar, is one that faith what the Papists would not have to be true. If you understand them otherwise, you are deceived (ordinarily.)

§ 41. About the death of Paulus Cubicularius, and others, note, that it had long been the way of the Church-Canons, to contradict God's great Law for humane safety, [He that sheddeth Man's blood, by Man shall his blood be shed;] and on pretense of being (more) merciful (than God) to entice Murderers, Adulterers, and all wicked Thieves and Criminals to make up the Church of Christ, by decreeing, that instead of being Hanged, or Beheaded, if they would but be Baptized, they should but be kept for a time from the Sacrament, or do Penance; and what Villain would not then be a Christian?

§ 42.
§ 42. Here ariseth a great Controversie with Sigibert, (a Monk-Historian) and Gratian himself, which Baronius and Binnius take up, viz. the first say, [That Charles being at Rome, a Council there with Pope Adrian gave him the power of chusing the Pope, and ordering the Apostolick Seats; and all Bishops and Archbishops in all Provinces, to receive Investiture from him; and that none should Conferrate a Bishop unless he were praised and invested by the King; and that they Anathematize all that rebel against this Decree, and confecrate their Estates if they repent not: But, say Baronius and Binnius, this is a lye, and devised deceit to flatter the Emperor Henry a Schiufmatick. And while Chronicles may have the Lye given them so easily by Disenters in matters of such publick Fact, we are left at great uncertainty in History, others as confidentely giving the Lye to the Papal Flatterers, as they do those of their own Religion that do not please them.

One of the Reasons against this Decree, is the contrariety of the French Constitutions, l. i. c. 84. saying, [Not being ignorant of the sacred Canons we consented to the Ecclesiastic Order, to wit, that Bishops be chosen by the Election of the Clergy and PEOPLE, according to the Statutes of the Canons out of their own Dioces, without respect of Persons or Rewards, for the merit of their life, and their gift of wisdom, that by example and word they may every way profit those that are under them.]

1. This indeed sheweth how Bishops by the Canons were to be chosen, even till these days of Charles the Great; he was to be taken for no Bishop that came not in by the Peoples (as well as the Clergys) Election, or consent at least.

2. But this contradisteth not what Sigibert and Gratian say; the Emperor might still have a negative voice after all, especially as to a Pope: In very deed, the door is safe that hath divers locks. 1. It belongeth to the Clergy and Ordainers to judge who shall be [A Bishop or Minister of Sacred things.] 2. It belongeth to the Flock to discern whom they will accept for THEIR Bishop or Pastor. 3. It belongeth to the Magistrate to judge whom he will countenance or tolerate in that Office.

§ 43. Paulus Diaconus the Historian was Secretary to Desiderius the Longobard King; Charles in anger commanded his hand to be cut off, for doing somewhat for his own King against him; the Courtiers added, that his eyes should be put out; which made Charles consider and say, If we do but cut off his hand, where shall we find such another Historian?

§ 44. Constantine the Emperor now dying, called Copronymus; the Papists call us to take notice what a Leader we follow that are against the Worship of Images; saying that he dyed with the beginnings of Hell-fire, convinced of his sin against the Virgin Mary, and that all his life he loved the smell of dung, and stinking things; strong Arguments for Image-worship, as worthy as Sieber's and Gratian's, to be suspected as Lyes, or of little certainty.
§ 45. While Leo Isauricus and Constantine lived, the Councils of Bishops went with them, and Images went down in the Eastern Empire: Constantine dying, his Son Leo succeeded him, faith Binnius, in his Heresie, Impiety and Sacrilege, that is, in his opposition to Image-worship, and such like. Petavius faith, he first feigned himself a Catholic, (that is, for Images) but after fell off: His Sacrilege was, that loving Jewels, he took for himself a rich Crown, which Maurice had devoted to the Virgin Mary; whereupon Carbuncles arose on him, and he dyed: but had not Maurice himself a father death? Thus partial Historians feign and apply Judgments.

§ 46. Irene, Leo’s Widow, with her Son Constantine a Child, next ruled, and, faith Binnius, God by a Widow and an Orphan Child, by a Wonder, did tread down the Impiety that had been set up, and restored Religion, that is, Images. And indeed Rome’s interest and proper way hath been chiefly advanced under Women and Rebels. And it is no wonder if Irene a Woman, and her Child, were more for Images than their Predecessors. Children use to play with Images, and Women’s Fancies are oft not unsuitable to them. I think it as observable a matter, as Binnius doth, to note the Instruments.

§ 47. There are in Binnius the Titles of 44. at least Epitiles of Pope Adrian’s recited: The 36th faith, [He professeth that the Church of Rome doth embrace and reverence the Whole fourth Council. Remember then that the last Canon is approved, which declareth the reason of the Roman Privileges to be because it was the Imperial Seat, and therefore that Constantine should have the like, and that it was given it by the Fathers.

Most or many of them are thanks to Charles for giving St. Peter so many great Cities and Dukedoms, and Exhortations to him to continue his bounty. By their ordinary language you would not suspect any Selfishness, Pride or Covetousness in the Popes; it is but for St. Peter that they desire all.

§ 48. In his Epistle to Constantine and Irene, (the Child and Mother) to entice them to be for Images, he tells a fabulous Story* of a Vision of Constantine’s sending him to Silvester as his Guide, to be baptized of him, and to be thereby cured of a Leprosie: It was Peter and Paul that appeared to him; and he asked Silvester whether there were left any Images of Peter and Paul, which he affirmed, and shewed him their Pictures; and the Emperor cried out, These are the Men that appeared to me. And part of their Message to him was, that he should bring all the world into the subjection of the Church of Rome.] Was not here a strong Argument to a Woman and a Child to be for the Pope and for Images, contrary to current History, (that tells us Constantine was baptized at Nicomedias a little before his death,) and without any credible proof. Thus the Papal Rome was built. When Adrian had given away the Western Empire to Charles, yet he thus flattereth a Woman and Child in the East, as if he had done them no wrong at all.

§ 49.
§ 49. Paul Bishop of Conf., having sworn against Images, and repenting, is said to reign his place, and to tell them that they must have a General Council; and Tarasius succeeding him, being for Images, got a promise of a Council. It seems by their Epistles, though they agreed about Images, Pope Adrian and this Tarasius accused each other as suspected of Simony, see Bin. p. 262. and the Epistles. Irene knew that Tarasius was for her turn, and Tarasius knew that Irene was for Pictures; and so between them common notice was given abroad before-hand to the Bishops, (that lately had condemned Image-worship, and pull’d them down) that the Emperors and the Patriarch were for restoring Images, and would call a Council to that end; and this was enough to prepare the majority of the Bishops for a sudden change.

§ 50. Besides a Council at Wormes, An. 772. to little purpose, Vesperus hath published one of that year at Dingolzvinga in Bavaria under Duke Taffilo, which had divers Canons of Equity, and some of Superstition; one was, that certain Bishops and Abbots agreed, that whoever dyed first, the rest should sing, so many Psalms, and get thirty Males to be liad. And a notable Privilege is granted to all that will but seek liberty or shelter in the Church, that both they and their posterity shall be free, unless they bring a debt undischargeable on themselves.

§ 51. There is by Canisius published an Epitome of the old Canons (except the Nicene) as gathered by this Adrian, and sent to Charles Mag. I will recite a few of them, Ex Clem. c. 23. “Let a Bishop, or Presbyter, or Deacon, taken in Fornication, Perjury, or Theft, be deposed, but not communicate.”

“C. 28. That a Bishop who obtainth a Church by the Secular Powers be deposed.”

“Can. Antioch. 8. Country Presbyters may not give Canonical Epistles, but the Chorepiscopi, (by which it is plain, that the Chorepiscopi were not Presbyters, but (as Petavius on Epiphanius. Arius hath well proved) true Bishops.”

“C. 11. That condemned Clerks shall never be restored if they go to the Emperor.”

“Can. Laodic. c. 33. [That no one pray with Heretics or Schismatics,] (which seemeth to oblige us to separate from the Roman Prelates, who are grievous Schismatics, by imposing things unlawful on the Churches, and excusing and persecuting those that obey not their sinful Laws.

Before the Can. Sard. he mentioneth the weakness of old Otto, that said that they were both in the right, who used the word [of one substance,] and [of the like substance.]”

“Can. Sard. 2. That a Bishop that by Ambition changeth his Seat, shall not have (so much as) Lay-communion (no not) at the end.”

“C. 14. C. 15. That no Bishop be above three weeks in another City, nor above two weeks from his own Church, (which implieth that each Bishop had then his own particular Church.)”
"Can. Afric. c. 15. That there be no Re-baptizing, Re-ordaining, nor Trans-
formations of Bishops.

"C. 17. That if a Bishop to be Ordained be Conradied, (that is, by any
objected unfitness) he shall not after be Ordained as purged only by three
Bishops, but by many.

"C. 19. That Diocesses that wants Bishops, receive none without the consent of
the Bishop who kitherto held them, (so it was) not proudly: For if he
overhold them, (that is, hold them under himself alone, when they need
more Bishops) affecting to sit over the People, and defying his Fellow-Bishops,
he is not only to be driven from the retained Diocesses, but also from by
own Church: (for that no proud Bishops should have power to hinder the
Churches from having as many Bishops as they need.)

"C. 60. That Bishops that are of later Ordination, presume not to set or
prefer themselves before those that were before them.

"C. 94. If a Bishop, six months after admonition of other Bishops, neglect to
make Catholicks of the People belonging to his Seat, any other shall obtain them
that shall deliver them from their Heresie: (that is, Donatifin, or the like;) so
that if one Bishop neglect the Souls of his People, and another that is
more able and faithful convert them, they may be the Flock of him that con-
verted them, without removing their dwelling.

"C. 105. That a Bishop shall not Excommunicate a man on a Confession
made only to himself: if he do, other Bishops shall deny Communion to that
Bishop.

§ 52. Several German Councils are mentioned, (at Wormes, Paderborne,
Daria, in which (by a new example) Charles Mag. is confirmed to force
the Saxons to profefs themselves Christian, and to take an Oath never to re-
volt: who yet (doing it by constraint) were oft perjured and revolted, till
at last their Heathen Duke Witcbird became a voluntary Christian him-
sell.

§ 53. There are 80 more Canons against Oppressors of the Clergy, said
to be collected by Adrian, of which one is the old one, "That no Bishop
judge the Cause of any Priest, without the presence of his Clergy; because the
Bishop's Sentence shall be void, if it be not confirmed by the presence of the
Clergy.

Another, "That no Bishop ordain or judge in another's Parish, else it shall be
void; For we judge that no one is bound by the sentence of any other Judge,
but his own: (Who then is bound by the Pope, or any Usurper, who
will Excommunicate thofe that are not of his Flock?)

Another, "By a general Sanction we forbid Foreign judgments,
because it is unmeet that he should be judged by strangers, who ought to have
Judges of the same Province, and that are chosen by himself.

Another, "That no Bishop presume to judge or condemn any of the Clergy,
unless the accused Person have lawful Accusers present, and have place for
defending himself by answering to the Charge.

Another,
their Councils abridged.

Another, "For Nullifying such Bishops judgments as are done without due Tryal, by Tyrannical Power, and not by Canonical Authority.

Another, "Constitutions that are contrary to the Canons, and to the Decrees of the Bishops of Rome, or to Good Manners, are of no moment: (which nullith even many of the Bishops of Rome also, as against Good Manners.)

Another notable Canon is, "[Delatores aut lingua caputetur, aut convicto Captur amputetur: Delatores autem sint qui ex invidia producunt alios.] That is, "Let a Delator's tongue be pulped out, or if Convict, his Head cut off: Delators are those that through envy betray others; (or envious Accusers.) Alas! if our Delators, Calumniators and Informers were thus used now, what abundance would have suffered for wronging some one Man?

Another Canon is, "If a Man be often in quarrels, and easie (or forward) to accuse, let no Man receive his Accusation without great Examination! (What then will be thought of the usual Accusations of Clergy Calumniators, that for Sects, and worldly Interest, can reproach others without shame or measure?)

Another is, "That the danger of the Judge is greater than the danger of him that is judged; therefore all care must be taken to avoid unjust judgments and punishments.

Another is, ["Let no Man receive the witness of a Lay-man against a Clergy-man.] (And Door-keepers, and Clerks, and Readers, were then Clergy-men: Was not this a great privilege to the Church?)

§ 54. CCXXXII. We come now to the great General Council at Nice 2d, called by the Papists the 7th, (that is, the 7th which pleased them.)

I have before noted that Irene, the Widow of Leo, now Ruled, her Son Constantine being Titular Emperor, a Child, under her Government. One Stauratus a Senator most Swayed her, or ruled her. Stauratus the Patriarch joined with her for Images. They call a Council at Constantinople. A General Council and three Emperors (Leo, Const. & Leb) had lately condemned Images, and taken them down. The Pope and many Italians had resisted by force. This violence made the Emperor use severity against the Refusers. At Ravenna they killed Paulus the 14th Exarchate. In Rome they took Peter a Duke, and put out his eyes. In Campania they beheaded Exhileratus the Duke, and his Son Adrian, who took the Emperor's part. How the Emperor hereby lost Italy, is before shewed. But this Woman Irene will do as the Pope would have her: She is as much for Pictures as the Pope himself. She calling this Council at Constantinople, the old Soldiers bred up under the former Emperors being against Images, (herein medullitus irminvent, faith Binus, p. 396.) Would not endure them in Constantinople, but routed them. At which the Empress being troubled, dismissed the Bishops till they had purged the Army of those old Soldiers, and then she called the Bishops to Nice: and there (they knowing their errand before-hand) damned
themselves and their Brethren that had held the former universal Synod, and set up Images again.

§ 55. By the way, I appeal from Pride and Ignorance, to Christian Sobriety and Reason, how the taking down of Images can (in the Roman sense) be called a Herefie, unless it be an Article of Faith, that Images must or may be used. And can any Man that ever read and believed the Scriptures, and the Writings of the first four hundred years, believe that having or worshipping of Images, or Saints by Images, is an Article of Faith, or necessary to Salvation? The best of them that any Man can plead with Modesty is, that they are indifferent, or lawful, and useful to some Persons. The Papists tell us now that they would not compel us to bow toward Images, but leave it to our liberty. Must it be Heresie, and the Christian world cast into distractions about it, when yet this Image-worship is Idolatry in the sense of one part of Christians, and but indifferent and convenient to the ignorant (that have other helps enow) in the sense of others? O what a Plague hath it been to the world, to have a worldly Clergy invade the Churches!

§ 56. At the meeting of this Council we have first the Call and Title, in which,

1. The Emperor and his Mother are called the Governors of the whole world, (Orbis Terrarum.) And yet our Papists (as W. Johnson in his Novelty repref, &c.) would make Men believe that if they find but such a laying of a Council, or of the Church, it must needs signify more than the Empire, even all the Earth indeed.

2. It's expressly said over and over, that this Council was called by the Emperor, and by their Decree and Command.

Tharafius beginneth with telling them the need of Reformation (for Images, and reporting how they were assaulted at Constantinople, when they met there, and so removed to Nice, &c.)

§ 57. Next the Letters of the Emperess and her Son are read, in which they are before made know what they must do. They are told what Paul Conf. on his Death-bed said for Images, and that Tharafius would not take the Patriarchate till he had promise of a Council to restore them, and some hopes of it.

The Emperor here faith, that [he called and Congregated the Synod, and that ex universo terrarum orbis, out of the whole earthly world;] and yet it was only out of the Roman Empire.

§ 58. When the Bishops business was so well made known by the Woman that called them, first three Bishops that had been lately forward speakers against Images in the former General Council under Constantin, did humbly confess their sin to the Council, and asked forgiveness; that is, Basil. Ancyræ, Theodorus Myron, and Theodorus Amorii. And first Basil Bishop of Ancyræ gave them his Creed, in which he professed to "believe in the Trinity, and "to embrace the intercession of the Mother of God, and of the heavenly Powers, "and of all the Saints, and with all honour to receive and embrace their holy "Reliques, firmly believing that he may be made Partaker of their holiness: "Alfo
their Councils abridged.

"Also that he embraceth the venerable Images, which * the Oecumeny of our * The Verb is left out.
"Lord Jesus Christ, &c. and of the inviolate Virgin our Lady the Mother of God, and of the holy Apostles, Prophets, Martyrs, and all Saints; and gives "them due honour: Rejecting and cursing with all his mind that called the 7th Synod (*), that was gathered by a depraved mind and madness—an False Council, as alien to all Piety and Religion, impiously barking against "Ecclesiastical Legislation—reproaching venerable Images, and commanding them "to be taken out of the Churches, &c.

And to shew his zeal, and lead others the way, he delivereth in nine Curfes or Anathemas. One against those that demolish Images. Another against those that expound the Scripture words against Idols and Gentile Images, as against Christians Images. Next he execrateth all that embrace not Images, so it is now become necessary unto salvation. Another Curse is against those that favour them that are against Images, &c. (Was not the Church ill used by her Bishops, when they are sure to be cursed by them; one year cursing all that be for Images, and another cursing all that be not for them? Was it such a cursing Clergy, to make a cursed Church, that Christ ordained?) And that the Council might not suspect that this Bishop was a Temporizer, and changed his Opinion with the Times, first he professeth to declare all this, [With his whole Soul, Heart and Mind;] and next he willith, [That if ever by any means he revells again from Images, be may be alienated from God the Father, Son and Holy Ghost, and the Catholick Church.] And thus he renounceth Repentance, cursing himself if ever he repent.

§ 59. Tharsus and his Synod glorifie God for this excellent Confession: And next cometh Theodore Bishop of Myros, and he doth the like, and is joyfully received: And next cometh Theodosius Bishop of Amorium, and he more dolefully lamenteth, that [being a sinner, and seduced, he had blattered out many evils unlawfully against venerable Images; and therefore confessing his fault, be condemneth and curseth (or detesteth) himself, resolving hereafter to do the same thing which he had cursed (or spoken ill of) and to teach it to the world, and begging to be received among Christians though unworthy. Next he offereth his Libel, viz. "First I approve, receive, salute, and venerate before all things, the intertemperate Image of our Lord Jesus Christ our true God, and the blessed Mother Virgins, who brought him forth without seed; whose help, protection and intercession I pray for night and day, that he may help me a sinner," as having that power from him whom she brought into the world, Christ our God. And I receive and venerate the Images of Saints, Apostles, Prophets, Martyrs, Fathers, Eremites, not as Gods, &c. And with all my mind I beseech them to intercede with God for me, that I may find mercy in the day of judgment. On the same account I venerate the Reliques of Saints, &c."

(*') Where he was lately a Leader.

So he proceedeth also to his Curfes, and "first be anathematizeth all that venerate not Images: Then he curseth those that reproach them: And next, that speak evil of them: And next he curseth those that do not from their hearts"
"hearts teach Christian People the veneration of holy and honourable Images of "all Saints, which from the beginning pleased God."

24. 1. Where shall we have Painters now?
2. Where shall we have Money to pay them?
3. Where shall we find room to hold them?
4. Is not here a new Article of Faith, and a new Commandment necessary to Salvation?
5. Was not their Church Universal, as it stood before all or most here curfed?*
6. Was it not a hard matter to be saved, or be a Conformist on these terms, when a Man that did but doubt of Images, yea, that did not teach them to the People, and that from his heart, must be curfed?
7. Was not such a curving sort of Bishops a great Curse, Shame and Calamity to the Church? Did they not tempt Infidels to curse or deride them all, while they thus curfed one another, even their Councils?

Tharasius joyfully received all this, and Constantine Bishop of Constance in Cyprus said, That this Libel of Theodosius drew many tears from him, (I suppose of joy;) And now they all saw the way.

§ 60. But now cometh a Crowd more to do their Pennance; Hypatius Bishop of Nice, Leo Rhodi, Gregory of Pisidia, Gregory of Pessinunt, Leo of Iconium, Nicholas of Hierapolis, Leo of Carpathian. And now Tarasius was sure of them, he groweth more upon them, and will know of them, Whence it was that in the last Council they did what they did against Images? whether it was through mere Ignorance, or by any reason that drew them to it: If through Ignorance, he bids them give a Reason how they came to be so ignorant: If upon any Reason, to tell what that Reason was, that it might be refuted.

Leo, Bishop of Rhode, answered, "[We have sinned before God; and before "the Church, and before this holy Synod; Ignorance made us fall from the "Truth, and we have nothing to say in our own defence."

Tharasius would know what Reason now moveth and changeth them; some say, because it is the Doctrine or Faith of the Apostles and Fathers. Another alleged a saying as of the Antioch Council, and another as of Ibside Pela, which the learned Reader examining, may see what proof it was that Images were brought into Churches by; it's worth the noting. But another alleged the Apo"
Their Councils abridged.

Tharafus asketh one of the Bishops (Leo) How it came to pass that he that had been ten or eight years a Bishop, never knew the Apostolical Tradition for Images till just now? He answered, Because through many Ages, (or Times) Malice endured, and so wicked Doctrine endured; and when this persevered for our sins, it compelled us to go out of the way of Truth; but there is hope with God of our salvation. But Constantine Cypr. answereth him, You that are Bishops, and Teachers of others, should not have had need to be taught your selves. Leo replied, If there were no expression of sin in the Law, there would be no need of Grace. Another (Hypatius) replied with the rest, We received ill Doctrine from ill Masters. Yea, but faith Tharafus, The Church ought not to receive Priests from ill Teachers. Hypatius, Bishop of Nice, replyeth, [Custom hath so obtained.]

§ 61. Hereupon the Synod desired to be informed on what terms Hereticks were to be received, when they returned: so the Canons were brought and read. And though many Canons and Fathers have said, that no Repentance for some Crimes must restore a Man to the Priesthood, though it must to the Church; and there is an Epistle of Tharafus put by Crabbe before this Council, in which he determineth that a Simoniack may be received upon Repentance to Communion, but not to his Office; yet Tharafus here being delirious of their return, (knowing that these Penitents that renounced the errors of their Education, and former practice, would draw others to conformity with them) did resolutely answer all that was objected against their reception.

§ 62. Here (in Crab. p. 472.) a question fell in (upon their reading the Proofs, that repenting Hereticks were by the Church to be restored to their Bishopricks and Priesthood,) What Hereticks these were? And it was answered, that they were Novatians, Encratists, and Arrianists, and Marcionists, and Eutychians. And then one asketh, Whether this Heresie (against Images) was greater or less than all those? And Tharafus answereth, (like a Stoick) "[Evil is always the same and equal, especially in matters Ecclesiastical, in the Decrees of which both great and small, to err is the same thing; for in both God's Law is violated.]" (O Learned Patriarch, worthy to be the letter up of Church-Images!) A venerable Monk that was Vicar of the Oriental Patriarch, answereth, "[That this Heresie is worse than all Heresies, and the worst of all Evils, as that which subverteth the Oecumenicall Saviour.]"

Note, Reader, how the Patriarchal Thrones did govern the Church, and this Council, and by what reasons Images and Saints intercessions were set up: Arrianism, Manicheism, Marcionism, no Heresie that denied the essentials of Christiannity, no evil was so bad with them as to deny Church-Images, &c. And so the late General Council, and Bishops, for three Emperors Reigns, had been under the worst of Heresies and Evils, worse than Arrianism itself.

§ 63.
§ 63. But here Constantine the Notary of the Const. Patriarchate, happily brought in so pertinent a Testimony, as much made for the pardon of the penitent Bishops: He read out of the Council of Caledon, how the Oriental and other Bishops that had lately set up Eunyechus and Dioecorus in the 2d Ephesian Council, cried at Caledon, [We have all sinned, we all ask forgiveness.] And how Thalassium, Eusebiums and Eutychius cried, [We have all cried, we all ask forgiveness.] And after them Juvenal, and after him the Illyrican Bishops cried, [We have all lapsed, we all ask pardon.] And so the President was undeniable and effectual. These were not the first Bishops that went one way in one Council under one Prince, and cried peccavimus for it, as Herefie, in the next.

§ 64. But Sabas the Monk starts yet a greater doubt than this, and that is, whether they had true Ordination, and so were true Bishops. For seeing they were bred in the times of Herefie, which had prevailed under so many Emperors, and had Heretical Teachers, it's like they had Heretick Ordainers, seeing the late Council shewed what the Bishops then were. And the Fact was confess, that they were Ordained by Bishops that were Hereticks, (that is, against Church-Images, and praying to Saints for their intercession, and using Reliques.) The Bishop of Rome's Vicars pleaded hard against their Ordination; but Tarasius knew what a breach it would make in the Church if a General Council, and all the Bishops that were at it, and all the rest that confented to it, and were bred up in that Opinion, should be degraded, and the new Conformity receive so great a flop; and what confusion it would make among the People, (as they had seen in many former instances) and therefore he is against their deposition. And first there are two passages read in their favour out of Ruffilius and Socrates, and somewhat of Athanasius. And then when Peter Vic. Rom. alleged the instance of Meletius against it, Tarasius brought a notable expeditious Argument, viz. The Fathers agree among themselves, and do not contradict one another: ergo the rest confent to these that have been cited. Methinks I could make great use of this Argumentation to save time, labour and difficulty in disputing. E. G. Nazianzen wist there were no difference of Bishops Seats (one above another) and said that he never saw Councils that did not more harm than good. The Fathers differed not among themselves; ergo the rest of the Fathers were of Gregory's mind.

In conclusion, they offered their Confessions, and were absolved.

§ 65. In the 2d Action, the Rulers sent in the Bishop of Neo-Cæsarea to do his Penance; and he also cryeth for mercy, and confesseth that his errors and sins were infinite, but now he believed as the Synod doth. Tharafius asketh him whether he be not ashamed to have been ignorant so long, and quellioneth the sincerity of his Repentance, which he earnestly protesteth, condemning his Sin, and promiping Conformity.

Next a long Epistle of Adrian's to the Emperor and Empress, and another to Tharafius for Images are read: For Popes use not to travel to General Councils, but to send their Letters and Legates, left in their present Disputes they
their Councils abridged.

they be found no wiser than other Men, and their Infallibility be proved less at hand, than at a distance, where they hear not the Debates. Here Adrian to the Emperors relateth the foresaid Vision of Constantine Mag. to be healed of his Leprifie, a Fable to introduce Image-worship; and for an Infallible Pope to use, fully confuted (as aforesaid) by Henry Foulis (after many others) of Popish Treason.

§ 66. Tharatus professeth his consent to Adrian's Letters, yet professeth: [That he giveth the Worship called Latria to God alone, and placeth his belief in him alone.] Contrary to Aquinas and his Followers, and other such Roman Doctors. And the whole Council echoed their consent, and voted for Images; so much can one Woman do in Power.

§ 67. In the 3d Action, Gregory Bishop of Neo-Cæsarea is to receive his Absolution fully, and Tharatus puts in an Objection, that it's said that some Bishops in the late Perfection did scourge dissenting Bishops, and such were not to be received: But Gregory professed that he scourged none. But he is accused by others, to have been a Leader of the last Council against Images, and so he is deferred. And the Epistle of Tharatus to the Eastern Patriarchs is read, (and their Anfwers;) in which it is to be noted, that yet Image-worship was not owned: For he professeth in his Creed to them, that [We admit Pictures for no other use, but that they may the more perfectly be exhibited to the sight and eyes; as the Lamb of God that taketh away the sins of the World, &c.] And the 4th Action containing all their Proofs from Scripture and Fathers, plead but for the memorative and instructing use of Images, by which they are to the eye, what words are to the ear: But they should have considered the danger of abuse, and foreseen how much further they were like to be carried, as with the Papists they are.

And in the 5th Action they proceed in reading more, to the same purpose, for commemorative Images; till one read the Itinerary of the Apostles, which they voted to be a cursed Book, and said it was that Book that the Synod against Images made use of: whereupon Greg. Neo-Cæs. Theodos. Amorini are asked whether that Book was read in the saine Synod, and they swore by God, that it was not, but only some recited words as out of it. Pretorius a Nobleman said, [But they did all by the Royal Proclamation.] And they proceed to refer the Testimonies that were brought against Images. Cosmas Cubicularius brought out an Old Testament with Scholia blotting out, where was yet legible on the second Commandment, [If we make the Image of Christ, truly we do not for the similitude adore it, but that the mind might be raised upward by what is seen.] The Expunction was said by Tharatus to be done by his Predecessors, Anastasius, Constantine, Victor, all Hebricks. And here they cursed Concealers and Cancellers of Writings. (Who then to Rome!) Other rased Books were read, and Curses added against the Adversaries of Images, and those that communicate with them.

§ 68. In the 6th Action, the words of the 7th Council against Images are brought forth in a Book with a Confutation of them, which the Reader that hath
hath leisure may compare. Greg. Neo-Cæsar. read the Councils words. Joan. 
Cancellarius read the Confutation. It fell out well that this Confutation was 
undertaken; or else we had left the Decrees of this Council, as the Acts, for 
ought I know, are buried.

In general every sober Reader may perceive a great deal of difference be-
tween the style of the Council of Constantinople, and the Answer. The Coun-
cil speaks with as much temper and gravity, as most of the best Councils 
have done. The Answer aboundeth with such railings and reviling words, 
as are meeter for a common Scolding, than for Divines. The common language 
of it, is to call the Bishops of the Council, Blinded, Ignorant, Fools, Wicked, 
Deceivers, Blasphemers, and such like. And if all the Bishops on earth be 
represented, or represented in a General Council, what a Cape then was the 
Church in? And how shall we know what Council is to be believed, unless 
the Pope make all the difference?

§ 69. The number of the Bishops were * 338. They first shew how Sa-
tam hath brought in Idolatry. One of their chief Arguments against Images 
of Christ, is, that they favor of Nestorianism, representing Christ by his 
meek Manhood, when they paint his Godhead; calling that Picture 
Christ, and overthrowing the Oconomy and Union of his Person. I meddle 
not with the weight of their reason, but only recite it.

§ 70. It's again worth the noting, that the Answer to them saith (For 
their charging Images, as being drawn down the mind to Creature-worship; 
Latria) [O insaniem em linguam, quam instar mach arcane acuta & veneno 
imbu, possident, &c. O mad tongue, which they possess like a sharp sword, 
imbued with poison, &c. For no Christian ever gave Latriam to the Image of 
those that are under Heaven; for this is the Fable of the Gentiles, and Devils 
invention, and the aggression of Satanical Aktion.] --- [Our Latriam is in Spirit 
and Truth.] Other passages forbid us to think that they juggle here, and 
denying Latriam only to Creatures under Heaven, intend to give it to Cre-
atures in Heaven; for they appropriate it elsewhere to God: by which they 
greatly differ from Aquinas and such Papists.

§ 71. Note also that (whether well or ill) both these adverse Councils 
curse Pope Honorius as an Heretick; see Crab. p. 566, &c.

§ 72. Another Argument which the first 7th Council (at Conft.) useth 
against Images in Churches, is, that Christ himself hath chosen and instituted 
such an Image as he would be represented by, and that is the Bread and Wine 
in the Sacrament, and therefore we must not presume to make another, as if 
saur to make another, as if he had not done it well. This sheweth that this General Council and the 
Church then held that the Bread was not nullified, nor become Christ's Es-
fence, but was the Image or Representation of his broken Body, and so 
called, The Body of Christ, as we say of E. C. Cæsar's Image, This is 
Cæsar.

But the adverse Council, or the Answer, raileth at this as an abominable 
Speech, (Crab. p. 567;) as if the Sacrament might not be called, The Image 
of Christ, (though de re they seem not at all to differ) faith the Constantin 

  * At Con-
stinople.
their Councils abridged.

Council, [Imaginem totam eleciam, viz. substantiam panis mandavit apponi, ne felicis, humanae effigie figurata, idololatria induceretur.] A Deus ira... Imago carnis ejus panis felicis Divinis impletus est Spiritu Sancto, omniumque sanqumnis lateris illius vivificantis. Hec igitur vera incarnata differentiatione Christi Dei nosari Imago sicur predictium est, quam tibi nobis versus naturae vividus Creator proprius voce tradidit.

§ 73. Note also (Crab. p. 568.) that the Constantin. Council plead, "That this use of Images began neither by the tradition of Christ, nor of the Apostles, nor of the Fathers: And that the Answer saith, that "[The veneration of Images was delivered with many other things without Scripture, from the Apostles time, &c."

Here note 1. How these Papists (in particular which I have elsewhere answered) are confuted, who say that "Tradition is universal, sure, known, constant, and no Churches pleaded Traditions against each other, at least in necessary things or Faith; but if we have not the right now, it must be because the Councils went all to Bed in one mind, and rose in another." You see here that the 2d Nicaene Council took the Doctrine of the former to be Anathematized Hereof; and that 388 Bishops in one of the Councils, (and the most under many Emperors) and 350 Bishops in the other Council, pleaded Tradition against each other. But sure any Man that hath read the Fathers of the first 300 or 400 years, will easily see which of them was in the right, excepting the sign of the Crofs.

2. Note also that it is here confessed, that there is no Scriptural Tradition of this use of Images.

§ 74. In the Definitions of the Constantinian Council it is to be noted, 1. That they are not so much against the intercession of the Virgin Mother, or Saints, as the Protestants mostly are, nor as the Papists make them: For (Crab. p. 589.) they say Defin. 15. [If any confess not holy Mary ever a virgin, properly and truly the Parent of God, and superior to every creature visible and invisible (*), and doth not with a sincere Faith crave her Intercessions, as having this liberty with him that is born of her, God, let him be Anathema.

And Defin. 17. [If any confess not that all who from the beginning to this day, before the Law, and under the Law, and in the Grace given of God, being Saints are venerable in the presence of God in soul and body (**), and doth not seek their intercessions, as having liberty with God to intercede for the world according to Ecclesiastical Tradition, let him be Anathema.] Were not these Men high enough in Creature-worship, to escape the Curse of Hereticks?

2. I noted before how they do Defin. 7. conclude, that Christ's Body glorified is not proper Flesh, and yet not incorporeal, but his true Body.

§ 75. That you may see that this Council were of one mind, in the conclusion they all lay, Omnes in credimus; Omnes idemspectus; Omnes ap...
probando volentes subscriptissimus, &c. We all thus believe, (against Images; ) We are all of one mind; We all subscribe willingly, as approving, &c. Only Germanus, George, and Manzarus, (supposed to be Damasæne) are found among the Anathematized Diffenters, Crab. p. 592.

§ 76. The 7th Action of the Nicene Synod, containeth their Definition, in which they deny indeed Latria to Images, but yet say (more than before) "[That they that see the Pictures, may come to the memory and define "of the Prototypes; as by the sight of the Cross, and by the holy Gospels, and "holy Oblations.—For the honour of the Image resulteth to the Prototype, and he "that adoreth the Image, in it adoreth the described Argument.] So that they that began lower, in the conclusion came up to Adoration.

They all profefs full content, and curse all that bring Scripture against Images, and that call them Idols, &c. They curse the last Council, as Regens Conciliabulum; and three dissenting Bishops, and three former Patriarchs of Conß. more Bishops they add. They curse all that receive not Images, and all that salute them not in the Name of the Lord and his Saints, and that care not for unwritten Tradition of the Church.

Next they write an Epistle to the Emprefs, (and her Child) applauding them, and adding, that "[Denying Latria to them, they judge them to be "adored and saluted, and pronounced every one Anathematized that is so "minded, as to flick at and doubt of the Adoration of Images, and this as "empowered by God's Spirit so to curse them; which Anathema (say they) "is nothing else but separating them from Christ.

Judge now what the use of such Councils was, [To curse Men, and separate them from Christ,] and that if they do but doubt of adoring Images. Reader, if thou believe that in these Hereticals, Separations and Damna- tions of such, they were of Christ's mind, and did his work, and served not his Enemy against him and his Church, I am not of thy mind, nor am ever like to be.

Another Epistle they wrote to the People, and one Tharsæui sent to Adrian.

§ 77. Some Canons of theirs are added, of which this is the third.

"[Every Election of a Bishop, Priest, or Deacon, which is made by Magi- strates, shall remain void, by the Canon which faith, If any Bishop use the "Secular Magistrates, to obtain by them a Church, let him be deposed and sepa- rated, and all that communicate with him *."

The 4th Canon is, "[Paul faith, I have desired no Mans silver or gold, "&c. If therefore any one exaiting money, or any other thing, for any of- "faction of his own, shall be found to drive from his Ministry, or to segregate "any one of his Clergy, or to shut the venerable Temple, forbidding in it the "Divine Ministries, burning his madness even on that which bath no sense *, "such an one is truly senseless, and shall be obnoxious to the Lex Talionis, and his "work shall fall upon his own head, as being a transgressor of God's Laws; For "the.
the chief Apostle Peter commanded, Feed the Flock of God, overseeing it, not by force, but freely and voluntarily, according to God; not for filthy lucre sake, but readily and cheerfully; not as having a dominion over the Clergy, but as being examples to the Flock.

The 15th Canon forbids one Man to have two Churches.
The 22d Canon forbids Canting, and Minstrels, and Ribald Songs at meat: But the 7th favors of their Superstition, forbidding any Temple to be Consecrated without Reliques, and ordering Temples that have no Reliques to be put down.

§ 78. In the Letter to Adrian, Tharatus tells him, that he had a year before attempted the like at Conf. but was hindered a whole year by violent Men; which further sheweth how far the opposition to Images had obtained, when Irene began to set them up.

§ 79. So much of the 2d Nicene Council, in which by the power of one Woman, and Stauratus a Senator that ruled her, the judgment of the Universal Church (if the Council, or most of the Bishops in the Empire signify it) was suddenly changed from what it had been during the Reign of the three last Emperors, and made that Church-use of Images (which some thought sinful, and no judicious Christian could judge necessary, but indifferent, and of use to some) to be henceforth so necessary, that the Denyers are sentenced for cursed Heretics, yea the Doubters cut off from Christ.

§ 80. CCXXXIII. Bimius next addeth a Council at Forojulium, An. 792. held by Paulinus Bishop of Aquileia: in which is a Speech of his to the Bishops, and an excellent Creed, and 14 Canons, written as by himself; all in a far more understanding, sober, pious manner, than is usual among the Patriarchs at General Councils. The 13th Canon is an excellent Precept for the holy observation of the Lord’s day, wholly in Holiness, and in Hymns of Praise to the Holy Ghost, that blessed it by his admirable Advent, calling it God’s Sabbath of delight, beginning the 7th day evening, not for the honour of the 7th day, but of this Sabbath, &c.

§ 81. Yet rash and unskilful words set the Bishops into more divisions. Felix Urgelitana, and from him Etipandus Bishop of Toledo, taught that Christ as the eternal Word was God’s Natural Son, but that as Man he was his Adopted Son. Hence his Adversaries gathered that he was a Nefionian, and held two Sons. A Council An. 792. at Ratisbone was called to condemn this Heresie. Yea, Fauss Bishop of Orleans faith, That it infected Spain for a great part, (and be knew their Followers to be certain Antichrists, by their faces and habits.) But wise Men think that the Controversie was not de re, but de nomine. And that if one Christ be said to be one Son of God in two natures,
Church-History of Bishops and

natures, by a twofold fundamentum of the Relation of a Son, and that the
foundations of the eternal Relation was the eternal Generation, and the foun-
dation of the temporal Relation in the Humanity, was the temporal Genera-
tion and Union with the Deity, yet this proveth not two Sons: yea, or if it
had been said that two Generations being the fundamenta, two Relations of
Sonship result from them. If this be unskillfully and illogically spoken, it will
not follow that the Speakers held two Persons, or made any more division of
Christ's natures than their Adversaries did; but only might think that a double
filiation from a double fundamentum, might be found in one Person. Let this
Opinion be wrong, I see not how the Hereticators could make it a damnable
Heresie. But it's pity that Felix had not taken warning by the Churches long
and sad experience, to avoid such wordly occasions of Contention, and not to
set again on work either the Heretical, or the Hereticating Evil Spirit.

§ 82. Claudius Taurinensis, a great and worthy Bishop at this time, did
set in against the Worship and Church-use of Images, against whom Jonas
Aurelianus, wrote, whole Writings are in the Biblioth. Patrum by Mag. de
la Bigne; Read them, and judge as you see cause.

§ 83. About the time of the Frankford Council, came out a Book against
Images, which is published as written by Carolus Magnus himself. A great
Controversie it is, Who is the Author? No small number say, it was Charles
his own indeed. Others, that it was written at his Will and Command.
But Bimmius and some others deny it, and say it was written by Serenus Ma-
filiensis, an Iconoclast, and his Disciples. How we shall know the Truth in such
Cases, I cannot tell: But it is confessed that Spain and France were then
much infected with the Doctrine which is against Church-Images. It is cer-
tain that Pope Adrian, that Carolus Magnus sent him such a Book by En-
gilbert an Abbot, and his Epistle against it is extant.

§ 84. CCXXXIV. We come now to a great Council at Frankford, called
by Charles Mag. present, and by Adrian. And as late as it is, all the Hi-
torians cannot tell us whether it was Universal, or what they did. Some say
it was a General Council, because Charles summons'd it as such, and 300 Bis-
haps were there. Others say No, it was but Provincial, because none of
the Bishops of the East were there, (a sufficient reason; and the like may
be brought to prove, that there never was a General Council in the World,
so called from the whole World, but only from the whole Empire.) That they
dealt with the Case of Eligandus Bishop of Toletum, and Felix Urgel, is agreed
on, but what they did about Images is not agreed on. Ade, Rbegino, Amo-
nius Ursburg, and many Historians say, They condemned the Nicene Council
that was for Images. Even Barninus is of the same mind, thinking the Li-
ther Carolinus deceived them. He proveth this to be the common judgment of
of Historians, and ancient Writers. **Bellarmine** (his Brother) is of the same judgment. And is not their Concession more than twenty later Men's denial? Yea **Genbrard** concurreth; yet **Binnie** leaveth his Master **Barnes**, and giveth his Reasons against them. And he doth well prove, that it could not be by ignorance and surprize, that the **Frankford Council** should condemn the **Nicene**; and he is loth to think that they were wilful Heretics, especiably when they profess to follow Tradition: But he knew that the 7th **Constantin. Council** against **Images**, profess to follow Tradition. And if **French** Men will make us Heretics for speaking **English**, it is no wonder if we make them Heretics for speaking **French**. If Men will Hereticate others for Images, or Ceremonies, or Words, others will measure the like to them. This kind of Hereticating is circular, and hath no end.

**Suarez** will have either the Historians to have erred, or their Books to be corrupted; with what measure you mete, it shall be measured to you. You shall then give us leave to suspect your Books, where there is far greater cause.

§ 85. But the Synod, or **Paulinus Aqüileiensis**, a learned worthy Bishop in the Synod, (whom the rest follow) copiously write a Confutation of **Elipandus** and **Felix**. And the charges of Heretic are,

1. That they call Christ as to his Humanity, God's **Adopted Son**, (and his eternal Person his **Natural Son**.)

2. Because they say he was **Adopted by Grace**.

3. Because they say he was a **Servant**.

Alas for the Church, that must thus by Bishops be distracted for want of skill in words! Is there no remedy? **Binnie** confesseth that some **Papists** think that they meant right, as **Durantinus** did, and that the difference was but in words.

The Council supposes the **Elipandus** and **Felix** to use the word [**Adoption**] exclusively, as to Christ's Filiation by Generation, as conceived by the Holy Ghost: whereas it is far likelier that they took both Conjunct to be the fundamental filiation. God adopting, that is, of his good Will freely creating Christ's Humane Nature, and uniting it to the Divine; called Adoption. because it was God's free act of Love, and not a communication of his Essence, as the eternal 'Generation' is. The Humanity is not God's Essence. And I hope the name of [**The Son of Man**] used so oft by Christ of himself, is no Heresie. And there appeareth no reason to censure them as denying either the eternal or temporal Generation of Christ.

But they argue against them,

1. That he is said to be **Adopted**, that is, not **Generated**.

2. And that he merited it not, but was adopted of **mer Grace**, but so was not Christ.

**Answ. 1.** These Objections seem to confess that the difference was but de nomine; and is the unapt use of such a word, an Heresie? How many Heresies have made Councils, and Fathers, and all Authors?

2. Must we needs understand God's Adoption, just in the measure as mans?

3. We are Regenerate, and yet Adopted. Why then is it a Heresie, to say that Christ was **Generated**, and yet **Adopted**? **Grace**
4. Grace is either that which is against the merit of evil, or only without the merit of good. It's doubtless that the first was not by them imputed to Christ: And it's undoubted to me, that it is consequentially Blasphemy, to say that Christ's Humane Nature, or any Angel had not the later. For the very being, and therewith all the good in the constitution and antecedent benefits of a Creature must go before his merits. Merit is too low a word for the Divine Nature as such before the Incarnation. And the Humane Nature did not merit to be before it was, e.g. to be conceived by the Holy Ghost, &c. As free Benefits are called Grace, Christ's Humane Nature had Grace.

But they object, that the two Bishops did not distinguish between Christ's Adoption, and ours.

Ans. 1. We have not their Writings to see that.

2. If they did not, it's like it was, because they thought it needless, being understood by all. They believed the Creed, That Christ was conceived by the Holy Ghost, and born of the Virgin Mary; and that the Godhead ascribed the Humanity into personal Union. They knew that none dreamed that it was so with us.

The Council faith, That it's Heresy to use the name Adoption of Christ. The two Bishops seemed to think, That God's free assuming of the Humanity into personal Unity with the Word eternally generated by the Father, might be called Adoption. If the improper use of the word be Heresy, I leave it to the Reader to judge which were the Heretics; But I think neither.

But another part of the Heresy was, to say that Christ was a Servant as Man. And they think he was no Servant, because a Son. Some will think confidently that the Council were here Heretics, but I think they did but strive about words. By [Servant] the Council seemeth to mean exclusively, [One that is no Son.] But the other meant inclusively, [A Son and Servant.]

They take him for a Servant, that oweth Service and Obedience. And Christ as Man owed Obedience to his Father on two accounts;

1. As a reasonable Creature to his Maker.

2. As one that had by voluntary Sponsorship undertaken it. I might add,

3. As the special Law of Mediation was imposed on him, or given him, as Man, by which it was made his special duty to die for Man, &c. He saith, when he cometh into the world, Here I am to do thy Will, O God; yea, thy Law is in my heart. Did he not take upon him the form of a servant? Phil.2.7. which was not a shew of that which is not, but of that which is. Is he not called God's righteous Servant justifying many, Isa. 53. 11. Doth not God often call him, My Servant, Isa. 49. 6. & 52. 13. Zech. 3. 8.
The Council seemed to think that the Bishops thought that Christ was born a Servant, and not a Son, and was adopted a Son only after for his merits: But there is no shew of reason to impute this to them that professed to believe the Creeds and Scripture, and said no such words. They seemed to intend nothing but to distinguisth the natural eternal Generation of the second Person in the Trinity, from the temporal Generation of the Man Christ Jesus, which was an Act of free Beneficence.

But they concluded that they were Nestorians, because they intimated two Sons, by saying that he was eternally begotten, and yet adopted a Son.

**Anf. 1.** It is not unlike that Nestorius himself, for want of more skill in speaking, was used as they were.

2. **Why should be imputed to them which they deny?** They are told that as Nestorius craftily denied two Persons, and yet inferred two, so do they. But is not this a vindication of Nestorius by a Council? (Who knoweth what a man holdeth, better than himself?)

**Obj. But by consequntse Heresie will follow.**

**Anf. If all are Hereticks that hold any Error which such a greater Error would follow from as is called Heresie, I doubt not but every Council and Bishop, and Christian were Hereticks; the laying of some great Divines being true, That Truths of Faith and Morality are of consequence, that he that holdeth the least Error therein, doth by consequence come to the foundation. You may say that every man that tells a lie, or at any known sin, is an Atheist, and that if he believed that there is a God, he would know that he must not sin against him; he that sins before his Face, denieth his Omniscience, and so denieth God. 

At this rate all are Atheists and Hereticks.

3. **But may not one that faith, Christ as the second Person in Trinity was the Eternal Son of God; and as Man, was by Generation in time made the Son of God and Man?** truly mean that it is but one Person that in one respect is the Eternal Son, and in another respect the Temporal Son? May he not hold that the personal Unity maketh it unnecessary to say, There are two Sons, because that would imply two Persons, which they and Nestorius denied? But, again I say, what if they had said that there might be two Filiations, or filial Relations in one Person, resulting from two foundations, Eternal and Temporal Generation, and if this had been an unapt speech, (to say ex duobus fundamentis duae originantur relationes) yet how comes it to be Heresie?

§ 86. I write not this, and such like, to justify the accused; for I think the Council said well, (Bin. p. 418.) 1. Cur nobis non sufficient que in Sanctorum Patrum dictis inventiuntur, & universali Catholice sanctorum conciliorum fundamentis strictius.
§ 87. Note here that Bimius expressly faith, that Adurb bombard of certain quals in particular Euerit heresie Falciana: It is not yet certain what this Pelican Heresie was. And if to, I hope I shall not be censured for the fame, notwithstanding you may say, the Council knew it.

§ 88. It's worth the noting as to the credit of Council Records, which Bimius there faith, (p. 427.) [If this Council as it now is extant, may without temerity be rejected, all Councils by the same reason may be rejected, which Surius hath gathered from the Catholick Libraries.] He confesseth that the rest are no furier than this, and yet that Baronius, Bellarmine, by the generality or number of Historians conflent, do confess that there was by this Council a rejection of the Conc. 2d Nicene, which is now here to be found in it.

§ 89. The Council at Frankford determined that Christ was not a Servant, Servitute pœnali Deo subjectus, subject to God by penal Servitude. The present agreement of Christians, taketh this for Socinianism and Heresie: Christ suffered for our sins; his subjection to Poverty, Reproach, the Cross, and many works, (as fasting, being carried about by Satan, and tempted, Mat. 4. 1. washing his Disciples feet, travelling on foot, being subject to his Mother, and to Princes, paying Tribute, &c.) we suppose were part of his Humiliation. The Holye and Obedience was good, and no Penalty: But the matter of that Obedience was the Cross and Suffering, which is Malum Nature. And if this be no punishment (voluntarily accepted by his Sponson) how was Christ our Surety, bearing our Transgredisions? how suffered he for our sins? Is not suffering for sin, even of others, penal? Is not the denial of Christ's penal Service and Suffering, a denial of his Satisfaction and our Redemption? You see how easie it is to find Heresie and Infidelity itself in unskillful words; and yet it's like the Speakers meant better than they spake.

§ 90. Note that Pope Adrian first made himself Judge, and Anathematised Elispandus as an Heretick, and fo the Council was byasied (with the Emperor;) and how great Adrian's power was (having made Charles Emperor, and Charles made him a Prince;) it is easie to conjecture.

§ 91. Bimius faith, p. 429. that Felix, besides his other Heresie, impugned Images, and that this is said by the Concil. Senoven in Decret. fide. 14.
Platina in Adrian. Sabellic. Enead. 8. li. 8. Alph. de Casto verb. Imago. And that Claud. Taurin. being his Disciple, and an Econowach, he must needs be so himself: From whence I argue, that it is most probable that the Historians say true, that say Charles and the Council of Frankford were against the Nicene Council and Images. For else how could it come to pass, that they say not one word against Felix and Elipandus for denying Images, when their Party was grown so great in Spain and France?

§ 92. Pope Adrian dying, Leo the 3d succeeded. His Piety was so great, that Anastasius writes, as it were, a Volumen, in naming the good works which he did, that is, the Silks, Vails, Cloathing, Silver, Gold, and innumerable gifts which he bestowed upon Posts, Pillars, Altars, Walls, Floors, Utensils, it would tire one to read them, and the hard names of them; yea, he said seven Masles a day. Yet some Kinismen of Pope Adrian's, Paschal Primeverius, & Campulius Sacellarius, & Maurus Nepesinus, laid Crimes to his charge; and assaulted him, and twice put out his Eyes, and cut out his Tongue, and put him in a Monastery; yet (as the Story) his Eyes and Tongue were perfectly restored, and he fled to his Protector Charles into Germany; and Charles came to Rome, and judged his Accusers to Baniishment, and restored him; and he crowned Charles then Emperor of the West, and perfected the Donation to him of all that had been the Emperor's. Charles gave him great Presents; and with his own Revenues and that, he laid out so much Silver and Treasure at Rome, and did so many new things in the Churches, that if you read but Adrian's life, and this Leo's, you will be ashamed to disgrace the Church of Rome with any Titles or Pretences of the ancient primitive State, but must say, Old things are past away, behold all is become new. Charles the Great, made the Pope Great.

§ 93. Some Historians say, that the killing of the Pope's Foot, was brought in thus by this Pope Leo: A handson Woman kist his Hand, which so inflamed his Heart with Lust, that he cut off the Hand that the Woman kist, and ordained that ever after the Pope's Foot should be kist instead of his Hand: But I rather believe with Binnius, that this is but a Fiction, because 1. There is mention before this of killing the Pope's Foot. 2. And I do not think that such a Heart would so easily part with a Hand.

§ 94. To look back to the East; when Irene had kept up Images awhile, her Son Constantine grown up, is weary of her Government and Stauratin, and depoished her; and when he ruled, the Bishops mostly were conforbable to him: But in his youthful Folly and Rage, he put out the Eyes of his Uncle Nicephorus, and Alexius a Captain; he put away Mary his Wife, and took one Theodota, that better pleased him, in Marriage; one Joseph that married them, was preferred for it. Tarasius connived, and disturb not gain-say. Theodore Studita & Plato therefore renounce the communion of Tarasius. At last, An. 797. his Mother Irene, and Stauratin, found means to apprehend him, and murder him, that is, put out his Eyes, of which he dyed, which some celebrate as a pious Act; it was done by her that let up Images. But

See Petrv. H. 8. c. 6.
within one year, Nicephorus deposed and banished her into Lesbos, where she dyed, and he took the Empire to himself.

§ 95. Binius, p. 445. faith, "[That the Emperor banished Theodore Studita, for reproving his Marriage, and when he added crime to crime, "Merito futila Matris quam imperio excusat, zelo juticiæ non regni, oculis, "imperii, et vita orbatus eft. By the command of his Mother in her zeal "for justice, he was deservedly deprived of his Empire, Eyes and Life.] What is not just with such Historians, that maketh for their Interest? And how contemptible is their Censure of good or evil Men, which hath no better Measures?"

§ 96. He tells us also, (p. 444.) that the Spanish and French Bishops at these times, of their own heads, without the Pope, added [Filioque] to the Creed, which hath to this day made so great a stir. It seems they thought that the Pope’s Authority was not necessary to it.

§ 97. He adds, that Charles the Great being dead, the People grew bold, and rose up again against the Pope; which occasioned Rapines, Flames, and Murders, that Ludovicus the new Emperor was fain to take his Fathers Office, and come to Rome to save the Pope, and suppress the Rebels.

§ 98. The Venetian Duke killing a Patriarch, Jofan. Gradenzis, Paulus Patriarch of Aquileia called a Synod to crave aid of Charles.

§ 99. CCXXXV. An. 806. A Council was held at Constantinople, in the Cause of the forefaid Jofeph that had married the Emperor to his second wife, who had been ejected by Tarafius from his Bishoprick, and the Emperor calling a Council, they restored him; wherefore Theodonis Studita called them a Council of Hereticks and Adulterants, because they restored the Caufier of the Emperor’s Adultery. But how few Emperors have not found Councils of Bishops ready to do their Will?

§ 100. Charles the Great making his Will, divided his Empire between his three Sons, giving them Laws of Communion and Succession, (that if one dyed without Children, his Kingdom be divided between the other two; but if he have such Sons as the People will choose, they succed their Father:) Commanding all three that they be the Defenders of the Bishop of Rome, as he and his Father and Grandfather had been (to their commodity.)

§ 101. CCXXXVI. An. 809. Was another Council at Constantinople, which was gathered to condemn honest Theodonis Studita, & Plato, and such as had been against the restoring of Jofeph, of which faith Binius, "[When "the Bishops there Congregate had brought the most holy Plato in Chains to "be judged, and had passed the Sentence of Anathema on the Universal Catho- "lick Church * that was against their Error, they made a most wicked De- "cree, that the Marriage of Conftantine with Theodota, (his Wife yet living, "thrust into a Monastery) should be said to be lawful by dispensation. They "added for the Emperor’s sake this wicked and shameles Sentence, That the "Laws
"Laws of God * can do nothing against Kings; and that if any write Chryst.
"sorbon, and shed his Blood for Truth and Justice, he is not to be called a Marv.
"177: That Bishops have power to dispense with all the Canons. ] Remember
that Papists confess all this to be wicked. We have not the Acts and Speeches
of these Councils preserved.

§ 102. CCXXXVII. An. 809. A Council was held at Aquitgrana, about
the Procession of the Holy Ghost, and the word [ Filioque ] in the Creed. A new
Of which they sent some Messengers to the Pope, who approved the thing;
but dissuaded them from adding it to be sung in the Creed; and after inser-
bed the Creed without Filioque in Latin and Greek in two Silver Tables, to
show that it should not be changed: which yet after it was by the Pope's
content.

The French Annals say, that in this Council they treated of the state of the
Church, and conservation of the Clergy, but determined nothing for the great-
nesses of the matter.

§ 103. CCXXXVIII. An. 113. (Yet under Charles the Great) a Coun-
cil was held (by his Command) at Arles, where many very good Canons
were made for the Reformation of the Bishops and Priests.

§ 104. CCXXXIX. The same year the same Charles had a Council at
Tours, which made 51 as honest Articles, as if Martin himself had been
amongst them; even against all kind of sin, and for all godly living. Among
others, the 37th Canon tells us, that the custom of not kneeling in Prayer
on any Lords-day, (no not at the Sacrament) nor on any Week-day be-
tween Easter and Whitsun-tide, was yet in force; on other days they required
humble kneeling.

§ 105. CCXL. Yet another Council did Charles call the same year at Cha-
lons (Cabillonense) in which he ordered Schools for the restoring of Learn-
ing, (our Alcuin being his Persuader greatly esteemed by him) Learning
then being almost worn away, (and Ignorance taking place) till he greatly
revived it: no less than 67 Canons were made here made, most very good ones;
but praying for the Souls of the Faithful departed, and anointing the Sick, are
there enjoined.

§ 106. Among many good Canons, the 13th is against the Oath of Obe-
dience to the Bishop, and to the Church. The words Translated are these:
"[ It is reported of some Brethren (Bishops) that they force them, that they
"are about to ordain, to swear, that they are worthy, and will not do contrary
"to the Canons, and will be obedient to the Bishop that ordained them; and to
"the Church in which they are ordained; which oath, because it is very dange-
"rous, we all ordain shall be forbidden.]

§ 107. The 15th Canon faith, [It is said that in some places the Arch-
deacons exercise a certain domination over the Parish-Priestyers, and take Fees
"of them; which is a matter of Tyranny, rather than of order of Retitute:
112
"For
§ 108. The 25th Canon complaining how the old Excommunicating and Reconciling was grown out of use, they desired the Emperor's help how they should be restored.

§ 109. Can. 33: They say, "That Confession to God and Man are both good; but that Confession made to God, purgeth sin; and that which is made to the Priest, teacheth how their sins may be purged:

§ 110. The 45th Canon is against them, that by going to holy places, Rome, or Tours, think to have their sins forgiven.

§ 111. CCXL. Yet another Council the same year 813, was held under Charles M. at Mentz in Germany to the like purpose, many godly Canons being made.

§ 112. CCXLI. Yet another under Charles at Rheims, for Instructing and Catechizing, and many good things, like the former.

§ 113. CCXLIII. But we have not done with Images yet. An. 814. There was a Council called at Constantinople, which damned the Council of Nice 2. Irene having set up Images, and murdered the Emperor her own Son, (as is aforesaid) was deposed by Nicephorus, who Reigned near ten years, with Stauratius his Son; he was no Friend to the Clergies power, and was killed in Fight by the Bulgarians, and his wounded Son Reigned a few months. Michael Cypriates succeeded, a Man of great Piety and Peace, but unfit for War, who being overcome by the Bulgarians, he consented to give up the Empire to Leo Armenus, a better and prosperous Soldier. This Leo the 5th, was of the mind of the former Leo's against Images, and his mind being known, the Bishops conformed presently, whereas that in his 2d year this Council called by him, Anathematized the Bishops that would not renounce the Niceen 2d Council; and when they lay prostrate on the earth, it's said some trod on some of them, and they turned them at a Back-door out of the Council: For the Patriarch Nicephorus, that was for Images, was deposed, and theodore melissenus was against them put in his place, and led the rest. Thus did Council against Council thunder Anathema's, and curse each other by separating them from Christ, till few were left uncurs'd. The Rulers of the Monasteries also were called in, and those that would not confess against Images, were rejected. Nicetas & theodore studites were the Champions for Images, and were both banished and imprisoned. Theodore wrote to the Council for Images, and tells them that "[To take away the venerable Adoration of the Images of Christ, and of the Mother of God, and of all the Saints, was to overthrow the Economy of Christ.] And he continued in Prison to preach and write for Images.

Those Councils that pleased not the Papists, we have not the Acts of, as we have of such as Nice. 2. that pleased them. Had we all the Speeches and Arguments used in this and other Councils against Images, as largely as those.
those that were for them, we might better see which had the better manage-
ment.

§ 114. CCXLIV. The Clergy had for many hundred years abrogated God's Law, [He that sheddeth Man's Blood, by Man shall his Blood be shed;] and had put Penance for the punishment instead of Death: But now at last the murdering of one John a Bishop (inhoneste & inaudite mordiendus, as they then spake) they were put to find some harder Penalty to save the Clergies Lives: And so they set great Fines of Money on the Murderers; and more than so, He that wilfully murdered a Bishop must eat no flesh nor drink any Wine as long as he lived. If Murder now had no greater a punishment, Bishops would scarce be safe any more than others. This was at a Council at a Village called Theorius, or Dietenboven.

§ 115. Next succeedeth Pope Stephen at Rome; Platina faith Stephen the 4th, Anafatasius and Bimius say Stephen the 5th. Platina and others say that he Reigned but seven months; Anafatasius and others say seven years, and seven months. Platina faith he was the Son of Julius a Roman; Anafatasius faith he was the Son of Marinus*.

Charles dying, the Empire came to his Son Ludovicus called Pius, his Bro-
thers dying also. The Bishops of Italy (faith Platina and others), stir'd up Bernard to rebel against him; but he was conquer'd, and put to death: as also were the Saxon Rebels. Pachal first succeeding, Stephen is made Pope without the Emperor's knowledge; for which he excused himself, as forced by the People that chose him: The Emperor pardon'd it, but demanded obedi-
dence as to their Elections for the time to come. Platina in St. Pachal. 1. who faith that Pachal was suspected of the Rebellion of Italy, but disclaim-
ed it; and that the Emperor re-assumed many Cities to the Empire, to pre-
vent new Rebellions.

Some say that Bernard was but blinded: Among others banished for Treaton, were Anfelm Bishop of Milan, and Theodulf Bishop of Aurelia, (Orleans) so that Italy and France joined in the Treaton. See Petav. Hist. Mond. li. 8. c. 8.

§ 116. CCXLV. Ludovicus Pius was so careful to reform the Bishops and Clergy, that he raised their ill will against him, being too pious for them that should have been the Teachers of Piety; yea, so slothful did they grow, that though his Father and he had done extraordinary works for the promo-
ting of Learning and Godliness, yet Learning in his days grew to such de-
cay, that Learned Men became the common contempt, and few of them were to be found; but Wealth and Jurisdiction were the study, care, and in-
terest of the Bishops.

Yet in his time at Aquesgrane, there was a Council that wrote, instead of Canons, the most excellent Treatise for the Teaching and Government of the Teachers and Governors of the Church, (besides the regulation of Monaste-
ries) that ever any Council did before them: Not in their own words, but in the several Sermons, and passages of the chief Fathers, (Isidore, Hiero-
Gregory,
§ 117. In these Chapters of this Council, they cite Ifidore and Hieron at large, proving that it was Presbyters that were called Bishops in Paul's Epistles, and Acts 20. and that in those times the Church was ruled by the Common-Council of Presbyters, till Schiilin shewed a necessity that one should rule among the rest.

They cite Ifidore's words, that [Cateri Apostoli cum Petro par consequuntur honoris acceperunt] Et [Non esse Episcopum qui praeest dilexerit, non praecepi.] And Hieron's on Titus maintaining the foresaid Identity, and his [Scit Episcopus & Presbyter sibi Populum conservum esse non servum:] And his excellent Epistle ad Nepotianum: Many Sermons of Augustine's describing his Collegiate Community of the Clergy. Ifidore's words, [Plerique Sacerdotes iam magis utilissimae causa quam gregis praeceps desiderant: Nec ut profint, praefetque sibi cupiunt, sed magis ut vivant & honorentur: &c.] And his Excellent Sermons. If Ifidore's words be true, remember that I wrong not the Bishops in laying the same upon them. And if this was the case of the stift, as he affirmeth, what better than we find could be expected from General Councils, where it is carried by the major vote.

They cite Gregory's words, [Nemo amplius nocet in Ecclesia, quam qui perseverent agens nomen vel ordinem sanctitatis habet: Delinquentem namque hunc redargueret nullus presumt, sed in exemplum culpa venenenter extenditur, quamdo pro reverentia ordinis peccator honoratur.—Melius profecto fuerat ut hunc ad mortem sub exterioribus habitu surrenderet, quam sacra officia in culpa ceteris imitabili demonstrerent. Much more such against ungodly Bishops they recite.

Cap. 46. They tell us that the Canons against Kneeling on the Lord's days were yet in force, [Quoniam sunt quidam in Die Dominico genuflectentes, & in diebus Pentecostes; ut omnia in universis locis confonanter observentur, plenus sanetis Concilio, santes Domino vota dignissima perseverent. In
In Hierom’s Epistle to Nepotian which they cite, there are most pungent warnings to Priests to take heed of familiarity or abode with Women; yea, even when they are sick. Seio (faith he) quosdam convaluisse corporis, & animo agrotate cæpisse; Peculiose tibi ministrat, cibus ætuum frequenter attendis. He requireth Clergy-men to avoid fine Cloaths, curious Hair, pleasing the Appetite, and Riches. He faith of himself, [Natus in paupere domo, & in tugurio rusticano, quam vis millo & cibario pane rugiensem saliare uenire poteram, non similis & melia fastidio. He faith, the Mouth, Mind, and Hand of Priests must agree: Even a Thief may speak against Covetousness.—Multa melius est duobus imperfectis rufcicratem habere sanam quam eloquentiam peccatricem: Multi edificam parietis & columnas Ecclesiæ subsumæ: marmora nitens, aure splendor laquearia, geninis Altare distinguat: & Ministorum Christi nulla clædio est. Portemus Crucem Christi, & divinitatem putabimus.—Facile contemnitar Clericus qui sepius vocatus ad prandium ire non recusat. And his Epistle ad Oceanum, hath yet more against converse with Women. Prima tentamenta Clericorum sunt Fœminalum frequentes accessuum.—Jama Diaboli, via iniquitatis, Scorpionis percussio, nocivumque genus est Fœmina. Cum proximas stipula, incendiat ignem.—Mibi crede non potest toro corde habitare eum Domino, qui Fœminarum accessibus cepulatur. With much more the like.

It appeareth by Cap. 112. a Sermon of Augustines, that it was the custom then for the Preacher to fit, and the Hearer to stand, [I will not bold you long, (faith he) because while I sit, you are weary by standing.] Augustines sheweth there how little he regarded the Appeals of his deposed Priests to Rome, [or Councils] Interpellet contra me mille Concilia, naviget contra me quæ voluerit, sit certè ubi potuerit; adjuravit me Dominus, ut ubi ego Episcopus sum, illis Clericos effe non posset.

§ 118. Yet I wonder that the Chap. 122 of this Council intimateth so strange a proportion of Meat and Drink to be the daily Commons of the Canonical Monks, I had thought they had lived in greater Abstinence. The proportion of Alms or Commons allowed them was, [Every day four pound of Bread,] (enough for me for near 4 weeks;) and five pounds of Wine, (more than I drink, I think, in 20 years, in Wine;) or else where Wine was scarce, they had three pounds of Wine, and three of Beer; or in great scarcity, one pound of Wine, and five of Beer. I think our ordinary Ministers drink not so much Wine in a year, as these did in a day; I mean such as live in the Country, and were of my Acquaintance. I wonder how any Plowman’s Belly can hold four pound of Bread one day, and live, without a present Vomit or Purge. I have tryed long Cornaro’s and Lessius’s diet (12 or 14 ounces of Panada, and as much Beer only in a day, without tainting any other Meat,) and found no incommmodity as to Health or Pleasure; but should I eat four pound of Bread in two days, I do not think I should ever eat more without a Vomit. And how can any Man drink five pound of any ordinary Wine, and not be drunk, or dead? yea, or three Pints either. What Man’s
Man's Belly will hold six pounds of Wine and Water every day, unless it
pays as Timbridge Waters, without present Suffocation, or a Droplic. I would
hope that I understand not this Chapter in the Council, but that these Ca-
nons had some Beggars that were to partake with them, but that I find no
couragement for my charity in the Text or History: But verily if it were
as it is written, I wonder how these abstemious Monks did escape death by
their Gluttony and Drunkenness one week or day without Phyllick; notwithstanding
that the Council giveth you notice, cap. 122. limit. that a pound
hath but 12 ounces.

§ 119. We must not unthankfully omit what kindness Anastasius (Pope Paschall) shewed to the English: By negligence their House at Rome
was burnt, and the Pope ran out bare-foot, and where he stood, the Fire
stopt; therefore he stood bare-foot there till morning, that the Fire might
be fully quenched. But this he did for the love of St. Peter, whose Church
was in danger by the Fire.

§ 120. The Papiists here bring forth a Constitution out of their own Li-
brary, by which Ludovicus confirmeth to the Popes all that ever his An-
cestors gave them, and addeth so much, that he was then made (if this be true) (as the Geographia Nubiensis calls him) the King of Rome indeed.
And they meekly feign that Charles and Ludovicus Pius made none of these
Laws of themselves, but by the Pope's advice, against plain evidence of
History.

§ 121. A Convention of Abbots at Aquigran, and another of Bishops,
and a Synod at Engelheim follow, and one at Attinia, in which they say the
Emperor penitently lamented his severity against his Nephew Bernard, and
others, with open Confession and Penitence. And indeed his great endeavors
to promote Piety, and to reform the Clergy; his frequent Councils, (in which
it was he, by the advice of a few chief chosen Men, that did their business, and
governed all) with the rest of his Life described by the Writer of it, and
other Historians, do shew that he was justly called Pius, though Wars will
cause many actions to be repented of.

§ 122. Platinus faith, that Anastasius faith, that Ludovicus gave Paschall
the power of freely choosing Bishops, which before was not done without the Em-
perors. (The Peoples content still suppos'd.)

§ 123. The Pope being dead, two are chosen (which was the 11th
Schilin,) but Eugenius the 2d carried it, the Emperor sending his Son Lotha-
rious to settle the Peace of the City, jamudum Presidium quorumdam persever-
state depravatam, faith the Author of the Life of Ludovicus; where Mur-
ders of the chief Men had been committed in the Schilin, and Mens Goods
taken away, and much confusion made.

§ 124. In the East the Party, that were against Images, prevailed ever
since Irene the Woman that set them up was deposed and dyed; her Son
Constantine, whom she murdered, being not for them before, nor Nicephorus
that deposed her after; But Leo 5 Armenus that succeeded Michael Curop.
earnest
earnest against them, and, as they called it, persecuted the Worshippers of Images. A Prince confessed to be very profitable to the Empire; Michael Balbus that is supposed the chief of them that murdered him, reigneth in his stead: he set himself earnestly to have healed the Church-divisions of the East about Images. To that end he sent Ambassadors to Ludovicius Pius into France for his counsel, in the professing his great desire of Peace. Ludovicius called together some that he most esteemed for Learning at Paris, (which some call a Council, but were like to be more learned than the Majority in Councils) to debate and consider the business. The Paris Divines in this Debate drew up a Writing, in which they greatly finned, faith Bellarmine, in that they took on them to reprehend the Pope, and a General Council; (But do not they themselves condemn many General Councils?) In which, faith Bellarmine, they far exceeded the Author, who in the name of Carolus Magn. put forth a Book against the worshipping of Images. For he (which also the Fathers of the Frankford Council did) disallowed (or rejected) the 2d Nicene Synod, because they thought it had been celebrated without the Pope's consent*.

But these Counsellors of the Emperor Lewis, confess the Council of Nice 2d for the worshipping of Images to be called and approved by Pope Adrian, and yet they did not fear to examine, judge, and reprehend both the Synod itself, and the Epistle of Adrian to Constantine for the worship of Images, yea, and the defence of that Synod sent by Adrian to Charles M., saying, [Indecere nesseur scificiss in quo quod superstitione erat adorari insit.] So faith Bellarmine they were not ashamed to judge the Judge of themselves, and of the whole world, to feed the Pastor of all Christ's Sheep, and to teach the Teacher of all men; than which temerity, no greater can be imagined. Thus far Bellarmine.

§ 125. Here I desire the Reader to take notice,

1. That even then when the Pope was advanced to his Kingly greatness, yet as the Eastern Empire was far from obeying him, so even that one Prince that set him up, and defended him, with his Doctors and Counsellors, were far from thinking him Infallible, but reproved him, and judged him as superstitious for Image-worship, and were not herein ruled by him.

2. And judge whether most Bishops would not have judged accordingly, if they had had but the same countenance from Princes, as the Bishops in the East and these now had?

3. And judge with what Face the Militant Doctors of Rome do pretend, that all the world was then subject to the judgment of the Pope, and bid us name any Churches that rejected it, when East and West so far rejected it as is here confessed, even when they were grown so high, yea and Councils as well as Popes?

§ 126. Hereupon a Book was printed An. 1596. called, The Council of Paris about Images, containing,
1. The Emperor Michael's Epistle, (by which, faith Bellarmine, one would judge him one of the best Princes that ever was.)

2. The Paris Doctors Collection of Testimonies, proving, (in the middle way) that Images should not be broken contemptuously, as some would have them; nor be worshipped as the General Nicene Council, and the Pope would have them.

3. An Epistle in the Pope's name, written, (faith Bellarmine, by the French Doctors) to Michael the Emperor, shewing, that Images are neither to be enraged disgracefully, nor adored.

4. An Epistle of the Emperor Ludovicius to the Pope, desiring him to write to Michael to further this Peace of the Churches.

5. An Epistle of Ludovicius to the two Bishops whom he sent to Rome, [direct them how to carry themselves wisely, to get the Pope's consent.] Whether this at Paris was a Council, or only a select Convention of Men chosen by the Emperor, is a Controversie of no great moment. I take the latter to be the more honourable sort of Assembly, as the world then went; and should reverence more the judgment of 20 or 12 Men, selected by such an extraordinary Prince, than of the majority of the Bishops of all Europe: As I prefer the judgment of those Men that by King James were appointed to Translate the Bible, before the judgment of the major part of the whole English Clergy, of whom perhaps one in ten had a smattering in the Hebrew Tongue, and one of an hundred understood it, (at the most.)

§ 127. Our modern cheated English Papists, that are taught here in England to say that they worship not Images, might here see the Fraud of their Clergy, that fit them a Faith to their interests and occasions. We confess that it is but three sorts of Images that Aquinas faith we should worship with Latria (Divine Worship;) But yet the rest are to be worshipped, say their Doctors. Why else do they so commonly condemn this Book and Council of Ludovicius Pius, that forbiddeth both the breaking and the worshiping of them? Why doth Bellarmine purposely revile, and particularly confute this Book? Why doth Binnius recite all Bellarmine's Answer in his Council. Tom. 3. p. 529, &c?

§ 128. Bellarmine is very loth that the Epistle here said to be written by Pope Eugenius the 2d, should be taken to be his, and supposeth that it was but sent to him to be subscribed: By whom? If by the Emperor Ludovicius Pius, and his Council of Divines, you may see of what reputation the Pope was then in the Church. One great Argument against it is, That the Pope would not so impudently flatter the Emperor, as to say, "O venerable Prince of the world, seeing by God's disposal you govern all the Church, &c. And for uniting the Church which by God's Ordination you govern: What flatter "Flattery (faith Bellarmine) could there be? Michael Balbus a Murderer, &c. is said by the Pope to govern the Church by God's disposing: What "then are Bishops for? 

[Signature]
And 1. Did not even Gregory Magas much flatter a worse Man and Murderer, Phocas? and his Successors him and many more?

2. Did not many, if not most of the Emperors, Heathen and Christian, come in by Murder, or Invasion, and Usurpation? And were Men therefore obliged from obeying them, when they were setled, by submissive implicit consent?

3. But the venom of the Cardinal Jesuite's answer is, that he taketh it to be base Flattery, to say that Princes are by God's disposing the Governors of the Church: For then what are the Bishops for? And must the world be ridden and abused by such Men, that would turn Princes out of all Government of the Church, and understanding not that the Government of the same Church, may belong to the Magistrate and the Pastors respectively, (as the Government of an Hospital to the King, and to the Physician?) May not one rule and punish by the Sword, and another by the Word, by Teaching, and the Church Keys? Is it not one thing to Fine, and Beat, and Banish, and Kill a Man, and another to sentence him unmeet for Church-Communion? Marvelous, that God permitteth the world to be deluded by such a blinded or blinding Clergy, though as learned as Bellarmine, that would make these things seem inconsistent, and separate what God hath connected!

See here to what the Roman Clergy would reduce Kings, they must be no Governors of the Church. And if all the Kingdom be Christians, are they not all the Church? And so the Christening of the Subjects deposeth the King, and maketh the chief Priest King that Christeneth them.

If he had said that Kings govern Churches, but not as Churches, but as parts of the Kingdom, he had said falsely: For they govern them as Churches, though not by the same fort of Government as the Pastors do; as they govern not Hospitals by the same fort of Government, as the Physicians.

§ 129. In Eugenius's Epistle it is honestly and truly said, that "If there had never been a painted or a forged Image, neither Faith, Hope nor Love, by which Men come to the Eternal Kingdom, would have perished.] I am of Bellarmine's mind now, that this was none of the Pope's Epistle, (but the honest Emperor's, and his Clergy Councils:) He thought it too bad for a Pope, and I think it too good for a Pope. He thinks that the Pope must be mad, if he would have so condemned his Predecessor Adrian's Acts, as this Epistle doth; and I doubt he was not so honest as to do it. But did not Bellarmine know how much more sharp and virulent Accusatations Popes have laid on one another?

§ 130. CCXLVI. So powerful was Ludovicus Pius's Attempts to reform the Clergy, that it drove Pope Eugenius the 2d for shame to call a Council at Rome, (not from the Antipodes, but) of 62 Bishops, (An. 826.) who repeated some old Canons, and, among other things, forbade such Feasts and Plays as our Wakes are on any Holy-days to be used.

§ 131. Valentine was next chosen Pope, (Collatis in unum Venerab. Episcopis & Gloriosis Romanorum Proceribus, omnique ample urbûs Populo in K k 2 Pal.
§ 132. Gregory the 4th succeeded, who, faith Platina, would not undertake the Papal Office, till Ludovicus the Emperor had considered of the choice, "and confirmed it: [Which faith Platina] Ludovicus did not out of Pride, "but left he should lose the Rights of the Empire*, being by nature gentle and "most humane, and had ever upheld the Rights of the Church. He settled "Benefits on every Priest; that Poverty might not hinder them.] You see here that the great Friend of the Church yet took that for the right of the Empire, that none should be Pope against his consent.

§ 133. Platina, adding how he reformed the Clergy, forbidding them gay Attire, Ornaments, Sumptuoufnes and Vanities, faith thereupon, "Would "then hadst lived in our times, O Ludovicus! For the Church wanteth thy "holy Institutions, and Cenfure, so much hath the Ecclesiastical Order poured out "itself to all Luxury and Lust.] So describing their abominable Pride and Vanity.

§ 134. Pope Gregory added so much to the good works of his Predecessors, by mending, building, adorning so many Temples, Pillars and Pofts, with Stones, Veltments, Silver, &c. and removing the Bones of Saints, (if he mistook not) that it is no wonder if Rome grew into greater pomp and splendor than ever before.

§ 135. This godly Emperor having three Sons by his first Wife, and marrying a second, having two Sons by her, the Sons of the first Wife hated the second Wife, thinking her Son Charles had too much favor. One Son (Pepin) apprehended his Father, and the eldeft (Lotharins) came in and approved it, and the 3d joined with them, and wickedly deposed him from his Kingdom: of which anon.

§ 136. Ludovicus called Councils at Paris, Mentz, Lyons, and Tholoues, for Reformation; some say upon the warning of a Maid that being possessed of the Devil; and speaking Latin, said that this Devil executed Judgments on the Land for their Sins, Injustice, &c. CCXLVII. The Council at Paris wrote a large Book for Reformation, An. 829. with the rest of this Emperor's Constitutions, worthy to be Translated for the common good, that all might see the difference between Reformers and turbulent Hereticks and Heretics, and proud aspiring Prelates. The Book is a Treatise of pious Directions. The 50th Chapter, reproving the breach of the Lord's day, faith, that "[By sight and by certain relation they have notice, that many working "on that day have been killed with Thunderbolts, some punished by sudden "Converfions, some by visible Fire, their Flesh and Bones being in a moment "consumed and turned into ashes, and many other such terrible judgments. Therefore they require that as the Jews keep their Sabbath, all Men much more do spiritually observe this day of the Lord."

The second Book doth notably shew the duty of Kings and Magistrates.
The last Chapter requireth those that are far from the Church, to meet for Prayer in other places, as being acceptable to God.

In the 8th Capitul. (Bin. p. 569.) the Bishops say, [Beati Petri vicem indigni gerimus.] So that the Pope is not Peter's only Successor; others represent him, if this Council did not mistake.

§ 137. CCXLVIII. We come now to a Council which sheweth you, that the good Canons made by the Emperor for Church-Reformation, were far from reforming the generality of the Bishops. It is the Council at Compendium, which too compendiously deposed the godly Emperor, (of whom the world was not worthy.)

Calumniators pretended that one Bernard a Courtier lay with Judith the Emperor's second Wife: The Sons of his first Wife hating her; Pepin, whom his Father had made King of Italy, on this pretence Trayrously raiseth Arms against his Father. Lotharius, the eldest Son, too much consenting, persuaded his Father to let a meeting without Arms, at Neomagus, prevent a War. At that meeting the Nobles, Parentis Imperium legitimum prorogabant, faith Binnus, p. 575, and Pepin took up Arms again. The Father conquereth his Son, and taketh him Prisoner, and might justly have taken away his life, but he was flon out of Prison in the night. Ludovicus deprived him of his Kingdom of Italy, and divideth it between his two Sons by the second Wife, Charles and Rodolphus. Hereupon Lotharius the eldest rebelling, knew not how to conquer his godly and prosperous Father but by the Bishops: Them he draweth into his Conspiracy, that as Binnus himself faith, "[Ut quem filii armis imperio deponere non possent, horum saltem undinariorum "Amisitum suffragio & judicio, honore ac potestate imperiali privaretur: sec-
"cessi impius conatus impiiissimus.] The last means of Treason was a Council of the base mercenary Bishops; a wicked Attempt that served these wicked Men, and did the Feat. Ebbo the Archbishop of Rheims, (of a base original) and now more such Prelates were not wanting. The Emperor had before voluntarily lamented his putting out the eyes of his Kinifman Bernard a Rebel, (of which he dyed) as too cruel, (when now no Prince scrupleth Hanging, or Beheading open Rebels.) The Church had satisfaction by his voluntary Penance, for which few Men will think a Fault. And what do these Bishops now, but become their Sovereign's Judges, yea, and that when he was absent, and condemn him unheard, for this former Fault. Note the Case.

1. They condemn their King to be deposed, who were Subjects.
2. Yea, Clergy-men, that had least to do with State Affairs.
3. Yea, and that for a Fault, which perhaps was but Justice, and no Fault.
4. Or if it were a Fault, was before judged and remitted. And did godly Lewis cherish Christian Bishops so zealously, for this use, so basely and trayrously to depose him?

5. Yea,
5. Yea, and to join in the horrid Rebellion of unnatural Sons, to accomplish their designs.

6. And to tempt Princes to hate Religion, when in Nomin Domini, the pretence of Religion shall do greater wickedness by Prelates, than the Rebels Arms was able to perform.

Sith the Author of the Life of Ludovicus Pius, [This judgment some few gain-say'd, more consented to it: the greatest part, as it used to be in such cases (a), contented by word, for fear of offending their Leaders (b). They judged him, absent and unheard, neither confessing nor convicted, before the Bodies of St. Medard Confessor, and St. Sebastian Martyr, to lay down his Arms (c), and forced him to lay them before the Altar; and cloathing him in a black garment, under a strict Guard, they thrust him into Prison. By this testimony, faith Binnius, it is certainly proved that the whole business was done by force and fear, and coloured with the false pigment of Religion. Thus was the belt of Princes, after all his services for the Prelates, and kindness to his Sons, depose, and basely used by both, against Nature and Religion.

His first Restoration, when he had been before depose, was by the Germans: How he was restored the second time, I find not certainly; some would give Pope Gregory the honour of it. It is likelyst that the interest which his goodness had got in the People, with the odiousness of his Sons and Bishops Acts, did it: But fully restored, after all this, he was. And being somewhat backward to forgive Lotharius, he filled France with new Wars, till the Emperor for Peace did pardon all. But Ebbo, Archibishop of Rheims, and Agobard, Bishop of Lyons, were depose, as Leaders of the Treason; and Ebbo banished, and restored by Lotharius when his Father dyed; yea, and sent as a fit Man to convert the Normans by Pope Paschal's million, being made Bishop of Hildesheim in Saxony, by Ludovic King of Germany, see Petravius Hist. 1. 8. c. 8.

Shortly after, An. 840, the Emperor (sollicitated yet to more Wars by his own Sons, about dividing the Kingdoms) dyed, a direful Eclipse of the Sun foregoing his death, the day before Ascension-day.

§ 138. That you may see the base Hypocrisy of these Trayterous Bishops, I will recite their words in the Council that condemned the best of Emperors; but his Imprisonment they leave out.

§ 139. The Bishops condemnation of the Emperor Ludovicus Pius, An. 833: after a Preface of the Duty of Bishops without Favor or Fear to judge Sinners, and the need of putting their Sentence in writing, to avoid the censure of bad Men, they say—

"We hold it necessary to notifie to all the Sons of the Church, both present and future, how we Bishops, set over the Empire * of our Lord and most glorious Emperor Lotharius, An. 833, the first year of the said Prince in October, did generally meet at the Palace at Compendium, (Compeigne) and
"and humbly heard the said Prince *. And we took care, according to the *Lotharius
Ministry enjoined us, to manifest to him or his Nobles, the generality of all
the People, what is the Vigor, and Power, or Priestly Ministry, and with what
Sentence of Damnation be deserveth to be damned, who will not obey the warn-
ings of the Priests (a ).
And next both to the said Prince, ( Lotharius ) and to all the People, we
studied to denomine, that they should study most devoutly to please God, and
should not delay to appease him in whatsoever they had offended him : For man-
ny things were examined, ( b ), which by negligence happened in this Empire,
which manifestly tended to the scandal of the Church, and the ruine of the
People, or the destruction of the Kingdom ; which must necessarily be quickly
corrected, and by all means for the future prevented ( c ).
Among other things we mentioned, and remembred all Men, how by God
that Kingdom, by the administration of the most excellent Emperor Charles of
good memory, and the Valor of his Predecessors, was peaceable, and united, and
nobly enlarged, and committed to the Lord Emperor Lewis by God in great
peace to be governed ; and by God's protection remained preserved, so long as
that Prince studied God, and used his Father's example, and was careful to
acquiesce in the counsels of good Men : And how in progress of time, as is
manifest to all, by his improvidence or negligence, it fell into so great ignominy
and baseness, that it became not only the grief of Friends, but the derision of
Enemies.
But because the said Prince hath negligently managed the Ministry connec-
ted to him, and did both do and compel others to do many things dissembling
'to God and Man, or permitted others to do it ( d ), and provoked God in
many wicked counsels, and scandalized the Church ; and, that we may omit
innumerable other things) at last drew all his Subjects to a common destruc-
tion, and by God's just judgment, suddenly his Imperial Power was taken from
him ( e ). But we remembering the Commandments of God, and our Ministry, and
his Benefits, thought him worthy, that by the leave of the said Prince Lotha-
rius, we should send a Message to him by the Authority of this Sacred As-
fembly, to admonish him of his Guilt, that he might take sure advice for his
safety ( or salvation. ) That he might in his extremity study with all his
might, that being deprived of his earthly Power, according to God's Council,
and the Churches Authority, he might not also lose his Soul. To the words
of which Messengers, and their most wholesome warnings he willingly consented,
he took time, and set a day in which he would give an answer to their whole
from Admonitions ( f ).
And when the day was at hand, the same Holy Assembly unanimously went
to the venerable Man, and took care to admonish him of all that he had of-
fered God in, and scandalized the Church, and troubled the People com-
mittcd to him, and to bring all to his remembrance. And he willingly em-
broiled their wholesome Admonition, and their worthy and congruous Aggra-

ciations, promised in all things to acquiesce in their wholesome counsels, and to un-
dergo
Admonition (h), that without delay, with his Nobles he might come, that there might be a mutual reconciliation between them according to Christian Doctrine, that if there were any blemishes or disorders in their hearts, a pure and humble begging of Pardon (i) might expiate them, and thereupon before all the multitude, he might receive the judgment of the Priesthood as Penitents do, which soon after was done.

Therefore the Lord Ludovicus coming into the Church of Holy Mary, God's Mother, where rest the Bodies of Saints, that is, of Medard, a Confessor of Christ and Bishop, and of Sebastian a most excellent Martyr (the Priests, Deacons, and no small multitude of the Clerks standing by, and his Son the fore¬said Lotharius being present with his Nobles, and the generality of all the People, even as many as the Church could hold); and being prostrate on the earth, as upon Hair-cloth (k) before the Holy Altar, he confessed before all, that he too unworthily used the Ministry committed to him, and in it many ways offended God, and scandalized the Church of Christ, and many ways troubled the People by his negligence: And therefore for the Publick and Ecclefa¬stick Expiation of so great Guilt; he said he would desire Penance, that God being merciful by their Ministry and Help, he might prosperously defend (or obtain) Abolition of so great Crimes, God having given them the power of Binding and Loosing; whom also the Bishops, as Spiritual Physicians, did wholly admonish, telling him that true remission of Sin followed pure and simple Confession; that he should openly confess his Errors, in which he professed that he most offended God, lest he should hide any thing within, or do any thing deceitfully before God, as it is known to all that he did heretofore in the Palace at Compcigne, when he was by another Holy Assembly reproved before all the Church: And that he come not to God now, as he did then, by dissembling and craft, with a double heart, and provoke him to anger, rather than to forgive his sin (l); for it is written, The dissemblers and crafty provoke the wrath of God. And after this Admonition be professed that he had chiefly sinned in all these things, whereupon he had been familiarly reproved by the foresaid Priests, by word or writings; that being by due rebuke reproved of the things they gave him a writing (m) of, containing the sum of his Guilt, of which they had specially reproved him; which he had in his hands, viz.

1. As in the same Paper is fuller contained, incurring the guilt of Sacrilege and Murder, in that he kept not, according to his promise, the fatherly Admonition and terrible Contestation made to him with Divine Invocation before the Holy Altar in presence of the Priests, and the greatest multitude of the People; in that he had done violence to his Brethren and Kindred, and had permitted his Nephew to be killed (n), whom he might have delivered; and that being unmindful of his Vow, he after commanded the Sign of Holy Religion to be made for the revenge of his own indignation.

11. That being the Author of Scandal, and Troubler of the Peace, and Vie¬
And V^ per, incurred man agamfi and in tranquility of the Church, by common Council, and consent of all the faithful People, and confirmed by the Sacrament: and in that he compelled his faithful People in contrariety to the said first Covenant and Oath, to swear another Sacrament (o), and so fell into the guilt of Perjury, by the violation of the former Oaths. And how much this displeased God, is plain, in that the People subject to him had afterward no peace, but were all led into perturbation, bearing the punishment of their sins, and by God's just judgment.

III. That against Christian Religion, against his Vow, without any public profit or certain necessity (p), deluded by evil counsel, he commanded a general Expedition to be made in Lent, and in the extreme parts of his Empire appointed a general Meeting (or Council) at the time of the Lord's Supper, when the Paffchal Sacraments were to be celebrated of all Christians (q). In which Expedition, as much as in him lay, he drew the People into great murmuring, and against right put the Priests of the Lord from their Offices, and brought great oppression on the Poor.

IV. That he brought violence on some of his faithful People, that for his and his Sons fidelity and safety, and the recovery of the shaking Kingdom, blamably went to him, and made known to him the snares prepared for him by his Enemies: And that against all Law Divine and Humane, he deprived them of their Estates, and commanded them to be banished (r), and made them when absent judged to Death, and doubtless induced the Judges to false judgment. And against Divine and Canonical Authority, raised prejudice against the Lord's Priests, (or Bishops) and Monks, and condemned them absent. And in this incurring the guilt of Murder, he was a violater of the Laws of God and Man.

V. Of divers Sacraments (Oaths) contrary to each other, oft made unreasonably by his Sons or People, he commanding and compelling them; whereby he brought no small blot of sin on the People committed to him. He hereby incurred the guilt of Perjury, because these are rightly charged on him as Author, by whom they were compelled. But in the purging of Women, in unjust Judgments, in false Witnesses and Perjuries, which have been committed in his presence by his permission, how much be hath offended God he himself knoweth.

VI. Of divers Expeditions which he hath made in the Kingdom committed to him, not only unprofitably, but also hurtfully without counsel and profit; in which many and innumerable heinous Crimes were committed in the Christian People, in Murders and Perjuries, in Sackings and Adulteries, in Rapes, in Burnings, either in the Churches of God, or divers other places, in Plunderings and oppressing of the Poor, by miserable usage, and almost unheard of among Christians; which all, as is aforesaid, reflect on the Author.

VII. In the divisions of the Empire rashly made by him, against the common peace, and the safety of the whole Empire, for his own will; and the Oath which compelled all the people to swear, that they would act against his
Sons as Enemies, when he might have pacified them by Fatherly Authority, and the counsel of his faithful People.

VIII. That so many Mischiefes and Crimes committed in the Kingdom committed to him, by his negligence and improvidenc, were not enough, which yet cannot be numbered, by which the Kingdom was evidently disgraced and endangered: but moreover to add to the heap of miseries, he lastly drew all the People of his power to their common destruction, when he ought to have been to his People the Captain of safety and of peace, when the Divine Piety had decreed to have mercy of his People by an unheard of and invisible manner, and by preaching in our ages.

For these things therefore, and in all these things which are before recited, confessing himself guilty before the Priests, (or Bishops,) or all the People, with tears, and protesting that in all these things he sinned, he declared penance, that so he might satisfy the Church by repenting, which he had scandalized by sinning; and as he was a scandal by neglecting many things, so he professed he would be an example by undergoing due Penance.

And after this Confession be delivered to the Bishops the Paper of his Guilt and Confession for future memorial, and they laid it on the Altar; and then he put off his military Girdle and laid it on the Altar, and stripping himself of his secular Habit, he took the Habit of a Penitent put on him by the hands of the Bishops, that after so great and such Penance, no Man after may return to a secular Militia.

These things thus done, it pleased them that every Bishop should write in his own Papers how the matter was done, and should strengthen it by his own subscription, and offer it to Prince Lotharius, thus strengthened in memory of the Fact. To conclude, it seemed good to us all that were present, to put the sum of all the Papers, and of so great a busines into one Breuiate, and to corroborate it by the subscription of us all with our hands, as is hereafter demonstrated.

The Author of the Life of Ludovicius addeth, [ Pullaque indutam vestes, addibit magnam custodiam sub securum quoddam redivendum.] Here you see the Tryal of the Godly Emperor, the Articles exhibited against him in the High Court of Episcopal Justice, and the use of Penance, and of laying on of the Bishops hands, in inveting him in the Garb of perpetual Penance. What wonder if the Pope ascended to such power, when ordinarily Bishops in the best governed and instructed Countrey then in the world, obtained such power; even by the name and abuse of the POWER OF THE KEYS? Saith Bimius, [Thágamus therefore justly for this cause declaimeth against Ebbo, Bishop of Rheims, the Leader, as impudicum & cruelissimum Episcopum!] And what were they that would thus follow him?

§ 140. CCXLIX. But the next Council was forced to do better, (for usually the Bishops followed the stronger side;) in Theodorus Vili they caused Ebbo to depose himself from his Bishoprick, and the rest excused themselves that they did it by necessity and fear, and were all forgiven, Bimp.575. And yet will the Bishops say, that this Emperor was not humble and merciful?
§ 141. CCL. After his Restauration, An. 836. Ludovicus caused a Council at Aquisfrane, to renew the Laws for the Reformation of the Clergy and Abbots, with the Instructions and Rules for Kings themselves at large laid down. And here they determined, that all Bishops hereafter that were Rebels and Traytors, should be deposed, and Lay-men anathematized. But they sufficiently minded the Power and Dignity of the Bishops to be upheld.

§ 142. There is a Treatise in Binnius, p. 583. in which the Statutes of the Synods of Aquisfrane are opened and confirmed by Scripture.

§ 143. CCLI. An. 836. Binnius tells us, that in the deposing of the Emperor, Agobotius, Bishop of Lyons, and Bernard, Bishop of Vienne, having been Leaders with Ebbo, at the Council at Thoed, Villa, fled, and the Emperor and all his Sons, save Lotharius, being here present at a Council at Lyons, they being summoned, appeared not, and Sentence was put off, because they were absent.

§ 144. An. 839. Pepin the Emperor's Son dying, he passed by his disobedient Nephew Pepin, and divided that Kingdom of Aquitain only between his Sons Lotharius and Charles; whereupon his Son Ludovicus was offended, and with them of Aquitain raised Rebellion again, and by a Convention at Cabilone, and after it, reconciliation was made.

§ 145. The Emperor Ludovicus Pius dying An. 840. aged 64, his Sons fell together in Wars for his Kingdoms.

Lotharius the eldest, that had used his Father so trayterously and unnaturally, fought too great a part for himself, and came to a War with Ludovic and Charles, who conquered him, and put him to a shameful flight, An. 841. in which Fight, say Historians, a greater slaughter was made of the French, than was ever known in the memory of man. This was the man that deposed his Father for the slaughter of the Subjects by his Wars against him. The next year they fought again, and he was again overcome.

§ 146. CCLII. It's easy then to conjecture which way the next Council (which was at Aquisfrane) would go: The conquering Princes made the Bishops their Counsellors, when they had made Lotharius fle out of the Country, what they should do with his Kingdom; and, faith Binnius, they received the answer which Nithardus li. 1. describeth in these words, [‘The Bishops considering the deeds of Lotharius from the beginning, how he had driven his Father out of his Kingdom; how he had made the Christian People perjured by his Covetousness; how oft he had frustrated the Oath he made to his Fathers, and his Brethren; how oft, since his Fathers death, he had attempted to disinherit his Brethren; how many Murders, Adulteries, Burnings, and all kind of heinous deeds the Universal Church suffered by his most wicked Covetousness: And that he neither had any knowledge of governing the Commonwealth, nor could men find any footsteps of goodness of will in governing. For which cause they, and by the just judgment of God Almighty, they laid he fled first in Battle, and then from his Kingdom: Therefore all the Bishops unanimously agree and consent, that for his wickedness God hath cast him out, and hath delivered his Kingdom to his Brothers that are.']
are better than he. But the Bishops did not give them this liberty, till they
openly asked them, whether they would govern it as their ejected Brother did,
or according to the will of God. They answered, that as far as God should
enable them, they would govern themselves and theirs according to God’s will.
By God’s Authority (say they) we warn, exhort and command, that you un-
dertake it, and rule it according to the will of God.] So far Nitbard.

§ 147. You see here that it is no wonder that the Pope took upon him to
set up and take down, to make and unmake Kings, when the subject Bishops
did it by their greatest Sovereigns. And you see here God’s just judgment
on a rebellious Son, and the shameful mutability of a temporizing Clergy.
And how presumptuous Bishops have abused Religion, the use of the Keys and
the Name of God, to the confusions and calamities of the world. But Lo-
thearios after this Deposition reigned.

§ 148. All these times Images were cast out in the Eastern Empire, even
all the Reign of Leo the 5th, and of Michael Balbus, (however he recalled
Theodorus Studites from Prison,) and of Theophilus that succeeded him; Pe-
tavius li. 8. c. 9. faith, that Theophilus followed his Father in persecuting the
Worshippers of Images, but yet was a most strict require of Justice, and
reigning 12 years and three months, died An. 841. the next year after the
death of Ludovicus Pius. He left his Son Michael, a Child, Emperor, under
the Rule of his Mother Theodora.

§ 149. And now come up Images again by a Woman, which ever since a
Womans Reign almost had been cast out; she ruled 14 years, just as Irene
did, and sped as she; for when her Son came to age, he deposed her. In
this time Methodius first, and Ignatius after, were made Patriarchs of Constan-
tinople. And Bardas (made Caesar) deposed Ignatius, because he would not
excommunicate Theodora when she was deposed, and set up the learned Pho-
tius in his place, that came in as Nektarius had done from the Laity, by sudden
Ordination: one honoured even by the Papists for his great learning, but re-
olved for being against them.

§ 150. CCLIII. An. 842. This Woman had presently so much power
on the mutable Bishops, as in a Council at Constant. to turn them to be again
for Images, and as Theophanes faith, the Concluding those that opposed Images; and so after 120 years rejection they were
restored, and the Nicea 2d Council owned without any great difficulty:
And here all that were for Images accounted it Godliness, and called them Ung-
godly that were against it, and this Woman Theodora is filied for it a very
godly Woman, (though the other called it Idolatry;) and so while one side
was cryed down as Profane, and the other as Idolatrous; the poor Church felt
to its sorrow, that Images were not taken for things indifferent.

Theophanes railing at John the Patriarch of Constant. faith, that [Seeing
so sudden and unexpected a change, he that ruled impiously was struck with such
a stupor and blindness of mind, that he was ready to have killed himself; and
being the head of all the wickedness, of an ungodly judgment, that he had led the
Emperors by lies, and thrust them into the hell of impiety, he was with igno-


In France
Claudius
Taurinensi-
fit set
against
Image-
worship,
and going
to Rome,
&c. And
Jones Au-
rel. writ-
teth
against
him, ci-
ting some
of his
Sentences
( too
strong for
the An-
swerer,) but
in his
Preface
protesteth
that he
never
read or
saw his
Book:
Was not
this an
excellent
Confuter?

Church-History of Bishops and
miny cast out, and good Methodius put in.] I recite the words, to shew you what various Characters the interest of Images gave to men, and what Godlines and Ungodlines, Good men and Bad men, are in the sense of many Historians.

§ 151. The Pope dying, *Johann. Diaconus* seizeth on the place by force; but *Sergius* is chosen against him, and prevaileth: In whose beginning *Lotharius* sent his Son *Ludovicus* with an Army to Rome, *Sigibert* faith to be the Conformer of the Pope, and claim that right; others lay, to be crowned. To *Lotharius* they sware obedience, but not to his Son. Some great debate *Anastasius* tells us that a great company of Bishops had against the Pope and his Party, but he tells us not what it was, but that the Pope was too hard for them, and glad when the French were gone.

§ 152. It's before said, that after the Bishop's depolling him, *Lotharius* was restored, the three Brothers agreeing, that *Ludovicus* should have *Germany*, and part of *France*, and *Charles* have *France*, and *Lotharius* *Norman* and *Italy* as Roman Emperor.

CCLIV. The Archbishopp of Rhemes had been ten years without a Bishop upon Ebbo's removal or flight, and two Presbyters successively *Fulke* and *Hotho* had been the Governors of it, (some will question the validity of their acts.) And a Council at Bellovacum makes *Hincmarv* Bishop.

§ 153. Under Carolus Calvenus the Church-Lands were much alienated, especially Abbots Lands, to Nobles and other Lay-men. Whereupon CCLV. a Council at Melda (Meaulx) did by *Ansegisius* and *Bernardus Levita* draw up a Book of seven Parts, lamenting the sins of Christians, and the Sacrilege of the Laity, and offered it to the King, who refuted it, the Nobles being against it: For which (say the bold Expositors of God's Providences) the Normans by Invasion troubled the Land.

§ 154. Leo the 4th became Pope; they durst not consecrate him without the Emperor's authority, *Anastasius in Bin. p. 618*. This Pope wrought great Miracles, say they. 1. He conquered a Basilisk that killed men by his looks, (as St. George conquered the Dragon.) 2. By the Cross he floated a fire in the City: But his good works contain a Volum in *Anastasius, viz. the many Churches that he adorned, enriched, repaired; the silver Vessels and Ornaments that he gave, the Palls and Pillars, and Altars that he beautified, and the glory that he added to the Roman City and Churches, &c. yea, when the Saracens came and spoiled St. Peter's Church in the Suburbs of Rome, he caused the said Suburbs to be walled and fortified, as a new City, calling it Leomina from his name: And he made two or three Prayers of six or seven lines long, to desire God's protection of it, by the intercession of St. Peter. And he writeth a notable Homily, in which he comprizeth much of the Canons, teaching them all the Arts, Gestures, and Ceremonies of canting the Mass; and properly ordereth, that every Priest do learn his Lesson; and that if any of them be illiterate, (that cannot read) he shall be suspended till he amend, (learn to read;) so learned was the Clergy in that Age.

§ 155. By the way, the oft mention here of *singing* the Mass, doth remem-
ber me to note that which is much over-looked; viz. How Liturgies imposed first came up, or were mostly propagated without any exception or opposition: It was chiefly because they did sing them, and had fitted them accordingly to their singing Notes, like our Cathedral singing of our reading Psalms and Prayers: And we all know that the People or Minister cannot make Psalms ex tempore, but we must and do use forms in singing; but the Prayers that were not sung, but said, were longer left free to the Speakers present skill.

§ 156. CCLVI. An. 847. in a Council at Paris, Lotharius caused the cause of Ebbo to be reviewed; but after Summons, he would never appear to his death.

§ 157. CCLVII. A Council at Mentz, An. 847. repeated many Ecclesiastical Canons: Among others, Murderers (still, instead of death, are but put upon long removal from the Communion, no, though they murder Priests.

In this Council a Woman called Thiota, was judged to be whipt, because she had professed to have Revelations foretelling the day of judgment that year, putting the People in fear, and even many Priests followed her as a Prophetesses; she confessed that a certain Priest persuaded her to do it for gain.
CHAP. X.

Of the Councils about Ignatius and Photius, and some others.

§ 1. A N. 848. A Synod at Mentz under Rabanus condemned Go-
cellus a Presbyter, and Monk of. Rhones, as a Predetermination Heretic. Hinencmarus Ep. ad P. Nicet. reciteth his Heresies to be,
1. "That as God hath predestinated some to life eternal, so others to death eternal: That he would not have all Men saved, but only those that are saved, else he should have his Will frustrate, and not be Omnipotent.
2. "That Christ dyed not for all, but only for the Elect, who are the world that he redeemed: others he redeemeth by Baptism, but not by dying for them.
3. "That no one shall perish that Christ dyed for.
4. He addeth, (how truly I know not,) "That he affurseth a threefold Deity in the Trinity of Persons." They laid him in Prison, and Hinencmarus wrote to the Pope to know what to do with him, saying, "That he must employ a very able Man to keep him, for he wraps People, even the meanly learned, into admiration of him, reciting Scripture and Fathers distorted whole days together. Some Bishops took his part.

§ 2. They say a Synod at Tours wrote an Admonition to one Nominoius the King's Lieutenant in Brittany, for Tyranny and Oppression, and calling out the just Bishops, and putting in Mercenaries, Thieves and Robbers; Bin. p. 638. and for despising the warnings of the Pope and Bishops.

§ 3. Caninus tells us of a Concilium Regiaticinun, regulating Bishops, and Cap. 6. ordaining that the Arch-Presbyter examine every Master of a Family personally, and take account of their Families and Lives, and receive their Confessions: And Cap. 7. that a Presbyter in the absence of the Bishop, may reconcile a Penitent by his command. Cap. 13. That in the Villages Arch-Presbyters be set over the Lower-Presbyters. C. 12. That none that are denied Communion, may have any Military or Civil Office; and so every Bishop is Master of the Magistrates.

§ 4. CCLVIII. The Saracens in Spain persecuting the Christians, forced the Bishops to meet in Council at Corduba, and decree against Martyrdom, and the Memorial of Martyrs, faith Binunus, p. 643. " Holding a Satanical Meeting, forbad Martyrdom, and took away the Honour of Martyrs," saying, "That they that were not violently drawn to deny the Faith, but offered themselves to danger of their own accord, are not to be numbered with the Martyrs, not working Miracles as the Martyrs did, nor their Bodies remaining uncorrupt.

§ 5. A Synod at Mentz, An. 852. did we know not what. But CCLIX. one at Soissons was approved by Pope Benedict, and reprobated by Pope Nicolas (Bin. p. 648.) (yet both infallible.) And it is no wonder, for it is about a hard Point, and in which the Papacy is much concerned. When Ebbo was deposed and banished, Lotharius restored him for a while, and...
and he intruded again, and ordained many Priests. Hincmarus succeeding in
his life-time, rejecteth all those that he thus ordained. A Council is called to
judge whether their Ordination was valid or null. The Council decreed, that
' whatsoever in Ecclesiastical Ordinations the said Ebbo had done after his
damnation, according to the Traditions of the Apostolick Seat, as is read in the
Deeds of the Popes, except Sacred Baptism, which is perfected in the name of
the Trinity, shall be all void and null, and those ordained by him in whatever
part of the world they shall be Fugitives or wander, because they cannot flee
from God's judgment, let them be held deprived of all Ecclesiastical Degrees
by the judgment of the Holy Ghost. ] And yet these Men had shewed Letters
from the King and divers Bishops, for their reception as Presbyters, but
the Synod said they were counterfeit.

Another Cæfe was this, one Haldimus had been made Deacon by Ebbo, and
Consecrated Presbyter and Abbot by Lupus Bishop of Catalonia. The Presby-
ter was ordained out of his own Jurisdiction to the Church of Rhemes: This being questioned, an Archdeacon shewed the King's Letters, commanding
the Ordination of Haldimus. Lupus ordained him, in obedience to the
King, without examining, (there being then no Bishop at Rhemes.) Where-
upon the Synod decreed, according to the Canons, (say they) ' That they that
are made Presbyters without examination by ignorance, or by dissimulation of the
Ordainers, when they are known, shall be depofed ; because the Catholicick Church
defendeth (but that) which is irreprehensible. And it was shewed in Con-
ccil Sardic. e. 9. and other Councils and Decrees, 'That the said Bishop touch-
ed nothing of his Ordination, but that he that leaped to the Priesthood without
the degree of Deacon*, be ought to retire (refilire-) to due degradation.

§ 6. Here you see the Nullification even of the Ordinations of an ejected
Archbishop, yea, and of a lawful Bishop, when he makes a Presbyter of one
that was by such an ejected Bishop made Deacon, and when he ordaineth unwor-
thily without due examination. And if this hold, what interruptions have there been in the Succession of Bishops, especially in the Roman Seat?

§ 7. Anastasius a Cardinal, Presbyter of Rome, betook himself to the Em-
peror, soliciting him to depofe Pope Leo the 4th, and to place him in his stead.
The Pope hearing it, callet him home to his charge, from whence he had been absent five years: but he would not return, nor appear, wherefore CCLX
the Pope called a Council at Rome, which depofed him.

§ 8. CCLXI. Ignatius the Patriarch of Constantinople, called a Council to
depose Gregory Bishop of Syracuse; They desired Pope Leo's confirmation :
He delaying it, dyeth. Gregory in the mean time prevaleth against Ignatius,
who is cast out, and Photius put in, and a grievous Schism begun.

§ 9. CCLXII. An. 855. under Lotharius Remigius Lugdun. and 12 other
Bishops, are called a Council at Valence, who made 23 Canons or Decrees,
with great Judgment and Piety, and shewed how much more venerable a
Council of a few wise Bishops are, than greater Councils, where the moft are
weak. Their first work was against those that they called the Prelates
where Cap. 2 they determine, [Non ipsos males Deum ideo perire velle quia
boni
their Councils abridged.  

2. Nam electorum ad vitam & predestinationem impiorum ad mortem sedentia futura. In electione tamen salvandorum misericordiam Dei praecedere meritum. bonum, in damnatione autem peritiorum meritum malum praecedere justum. 
3. Dei judicium: Predestination autem Deum ea tantum statuisse quae ipse vel gratiatis misericordiam vel justo judicio facturus erat.—In malis vero injustis, multitudinem predestinasse, quia ex ipsis esset non predestinasse, quia ex illo non esset. 
4. Panam fane malum meritum eorum sequentem, uti Deum qui omnia profectit, presevissi & predestinasse, quia justus est: apud quem esset, ut S. Augustinus, ait, de omnibus omnino rebus, tam fixa sententia, quam certa praeficientia:—Verum aliquos ad malum predestinatos esse divina potestate, non electi ut quas aliud esse non possent, non solius non credidimus, sed ctiam si sunt, qui tantum malum crederent velint, cum omni detestatione, seint Arausio Syndus ilius Animorum dicitur. The sum is, God's mercy goeth before Man's merit, but his Predestination to punishment is only on the foresight of their sin, which he decreeth not, because he causeth not. 

Cap. 3. "About Christ's death they like not those that say be dyed for all that from the days of Adam till then had been damned; but would have all take up with this simple Doctrine, that God so loved the world, that he gave his only begotten Son, that whoever believeth in him should not perish, but have everlasting life. 

Cap. 4. "They conclude that all true Believers regenerate by water and the Spirit, have their sins washed by the blood of Christ: And they could not have true Regeneration, if they had not true Redemption. But of the multitude of the faithful and redeemed, some are eternally saved, because they persevere; others are lost, because they persevere not in the salvation of faith, which they had received, and so make void the grace of redemption. 

Cap. 6. "About Grace and informed Free-will restored and healed by Christ, they exhort Men to stick to the Scriptures, and the Councils of Africa and Orange, and not to follow the Aniles pend Fabulas Scotorum, (I suppose they mean the Followers of John Scotus Erigenæ, who was murdered by his Scholars 833, whom Godsealens followed). Left they should be corrupted from the simplicity that is in Christ: Remembering Christians that while they are vexed with the prevalence of the wicked in the world, they should not vex the sad Congregations with such superfluous things. 

Cap. 7. "They advise, that because Bishops were set over the Cities that were untried and almost ignorant of Letters, and unlike the Apostolic Preecript, by which means the Ecclesiastical vigor is lost, that they would petition the Prince, that when a Bishop was wanting, the Canonical Election by the Clergy, and the People, might be permitted, (because the King was used to thrust his Favorites on the People,) that Men of tried knowledge and life, and not illiterate Men, blinded by covetousness, might be set as Bishops over the Flocks. 

§ 10. CCLXIII. An 855. A Council was held at Pavia in Italy by the Order of the Emperor Ludovicus, for the Reformation of the corrupt Clergy;
gy; where they ordered that the Clergy and People chuse the Bishops, and yet that the Laity on pretence of their Electing Power, trample not on the Arch-Presbyter; and that great Mens Chappels empty not the Churches: (with other old Canons recited.)

§ 11. Lotharus, that so mischievously sought for the Empire against his Father and Brethren, grew weary of what he had, and divided his 3d part, (which was the Empire of Italy, with Burgundy and Lorraine,) into three parts, and gave his Son Lewis the Empire in Italy; and his Son Lotharius, Lorraine; and his Son Charles, Burgundy; and entered himself into a Monastery: But Charles dying, the other two Brethren divided his Dominion, and Lyons, Belaumon and Vienna fell to Lotharius.

§ 12. We come now to the Reign of Pope Joane, according to a great number of their Historians; but David Blondel hath recited the Testimonies of multitudes on both sides, and after all impartially past his conjecture, that the Story was not true; whole judgment I reverence, and think most probable.

Whether at that time there was a John the 8th or none till him that some call John the 9th after Adrian the 2d, is uncertain.

§ 13. Leo dying, (if there was no John or Joane between,) a Schism was made; the People most chusing Benedict, and the Agents of the Emperor, with part of the People and Bishops, chusing one Anastasius a Cardinal Presbyter, that had been Excommunicate by a former Pope. Anastasius thought his choice so sure, that entering Leonina, (the Roman Suburbs,) he went into St. Peter's own Church, and broke down and burnt the Images, and with a Mattock cast down to the ground even the Image of Christ, and the Virgin Mary. They went on and imprisoned Benedict, ( quem omnis Romanua Plebs eligerat, faith Anast. in Bin. p. 659.) But while the great Men and Officers of the Emperor did their utmost to confain the People to consent to Anastasius, they could not prevail, and so they were fain to yield to the multitude to end the Tumult and Confusion, and Benedict had the place.

§ 14. By this Story it appeareth, 1. That this Anastasius was against Images, and that was like enough to be part of the cause why he had five years left his Church in Rome before, and refused to appear before Pope or Council. 2. That when the Emperor and his Officers were so violent for his choice, even after he had broken down the Images in St. Peter's Church, it is apparent that the Party even about Rome, and in the West, which was against Images, was not small, though they made no stir.

§ 15. This Pope Benedict was he that confirmed Henocmarus's Council, which nullified Ebbo's Ordinations aforesaid, as is to be seen in his first Epist. Bin. p. 662, &c.

§ 16. An. 856. Charles Calvus, by a Synods concurrence at Carissiac, sent Orders against Church-Robbers very strict.

And 857, a Council at Meurs was held CCLXIV, where Gunthar, Bishop of Colonia, sent a Letter, that "A terrible Tempest arose, in which the People for fear all ran into St. Peter's Church: And the Church-beams cracking, as they
they fell a praying to God for mercy, suddenly a mishapen Thunderbolt, like a fiery Dragon, pierced and sore the Church, and at one stroke killed three men among all the multitude, (though those three stood in several places) that is, one Priest that stood at St. Peter’s Altar, one Deacon that stood at St. Denis’s Altar, and one Lay-man at St. Mary’s Altar: And six others were struck almost dead, but recovered. At Tresvirs also were many Prodigies.

§ 17. Pope Nicolas 1. is chosen by the Emperor Ludovicii consent, and all the People. He greatly advanceth the Roman Seat by his activity; and much by doing justice to the People that were oppressed by Tyrannical Prelates. He had a great conflict with John Bishop of Ravenna, who long despised him, and denied him his subjedion: But the Emperor took the Pope’s part, and so poor John was fain to submit, and cry misere mnie, peto mifererini mei, Analf. in Bin. p. 667. and to take an Oath of subjedion to the Pope.

§ 18. The great Schism now rose at Constantinople, whether Ignatius or Photius should be Patriarch; Michael the Emperor deposing Ignatius by the counsel of his Uncle Bardas, and putting in Photius. The Pope kept up his power by interpofing, uncalled, into all such matters. He sent some Bishops as Legates to counsel them by a Synod to decide the difference: When these Bishops came thither, and consented to Photius against Ignatius. The Pope said they were bribed, and false to their trust, and deposed them, (though he thought he chose the best he had;) of which more anon.

§ 19. Yet we have not done with worldly Prelates. King Lotharius was weary of his Wife, and loved a Whore (Waldrada.) He openeth his case to the Bishops. They call a Council, and approve of his Divorce, and his Marriage with Waldrada. The two great Archbishops of Colen and Tries, are the Leaders. The Pope is against it, and accuseth the Bishops of owning Adultery; They appear at Rome, and he condemneth them of Impudence, while (with some immodest words) they undertake to justify the thing, (of which more anon.) He chargeth the Bishops of heinous Villany, and they despised him. He condemneth the Concilium Mesenfe, in which the Adultery was allowed.

§ 20. This Pope falls out with Hincmarus Bishop of Rheims, justifying against him the cause of Rothaldus, whom he had deposed.

He sends Messengers to the King of Bulgaria converted in his days, whom the Emperor’s Officers fop and abuse. The Adversaries of Images were still strong at Constantinople. Analf. & Bin. p. 670, &c.

Epift. 2. He useth a notable Argument for Images, viz. God is known only in the Image of his Works: Why then may we not make Images of the Saints? (But why must Men be compelled to do it, or else be Hereticks? and why must they be worshipped?)

Epift. 5. He is pitifully put to it, to justify the Election of Nestarius and Ambrose, and yet to condemn that of Photius for being a Lay-man. And Ep. 6. the same again in the instance also of Tarasius.

§ 21. The 8th Epistle of this Pope Nicolas to the Emperor Michael, doth shew
The small number hurteth not, where Piety aboundeth: Nor doth multitude profit, where Inpiety reigneth. Tea, by how much the more numerous is the Congregation of the malignant, by so much the stronger are they to do mischief: Nor must men glory in numbers, when they fight not against the Rulers of the darkness of this world, and spiritual wickedness. — Glory not therefore in multitude, because it is not the multitude but the canfe, that justifieth or damneth. — Fear not little Flocks, &c. ]

This Doctrine was then fittest for the Pope in his Minoritie: But the Letter is a Book pleading for the Roman Grandure, and striving to bring the Emperor with others under his power.

§ 22. In his Answer and Laws to the Bulgarians, he diiliketh their Severities against one that had pretended to be a Priest, when he was not, and had baptized many, concluding that he had faved many, and that they were not to be re-baptized, Bin. p. 772. No, not though he were no Christian that baptized them, as after Conf. Cap. 104. p. 782.

To the Case: Who are Patriarches? he faith properly they only that have succeeded Apostles, which were only three, Rome, Alexandria and Antioch, but improperly only Constantinople and Jerusalem. (But why then are not Ephesus, Corinth, Philippi, &c. Patriarchates?) And why had the rest of the Apostles no Successors? Had they no Churches?

§ 23. This Pope having Western Security, threatened Excommunication to the Emperor of the East, unless he would depofe Photius, and restore Ignatius; and threatened Lotharius, for the caufe of his rejected Wife, and the Marriage of another, as aforesaid; and swaggered againft Hincmarus Rhenensis, for his depofing Rothaldus a Bishop, and forced him to yield, and condemned his Synod at Metz, and would have proved that Pope Benedict had not confirmed it. He and other Popes did make the Contentions of Bishops as well as of Princes a great means of their rising, taking the part of him that appealed to Rome as injured, (and very oft of the truly injured.) By which means they had one Party still for them, and all injured persons were ready to fly to them for help.

He Excommunicated the Bishops of Colen and Triers. The poor Bishops that would fain be on the stronger fide, began now to be at a loss, to know whether the Emperor or the Pope was the stronger. They followed the Emperor, and relifted the Pope awhile. The King and Hincmarus forbade Rothaldus going to Rome, and imprifoned him: But the Pope wearied them out.
out, by reason of the divisions of the Empire and Kingdom into so many hands of the French Line, that being in continual suspicion of each other, they needed the Pope's help.

Bin. p. 790. He ordereth Penance (instead of just death) for one Cun- marus that had murdered three of his own Sons, viz. That for three years he pray at the Church-door, and that for seven years he abstain from Wine three days at a week, and for three years to go without shoes, allowing him to eat Milk and Cheese, but not Flesh, and to enjoy his Possession, but not have the Sacrament for seven years.

§ 24. His Decretals begin, 'That the Emperor's Judgments and Laws are below the Canons, and cannot dissolve them or prejudice them.'

Tit. 4. 1. He faith, ' [All Patriarchal Dignity, all Metropolitical Primacy, all Bishops Chairs, and the dignity of Churches of what Order forever were instituted by the Church of Rome: But it's he only did found it, and erect it on the Rock of Faith now beginning, who to St. Peter, the Key-bearer of eternal life, did commit the Rights both of the Terrene and the Celestial Empir.'

Reader, Had not the abuse of Humane Patriarchal Power, and of Excommunications got up very high, when this bold Pope made this Decree? What! All Churches in the World made only by Rome? Was not Jerusalem, Antioch, and many another made before it? Did Christ say any thing of Rome? Did not other Apostles build Churches by the same Apostolick Commiffion as Peter had? Is not the Church built on the foundation of Prophets and Apostles, Christ being the Head-corner Stone? Did not others build the Church of Rome? Peter did it? Did not Peter build other Churches before Rome? Where and when did Christ give Peter the Imperial Power of Earth and Heaven? Did he not decide the Controversie who should be the chief or greatest, with a prohibition of all Imperial Power, (With you it shall not be so?)

§ 25. But the next Decree causeth Rome as low, as this over-raised it. 'If any one by Money, or Humane Favour, or by Popular or Military Tumult, be intrac'd in the Apostolick Seats, without the Concordant and Canonical Election of the Cardinals of that Church, and then of the following Religious Clerks, let him not be accounted a Pope, or Apostolical, but Apostatical:' By which Rome hath so few Popes indeed, and so many Apostates, that it hath no show of an uninterrupted Succession to boast of.

§ 26. Tit. 4. c. 7. He claimeth Authority to absolve Men from Oaths, and all Obligations made by the violence and constraint of bad Men, and so absolveth the Archbifhop of Triers. (A wicked Decree for Perjury:) (As if in materia leicra, a Man that sweareth for Fear, were not bound? And as if Man had not Free-will, when he is under Fear?)

§ 27. c. 6. & 8. He decreeth that none can judge the Pope, nor retract his Judgments, nor judge of them, (contrary to many General Councils.) He curseth from Christ all that contemn the Pope's Opinions, Mandates, Interdicts, Sanctions, Decrees, &c. c. 9.

Yet
Yet he faith that the Church of Rome may change, and mend its own Mistakes and Decrees, n. 10.

'Tit. C. 1. No Custom may occasion the removal of any thing established by full Papal Authority. C. 2. Other mens works approved or reprobate by the Pope's Decrees, must accordingly be judged, accepted or rejected. C. 3. They that have not the Decrees are to be reproved, &c.

§ 28. Tit. 6. He brings down Emperors and Kings sufficiently below the Priests, confining them to temporal things, and not to judge of Priests.

Tit. 7. He rebuketh the King for letting none be Bishops but those that he liked, charging him to admit none at Colen or Triers, till the Pope had notice. And before he told Emperors, that they must take no care what kind of Lords the Priests be, but what they say of the Lord; nor to note what Popes be, but what they do for correction of the Churches; For they are by Constantine called Gods, and God must not be judged of men, Tit. 3. c. 3. He questions whether Lotharius was to be called a King, because he was an Adulterer.

§ 29. Tit. 8. c. 1. He decreeth that no Bishops be ordained, but by the election or consent of the Clergy and People.

C. 3. That Primates and Patriarchs have no Privileges above other Bishops, but so much as the Canons give to him, and ancient custom hath con
dered.

§ 30. Tit. 11. c. 1. Is this, [*Nulius missam Presbyteri audiat, quem scit concubinam habere aut subintroductam mulierem.] That is, Let no one hear the Mass, of that Presbyter, whom he knoweth undoubtedly to have a Concubine, or a Woman subintroduced.

C. 2. If Priests fall into the snare of Fornication, and the act of the crime be manifest or shewed, they cannot have the honour of Priesthood, according to the authority of Canonical Institution.

(Yet our Canons will condemn him that refuseth to take such one for the Guide of his Soul, or to hear him.)

Yet Can.5. he faith, That we must receive the Sacrament from any Priest how polluted soever, and by the judgment of how many Bishops soever he be Reprobated, because bad men administering good things, hurt none but themselves; and all things are purged by faith in Christ.

Tit. 14. Lay-men must not judge of the lives of Priests, nor so much as search into them.

§ 31. CCLXIV. An. 858. A Council at Constantinople placed Photius in the place of Ignatius, (of which before, and more anon;) Ignatius is banished: we have not the History and Reasons of the Council.

§ 32. CCLXV. An. 869. A Council was called at Tullum of the Bishops of twelve Provinces by King Charles, where, besides other Clergy-mens miscarriages, Wenilo Arch Bishop of Sens, was accused of Treasonable Defection by the King. In which it's pity that Bishops below the Pope should have or pretend to the Power which the King doth intimate in these words, Bin. p. 798.
their Councils abridged.

p. 798. [ From which my consecration or sublimity of Kingdom, I ought not to be supplanted or cast down by any one, without the hearing and judgment of the Bishops, by whose Ministry I was consecrated King, and who are called the Throne of God, in which God sitteth, and by whom he decreeth his judgments, to whose fatherly Corrections, and castigatory judgments, I was ready to subject myself, and at present am subject.]

You see here to what power over Kings the common Bishops (as well as the Pope) were got, by pretence of representing Christ, and of the Power of the Keys.

§ 33. CCLXVI. An. 859. A Council at Constantinople condemned Ignatius, and again confirmed Photius, who with the Emperor Michael sent to the Pope to satisfy him of all, and profess enmity to Image-breakers.

§ 34. CCLXVII. An. 860. In a Council at Constance, the five present Kings of the French Line came to an agreement.

§ 35. CCLXVIII. A General Council was held at Constantinople, An. 861. where 318 Bishops (the same number that was at the first Nicene Council) deposed Ignatius, and fetted Photius, to which the Pope's Legates also subscribed, (the Papists say through fear;) so that it was Papally confirmed. And yet here was much done for Images.

§ 36. CCLXIX. The Pope having condemned John Archbishop of Ravenna who defied him, till the Emperor forsook him, in a Council at Rome he submitted himself to the Pope, and was reconciled.

§ 37. CCLXX. An. 862. In another Council at Rome, Pope Nicolas condemned the Heretick of the Theopaschites, that (they said, made the Godhead to suffer;) it's like it was Cyril and the Eutychians old verbal Error by communication of Titles.

§ 38. CCLXXI. An. 862. A Council is held at Aquilegiana, in which King Lotharius desireth counsel about his Wife Theuperge, the Bishops pronounce it his duty to put her away, the having confessed Incest with her own Brother, and allow him to marry Waldrade, he professing himself unable to contain. The Pope condemneth the action and them: The Papists say this was but a forged pretence. I only note 1. If they would deliberately forge so heinous a thing on a Queen, what Heathens could be worse than such Bishops? 2. Did the Bishops of that age think that they were bound to obey the judgment of the Pope, who thus opposed him?

§ 39. CCLXXII. An. 862. In another Council in France (in Villar ad sublunarias) the three Kings again met for agreement.

§ 40. CCLXXIII. Lotharius appealing, desireth a Council in France by the Pope's consent: All the Bishops of France and Germany meet at Metz, and the Pope's Legates with them; They and the Legates also subscribe to the King's Divorce, and to more, which the Pope had before declared against: (Did Bishops then think the Pope Infallible, or not to be opposed?) The Papists say that the Pope's Legates were bribed.
§ 41. CCLXXIV. An. 863. The Pope calleth his own Council at Rome, and excommunicate or curseth them all from Christ, and deposeth them quantum in se. But yet offereth forgiveness to all, save two, if they will subject themselves to him. The Bishops stand to it, that he curseth them unjustly: Must all the Kingdoms be thus ruled and confounded by one Priest, till matters between a King and his Wife be managed to his will and satisfaction?

§ 42. CCLXXV. In another Council at Rome, An. 863. the Pope curseth his Legates at Constantinople with Photius and Gregory Sophianus, because they all crossed his will, which must everywhere bear rule.

§ 43. CCLXXVI. In a Council at Sens, Hincmarus Rheonensis got Rhotaldus Bishop of Soissons deposed, and thrust into a Monastery; and another put in his place, notwithstanding the Pope's opposition, An. 863.

§ 44. CCLXXVII. Hereupon the Pope, in a Council at Rome, condemneth this Council at Sens, and decreeth, that unless Hincmarus and the other Bishops do within 30 days restore Rhotaldus, they shall be forbidden their Ministry, and used as they used Rhotaldus: But they did not obey him, but put it to the venture.

And whereas the King had forbidden Rhotaldus to go to Rome, and the French Bishops pleaded this as a just restraint, the Pope answered, That no Imperial Laws must take place against Ecclesiastical. And so it came to the question, Whether the King or the Pope was King of France, or had more power over the bodies of the Subjects? Thus did the Pappacy ascend.


§ 46. CCLXXIX An. 864. In a Council at Rome the Pope deposed and excommunicated Rodolphus Portunensis his Legate, with Job. Hicodenensis, for joining with the Synod at Metz against his Orders.

§ 47. CCLXXX. In another Council at Rome, An. 865. the Pope restores Rhotaldus: For Hincmarus at last let him out of Prison, and let him go to Rome, but would neither go nor send thither any Legates himself, as the Pope required, for his own and the Synod's defense.

§ 48. CCLXXXI. An. 866. A Synod at Soissons wrote to the Pope about Hincmarus, and against encouraging false Ordinations, unless after privately confirmed, &c.

§ 49. CCLXXXII. The Pope was so busy and troublesome with the French Bishops, making himself Judge in matters that he knew not, and restoring those that they deposed, that An. 867. a Synod at Treves wrote to inform him of all that had passed for 33 years; how Ebbo and his Synod of Bishops had flandered and deposed the Emperor Ludovicus Pius, and how he did it to please Lotharins; and when Ludovicus was restored
restored how he fled; and when Ludovicus was dead how Lotharius with the base temporizing Bishops restored him, and after he had been condemned and resigned his place, returned to the exercise of it and ordained divers; and how upon the prevailing of Charles against Lotharius he was cast out again: and how after Lotharius got the Pope to appoint the hearing of all again when he was condemned, and how after this he was made a Bishop in Germany, and Rhemes was ten years ruled by two Presbyters, and how the Pope Paschal chose this Traytor to preach to the Heathens near him, and how Huncarus was chosen, &c., as aforesaid. Such trouble did a Usurper put the Churches to.

§ 50. Platina faith that some fay that after the death of Pope Nicolas the place was void eight years, seven months and nine days: But others fay that it was void but seven days: So uncertain is the Papal History of Succession. The next that we find inthroned is Hadrian 2d.

§ 51. Michael at Constantinople having been long ruled much by Bardas (who was for Photius) at last giving up himself to drunkenness and other sins, by the perfwasion of Basilius he killed Bardas, and made Basilius Caesar: And after a while his vice gave Basilius the opportunity to kill the Emperor when he was drunk. See Dion. Petavii Hist. lib. 1. chap. 12. Yet this Basilius washed his hands and made many Protestations that he had no hand in his blood. This made for the Popes advantage: Women and Rebels and Traytors and discordant Princes did much in raising him. This Regicide Emperor, as a second Photius finds it useful to quiet his party by a change countenanced by the Bishop of Rome: And so he sets himself against Photius and sets up Ignatius again; and searching Photius's servants, finds a book written of the Acts of the late great Council at Constantinople, which was for him and against Ignatius, and a defence of that Council against the Bishop of Rome, in which he dealt severely with the Pope. This Book the new Emperor sends to the Pope, and there it is read, stampt upon, stab'd with a knife, and openly burnt (and a miracle is said to be at the burning of it, some drops of rain that fell, not quenching the fire, but increasing it.) But their calling Photius a knave and burning his books, and condemning the council that was for him, will hardly keep the readers of his yet-preferred learned writings from suspecting that the Popes cause was not unquestionable, or at least, that the Pope was not taken for the universal Vice-Christ when Photius and his council did so little regard him. No wonder then, if the Acts of a great council when they were against the Pope are called [Nefandissim Conciliabilii prophanas Volumina, quibus sanctissimum Papam Nicolam fasur à fince larumverat.] Yet our new Papists would make men believe that none but a few Hereticks refused subjection to the Pope before Luther. Were these Councils Hereticks?

§ 52. Here the Emperor Basilius was put to a hard Srait about his Bishops: He wrote to the Pope (vid. Bin. p. 825. 826.) that almost
all his Bishops had miscarried, both those ordained by Photius and those ordained by Ignatius: they had turned with the times not knowing how the times would turn, and incurred such guilt that he desired the Pope to pardon them, lest he should want Bishops: silencing one party would not serve turn, while all had been so far guilty. 

§ 53. Here also another difficulty arose (as there ever doth in ravelled works.) The Pope had been against Hincmarus and his Council for deposing the Bishops ordained by Ebbo. And yet to subdue the Greeks he was for the deposing of those ordained by Photius. This made him seem contrary to himself: Anastasius Bibliothecarius (who then lived and was employed at Constantinople in this matter) to reconcile the contradiction, said that Ebbo was a true Bishop, but Photius was not, because he was a Lay-man before his consecration; and therefore his ordinations are nullities. This nullifying of ordinances maketh great disturbances in the Church. The present Bishops of England require those that were heretofore ordained by Parochial Pastors to be re-ordained, and on this and such other accounts about 2000 were silenced at one day (Aug. 24. 1662.) The silenced Nonconformists do some of them say that the Bishops have much less than Photius to shew for their authority to ordain. He had learning, he had the Emperors authority for him: He had lawfull Bishops to ordain him; He had a great Council or two to approve him and confirm him: And though he was a Lay-man before, so is every one when he cometh to his first ordination. And though he was made Bishop per salutum, so was Nectarius, Thalassus, Ambrose, &c. And every Uncanonical irregularity nullifieth not the ordination. It hath been ordinary for Deacons to be made Popes: And is not that per salutum? why doth not that interrupt and nullify the Papalitie? But, say they, on this account 1. Rome's succession is long agoe interrupted: There having been far greater incapacities in Simoniasts, common Adulterers, Perjured, Rebels, Hereticks, Infidels, (as Councils have judged.) 2. And (they say) that so the English Prelates are no Bishops, being chosen by the King, and wanting that choice of the Clergy and people, which the Canons have over and over again made
made necessary to the validity of ordinations, are more null than those of Photius: And therefore we owe them (as such) no obedience nor communion.] Thus our nullifying and condemning proceed till most men have degraded if not unchristened one another. And he that is on the stronger side carrieth it, till death or some other change confute his claim, and then the other side gets up and condemneth him as he con
demned them. And thus hath the Church long suffered by damning
Divines, and domineering or censorious Judges.

§ 54. By the restoring of Ignatius, the Pope got to himself the reputa
tion of some Supremacy, and obliged a party to him; which however it was not the greatest at the first, would be greatest when Ignatius his supreamcy had advanced it; And with them he got the reputation of being just, indeed Photius seeming to pollute the seat of one that was injuriously deposed by the mere will of the Prince, without sufficient cause.

§ 55. Pope Hadrian 2. (Epist. 4. ad Ignat. Conf.) directed Ignatius to forgive many others, but none of those that subscribed to Pho
tius his great Council at Constantinople, because they reproached the Pope of Rome; where you may see. How dangerous it was then to be in a General Council, when if they please not the strongest, they are ruined: And if they do, it's like enough the next age will damn them for it. 2. How much more dangerous is it for a Council to be against the Pope, than to be guilty of many other crimes; and how unpardonable it is.

§ 56. CCLXXXIII. An. 868. Besides the Popes Roman Synod that damned Photius and his Book and Conf' Council, there was a Council at Worms, which repealed many old Canons, of which the 14th.

"is, that if Bishops shall excommunicate any wrong fully or for light cause
and not restore them, the neighbour Bishops shall take such to their com-
munion till the next Synod.

The 15. Canon is, that because in Monasteries there are Thieves that
cannot be found, when the suspected purge themselves, they shall receive
the sacrament of Christ's body and blood, thereby to show that they are in-
nocent.] But this Canon the Papists are ashamed of.

"The 72. Canon alloweth PRESBYTERS (yes all Christians) to anoint the
sick, because the Bishops hindered with other busines cannot go to all the sick.] This intimates that even then the Dioceses were not so great as ours that have one or many Counties, else other reason would have been gi
gen why the Bishop could not visit all the sick, than his hindering bu-

§ 57. CCLXXXIV. An. 869, was that Constantinopolitan Council which the Papists (damning some others) call the 4th, and the 8th.
General Council ended An. 879. in which but 102 Bishops condemned Photius and setled Ignatius, by the means of the Emperor Basilius and the Pope, who had before restored him. Here in Act. 2. The Bishops that had followed Photius, took the old course, and when they saw all turned cryed peccavimus and craved pardon, and themselves called Photius, such a villain as there had never been the like. (Bin. p. 882.) They said they sinned through fear and fo were forgiven. Act. 3. Some Bishops that had turned, who were ordained by Methodius, were required to subscribe to a form propofed; But they told them that the late times had so vexed men with heinous subscriptions, that they had made a Covenant or Vow to make no more subscriptions but what they had done already, and the profession of their faith (like Nonconformists) and desired to be received on such terms without their new subscription. Act. 4. The Bishops of Photius's party ordained by him were examined. And Act. 5. Photius himself, who would not enter till constrained, and then professed as in imitation of Christ to give them no answer to what they asked him; and is in vain exhorted to repentance. Act. 6. Many of the Photian Bishops repented and were pardoned: Others pretended that they had subscribed and sworn to Photius, where Zachar. Calcedon. shewed that the Canons were above the Patriarchs. Here Basilius the Emperor made a notable speech to exhort the Bishops to repentance, offering himself to lay by his honour and to lie on the earth, and let them tread on him confessing his sin, and asking mercy. Act. 7. Photius is again brought in, (and his staff that he leaned on) taken from him) and he denied to defend himself and to repent, but bid them repent. The Bishops of Heraclea, &c. rejected the Legates, and pronounced them anathematized that should anathematize Photius, and appealed to the Canons. Act. 8. They cenfured a Bishop that was against Images. Act. 9. They examined some great men that had sworn against Ignatius, who confected they had sworn falsely for fear of the Princes; but Leo would not damn or curse Photius, because he thought the Orthodox were not to be cursed. The 10th. Act. Contained the Canons which they made; of which the Copies greatly differ.

§ 58. The 3d. Canon faith that [they ordain that the Image of Christ be worshipped with the same honour as the Gospels; as teaching that by Colours, which the Gospel doth by words: saying, [whoever adores not the Image of our Saviour shall not see his face at his second coming: adding [by the same reason we venerate and adore the Image of the Blessed Virgin and the Holy Angels, as the scripture describeth them, and of all the Saints. They that think otherwise, let them be cursed from Christ.] Can. 6. They anathematize Photius because he did excommunicate and anathematize the Pope, and all that communicated with him. Can. 7. No excommunicate men are allowed to make Images. Can. 8. Is too good for the Devil to let the Church enjoy viz. [That whereas
whereas it is reported that not only the heretical and usurpers, but some Orthodox Patriarchs also for their own security, have made men subscribe (to be true to them) the Synod judgeth that it shall be so no more, save only that men when they are made Bishops be required as usual to declare the soundness of their faith: He that violateth this Sacrament let him be deprived of his honour.

The 10th Can. Condemneth them that hold, That Man hath two Souls (which they say Photins favoured) and cursed them from Christ.

The 11th. Can. Tells us what men these Bishops were, and what they sought. It is {["That all that are made Bishops bearing on earth the person and form of the Celestial Hierarchy, shall with all veneration be worshiped by all Princes and Subjects: and we will not have them to go far from the Church to meet any commanders of the Army or any Nobles, nor to light from their horses like supplicants or abjects that feared them, nor to fall down or petition them; If any Bishop hereafter shall neglect his due honour, or break this Canon, or permit it to be done, he shall be seperated for a year from the Sacrament; and that Prince, Duke, or Captain two years.

The 12. Can. Princes as profane men be not spectors of that which holy persons do, and therefore Councils be held without them. Either I understand them not, or it is in despite of truth that they say {["Unde nec alias reperimus Oecumenicus Concilii unus quam intersuissa: Neeque enim fas est ut profanum Principes, venam quae sacrilegum ventraste, sanctum generum, generumque, spectatores siant."]} Binius noteth [ex preceptorio nempe Canonum] turning an alluration de jure into one de jure, and an universal into a particular, by which licence of expounding what lye or blasphemy may not be justified! And why then have to many thousand been cursed from Christ by Councils for unskilfulness in words?

§ 59. The 14th. Can. Secureth the Bishops admirably in despite of the old reforming honest Canons decreeing that {["A Lay-man (not excepting Kings or Parliaments) shall have no power to dispose by any me-
son of Ecclesiastical Sanctions, or to oppose the universal Church or any general Synod; for the difficulty of these things, and agitating them on both sides, is the office of Patriarchs, Priests and Doctors, to whom only God hath given power of binding and loosing. For though a Lay-man excel in the praise of piety and wisdom, yet he is a Lay-man and a Sheep and not a Pastor. But a BISHOP though it be manifest that he is deist of ALL VIRTUE of Religion, yet he is a Pastor as long as he exerciseth the office of a Bishop, and the sheep must not resist the Shepherd.] O brave doctrine for the Roman Kingdom! A Heathen, or Inflidel or Mahometan, or Arrian Bishop must not be opposed: He that is no Christian may be a Bishop. How much to be blamed were the General Councils that depoased Popes for Inflidelity, Diabolism, Heretick, Simony, Perjury, Blasphemy, Sodomy, Fornication, Murders, &c. when a Pope that hath all these, and no virtue of Religion, is not to be judged by Lay men, or opposed,
Q. 1. May a Prince save his crown from such? 2. May a man save his Wife from such, or a woman refuse their copulation, or defend her Chastity against them? 3. What if such are drunk in the Pulpit, are the People bound to be silently submissive? 4. Why did Pope Nicholas decree that none should hear Mass from a Priest that liveth in fornication? 5. Are Priests above Kings, or are they lawless?

Yet this very Synod of Bishops in their Epistle to Pope Hadrian says [Cui confitit Synodo, qui tum imperitabant, Michael et Basilius nofter, presidebant.] And Basilius and Baumes were now among them. And many Princes, especially in France and Spain have made strict Laws to amend the Bishops.

§ 60. One of the decrees of this Council was that Photius should not be called a Christian. Bin. p. 899. Col. 2. Yet the Apostle faith of the rejected; account him not as an enemy, but admonish him as a Brother. 2 Thes. 3.

§ 61. In Bin. p. 899. is an epistle of Pope Stephen to the Emperor Basilus which containeth the radical doctrine of all the Bishops rebellion and pride, viz. that Princes are only appointed for the things of the Body or this life, and Prelates for the matters of the Soul and life eternal, and therefore that the Prelates Empire is more excellent than the Princes, as heaven is above earth. ["Quandoquidem ver-

* i.e. I pray you give up your Crown.

§ 62. Yet this Council in Breviar. in Bin. p. 905. determine of the Pope, that being but one Patriarch, he cannot absoleve one that is condemned by the other many Patriarchs.

§ 63. Laying all together I cannot perceive by historical notice, but that both Ignatius and Photius were both better Bishops than most were to be found; the first being a very pious man, and the other also a man of great learning and diligence. But the old contention WHO SHOULD BE CHIEF or greatest, made them both the great calamity of the Church.

I think it not in vain here to transcribe part of the summ of the life of Ignatius as written by Niceas, David, Paphlagon who was devoted to him, though somewhat said already be repeated. Ignatius (being of the blood Royal) was in quiet possession, when denying entrance or
Church Communion to Bardas Caesar for his reported Adultery, he provoked that indignation in him which depoised him. Bardas first persuaded the Emperor Michael to assume the Government and not leave the Empire any longer to his Mother and Sisters. One Gebo then pretending to be the Son of Queen Theodora, and claiming the Crown, and many following him, Ignatius is accused as being then on Gebo's side, The Emperor commandeth Ignatius to sheer his Mother and Sisters, and put them into a Monastery: He refuseth: The Emperor is angry and suspecting him, caueth it to be done by others, and sendeth Ignatius to the Island Terebinth and killeth Gebo. "Within three days some of the Bishops who had subscribed and sworn to Ignatius, even that they would sooner deny the supream Majesty of the Trinity, than without a publick damnation they would suffer their Pastor to be depoised, became agents to draw him to renounce his Place, &c. He refuseth, Photius is made one day a Monk, the next day a Deacon, the next a Subdeacon, the next a Deacon, the next a Presbyter, and on Christ's birth-day is made Patriarch; a great and noble Courtier, the Emperors Secretary or privy Councillor, famous for skill in things politick and civil, is flourishing in the skill of Grammar, Poetry, Oratory, Philosophy, Physick, and the study of almost all Liberal Arts and Sciences, as that he was absolutely in them the Prince of his age, yea, and might contend with the ancients. For he had a confluence of natural aptitude and force, of learning, riches, by which he got a library of all sorts of books; and being desirous of Glory and Praise, spent whole nights in sleepless Studies, and after studied divinity, and Ecclesiastical Volumes. Gregorius Bishop of Syracuse (a confirmed Bishop) ordained him: Ignatius is cruelly used, and its laid on Photius: He sendeth some Bishops to Rome, and by them saith, that Ignatius gave up his Place. It's laid that some held Ignatius's hand, and by force wrote his mark, and others wrote the rest: but what's the truth is hard to know. A General Council is called: The Emperor and all his Princes, great ones, and almost all the City met at Photius's petition. Basatus and some of the baser of the Romans are sent to summon Ignatius to the Council, (Bin. p. 867.) He asketh them in what Garbs he shall come. "To-day take some and the next day say, Rhodoaldus and Zacharias Legates of Old Rome by us summon thee without delay to appear at the holy Oecumenical Council in what habit thou wilt according to thy own Conscience. He goeth in Patriarchs habit. The Emperor commands him in the habit of a Monk. No less than seventy two witnesses are brought into the Synod against him, Nobles and Vulgar; Nicetas faith perjured, of whom Leo and Theodosius two Noble men were chief; and some Anabaptists (that is, such as baptized men again, though not against Infant Baptism.) These swore that Ignatius, not juutly ordained, had twelve years ago usurped the place. And alas! there wanted not a Canon which would deposite a great part of the Bishops of the world, viz. that called the 30th. Apoik. and oft renewed.

If
"If any Bishop using the secular power do by them obtain a Church, let him be deposed." They left out [And those that Communicate with him] For which Nicetas accuses the Bishops as falsely saving themselves. And alas! must all the ministers in England be deposed that communicate with any Bishop that gets a Church by the secular power? What a separation than must here be made. And would not this Canon depose Photius also? The Popes Legates, Bishops, Rhodocildus and Zacharias, aliique nefavii homines faith Nicetas, cried down Ignatius as Unworthy; then they beat and odiously abuse the good old man: And then comet the foresaid forced subscribed confession (or forged.) After this its said that they sent men to kill him; but by old base cloaths and two baskets on his back, he past away unknown, begging his bread by the way. Nicetas faith that an Earthquake shook the City fourty dayes together, and frightened them to send abroad and proclaim security to Ignatius, who thereupon surrendered himself. Bardas convinced fendeth him safe to his own Monastery, and the Earthquake ceased; and the Bulgarians moved by famine and the Emperor's gifts, laid down armes and were baptized Chrifians. Pope Nicholas excommunicateth Photius, and the Emperor and all the Court. (Bin. p. 868.) A fire befalls the Church of Sophia. The young Emperor groweth so drunken and prophane that he gets a pack of wicked ungodly men, and maketh them in mockery or play his Bishops, and confecrateth a Church for them, and maketh one Theophilus a Jefter their Patriarch, to turn Religion into a scorn, and then faith ['Theophilus is my Patriarch, Photius is Cæsars, and Ignatius is the Chrifians.' And thus they by prophane wit derided the Bishops and Religion itself, to which alas, the Bishops ambition and odious fitrife did tend.

Photius was silent at all this. Another Earthquake frightned them again, the terribleft for a day and a night that had been there known. Upon this one Basilius a Bishop of Thesalonica went boldly to the Emperor and opened the sin of his prophane neif disfavoring him from that wickednes that provoked God. The Emperor enraged struck out his Teeth, and caused him to be fo scourged that he was like to dye. Photius cared for none of this, yet his mind on the securing his feat and oppreffing Ignatius, magnifying all that took his part, and encouraging false Stories and Calumnies against the beft that were against him.

One of the betrayers and accusers of Ignatius was one of his Disciples, and of his own name, made Arch-Bishop of Hierapolis, and then loft his Conscience and Fidelity. (Bin. p. 869.) It was but for presuming to Confecrate an Altar, caft down by the Russians and new built, which was taken after his depofition for a breach of the Law and Canons, and two Arch-Bishops, (ready at all times) were sent to pull down the Altar as Nonconformable, and to carry the stones to the Sea, and wash them, and then to set them up again. O that they would have washed their hearts from Pride and Worldly Ambition!
Oh, faith Nicetas, what stupidity, what pravity of a perverse mind was this? What excess of Envy? What study of ambitious Difhonesty? Did thy daily meditation and night-watches, and innumerable Books teach thee this? Did thy frequent reading and disputation, and striving for the praise of learning teach it thee? Did the knowledge of the Old Testament and the New, the sayings of the Wifhe, the Decrees of the Holy Fathers, teach thee to perfcute a poor man, and to vex and kill one of a broken heart and spirit? Did not thy tyrannical ejection of him satiate the im- placable fury of thy mind, &c? Thus Nicetas.

As much as to say, Much learning, and great power and places, are too often separated from Honefthy, Charity and Confcience.

Here he mentioneth a terrible Dream of Bards, and the murder of him by Basilius's order, and the Emperor's consent; and how basefly Photius cryed him down when he was dead, who was his only Friend and Patron while he lived.

Next he tells us how the Emperor, by Photius's persuasion, called a General Council, which deposed Pope Nicolas, as he had done Phoca*.

The other Patriarchs and the Bishops were assembled, and the Pope anathematized: And the Historian blames it as canfles; but it was then commonly held, that a Council might judge and depose any Patriarch.

The Acts of the Council Photius sent to King Ludovicus and others in Italy and France, that they might depose the Pope (by two Bishops, viz. of Caledon, and Laodicea.) It's said he spake evil to the Emperor of Basilus, and to Basilis of the Emperor. Basilis murderereth the Emperor, and the next day deposeth Photius, and thrusts him into an Hospital, and calls home Ignatius; and to gets Ignatius's Party on his side, to which he resolved to add the Pope: Therefore sending to Photius for the Patriarchate Writings, and he saying he had left them all behind him, the Servants of Photius were seen striving about seven Bags of sealed Papers; which being surprized, were found to be the Acts of the Council, and the Condemnation of Pope Nicolas. Ignatius was odiously accused and abused in them. Many Pictures made of him: over one written Diabolus: over another Principium peccati: over another Filius perditionis: over another Avaritia Simonis Magi: over another, [ Qui se extollit supra omne id quod dicitur aut colitur Deus: ] over the sixth, Abominatio defolationis: and over the seventh, [ Anti-christus.] Reader, how shall a man know what History to believe that characterizeth Adversaries? and how little is the judgment and applause of man to be regarded, or their condemnation of us to be feared?

I would not (faith Nicetas,) mention these things, but that I see the Authors and their followers own them, and make Photius a holy man.

The next part of the Book, faith Nicetas, [ Synedrion in Nicola- * Did the Church then hold that the Pope was the Supreme Ruler and Judge? 

\[ \text{pleite-} \]
1. That contending who should be greatest was the sin of the Prelates, and the plague of the Churches.

2. And that then it was taken for granted, that the Pope deserving it might be deposed.

The new Emperor Basil sent these Books to the Pope, who burnt them as you have heard (Great reason: but I would we saw them!) Ignatius being restored, excommunicate Photius, and all that were initiated by him, and all that communicated with him. (It seems they were much alike in the art of damning men, and separating them from Christ.) Then is Ignatius’s Council called, where 102 Bishops damn Photius, depose him, and curse him from Christ; and the Bishops, to shew their holiness and constancy, would not write his damnation with Ink, but with Christ’s own blood; (that is, the Sacramental Wine.) (And yet ere long they set up Photius again.) Nicetas blameth his Condemners, that went not so far as to prevent his Restoration. But how can Bishops rule God’s Providence, or the mutable minds of Princes! Faith he, [Nam qui per reconciliatos erat ejus, & per hypoctas damnatus, is per eosdem quasi familiaris postlimino recurrens, rursus Patriarcha thronum per vim invasit.—Cum omnes in sua testimonia & Chirographa perjurati, ut ipse erat, fieri coegisset, ut extrema praeim deterriora fecisset, omnium conscientias inquinavit & confparavi.] Alas! if the Bishops will be perjured Weathercocks, and, as Hypocrites, cry pecavius one year, and go contrary again the next, and change as Princes do, who can help it?

He faith now, new Earthquakes and terrible Whirlwinds did again affright men. He giveth us also many of Ignatius’s Miracles, especially when he was dead. He faith Photius prosecuted him with malice when he was dead. He next tells us how after the death of Ignatius, Photius came to be restored; even by feigning a Pedegree of Basilus as from the King of Armenia, found by his skill in Antiquities; and by his great parts and elegance winning upon him. He maketh Theophanes the instrument of the deceit. He won the hearts of all the Courtiers; so that within three days of Ignatius’s death he was restored. Hereupon the Bishops turn round, and they that lately called him all that’s naught, now magnifie him, (Bin, p. 875.) But all that Nicetas calleth verò Christianos, abhorred him.

(This maketh me remember the words of Erasmus in the life of Dr. Colet translated by Thomas Smyth, concerning the Bishop of London that then was) being an acute Schoolman, [I have known, faith he, some such that I would not call Knaves, but never any that I could call a Christian.]
their Councils abridged.

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...and be in the words of those that Ignatius had ordained, supposing him no Bishop; but abhorring all that itopt him in it. But he proceeded to consecrate anew the Church Utensils, and say over certain Prayers (If, faith Nicetas, they be not rather to be called Curses,) And (faith he) to make his sin out of measure sinful, when he ordained or preferred any, or changed Bishopricks, he made them conform by swearing and subscribing to him; thereby binding all to him whom by Benefices he obliged. So much out of Nicetas.

§ 64. And now Reader, I leave it to thy judgment, whether Gregory Nazianzen knew not what he said, when he wisht there were no [higher and lower] among Bishops, and when he spake so much of their ambition, levity and temerity, and of the evil effects of their Councils in his time. Whether Patriarchal dignity was not a great temptation, when to the Son of a Prince on one side, and to the great and noble Secretary of the Emperor on the other side, it seemed a prize worth the striving for to the death? And whether it have not been the calamity of the Church, when two such extraordinary men, far above the common rank of Bishops, shall set an Empire and almost all the Christian Churches into Schism, Contention, mutual Persecution and Confusion, by so long striving Who shall be greatest? and drawing so many hundred Bishops into Faction, Schism, Perjury, and shameful mutations with them? And whether Christ did not (foreseeing such things) far otherwise decide this question, Who shall be greatest? in Luke 22. But if Pride turned Angels into Devils, it is not much to be wondered, if it turn the Angels of the Churches into the Ministers of the Prince of Pride and Darkness, and turn many Churches into a Theatre of Contention, and a Field of War.

§ 65. Yet here is one thing further to be noted, viz. the foresaid Contention that rode about the Bulgarians. These two great Patriarchs of Rome and Constantinople, were neither of them yet great enough, or satisfied with their jurisdiction, their desires being more boundless than Alexander's for the Empire; nothing less than all the world will satisfy one of them at least. Nicetas faith, it was by Famine, and a Treaty, and kind words of the Emperor, that the Bulgarians turned Christians. Some Papists would give the honour to the Pope, without proof, and cannot tell us any thing how the Pope converted them. But when they were converted, they sent to Rome for some Instructors: The Pope sent them
them two, and they received them. But they put the case themselves
to the Council at Constanti
nople, Whether they were to be under the
Bishop of Rome, or of Constanti
nople? The matter held a great debate.
The Pope's Legates pleaded, that they had already received Bishops
from Rome, &c. The Greeks pleaded, that their Countrey was part of
the Empire, and under the Bishop of Con
stantinople, till they conquered it; and that they found there Greek Churches and Bishops, who were
still there, and the Conquest did not translate them from the Bishop of
Constant, to Rome. How the Controversie ended is hard to know: Some say that the Council gave them to the Pope, and some say other
wise. But this is confessed, that this Roman ambition so greatly dis
pleased the new Emperor Basilius, that it turned him after against the
Pope, and inclined him the more to restore Photius, which he did when
Ignatius was dead.

§ 66. Here I would call the Reader to consider, whether the Pope's
Universal Government was in those days believed? even by that Coun
cil which was supposed to be partial (by the Emperor's inducement) on the Pope's side. What place else could there be for such a strife, whether the Bulgarians were under the Government of the Bishop of
Rome, or Constantinople; if all the World were under the Bishop of
Rome? They will say that it was only questioned, whose Diocess or Pa
triarchate they were under? But Rome never pretended that they were
of that Diocess or Patriarchate as anciently divided. But the question
was, Whose Government they were now fallen under? And would any
dispute whether e. g. Westminster were under the Government of the
King, or of the Lord Mayor of London? when all the Kingdom is un
der the King. This Controversie clearly sheweth, that the Church then
took the Pope to have but the first Seat and Voice in Councils, but not
to be the Governor beyond his circuit.

§ 67. It is here also to be noted, that Basil the Emperor's revolt from
the Pope was so great, that Hadrian is put to write sharply to him as
accusing the Bishops of Rome, and derogating from them, admonishing
him to repent; but we find not that this changed his mind.

§ 68. Yet one thing more is here to be observed. In the life of Ha
drian the 2d (Bin. p. 882.) we find that the Pope taking the advan
tage of Basil's present state and mind, and the interest of Ignatius much
depending on him, sent a new Libel to be subscribed by all the Bishops,
before they should be permitted to sit in Council. The Greek Bishops
grudged at this, and complained to the Emperor, ["That the Church of
Constantinople by these offered Libels, was brought under the power of
Rome, by the doubtfulness of Subscriptions."] But though these Libels con
querant, they complain with tears, the Emperor was angry with them, and
and would have it; and some Bishops *non fine magno laboris periculo, libel-
os quidem vin tandem recipiunt*, with much ado were brought to sub-
scribe, saying, It was *novum & inanditum*. The refusers extra *Synodum
inglorii relitfunt*, were shut out till they conformed: (Oh! that *Inglori*
was a cutting word. )

§ 69. The Emperor hiding his anger against the Pope's Legates ( for
the Bulgarian Usurpation ) gave them great gifts, and sent them home.
But at Sea they fell into the hands of the Sclavonians, who stripped them
of their Riches, and the Subscriptions and Copy of the Council, and kept
them Prisoners, and threatened their Lives: But by the mediation of the
Emperor and Pope, they were delivered, and had some of their Writings
again.

§ 70. CCLXXXV. *Av. 879*. Carolus Calvis, King of France unjustly
possessed the Kingdom of Lotharinus, which by inheritance fell to Ludovi-
cus. Ludovicus got the Pope to interpose, who sent his Legates to
Charles: But the Bishops had not yet learned to obey Popes against
Kings in power. A Council of Bishops called at Metz, give the King-
dom to Charles, because he was the stronger. This was called *Concilium
Prædatorium*, a Council of Robbers and Traytours: And no wonder, when
Bishops must be the Givers of Kingdoms. Was it not enough for the
Pope, to usurp such power, to be over Kings, and dispose of Crowns, but
ordinary Bishops must do the like?

§ 71. CCLXXXVI. Yet another Council against the Pope. King Charles
had authorized Northman, a great man, to receive some Goods that
were taken to belong to the Church. The Pope commandeth Hinema-
runs, Bishop of Rheims, and the rest of the Bishops of France, to ex-
communicate Northman. Hincmarus and the Bishops refuse to obey
him, only one Hincmarus Bishop of Laon, (Laundunum) obeyeth him,
and publisheth the Excommunication. A Council is called at Verberia,
where Hincmarus Rheus, and the Bishops (the King consenting) con-
demn Hincmarus Laudunensis, for disobeying his Metropolitan, in obey-
ing the Pope. He appeals to Rome: They will not let him go. He
writeth. Hincmarus Rheus. writeth largely against him, (though his
Nephew) shewing how he broke the Canons, how bad a man he was,
how he had neglected his own Charge, left Children unbaptized, and
for private quarrels excommunicated his Flock, and had silenced and
suspended the Ministers under him tyrannically, &c.

Reader, Was the Pope's power yet fully received, when a Metro-
politan was to be obeyed before him, and men condemned for obeying
him?

§ 72.
§ 72. CCLXXXVII. Yet more sorrow. An. 870. A Council is called in Villa Antiniac (Athis) I will give you the Story in the very words of Binius translated. [When Hincmarus Bishop of Laon, for the cause in the foresaid Council expressed, had got the Rescript of Pope Adrian on his behalf, and had notified it to Hincmarus Rhemensis, and to King Charles; both of them, in hatred to the Bishop of Laon, decreed, That this Synod, called Latrocinalis *, should be called. There presided in it, Remigius Lugdunensis *, Ardu vicus Vecontiensis, Bertulfus Trevirensis, with their subject Bishops. Herein Hincmarus Rhemensis, with King Charles, was the accuser of his Nephew Hincmarus, whom he had before consecrated Bishop of Laon. The Action brought against him was, That he had by Counter-writings defended the rights of the Apostolick Seat, which the Archbishop of Rheims did endeavor to impugn and overthrow *. And that, contrary to his Oath of Fidelity in which he was bound to the King, he had accused King Charles to the Pope of Rome, and had without licence sent forth writings against him. And when Hincmarus Laudunensis, at the Pope’s command, was ready for his journey to Rome, he was taken and spoilt by his Enemies, and brought into this false Council. Having heard the foresaid Complaints against him, he offered a Label for his defence; but it was rejected, and not permitted to be read: of which when he again appealed to the Apostolick Seat, they did not only not accept of his Appeal, but also being prostrate on the ground, and pleading for leave to defend himself, he was not heard. Passing Sentence on him, they stripped him from his Bishoprick: and binding him in hard and iron bands, they cast him into banishment: And at last, which passeth all cruelty, his eyes pulled out; they perhaps blinded him so as he might have no hope of returning to his Bishoprick.] So far Binius. And is it credible that such great and holy men as Remigius, and Hincmarus (even to his own Nephew set up by him) would do such things as these for nothing? Or that the Pope was then as high as since?

§ 73. CCLXXXVIII. A Council at Colen, An. 870. for Discipline.

§ 74. CCLXXXIX. An. 871. A Council. Duzianse was called of ten Provinces: where Hincmar. Laudun. subscribed a promise of obedience to the King and his Metropolitan. But this did not save him: Therefore he appealed to the Pope again, who interposed for him, but all would not do, nor serve his turn.

§ 75. Here falls in again the great Controversie of Pope Joan a Woman, but it is too hard for me to decide. He that will see what is said on each side, may read Blondel before cited. John the 8th is he that now reigneth, whom some late Writers are willing to believe some called Pope Joan in scorn for his failings. But he is after Benedict the 3d, Nicolas,
Nicolas, and Hadrian the 2d; whereas the sere omnes, faith Platina, the many Writers that mention Pope John place her before them all. And they make John to be a better man than these later do. Platina calling him John the 9th, faith, that Carolus Calvus being dead, Pope John laboured to have his Son Ludovicus succeed him; but the great men of Rome were for Charles King of Germany, and therefore laid hold on the Pope, and put him in Bonds in Prison (his Universal Sovereignty reached not far then.) But he escaping by the help of Friends, fled into France to the King, whom he unjustly pleaded for, (Ludovicus Balbus,) and there anointed him.

§ 76. Before this the Pope had anointed Carolus Calvus Emperor, unjustly confirming what the Bishops had unjustly done, as now he did unjustly stand for his Son. This contention among Princes, was the means of the Pope's power. Hear what Binnius himself saith of him, pag. 920. [The Saracens now depopulated almost all Italy, and all humane help failed in which the Popes trusted to expel them; and he was fain to buy peace of them by a yearly Tribute: which seemed to come by the righteous judgment of God, that he might know that by the ill persuasion of carnal prudence, he had unjustly chosen, created, and crowned Carolus Calvus Emperor, because he looked for more help against the Saracens from him, than from his Brother Ludovicus; whom, for invading another man's Kingdom, he should rather by Church-censure have exagitated, as Hadr. 2d. did.] But when Pope John had stay'd a year in France, and the Saracens master'd Italy without help, he was glad to be Friends with the great men that imprisoned him, and to return to Rome, and take Charles for Emperor, after all. Yet is it noted as the rare Honour and Felicity of this Pope, that he crowned three Emperors, though he did it for two of them trayterously and unjustly, (the honour of a Pope!) Plutarch faith, he crowned Charles the rightful Heir, quo ei liberis in urbe vivere liceret, that he might live at Rome again (left he should lose all.)

This Charles (faith he) also subdued the Normans in France and I Cornwall, and forced them to become Christians, and be baptized: (And yet this is ascribed to the Pope's converting them.)

§ 77. This same Pope John the 8th, also at the desire of the Emperor Basil, and the Patriarch of Jerusalem, consented to the retoring of Photius, contrary faith Binnius, to the Decree of his Predecessors, and of a General Council, and of all their Oaths.

§ 78. But what are Oaths to a dispensing Pope? faith Baronius and Binnius. In his time Ludov. 11. the Emperor was compelled by Achilleus, Duke of Benevent, to swear that he would never more invade his Conques, nor revenge his Wrongs: But the Pope absolved him from
§ 79. There are no less than 310 Epistles of this Pope inferred by
Binius in his Councils. The 12th is to plead with the Emperor, to for-
give and restore Modelgerus a Murderer; and will you hear the motive?
He had fled to Rome, and thereby merited pardon; "Nam pro tanti iti-
ersis labore durissimo, quem veniendo perpeffus est, ftent credimus, ali-
quantulum de peracto scelere indulgentiam meruit, ejus utique interces-
sonibus adjunus qui dicitum effe à Domino constat, Tibi dabo claves, &c.
Accordingly Epift. 15. he writes to the Bishop to restore him all his
Goods and Dignities, though it was contrived Murder, because God in-
spired him to go to Rome, &c.

§ 80. Many of his Epistles are to summon Bishops to come to Rome,
and declare or threaten Excommunication against them if they come
not; such an abused thing was Excommunication, by which the Pope
made men his Subjects. Epift. 76, 77, 78, 79. He striveth to draw back
the King of the Bulgarians from the Greek Church, to the Church of
Rome, and denounce th' Excommunication even to old Ignatius, and all the
Greek Bishops of the Diocefs of Bulgaria, for ordaining and officiating
there, unless they give up the Bulgarians to Rome.

Epift. 174. He writes to the said King, as if he were fallen from
Christ, or his salvation lost, by submitting to the Greek Patriarch, rather
than to him; as if the Converts of no Apostles but Peter were saved.
And Tibi dabo Claves, and Anathema's, now are the two words that must
subdue the world. The Epift. 175. to the Bulgarian Nobles, and Epift.
176. are to the same purpofe. As the Religion of Saints tends all to
Heaven, so did these Popes to the advancement of their Kingdom. And
whereas we now take it justly for a suspicous sign of a proud hypocriti-
cal Preacher, that envieth the auditory and esteem of such as are prefer-
red before him, as if other mens Preaching might not win Souls, as
well as his; these Popes could not endure the crofling of their am-
bition, when Kingdoms took not them for their Lords.

Epift. 188. Is to justifie a man that baptized his own Child in danger
of death, for which Anfelm Bishop of Leinovic, judged him to be sepa-
rated from his Wife. Were not these two Bishops judicious Casuiffs?
Was either of them in the right?

After many other Epistles, striving with and for the Bulgarians, as be-
longing to his Diocefs, he Epift. 195. chideth Methodius Archbishop of
Pannonia, for turning from his Laws, and in special for celebrating Di-
vine Service in the Sclavonian Tongue, which is barbarous, commanding
him
him to do it only in Latine or Greek. You see how the Pope would edifie the Barbarians if he be their pastor. This is the first Papal decree that I remember against publick prayers in a known tongue.

But, alas! his neighbour Italian Bishops had not yet fully learnt the extent of his authority: sending for many Bishops on pain of excommunication to wait on him, and to obey him, old Auspersus Archbishop of Milan was one that disobeyed him; and being forbidden to officiate by him, conformed not to his silencing and suspending decree, but went on in his office as a Nonconformist. The Pope sent two Bishops as Legates to admonish him: He kept them at the door, and set light by their message; for which the Pope chideth him, Epist. 196.

Epist. 197. He flattereth King Ludovicius to come to Rome and own him, in hope that he may be Emperor and all Kingdoms subject to him.

Epist. 199, 200, 201, 202, 203. He confentineth to the restoring of Photius, but chargeth him to give up the Bulgarians to his jurisdiction.

Many persons in many Epistles he exhorteth to break their Covenants with the Pagans, and chideth and threatneth them that did it not.

Epist. 247. The inclination of Stentopileher a Pannonian Lord to the Church of Rome, brought down the Popes heart to dispence with Methodius, and changed his judgment to give very fair reason why Mass and Gospel and all might be used in the Sculvanian and all tongues, only to keep up the honour of the Latine tongue (and his authority) he commandeth that though the rest be done in the Sculvanian, yet the Gospel be first read in Latine, and then translated and read over again in the Sculvanian.

Epist. 250, 251. He approveth of Photius's restitution,

Epist. 256. He is sain to chide Auspers Bishops of Milan, that instead of fearing his sentence, he laid in prison two Monks sent by the Pope, and taken on the high way. But his heart came down at last, and he speaks Auspersus fair, and alloweth of his ordination of Joseph Epist. Afterst, though irregular.

Epist. 260 and commandeth his Arch-Deacon to obey him.

Epist. 261. After this he excommunicateth the Archbishop of Ravenna, and a great fear there was about that also.

Epist. 292. He had made one Optanmus Bishop of Geneva: But Optanmus Archbishop of Vienna took it to be an usurpation on his right, and laid the Popes Bishop in a miserable prison; so far was he yet from being where he would be.

Epist. 294. Having excommunicated Athanasius Bishop of Naples for not breaking his Covenant with the Saracens, he absolvetth him on condition that yet he will break it. The matter was that the Italians not able to resist the Saracens, those that lay next them under their power sought to save themselves by truce and tribute, by which means the Saracens had leisure to come further near to Rome; and so the Pope to keep them from himself compelled by excommunications the 

P p Lords
Lords and Bishops of other parts to break their league, and stand up in arms to their own destruction.

That you may know what Bishops now ruled the Churches.

Epist. 295. The foresaid Bishop of Vienna giveth one reason why he rejected Oprendus ordained Bishop of Geneva by the Pope, viz. "Because he never was either baptized, made Clerk, acclaimed, or learned] To which faith the Pope [This should be covered in silence, because [let us speak it with your charity] your holiness having nothing of these was yet consecrated in the Church of Vienna.] was not here good succession, and a holy Church. Bishops unbaptized that were no Scholars and no Christians.

Epist. 296. One Bishop by an armed band of men carrieth away another our of the Church, and the Pope interpofeth.

Epist. 297. He again soliciteth Michael King of the Bulgarians to become his subject. The poor men that had chosen Christ, were so perplexed between the Priests that frove should be their Vice-Christ, and King of Kings, that it seemed as hard to them to resolve the doubt, as it before was to be Christians.

Yet Epist. 307. sheweth, the Bishop of Ravenna being dead, that yet the Roman usurpation was not grown so high as to take the choice of the Bishop out of the People and Presbyters hands, except in long neglected vacancies (as Geneva aforesaid.)

Had not this Pope been kept under by Gods judgments, suffering the Saracens so to ruine Italy as that he still needed the help of Princes, he had been like to have overthrown Rome by his usurpations, setting both Princes and Prelates against him: But necessity made him a flatterer of the two Emperors of the West, the Emperor of the East, the King of France, the King of Bulgaria, the Princes of Pannonia, and all that he needed, as ambition made him still striving by Tibi dabo olaves, and Anathematizing to affright the world to his obedience. I say not worse of him than Baronius, Binnius, &c. who have no other way to deny the Histories of Pope Joan, than by faying that this mans bifer compliance made him called Pope Joan.

Baronius ad an. 879, v. 55.reciteth an Epistle of this Popes so greatly complying with Photius even against the [Filioquen] that Binnius would have us believe that Photius forged it, And [epistolam ipsam aeterna obliviouem dignam nolui (faith he) bife adjungi.]

§ 81. CCXC. An.876. a Concilium Ticinense maketh Charles Emperor when the Pope that had crowned Ludovicius before calleth Charles, praefitum, praeclatum et praeestinatum hereto, with all honourable Elogies.

And here cometh in a great controversie between the Papists, and the Protestants; viz. Whether Kings suceed by inheritance or by the election and making of the Pope. The Pope thought the craft of putting in a big usurping word, was as good as a Law to prove their own power to make Kings and unmake them. Accordingly this Pope when he durst
durft stay from Rome in France no longer, left he left all, (being imprisoned for refusing the right Heir Charles) returneth, and speaketh some big words, and turneth forced content into super-Kingly commands, and faith (Bin. p. 1010) eligimus merito et approvavimus solemniter ad Romani Imperii Joepira procevimus) et Augustali nomine decretavimus, &c. And to disable the Kingly claim of inheritance he saith, [Neque enim fi-bi honorem praestimnités affirmit, ut Imperator fieret, sed tanquam ded-eratus, et optatus, postulatus A. NOBIS, et a Deo uteratus, et honoris-ficatus ad defendendum religionem et Chrisfi xrique servos tuendos, humiliter et OBEĐIENTER accessit, &c. Nis enim talis cognovissimus ejus intentionem nunquam animis nostra fieret tam promptus ad ejus promotionem, &c. So if the Pope had not liked him, the Emperor's hereditary right had never made him Emperor. And the flattering Bishops say to the Pope (Bin. p. 1010.) ut non vos prius eligeret, sed contra vos enim et elegertis et diligereis: Et nos O Coaingelice Papa, vestigia vestra sedantes et salustria monita recipientes, quem amatis amans, quem eligitis eligimus, &c.

And now comes in Binnus with his Comment and faith that[1] would our "refractory novelists, who with great temerity dare profess that the Roman "Popes in the crowning of Emperors have no other right than barely "ministerially to anoint and crown them, had but known these Acts (") They "would from them have learned that the Pope John (alias Joan) did not "only anoint and crown Charles, but also by God's instinct did choose him "to govern the Empire, and raised him to that sublime dignity honouring "him with the Augustal name, before he was anointed and crowned by him, "and that the Empire was conferred on him, not by hereditary right of suc-cession, but by the will of the Pope who chose him and granted it to him.] BE WISE therefore OYE KINGS, BE instructed ye that are Judges of the earth---Kifs the Popes foot lest he be angry and ye perish in the way; If his wrath be kindled, yea, but a little, &c.

§ 82. CCXCI. An. 879. A concilium Pontifices confirmed the choice "of Charles where it's said (Bin. p. 1012) et legit Johannes Arietinus "Episcopus quondam sedebat st ratione et auctoritate tarentem. Pofquiram "legit Odo Belgivocorum Episcopus quoddam Capitula a Legatis Apostolici-
"ces, et ab Aniçogilo (the Pope Visar) et codem Odone fine consequens. "jnochi dictavit, inter se disfusa, et ullam utilitatem habentia, verum et "ratione et auctoritate carentia, et ideo hic non habentur subjuncta.]


§ 84. CCXCIII. An. 878. a concilium Trecese where the Pope was present excommunicated Formesius Portensius (one of the former Popes preachers to the Bulgarians, and one that was after Pope him-
self.) Also Hinemarus Landammesis was restored blind, and joyned with the other that had his Place, (and to one Church had two Bishops in spite of his uncle Hinemarus Rheemenfis that opposed it, and had both put him in and cald him out. P. P. 2 82.
§ 85. CCXCV. An. 879. Was a Council of the Popes at Rome for his unrighteous making Ludovicus 3. Emperor, the Pope challenging the first choice: But Auxentius Bishop of Milan came not and refused, and though (as you heard) excommunicated by the Pope, did help to turn the choice to the right Heir.

§ 86. CCXCV. Besides some petty Council at Rome, there was an. 879. a General Council at Constantinople of 385 Bishops where Photius was confirmed, and the former General Council (called the 8th also) abrogated, and the word [filique] taken out of the Creed: The Papists say that the Pope consented only to this as for Photius's restitution, and not for the abrogation of the former Council; and that Photius corrupted his writing, and so they would make all writings uncertain. They say that Pope John's epistle is by the wonderful providence of God found yet without some clauses added by Photius, whom they call the great architect of lies: But the Greeks will no more believe the late found Laterane or other Roman Copies, than the Romans will believe the Greek Copies. And how shall we know which of them to believe? (And how little doth it concern us?)

§ 87. It must be a controversie also whether this Council must be called Oecumenical: I have oft proved that there was never any truly such as to all the world. There were 385 Bishops which is more than the first Council at Nice had, or most others: The Popes Legates were there; Oh but, faith Binnius, It was not they but Photius that did preside; therefore it was not general. Anf. 1. Let the world know then what maketh a general Council in the Papal sense: It doth not represent all the Church unless the Popes Legates preside. So much doth it import to know which Priests is the greatest.

2. But did Binnius forget that he himself affirmed that at the first General Council at Constantinople the Pope did not preside by himself or any Legate. And yet that is one of the 4th. Councils equalled with the four Gospels; and the Pope dare not deny it left the Greeks further hereticate or anathematize him.

But faith Binnius, It was no General Council because there was many frauds and impostures. Anf. By that rule Trent had no General Council, nor Florence, &c. And so it is left to the judgment of all men to nullifie such Councils which they can prove to have had frauds and impostures. And must we also nullifie the Papacie of them that have had such frauds?

§ 88. Is it a grand question whether Pope John confirmed this Council. The approbation is extant. But the Reprobators say 1. that he put in some terms of limitation (so far as his Legates went right) 2. that he after ex umbone condemned Photius, &c.

But 1. Is it not a General Council if the Popes Legates consent till he personally confirm it? Were all former Councils null, till the Popes personal confirmation? what are his Legates for then? 2. As his Legates
gates may mistake, so may he himself: Is it null then till he recite his Error? 3. By this we see how impossible it is to know the new Gospel of the Papists; which is Canonical from the Apocryphal. For (as Pope Martin's Concilioriter after, §9) here and elsewhere the Popes have so ambiguously given their consent that no wit of man can tell what is consented to by them, and what not (as their controversies confessed, &c.

§ 89. At least whether the Pope consented or no, seeing in this Council the former 8th. General, Council was condemned, and the filigule expunged the Creed, we see how ridiculously our late Papists argue from the consent of Councils to prove the constant Tradition of the Church, saying, Did the Council go to bed in one mind and rise in another? Did these Bishops do so? or did the former whom they condemned do so? Is this the smooth Current of Tradition? and may we know by it what our Fathers held?

§ 90. When the other Legates consented, Marinus, who was after Pope, dissenting, he was laid in prison thirty days at Constantinople.

In the first Act of the Council, as Baronius tells us, John Bishop of Heraclea spake much against the Church of Rome, which he said was the original of all the mischief that had befaln them; to overthrow and and cure which this Council was called. Much also against Pope Nicolas and Hadrian he spake, but for Pope John as being for them. In the 2d. Act was read an epistle of the Patriarch of Alexandria, to the Emperor for abrogating the former 8th. Synod: And Thomas one of the three Legates of the Eastern Patriarchs that consented to the former Synod (the rest being dead) made his penitent recantation. Then the epistles of the Patriarchs of Jerusalem and Antioch for Photius are read, &c. In the third Act, Pope John's letters were read, as endeavouring the peace of the Eastern Church; which the Council took as a busy pretending to more power than he had, and therefore said that "they had peace before his letters came, and that they were superfluous. And whereas he made it his business by this compliance, to get the Bulgarian Dioces; They said this was to controvert the bounds of the Empire, and therefore left it to the Emperor. In the 4th Act the Eastern Patriarchs letters were read, disclaiming their Legates at the last Council, as being not theirs but the Saracen Legates: and condemning that Council. The Papists think Photius forged these. Here also Lords professed repentance, saying that the false Legates deceived them. In the 5th. Act Metrophanes Bishop of Smyrna is accused of Schism, for being against Photius. Three Canons also were made. 1. That those excommunicate by the Bishop of Rome should not be restored by the Bishop of Constantinople. Nor those that were excommunicated by the Bishop of Constantinople be restored by the Bishop of Rome: (and to Rome was put out from troubling them with pretended jurisdiction.) 2. That those that forsake their Bishopricks shall not return to them. 3. Against Magistrates that enslave and beat Bishops. In the
the 6th. Act the Creed was recited without filioque. And in the 7th. all those that should add to it or diminish are Anathematized.

§ 91. CCXCVI. A Council of the Popes at Rome excommunicated Athanasius Bishop and Prince of Naples, for not breaking his league with the Saracens.

§ 92. John dyed. Marinus is made Pope, commanded by his predecessor, called by Plautus, Martin, who faith that he came to the Popedom, matis artibus, and therefore did nothing and soon dyed. But Baro

§ 93. In his time also the Church of Rome used Filioque, in opposition to Photius; Spain and France having used it before. Because, faith Barovius and Binnius, Photius had wrote about it to the Ignorant and Schismatical Archbishop of Aquileia. (There was it seems there so many of the greatest Bishops Imperiti et Schismatics in the Papal Senate, as intimateth that as the Popes greatness rose in height, it did not grow equally in length and breadth.)

§ 94. Marinus having reigned a year and twenty days (a short pleasure to fell eternal happiness for) Hadrian the third succeded him, and had longer part of the usurped Kingdom, viz. a year and three months and nineteen days. He also damned Photius, and was bitterly reproached by the Emperor Baslius, whose contumelious letters found him dead, and his succesor answered them. (Was all the Christian world now (till Luther) subject to the Pope?)

Platina faith of this Pope, that[" He was of so great a spirit that in the "very beginning of his Papacy, he straightway decreed that Popes should be "made without expelling the Emperors authority, and that the suffrages "of the clergy and PEOPLE should be free: which was before by Pope Ni- "colas rather attempted than indeed begun. He was I suppose encouraged "by the opportunity of Charles his departing with his army from Italy to "subdue the rebelling Normans,"] Rome was still on the rising hand.

§ 95. Stephen the 5th. alias 6th. succeded him. In his time Charles Cassius the Emperor is by a convention of Lords and Bishops deposed from his Empire as too dull and unworthy. (Kings were brought under as elective by the Pope, and now are at the mercy of their sub-
jects.) Arnulfus a base son of Carolomannus got an interest in the sub-
jects, and they deposed the Emperor and set him up. Baronius and
Binnius ascribe it to God's judgment for Charles' wronging of Richar-
das a pure Virgin, yet repudiated by him. They say that he was re-
duced to such poverty that he was fain to beg his bread of Arnulfus,
dyed 888 in the 4th year of his Empire.

§ 96. The Letter against the Pope written by the Emperor Basilius
the Papists will not let us see: But this Pope Sthephen's answer to it
they give us, which runs on the old foundation, trayterous to Magistracy
as such. Telling the Emperor that "The Sacerdotal and Apostoli-
cal dignity is not subject to Kings, and that Kings are authorized to
meddle only with worldly matters, and the Pope and Priests with spiritual.
And therefore his Place is as far more excellent than Emperors, as heaven
is above earth] He tells the Emperor that in reviling the Pope of Rome
he blattered out blasphemy against the God of all the world, and his immi-
culate Sponse and Priests and the Mother of all Churches: And that he is
deceived that thinkers [that the Disciple (Princes) is above his mast-
er (the Priests,) and the servant above his Lord. He wondereth at his
rants and scoffs against the holy Pope, and the curses or reproaches which
he loaded the Roman Church with, to which he ought with all veneration
"to be subject, as King, who made him the judge of Prelates whose doctrine
"he must obey, and why he said Marinus was no Bishop, &c. By this the
reader may perceive whether yet all the Christian world obeyed the
Pope, or judged him to be their Governor.

§ 97. How Pope Formosus set up Wido Duke of Spoleto trayterously
as Emperor till he was forced to loyalty, is after to be said.

§ 98. CCXCVII. An. 887. A Council at Colen under Charles Cre-
ful, made Canons against Sacrilege and Adultery.

§ 99. CCXCVIII. An. 888. A Council at Mentz,)while they were
all in distress by the depopulations of the Normans,) first decreed to
pray for the King, and then tell him that "Re xdictare a Regem: And
"if he rule piously, justly and mercifully he is justly called a King, but if
"impiously, unjustly, and cruelly he is a Tyrant.

Can. 10. "Whereas former Synods forbid all women to dwell in the house
"with Bishops, or Priests, or Deacons, except Mothers or Sisters; they now
"forbid these also, bearing off of the wickedness committed by them, and that
"Bishops (or Priests) lay with their own Sisters, and begat Children of them.

But to secure them from all conviction for any such crime it is de-
creed Chap. the 12. "that no Presbyter accuse any Bishop, nor any Dea-
"con a Presbyter, nor any Subdeacon a Deacon, &c. And that no Prelate
"be condemned but under seventy two witnesses, and the chief Prelate be judg-
ed of no man. And a Cardinal Presbyter not under forty two witnesses, an
"a Cardinal Deacon under twenty five: Such cases, &c. By these

Assemblies, Letters, Doorkeepers, not under seven: and these without infancy having
"Wives and Children.) And indeed that Bishop that would lie with his

own
own Sitter in the presence of seventy two men that had wives and Children deferred to be blamed.

Chap. 15. "One that wilfully murdered a Priest, was to forbears flesh and wine, and not to be carried in a Coach, and not come to Church in five years, and not to receive the Sacrament of twelve years after.

§ 100. Binnius here addeth an observable note; that Armolphus is called only King at first and not Emperor, it being nefus unlawful to assume the name of Emperor till it were given by the Pope.] O brave Pope!

§ 101. CCXCIX. A Council at Metz under the same Norman calamities decreed such like things. Chap. 2. They decreed that no Presbyter should have more than one Church (unless a Chappel) and none take money for burials. Chap. 3. that Mothers or Sliters dwell not in the house with Bishops or Priests. But still capital crimes were punished but with excommunication and penance. Chap. 7. One that forced a widow: Another that killed his kinsman, and married his Wife, and swore to the Archbishop to forfake her and did not, was excommunicate. And so were some that gelded a Priest for reproofing their filthinefs,

§ 102. CCC. A Council at Wormes was called to end a controversy between two Prelates, Bishops of Cologne and Hamburg, striving for Bremen (to have greater Dioceses and jurisdiction.)

§ 103. Next cometh the forementioned Pope Formosus, faith Omnibius, the first Pope that ever was made of one that before had been a Bishop. For the old Canons oft decreed that no Bishop remove from his first place: only when one was ordained against his will, and not consenting never posseth the Place, sometimes he was accepted to another. Now was the fourteenth time that Rome had two Bishops at once by schism. Sergius got in to be Pope, but they forced him to resign, and banished him. Formosus was well esteemed of for his preaching to the Bulgarians; but Pope John 8 (some think for reproving his sin) deposed him (as afore said) and made him swear never to return to be a Bishop: But Marinus absolved him, and he came in thus perfur'd; notwithstanding the false pretence of Papists that the Pope can dispense with such oaths; the matter of them being a thing lawful, but not necessary.

Platina faith that he was suspected to have a hand in the tumult that imprisoned Pope John, and that he came to the Popedom Largitione potius quam virtute, by gifts rather than virtue, that is, by Simonie.

He did (lawfully if you will believe Baronius and Binnius) create, anoint, and consecrate Lambert, after his Father Wido, Emperor (that was not Heir;) yet after consecrated Armolphus (its like by constraint,) for such things the Roman Nobles hated him. But he got Armolphus to Rome, who revenged the Pope by beheading many of the Princes that were hasting to meet him, which was not like to win mens love.

§. 104. He wrote an honest Epistle to the English Clergie, persuading them to keep up the minitry, and reproving them for indulging Pagan rites.
CHAP. XI.

The Progress of Counsels till Leo 9th. especially in Italy, France and Germany, and their Behaviour.

§ 1. CCCI. Do Earl of Paris, having Usurped the Kingdom in the Minority of Charles the Simple the right Heir, Fulke Bishop of Rheones calleth a Synod and deposeth him, and setteth up Charles (such Power had Prelates). Some say the French Chose Odo by Arnulphus's Consent; and some say, that he dying, desired that Charles might have Possession. This was Anno 892.

§ 2. The great Devastations made by the Normans, burning Cities, Churches, Monasteries; and at last forcing Consent for a Habitation in Neustria, I pass over; and Petavius out of some Writers of their own will tell you, that when Chartres was besieged by them, the Virgin Mary's Smock, which King Charles Calvis had brought thither from Bejanon, being carried, cast them into so great a Terror, that they fled away all in Confusion. Where they had this Smock, and how many Hundred Years after the Virgin Mary's death it was found, and how they knew it to be hers, and how it was so long kept, and where, and why it did not many Miracles sooner, till above 900 Years after Christ, are Questions which I cannot Answer.

§ 3. Italy and France were all this while fill'd with Civil Wars. Wido and his Son Lambert being dead, Berengarius got Possession of Italy, whom Lewis after overcame, and was made Emperor at Rome, Crowned by the Pope: But three years after, taken by Berengarius, was Deposed, and had his Eyes put out. Yet after this Berengarius was cut off, and Lewis restored and Anointed by Pope John 10. Rodulphus King of Burgundy was set up by some Italian Nobles against Berengarius, and overthrowing his Army, was called King of Italy. Berengarius was kill'd by Treachery: Rodulphus was soone Deposed, and the Italians made Hugo Earl of Provence King. At last he joyned his Son Lotharius with him: The younger Berengarius prevaileth against him, driveth him to Provence; and is made King: Intending to marry his Son Adalbertus to Adalidis the Widdow of Lotharius; she invited Otho King of Germany into Italy and married him, who after is made the first German Emperor: Of all which, more after in the particular Order and place. See Petavius lib. 8. e. 13.

§ 4. CCCII. Anno 893. Formosus had a Roman Council, to Consult of some Relief of the Ruined Countries, in vain. For now men Secular and Ecclesiastical, Confounded all by striving for Rule.

§ 5. CCCIII. Anno 895. A Council at Tribur in Germany for Church
Reformation: Many of the Canons are to secure and advance the Clergy. The ninth deceth a doubt, if an Earl (or civil Ruler) Command the People to meet at one place (on Civil accounts) and the Bishop command them to meet at another on the same day, none shall obey the Magistrate (or Earls) but he and all his Company shall obey the Bishop and come to him. Cap. 10. No Bishop shall be Deposed but by twelve Bishops, no Presbyter but by his Bishops, no Deacon but by three, Cap. 21. In Controversies, Lay-men must swear, but Clergy-men must nor be put to swear, Cap. 22. There is allowed Tryal by fire, Per ignem Candidi ferro, Caute examinetur.

§ 6. CCCIV. A Council at Nantes made more disciplinary Canons.

§ 7. Who was next Pope is not agreed: Platina and Onuphris say, that Boniface was rightly Chosen, and Reigned but twenty six days, faith Platina, or fifteen faith Onuphris; others (faith Platina) say twelve years: Baronius (and Binius) faith, that he was no Pope; and that he did but invade the Pope-dome, and was homo nefarius, a wicked man, twice before this Degraded: First from his Deaconship, and next from his Presbyterate, Damned in a Roman Synod under John the Ninth: He addeth, that (both of them) Boniface and Stephen got the place by Force, Fear and Tyranny, and so it was but one Intruder, that thrust out another Intruder: (But how then is the Succession secured. Why, it's added) Yet Stephen is numbered with the Popes by the common Sentence (or Opinion) because to avoid the danger of Schism, though he was homo scelestiflissimus, a most wicked man; yet all the Clergy approved him, and the whole Catholic Church, took him for Christ's Vicar & Peter's Successor. (How prove you that, why, because [Fulke Bishop of Rheemes owned him! ] A Noble proof that all the Christian World did so!

§ 8. Say Baronius, and Binius, he began his Pope-dome with that Sacrilege, as to take the Corps of Formosus out of his Grave, and cloathing him in his Pontifical Robes, (he set him in a Chair, and faith Platina, there judged him as no Pope, because he had been first a Bishop; which indeed, by the old Canons, nullified his calling; For Formosus, was the first Pope that had been before a Bishop, as is said, unless the Emperor Basil truly charged Macrinus with the same): Having Expofulated with the dead man, *why he being a Bishop would take the Pope-dome, he cut off his three four Fingers with which he had Anointed, and cast them into the River Tyber, and commanded, that all that he had Ordained should be Ordained again: (and so Conform to him.)

And they wonder with what face of Reafon Onuphris rejecteth all this as a Fable, when the Antient Monuments, Synodal Acts, and Historians testify it. Do you wonder at this? why it is because he was not willing it should be believed: a Reafon that is not strange to your selves.

§ 4. CCCV. Pope Stephen called a Council, in which his ufe of Pope Formosus was approved, Bin. ex Baron. p. 1047. so ready were the Bishops to follow the Strongest side, in such things as the Papits mention with abhorrence. And (say they) this portentum attended the Synod, That the Latcrane Church, the chief Seat of the Pope, by the impulse of an evill Angel fell down quite
quæ from the Altar to the doors: the Walls not being able to stand, when the Chief Cardinal Door was shaken with the Earthquake of a great Villany.

§ 10. But here the Authors calling us Novatores (as if such Popes were of glorious Antiquity) are hard put to it to Vindicate against us the Popes infallibility! And how do they do it? Why 1st. They say that all that Stephen did against Formosus, a man striken with Madness, did it fulfilling the perversion of his boyling Rage. But in the lawful use of his Papal Authority, he defined nothing against Faith or good manners: For the Bishops that were for this Cause called to the Council, and the Presbyters not unlike to Stephen himself, did prosecute Formosus with the same hatred; and therefore pronounced that Sentence against him, which they foreknew would be pleasing to a man smitten with Fury: so that we confess violent Tyranny, but no Error in Faith defined or approved by him, Lawfully using his Papal Authority: And yet it were no prejudice to the Papal Seat, if we grant, that a false Pope, not lawfully Chosen, but invading and obtunding, did err in asserting Articles of Faith. Thus the Author.

Add 1. But if you grant this, is not your Succession interrupted? 2. And was your Church a true Church, when an Essential part was Null? 3. However, was it the Holy Church when an essential Part was such a Villain? 4. Will not your Argument as well prove every Bishop, Priest, or man Infallible? For no one of them all can define falsely against an Article of Faith, as long as he lawfully useth his Power; for it is no lawful use of power that so defineth and believeth God. 5. But is all your foundation of Faith come to this? It is then but lying, when ever your Pope and ChurchErrath, that they did not use their Power lawfully: And what relief is that to the deceived? How shall we know when your Popes have used it lawfully, and when not; and so what is true among you, and what false? 6. And were your Roman Council of Bishops and Priests, all as bad as this Villainous Pope, and ready to please him in their Decrees: And was this a Holy Church, and like to be an Infallible Council: And must the World follow them? 7. And how then shall we know that it was not just so with many other former and following Councils; and that it will not be so with you again! O miserable shifts against plain Truth!

§ 11. The same great Authors after Lusprandus, l. 1. c. 9. say, that Stephen an Invader of the Papal Seat, by the faction of the Nobles against Adelbert, Prince of Etruria, was thrust into prison An. 900. and after he had been Pope Six Years, being strang by the same Prison, ended his Days by God's Vengeance in an infamous Death: Yet Platina faith, that he died the first Year and third month of his Reign; and Onuphrus faith, he larde one year, two months, and nineteen days.

§ 12. It's strange that Lusprandus faith, that Stephen condemned the Corps of Formosus for being a Bishop before, when Platina and Onuphrus say, that he himself was Episcopus Anagninius, when made Pope.

§ 13. And Platina faith, that [This Controversie (against Formosus) was
great and of ill Examples; seeing that after this, it was almost always kept as a Custom, that following Popes did either Infringe, or wholly under the Acts of those that went before them: ] And yet were they Infallible?

9. 14. The next Pope was called Romanus, whose Life Platina thus Describeth: Romanus as soon as he was Pope, presently Abrogated and Condemned the Decrees and Acts of Stephen: For these Popes thought of nothing, but to Extinguish the Name and Dignity of their Predecessors, than which nothing can be worse, or the part of a narrower mind: For they that trust to such Acts as these, having no Virtue themselves, endeavor to raise out the men of Desert, whom through sloth and malice they cannot match. You shall never find any to envy another's Fame, but one that himself is Contaminated with all disgrace, and despaires, that his own Name should ever be Famous with Posterity: These are those that by Fraud, Malice, Craft, and evil speaking, do Bite, Tear, Accrue, and Worry those that deserve well of Mankind; like cowardly, or slothful, and useless Dogs, that dare not set upon wild Beasts themselves, but will bite those that are yed, or in their Dens.] So Platina.— Romanus Ruled but three Months.

9. 15. Next Succeeded in the Popedom Theodorus 2. who faith Platina followed the Steps of the Seditious: For he restored the Acts of Formosus, and preferred his followers, and Reigned but Twenty days.

Next came John 9. (or 10. as others) faith Platina. [He restored the Canfe of Pope-Formosus, many of the People being against it: whence arose such a Sedition, that they hardly escaped a Battle. Baronius faith, that Ludovicus 4. was deposed and blinded now by Berengarius, who assumed the Empire; and this Pope Crowned him, through fear! Yet after he was gone, he called Lambert to Rome, and with a Synod concurring with him, declared the Coronations both of Berengarius and Armulph to be Null, as being extorted; and so took Lambert for King and Empeour: Did not the Crowns of Princes fit very loose, when it was but a Popes pretending that he Crowned them through Fear, and they were presentely Deposed? Would these Popes have been Martyrs, or were they Christopher or Gnosticks, that would sin, if they were but put in fear? And would not fear have made them own a Hereby, as well as other sin? On this occasion all was cast into Confusion: the Pope was fain to fly to Ravenna for protection, to him whom he had Crowned.

9. 16. CCCVI. This Pope called a Synod at Rome (that called Overtensis, I pass by as of small moment) An. 934. in which he condemned the fad of Pope Stephen, decreeing that the Dead are not to be judged by men. But what became of the Synod of Bishops, that had joined herein with Pope Stephen? Why (Bin. p. 1039) they turn'd with the times, and did as such had used to do; They asked forgiveness, and said, they did it for Fear; and so, he that hath power by Fear or Hope, can make such Bishops and Councils Sin and Repent, and Sin again, and Repent again, as Interest altereth. They were pardoned. But Formosus preferment from a Bishoprick to the Popedom was Voted to be against the Canons, exculpable.
cutabre only by necessity, and not to be imitated but in cases of necessity: His Ordained Clergy were Restored, and Re-ordinations and Re-baptizattons, forbidden as unlawful.

§. 17. CCCVII. Another Synod he called at Ravenna for the same use, when he fled thither from Rome; of 74 Bishops. Barovius faith, He was another Jeremia sent of God, to pluck up and pull down what Pope-Stephen had done. Platina faith [I think this came to pass because Popes were departed from St. Peters steps; and chiefly, because the Christian Common-wealth had idle foolish Princes that would have Peters ship thus tossed, left the Ruler if he look about him, should cast them out as evil Pilots. Arnulphus was given to pleasure, and Charles the simple or rather foolish of France, was little better; and so the Hungarians destroyed and killed in Germany and France, and the Affricans in Calabria, and had little resistance; Blood and Misery being the common Lot.

He addeth, [That this Pope John dying in the 2d. Year and 15th. day of his Reign, left nothing worthy of Memory behind him, but that He revived some Seditions that before were almost extinct.

And it is a sad question, that Heromans Bishop of Rhemes put to him (Bin. p. 1048) "What to do with these that are Baptized and Rebaptized, and yet after Baptism live as the Heathens, kill Christians, yea the "Priests, sacrifice to Idols, eat things offered to them? The Pope durst "not use Discipline on these, because they were Novices, left he af "right them from the Church to Heathenism again; but left them to "the Bishops Discretion and Experience, to do as he saw best.

§. 18. This Pope had a Corrival, which was the 15. Schifme: Sergius that had been made Pope with Formosus, and was put out and Bannisht, did now get in again; but John had the stronger part, and cast him out, and Bannisht him once again: Onuphr. Chron. p. 28. But had he been but strong enough, the Succession had come down from him, as right.

§. 19. Benedict the 4. came next: "Nothing faith Platina, was done "in his time that is much to be praised; because both Princes, Popes, and Clergy were grown Debauched; bad Princes making Popes by Tyranny: Now the Line of Charles the Great, left the Empire, Indolent the son of Arnulphus being slain by Berengarius; and so they left both Italy, Germany, (and after France) by their own, and the Clergies Wickednes.

§. 20. Leo. 5. Came next, Anno 907. Who thrust him in, I find not; but when he had Reigned but 40. days, his familiar friend Christopher had lift to be Pope, and cast him out, and laid him in Fetters; where it's said he dyed of Grief: where Platina well noteth, that ["The saying is certainly true, that Dignities (or places of preferment) "receive more honour from the Men, than the Men do from the Digni-"ties (or places )"]

§. 21. Christopher thus got in by sudden invasion, kept it longer than
Leo did, even near seven Months; and then he that had been twice Pope before, did once again try for it, and was too strong for Christo-
pher, and put him into a Monastery. A Holy place then, no doubt,
For faith Platina [This was the only refuge of the Calamitous: For in
those times bad Clergy Men were thrust into Monasteries, by way of Ban-
nishment, as heretofore into Islands]
§. 22. The Man that did this and got the Popedom, was Sergius 3,
who had been twice before cast out: faith Baron, and Bin. (p. 1052.)
[That wicked Sergius (Nefandus) by Albertus' Armes got in: A Man
that was the servant of all Vices, and of all Men the most wicked (Faci-
norosissimus) invaded the Popedom, and so was by all Men taken for no
lawful Pope: To his horrid Sacrilege, he added the most impudent filthy-
ness; and by Marozia (a great Where) the Daughter of that most famous
Whore Theodore, he begot his Son John (after Pope.)] For many His-
torians tell us, how these two famous Whores did rule Rome, and
make and unmake Popes.
§. 23. This Pope undid again all that had been done for Formosus,
and against Stephen: For both the King of France, and Sergius, were
Enemies to Formosus, for setting up other powers against France; and
because his party was against Sergius: But I wonder that Platina tells
us, that both Stephen and Sergius took Formosus out of his Grave, and
the one cut off his three Fingers, and the other his Head; and both
cast into Tyber! If this be true, he was taken up again the first time,
and buried again. But I suppose that it was but his Fingers that were
cast in the first time, and the Corps after; or else he was found after
the first time. Platina faith, It is reported, but not of any certainty;
that some Fisher-men found the Corps, and buried it at St. Peters Church,
and that while it was doing, the Church Images bowed to it (It's well
Uncertainty was put into the Story:) and that some thought this
moved Sergius to envy; but that indeed it was, because Formosus
party were against his Papacy. It seems by this that the Fisher-men
found him after the first casting into Tyber; or else his burial by them could
not be called the occasion of Sergius fact. So little rest had this Popes Car-
kais, being twice buried, twice taken up, twice judged, and executed
after death, and twice cast into Tyber. But faith Platina, [Pope now
seeking and getting the Popedom by liberty and ambition, disregarding
Gods Worship, exercised enmity against one another; no otherwise than do
the cruellest Tyrants, glutting their own lusts the more securely, when there
are none left to restrain Vices. This wicked Man for almost seven Years
enjoyed the fruits of his iniquity.
§. 24. Here Baronius and Binius forget to answer the great difficul-
ty. 1st. How the Roman succession escaped from being interrupted. 2. And
also, where was the Roman Church while such Reigned as were no
Popes. 3. And also, where was its Holiness and Infallibility, when it
had the word of Man (as they say themselves) thus set over them as
their Heads: But they are careful, [Nexis pusillanimus ex hoc satto scandalum accipiatur, let weak minded persons should be scandalized by this: And they tell us as a wonderful providence of God, That so great was the reverence to the Church of Rome, that even when such Men invaded the Popedom unlawfully, being even in the Churches confurc rather Apostatical than Apostolical; yet these that did but hear who was Pope (especially the Northern Countries that were far off) obeyed them: So that any Man may understand how great a providence God Governeth the universal Church, which when it was set on Fire at the will of Whores, and all mischiefs and scandals did increase, and it was feared it would be divided by a great schisme; yet God defended it from all heresy and schisme, all Nations persisted in one bond of Faith, and Covenant of Obedience.] Indeed Gods providence is wonderful that saveth his true Church from such wicked usurpers; and keepeth a Union of all in Christ: But this is no honour to the wicked usurpers; when now fifteen schisms had divided them, and many more afterward; nor was it any honour or blessing, to them that gave up their Kingdoms to such usurpers. If these were no Popes, but intruding Whore-mongers; was it a blessing to the World to be deceived, and to take those for Popes, that indeed were none. But had not they then a seeming Church, and indeed none, when an essential part was Null.

§. 25. CCCVIII. They say that Anno 909. A Council at Soissons ordered some Reformation.

§. 26. Leo called Philosophus Son to Basilius Macedo, this While was Emperor in the East, who being formerly suspected and imprisoned by his Father, upon some suggestion of Photius, and Santabacinus was revenged on them, when he Reigned, and deposed Photius, and put him into a Monastery. This is the rest, that Ambition procureth. Thus Sin is the misery of the Sinner. Alexander his Uncle was Guardian to Constance Prophyrus Leo's Son, the Father being Dead: Nicholas had before been made Patriarch, and upon offence deposed, and Euthymius put in his place. But Alexander deposed Euthymius, and restored Nicholas: and having spent thirteen Months in Drunkenness and Lust, Bled to Death; and Constance, seven Years old, with his Mother Zoe Reigned alone: Constance Ducas rebelling, is subdued: The Bulgarians Conquered by Leo Phocas General; who thereupon aspiring to the Crown, was slain. Eight Years after, Zoe is removed, and one Romanus Licapenus made Guardian; and Cesar, He advanced three of his Sons to the like honor, to strengthen himself, and made his other Son Theophilact Patriark, instead of Stephen, though he was but sixteen Years old. He Married his Daughter to the Bulgarian King; and then began to despise the Emperor, and prefer himself. God punished this, by permitting his own Son Stephen, to depose and banish him into an Island: At last Constance awaked, and deposed them all, and ruled himself, in Drunkenness, and Debauchery fifteen Years, and then

See P. 

Hift. 1. 9. c. 15.
dyed; or as some say, was killed by Romanus's Sons.
After him Nicephorus Phocas a successful Warrior, but a bad Man, Ruled; The Church called him bad for oppressing them with Taxes: His Wife Theophanion, and John Trimeges (who succeeded) killed him. Thus hath the World been Governed; and this is the profit of Ambition.

§. 27. The next Pope is Anastasius the 3d. who sat two Years, and two Months. In this time the Eastern Emperor Leo published Constitutions, which Baronius and Binius (p. 1053) deride as ridiculous, in imitation of Justiman, because he presumed to make Church Laws.

§. 28. Lendo was the next Pope, Anno 912. and sat six Months and 22. Days; say Baronius and Binius, [This Man at the impomnate instance, of that most potent, most noble, and most impudent Whore Theodora, (who had prostituted one of her Daughters Marozia to Pope Sergius, and the other Theodora to Aldebert Marques of Tuscia, and hereby had obtained or kept the Monarchy of the City, (who was Pope if this Whore was Monarch) did create John whom she most filthy doted on, a Presbyter of Ravina, the Bishop of Bononia, and Peter Arch-Bishop of Ravenna being dead, he made him there Arch-Bishop. And a little after so filthy an Ait, he Died. Luitpraud. l. 2. c. 13.

§. 29. Next cometh this same Man, Anno 912 John 10. faith Platina and others, the Son of Pope Sergius (by the Whore Marozia say some, but its not like, because Marozia killed him.) But its more probable, as Omphries noteth, that it was not this John, but the next that was Son to Sergius and Marozia. This Pope faith Baron. and Bin. is he that the famous Whore Theodora for great comeliness of person doted on; and faith Luitpraud, got him made Arch-Bishop of Ravenna, and after Pope of Rome, that she might not lie with him so feldome, as the distance between Rome and Ravenna would necessitate. So [say they, this impudent Man being powerful at Rome, by the strength of a Whore, is made a false Pope and wicked invader of the Seat] where they shew how this Whore obtained her power. But was this no interruption of the succession neither, nor a nullifying of the Papal Church, while he sat 13. or as Omphries, 14. Years and more. No faith Baron. (and Bin.) He that was an Invader, Theif, and Robber, by the after Consent of the Roman Clergy, became the lawful Pope of Rome. 1. We see then, what the Roman Clergy were, that would have such a Pope. 2. But they give no proof of any such Consent; but say, It is verisimile. 3. And where was the Church till that Consent, or at least its Holiness. 4. Can such Mens Consent make a Pope of an uncapable person? Will no Wickedness incapacitate?

§. 30. Say the aforoia Authors, in this Pope's time Siservandus Bishop of Compostella, finding the great diversity of the Roman and Mozartichick Liturgy, altered his by the Popes consent.

After
After Hervius, one Sulpicius was Arch-Bishop of Rhenes. Herebert Earl of Aquitaine, considering that the Bishop of Rhenes Anointeth the King of France, bargained to have his Son made next Bishop, that thereby he might get the Crown. In haste Sulpicius is Poisoned, because they could not stay till he dyed. Herebert’s Son, not yet Five Years old, is made Arch-Bishop. (See hts in audtum, say Baronius and Einus.) This monstrous Election, (say they) never before seen or heard of in the Christian World, nor perhaps thought of, Pope John did not only not disallow, but ratified. — And by this Fact, the Infamous Pope gave an Example to many Princes, not only in that, but the following Ages. (Alas, for Grief!) to procure Lads that were their Kindred, to be thrust into the Chief Seats, (or Bishopsricks) to the great Mischief of the Church. A Work (say they) indeed, worthy such a Pope, whom an Infamous Woman, by an Infamous Work, had thrust into St. Peter’s Chair.

Qu. Were such Villaines as Infallible as others? Did their Love, Honesty, and Chastity fail; and yet, Were they secured against the Failing of their Faith? Or, Had they a Sincere Faith, that had no other Grace? And, Could these forgive Sins, and deliver Souls out of Purgatory?

When he had sat Fourteen Years, or Sixteen, (faith Baronius and Bi- nius) Marqués Wido, by the Persuasion of his Wife Marozia, pope Sergius Whose for the sake of his Brother Peter, whom they hated, cast him out of his Seat into a Prison; where shortly after, he was Choked with a Pillow: And so the Invader, and unjust Destructor of the Apo- stolic Seat, had an End worthy of his Wickedness. And he, that by the Impudent Mother, Theodora, had violently seiz’d on the Holy Seat, by her as Impudent Daughter, was by God’s just Judgment Eject’d, Imprisoned, and Deprived both of it, and of his Life, Ex Luitpr. & Frodondu, Baron.

§ 31. CCCIX. Anno 912. A Synod at Constance, decreed as against Incest, That none Marry within the seventh Degree of Kindred. Was that Divine Law?

§ 32. Two or Three other Synods at Troisihims are mentioned, about small Matters; and One at Duisburge, to Excommunicate some that put out the Bishops Eyes.

§ 33. The next pope, is Leo the Sixth; and Dyed after Seven (or Six) Months, and Fifteen Days.

§ 34. Next, Anno 929. Succeeded Stephen the Eighth, (or Seventh) and sat but Two Years, one Month, and fifteen Days. How they were so fast dispatched, I omit.

§ 35. Next comes the Son of Marozia, Pope Sergius his Bastard, call’d John the Eleventh: His Mother, and Father-in-Law, Wido, got him in Anno 931, even when he was a Lad under Age. His Brother Alberticus, (faith Baronius) did keep this Pope in Prison to his Death. But the Case was this, (vid. Ein. p. 1055.) [Wido being Dead, Marozia
rozia offereth the Dominion of Rome to his own Brother Hugo, on condition he would Marry her: He accepteth the Condition; and secretly entering the Castle of St. Angelo, after he had committed Incest with her, his Brother's Widow, he defied the Romans. When his Son-in-Law Albericus, by his Mother Marozia's Command, poured out Water to wash his Hands, he broke him on the Face for pouring too much. To Revenge this Wrong, Albericus stir'd up the Romans to a Deception; and having by Assault of the Castle, put to Flight his Father-in-Law Hugo, he commanded his Mother Marozia, and his Bastard-Brother, the Counterfeit Pope John, to be kept in Prison; in which the violent Invader dyed, being violently cast out, after for five Years, and some Months, he had rather filently Defiled, than Ruled the Apostolick Seat. ] Saith Binius out of Luit- prandus and Baronius: Calling him a Monster; and yet Magnifying Rome, because such were Obeyed.

§ 36. CCCX. Anno 932. A Small Council at Erford in Germany, under King Henry, decreed, 1. That Holy-Dayes be kept for an Honourable Commemoration of the Twelve Apostles, and Fastings on the Eves. 2. That no State-Meetings be kept on the Lord's-Dayes, or other Holy-Dayes; nor Christians then cited to the Courts of Justice. 3. Nor when he is going to Church. 4. That scandalous Ministers be tried. 5. That no private Christian make, or impose any Fast on himself, without the Bishop, or his Missionaries Consent. (An unreasonable Usurpation! Must the Bishop needs know all the Reasons that every Man hath for Fasting, and be Judge of them? But sure, the Bishop's Dioces had not then so many hundred Parishes, and so many Counties, as they have now: Else, by that time, the Bishop and his Commissary had heard a Hundred Thouhand, or Fifty Thouhand Persons, tell him, what Reasons they had to Faste besides the common Fast, at any time, or on any Special Occasions, much of his time would be taken up.


§ 38. Anno 936. Leo the Seventh was made Pope, after John the Eleventh. In that time Hugo, that was got away from Albericus, had got an Army, and besieged Rome. A Match was made for Albericus to Marry Hugo's Daughter: And so Marozia's Husband and Son were agreed, by the means of Odo, Abbot of Cluny.

§ 39. Henry, King of Germany, the Glory (faith Baronius and Binius) of Christian Religion, dyed at this time; who, after many other Nations, Converted also the King of Denmark to the Christian Faith: and left his Son Otho, the Heir of his Piety and Valour. Yet are not other Papists ashamed to say, That all these Nations were Converted by the Pope; who was the great Scandal, that hindered the Conversion of the World.

§ 40. But (say the same Authors) Manasses, Bishop of Arles, now troubled the Church: Being an Ambitious Man, not contented with his Seat, by the means of Hugo King of Italy, he also invaded the Bishopricks of Verona,
Verona, and of Trent, and of Mantua, and of Milan it self! (O now the Church prosper'd!) Saying, That he did it by the Example of the Prince of the Apostles; who at once possisst Rome, Antioch, and Alexandria.] Ex Jutpurad. (And could the Pope blame him, that would be Bishop at the Antipodes, and have all the World?) But its strange, that Men should talk of Bishops Ambition, as of a strange thing, in the Year 937.

§ 41. Anno 939. Pope Stephen the Ninth was chosen by Otho of Germany, without the Cardinal-Clergy, who had neither Power, nor Virtue enough, to choose: And the City was under the Power of Albericus, who Tyrannized over them: And because he had not the Choice he caused some Fellows to to cut and mangle the Face of the Pope, that he would never after be seen abroad, but kept close till he dyed; which was after Three Years. This Otho resolved to Revenge on Albericus: And also, the War between Hugo, and Albericus, broke out again. Platina faith, That Hugo was about to Revenge the Pope, but then Dyed.

§ 42. A Synod was at Narbon, to end the Contention of two Bishops, about the Extent of their Diocesses, and Jurisdiction.

§ 43. CCCXI. If yet you perceive not the sad State of the Church, by Men's striving for Church-Dignities; a Council at Soiffons, Anno 940. will tell you more. You heard before, how the Earl of Aquitaine had got his Son to be made Arch-Bishop of Rhenes: The Child in coats, was but Five Years old: It happened, that he was put out again for his Infancy, or Non-Age; and Artaldus, a Monk, chosen in his stead. This Council of Bishops, was to decide the Case between the two Arch-Bishops. The Objection against one, was his Infancy, and his Father's ill means to bring him in: The Objection against the other, was Perjury; He had sworn, that he would never accept an Arch-Bishoprick: (Alas! Must the Church of France be Headed by one of these; an Infant, or a Perjured Monk!) The Synod cast out the Perjured Monk, and judged the Seat to the Infant, as being lawfully Chosen; (Power made it a Lawful Call.) And the Bishops went to Rhemes, and Consecrated him.

§ 44. In the Year 920. the French Nobles, by consent at Soiffons, had Revoluted from King Charles; because he took Haganon, a Man of low Quality, into his Privy-Council, and made him Great: Herven, Bishops of Rhemes, had partly healed this Breach. But, Anno 922. it broke out again; and the Nobles chose Robert King, and Herven Consecrated him; But this Rebellion was their Ruin. Three Years after dyeth Herven: And the next Year, Robert Fighting against Charles, was flain at Soiffons; yet his Army conquered the King's. Shortly after, Rodolph Duke of Burgundy, is called in by the Nobles, and made King; as if the Kingdom had been void. Charles, on presence of a Treaty, is led by Heribert to a Castle; and thence carried...
to Perone, where he dyed, Anno 929. leaving a Son Lewis to Fight for the Kingdom. And when Charles was in Prison, Hugo rejected Rodulph, and called Lewis out of England, to be King, Anno 936. But Hugo and Heribert would be his Masters, and gave him little Quiet. Heribert dyeth miserably, and Repents. Hugo Dominering, the King craves Aid of Otto out of Germany, against him: But shortly dyeth himself, by a Disease got by a Fall in Hunting a Wolf. Lotharius his Son, succeedeth him. In his Third Year, Hugo the Great Duke of Loraine, dyeth; and Lotarius the King, Anno 986. His Son Ludovicus succeeded; who dyed Childless, Anno 987. And in him ended the Line of Charles the Great: For Charles Duke of Loraine, that was next, was by the Treachery of a Bisho, taken by Hugo Captet, the Son of the fore-said Duke Hugo, and imprisoned to Death: And this Hugo got Possession of the Crown. So much briefly on the By of these Matters; that they after interrupt us not too much: See Dion. Petav. lib. 8. c. 16.

§ 45. Marinus 2. (alias, Martin 3. ) is made Pope, Anno 943. and Reigned three Years, and some Months (the common Time of Popes in, that Age. ) In his time, Artaldus strive again for the Seat of Rhemes.

§ 46. CCCXII. When Bishops would needs be Princes, they taught Princes to resolve to be Bishops: And as Heribert did at Rhemes, so did the Emperor at Constantinople put in a Patriark, Trypho, a Monk; on condition, that he should hold it but till his own Son Theophylact came to Age. When the time came, Trypho would not Resigne: A Council is called; where Bin. ex Chrpal. tells you the State of that Church also, as too like the Western. The Council being met, Tryphon makes a Speech to them, and faith, That his Adversaries, that had a mind to cast him out, gave the Reason, that he knew not Letters: But that they might all see that this was false, and that he could Write and Read, he call'd for Pen and Paper; and (having been taught thus much before) wrote his Name thus: [Trypho, by the Mercy of God, Archbishop of Constantinople, New Rome, and Universal Patriark, ] (for that was then the Title.) The Emperor receiving the Paper, (it seems, knowing that he could not Read) writeth over head, [Knowing myself unworthy, I Resigne the Throne to any that will. ] And so sent the Paper to the Council; and the Bishops (wife and Good Men, you must suppose) Dethron'd Tryphon. The Seat lapsed void five Months, till Theophylact came to Age; who then was chosen.

§ 47. Anno 946. Agapetus the Second is made Pope, in a time when Wars (between the Hungarians, and Henry Bavaria, Berengarius and Otho, &c. ) made Miserable the Countries, and Ignorance and Ambition on the Churches.

§ 48. CCCXIII. A Council at Verdun in France, again tryed the Cause between the fore-said Infant, and the Perjured Bishops, Hugo and Artald; and they undid what the last had done, and Deposed Hugo; and
and their Councils abridged.

and gave the Seat to Artald. Yet we have not done with Doing and Undoing: For Pope Agapet took Hugo's Part; and wrote to the Bishops of France and Germany, that Hugo that was in Possession, was to be kept there. But the Papists say, he nihilook by Hugo's Mis-information.

§. 49. CCCXIV. Anno 948. Another Council at Mezine was called for the same Business: Hugo would not come in, but sent the Pope's Letters; which being not Canonical, but his bare Command, they rejected them, cast out, and Excommunicated Hugo, till the next General-Council.

§. 50. CCCXV. Anno 948. A General-Council of France and Germany is called at Engelenheim, for the same Cause; almost all France being disquieted about two Mens striving, who should be the Great Arch-Bishop: The Pope's Legate Marinus, proved Hugo's Letters false; and Hugo was Excommunicated, and Artald sealed. But the Presence of two Kings, Ludovicus and Otbo, did much there-to.

The Bishops thence removed to Triers, (called another Council) where they judged for King Ludovicus, against Duke Hugo; and Excommunicated some Bishops Ordained by Bishop Hugo, (that was Ordained in his Child-hood.)

And another Council at Rome confirmed these things.

§. 51. Now cometh the Famous Pope John the Twelfth, the Son of Prince Albericus, the Son of the Famous Where: A Child too. Saith Baronius and Binius, (p. 1060.) Quanquam huiu Legisima estas altas; emma deessent quae intellegitimo Pontifice requiruntur, tamen accedente posita consensu totius Cleri, vixum est hunc potius esse Tolerandum quam Ecclesiis Schismate alioqu, quod aliequin exortum sui fuit, dividendum. He wanted Natural and Moral Endowments; even All Things necessary to a Legitimate Pope, say they: And yet, the After-Content of the Clergy made him Tolerable, &c. Qu. 1. But, Did that After-content make him a true Bishop? 2. If not, Where is their Succession? 3. Did God authorize the Clergy, to consent to such a Man? Where? Prove it. 4. If not, Could their Consent make him a Bishop? Is not all Power of God? And, Doth God give it contrary to his Word? 5. Were not those Clergy-Men wicked themselves, that would do so? 6. Did those Doctors presume, that their Readers were such Fools, as not to know, that Forma non recipitur nisi in materiam dispositam? And that Ex quoque legi, non sit Mercurius. An Illiterate Man cannot be a School-Master: He that is no Christian, cannot be a Bishop; nor he that hath not the Qualifications essentially necessary. All the World cannot make a Physician, a Lawyer, a Divine, a true Pastor or Bishop, of an Idiot, an Infant, or a Man that wanteth Essential Dispositions. To say, he wanted all requisite Qualifications, and yet that he was a Bishop, is a Contradiction: Materia Disposita & Forma, being the Constitutive Causes. What if they had made a Bishop of a Turk, an Infidel, a Corpse?
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&c? Had it not been a Nullity, and prophanely Mockery? 7. What else signify all the Canons, that nullify Ordinations for less Faults? But the Image of a Bishop, will make but the Image or Carcas of a Church.

8. 52. But, say they, *Cum Universa Ecclesia Catholicæ scient minus malum esse capitum quanticavit littera non stut per se quem unum corpus in duo secern, & abusus capitibus informari, cummodo toto orbis terrarum tarn-quam verum & legitiarnm Pontificem venerata fit.* Answ. 1. What a shamelesse Dream do you impose on us, under the Name of, *Totus orbis Terrarum?* What had the Ethiopians, the Armenians, yea, or the Greek-Church, to do with Pope John? Or, What was it to them, how he was called, or what he was? Did not the Patriarch of Constantinople then write himself, the Universal Patriark? (even Tryphon, that they said, could not write any thing else.) Where is your Proof of this Universal Concession? Which way did the whole Catholick-Church (or the Tenth or Hundredth Part of it) signify their Consent? 2. Who taught you to feign the State and Necessity of such a Church, as must have another Universal Head besides Christ? You know, that it is the Being of such a Church or Head, (be he never so Good) that we deny: And you have never proved, nor can prove it. He only is the Universal Head, who maketh Universal Laws, and undertaketh Universal Teaching, and is an Universal Judge and Protector, none of which any Mortal man can perform. The very Fiction of such a Head and Body, is Monstrous, and your Capital Error. 3. How small a part of the Christian World was subject to the Pope, at that time; though within his reach, he was almost at the Height of his Presumption? 4. He that would make what is Essential to a true Bishop, is no true Bishop: But Pope John the Twelfth wanted what was Essential to a true Bishop: Ergo, He was none. The Minor is proved: He that wanteth the necessary Disposition of the Receptive Matter, and is not Subiectum Capax, wanteth that which is Essential to a true a Bishop: (For the Materia Disposita is an Essential Constitutive Cause; a Subiectum Capax is Essential to a Relation.) But John the Twelfth wanted the Necessary Disposition of the Matter ad Formam Recipientam, or was not Subiectum Capax: Proved. He that wanted capable Age, and all other Things necessary to a lawful Pope, was not Subiectum Capax; but wanted the necessary Disposition Receptive. But all these, you say your selves, Pope John wanted: Ergo, &c.

5. If then the Universal Church had so erred, as to take him for a Bishop that was none; that Error would not make him a Bishop, no more than it would make a dead Man alive, or an illiterate Man learned. But this is the Roman-Catholick kind of Proof: You say your selves, That a Whore, and a wicked Son of that Whore, got Power enough to over-top the Citizens of Rome, and the Clergy, (yet too like them) and to thrust a wicked incapable Fellow into the Chair. When
and their Councils abridged

When that is done, it's known, all good Men dissent and abhor it. But when he hath Possession, they must know that he hath Possession: And, What can they do to help it? What Power have the Ethiopians, Armenians, Syrians, or other Nations of the Earth, in choosing the Pope of Rome? And if they have none in Choosing him, What Power have they to examine the Choice, and Depose him? And if they have no Power, Why or how should they signify their Consent or Dissent? If they leave your own Matters to your selves, What is that to the Consent of the Catholick-Church? But some men think, that big Words to the Ignorant may serve for Proof, even of a Right to Govern at the Antipodes, and all the World.

§ 53. His Father Albericus, being Governour of the City, design'd the Succession to his Son Otho: To which he added the Umbred-Papacy, calling himself John. The first (say Baromius and Rinus) that changed his Name, (though others say Sergus was the first.) Saith Platina: From his Youth, he was Contaminated with all othert Crimes, and Filthiness: When he had any time to Spare from his Lusts, it was not spent in Praying, but in Hunting. Two of the Cardinals, moved with the Shame of such a Pope, send Letters to Germany, to Otho, to intreat him to save Rome from Berengarius, (that Plundered all the Country) and from Pope John the Twelfth; or else Christianity was lost. John having notice of this, catcheth the Cardinals, and cutteth off the Nose of one, and a Hand of the other. Otho cometh into Italy, and took Berengarius, and his Son Albertius, and Banished them. Yet Baromius and Rinus, out of Luipraudus, say, That the Pope himself sent for Otho, to Help him. However that was, the Pope received him as with Honor, and Crowned him the Emperor of Germany, (the First) and Hungary. The Pope, and all the Great Men of the City, swore over the Body of St. Peter, that they would never help Berengarius or Adelbert: and the Emperor departed. But the Pope quickly broke his Oath, and joyed with Adelbert: Which the Emperor hearing, said; He is a Child; perhaps Reproof, and Example, may yet reclaim him. He returned to Rome, and Adelbert, and the Pope said: The Citizens received the Emperor, and promised him Fidelity; and took an Oath, that they would never Chose or Ordain a Pope, without the Consent and Choice of the Emperor Otho, and his Son Otho. John fled into a Wood, and lay there like the Wild-Beasts. (Saith Platina.)

§ 54. CCCXVI. Otho called a Council at Rome; where the Bishops deposed John, and made Leo Pope: By which we still see, how obedient the Bishops were to the stronger Side; or else, that really even those near Rome, did not consent to John; much less the whole Catholick-Church, as Baromius immodestly affirmeth.

The Council was called, Anno 963. out of Italy, France, and Germany, besides Roman Cardinals and Nobles. The Emperor first asked, why Pope John was not there? The Roman Bishops, Cardinals, Presbyters,
byters, and Deacons, and all the People answered, We wonder your Holy Prudence should ask us this Question; seeing he so openly manages the Works of the Devil, that it is not unknown to the Babylonians, Iberians, or Indians. The Emperor required particular Accusations: Then Peter, a Cardinal-Prebiter, said, That he saw him Celebrate Mass, and not Communicate. A Bishop, and a Cardinal-Deacon said, That they saw him Ordain a Deacon in a Stable of Horses. Benedict, and many others said, That he Ordained Bishops for Money; and Ordained a Boy of Ten Years old, Bishop of Tuscotin. Of Sacrilege, there needed no Witness but Eyesight: Of Adultery, they said, that they saw it not; but they certainly knew, that he abused the Widow of Magnusius, and his Father's Concubine, and Anne, a Widow, and her niece; and made the Holy-Palace a common Bawdy-House, and Stews. That he put out the Eyes of his Spiritual Father Benedict, and killed him thereby: That he killed John, a Cardinal Sub Deacon, by cutting off his Virilia: That he set Fire on Horses, went Armed and Harassed as a Souldier. They all (both Clergy and Laity) cried out, that he Drunk a Health of Wine to the Devil, (Diabolus in Amore.) That he at his Play at Dice, would curse the Help of Jupiter, Venus, and other Demons, &c. The Emperor said, That Bad Men often accuse the Good; and left Malice or Livos should move them, he advised them, as before God, to speak nothing untruly against the Pope, and without certain Proof: His Adjudications were most Vehement. The Bishops, Deacons, Clergy, and all the People of Rome, answered as one Man, and said, [If both the Things read by Benedict, the Deacon, and slander and greater Villanities were not committed by Pope John, Let not St. Peter Absolve us from the Bond of our Sins: Let us be found tied with the Bonds of Anathema, (or Curs'd from Christ); and be set at Christ's Left-Hand, at the Last Day, with those that said to God the Lord, Depart from us, we would not have the Knowledge of thy WAYS. If you believe not Us, believe your Army that saw him, &c.] The Emperor being satisfied by his Armies Witness also, the Council moved, that Letters of Summons might be sent to the Pope, to appear and answer for himself. A Letter was written, as from the Emperor and Bishops; telling him, That the things charged on him were such, as it would be a Shame to hear of Stage-Players; which, if all were number'd, the Day would fail: That not a Few, but All, (both Clergy and Laity) accused him of Murder, Perjury, Sacrilege, and of Incest with his own Kindred, and with two of his own Sisters. They say also, (Horrid to hear!) That you drank Wine in Love to the Devil; ask't Help of Jupiter, Venus, and other Demons, at your Dice, &c. We crave you would come, and answer for your Self; and swear, nothing shall be done to you besides the Canons. The Pope reading this, sent this Answer; [We hear, that you will make another Pope: If you do so, I Excommunicate you from God Almighty, that you may have no License to Ordain any, nor to Celebrate Mass.] After
After this, more Bishops came out of Germany; and they write again to the Pope, telling him, That if he will not appear and answer, they shall desist his Excommunications, and turn it upon himself. He would not be found. The Emperor seeing he would not appear, told the Council, how treacherously he had dealt by him, interposing him to come, and help him; and after broke his Oath, and joined with his Enemies. The whole Clergy, Bishops, and all the People, cry out, An un-heard-of Wound must be cured with an un-heard-of Cautery; and declaring the Mischief he had done, craveth that this Monster of incurable Vice, might be cast out of the Roman-Church; and another put in his Place, that will go before them with good Example. Then they all cried up Leo the Proto-Sorintarius; which thrice repeating, upon Consent, they Ordained him, and swore Fidelity to him.

§ 54. If now Baronius and Binius say, That the Clergies Consent can make an uncapable Monster a true Bishop, let any one tell us:
1. Whether this Council did not prove, that the Church did not consent to Jobu? 2. Or, Whether his utter Incapacity, many express Canons, and the Bishops and Councils Consent, did not Eject him, and Authorize Leo?

§ 55. But here we come to the Core of all the Papists Cheats: When they tell us themselves of all this Wickedness, they cry out, O the happy Church of Rome! that though it fail in Manners, yet never faileth in Faith. Ansiv. 1. If General Councils are sufficient Witnesses, that judged Popes Hereticks, it hath failed in Faith. 2. Hath that Man true Faith, that wants all things requisite to a Lawful Bishop, and that drinketh to the Devil, and prayseth to Jupiter and Venus; and Liveth in all Wickedness? What a thing is Popish Faith? 3. Did Christ mean to pray only, that St. Peter might have such a Faith, as will stand with Wickedness and Damnation? What the better is any Man of a wicked Heart and Life, for a dead Opinion call'd Faith, that will damn him the more deeply for sinning against it? 4. It is not possible, but that serious true Belief of so great Things, as God, and Christ, and Glory, will bring a Man to serious Repentance and Reformation.

§ 56. Here Baronius and Binius become this Monster's Advocate; and say, [That there never was a Council of Orthodox Men, that fummed more against the Canons and Traditions, than this false Council.] (How false is a Devil-worshipping Pope, a Murderer, and common Adulterer, and incestuous Villainies, in comparison of all his Neighbor-Bishops?)
1. They say, They could not call a Council without him. Ansiv. 1. He was no Pope. 2. It's a Trayterous Fiction to say, That an Emperor may not call his Subject-Bishops together, to a Council. 3. What if Devilish Villainies will make Murders, and Perjury, and Rebellions, to pass for Duties, and never call Councils; Must the Devil therefore be made Lord of the Catholic-Church, without Remedy? 4. Who gave your Pope that Priviledge? If Council or Princes, they can take
it from him: If Christ, prove it, or Shame be to him that yieldeth it.

5. That Man is so ignorant of Church-History, or Impudent, as not to be worthy to be disputed with, that denyeth, That Princes have called Councils, even the Greatest, and most Honored.

II. They say, There should be Seventy-Two Witnesees; and there was scarce one, besides the Accusers.] Anf. 1. The whole Council, and People of Rome, and Army, are Witnesees, under the most direful Imprecations. 2. The Pope may go on safely, till God take him in Hand, if he must pass for Innocent till he will lye with his own Sifters, or murder Men, and cut off their Lives, &c. before Seventy-Two Witnesees! O Shameful Holy Church, that is thus Effentiated!

III. They say He should have been thrice cited. Anf. 1. What! When he would not be found? 2. Is that necessary to the being of the Sentence?

IV. They say, No delay was granted! Anf. He was not to be found: And to what was delay necessary, when the Babylonians, Iberians, and Indians had notice of his Diabolical Life.

V. They say, contrary to all Councils, the Emperor Condemneth him, who may not Condemn any Clerk. Anf. But you may Condemn Kings and Emperours! Is not this Herefy, contrary to Rom. 13, and the 5. Commandement; How shall Mens Lives, Wives, and Estates be safed from Clergy-men, if Kings may not judge and punish them. This Doctrine calleth for timely reitaint.

VI. They say, Execution went instead of Sentence. Anf. Is not a plain Sentence here expressed?

VII. The Pope is exempt from all humane judgment: The whole Council therefore were impudent or ignorant to Condemn a Pope, which none ever did but a Heretick or Schismatich. Anf. 1st. That is, such as you are able to call General Councils, Emperours and Kings, Hereticks and Schismaticks; if they presume to judge a Heretick, Schismatich, or devillish Pope. But your faculty proveth not another culpable. 2. Did not Solomon judge Abiathar? Did not many Councils Condemn H. norius, and many other Popes. 3. What a cafe is your miserable Catholick Roman Church in then; when Popes may kill, ravish, blospheme, and destroy, and no Man can judge them, neither King nor Council? 4. Why said you, that the whole Church did consent to your Pope, when all this Council, and all the Clergy, and People at Rome thus begged for another. 5. If all your Bishops of Italy, Germany, &c. are utterly impudent or ignorant as you call these; What an honour is this to the Prelacy of your Church? And is it not because your Popes ordained them, and like will generate its like. Such other trifling objections they frame.

§ 57. But now we have two Popes, John and Leo: and to this Day it is not known, nor agreed among the Roman Doctors, which was the true Pope. Most say Leo: Baron. and Bin. say, John; and call Leo
Leo a Schismatic; confessing yet, that Scriptores in finiti numeri call him Leo 8th. and own him. How then shall we derive their succession? John's Kindred got the better, when the Emperor was gone, and called him again, and cast out Leo. Now we have two Heads, and two Churches; the Church of John, and the Church of Leo.

§. 58 CCCXVII. Anno 963. A Council at Confl. gave the Emperor Nicæphas Phocas leave to marry Theophares, the Widow of Romanus.

§. 59. CCCXVIII. Anno 964. The monstrous Beast Pope John got up again, call'd a Synod of Bishops: And what will not Bishops do? He is here still called, The most Godly and most Holy Pope. The Bishops at his motion Condemn Leo, and those that Ordained him, and those that were Ordained by him. And this Council Binus justifieth, and cryeth down Leo 8th. as no Pope. But he confesseth, that by the common consent of Writers, Leo was the true Pope; but Scriptorum veritas nihil prejudicaret potest. Ans. 1. How then shall all the world that knew not the Case, be sure that Binus and Baronius are to be believed before all their own Writers, whose common Sentence is against them, and that Rome's Succession from John is good? 2. Remember this when you plead for your supposed Tradition, that infinite Writers prejudice not the Truth.

§. 60. But faith Platina, It's reported, that just then John was punished by God's just judgment, lest a Schisme should have followed. And it is commonly agreed, that being in bed with a man's Wife, the Devil struck him on the head and killed him. But some think it was rather the VVomas Husband that did it.

§. 61. But yet we are never the nearer conceding, still there are two Roman Popes and Churches. John being dead one Benedict is Chosen by the parties. Totius clerri et populi Romani Conflisu, faith Bin. p. 1067. Yet had this Clergy and People sworn before to Otho, to Chose no Pope without his Consent and Choice, and tied themselves to Leo. But to be Perjured, and change with the Ruling Power, alas how common was it!

§. 62. The godly Emperor Otho was offended at these Villanies, and brought an Army again to Rome: Benedictus made them stand out a Siege till Famine forced them to yield, and the Emperor set up Leo, and carried away Benedict to Hamburg, where he died. And think you but this Pope is therefore by Binus and Baronius made a Martyr, that by Rebellion and common Perjury was thus set up.

§. 63. While Otho was at Rome Anno 964. He and Leo S. called another Council of Bishops, Italian, Roman; from Loraine, S. Vony, &c. and all the Roman People: Pope Benedict is brought forth, Benedict the Deacon tells him of his Perjury, having broken his Oath to Leo and to Otho: Pope Benedict said, If I have sinned, have mercy on me. The pitiful Emperor with Tears intreated the Bishop to have mercy on the man: Whereupon, he fell down at the feet of Leo and the Emperor, and confessed that he had sinned and invaded the Papacy: and deli-
red the *Insignia to Leo: (yet our foresaid Annalist and Historian make him and not Leo, the true Pope still.) The Council Deposed and Banished him, but continued him a Deacon as he was before. They removed him to *Humbug to prevent new broiles.

§. 64. Here Barovius and Binius cry out on the History of *Luitprandus as Forg'd, on Cranzius, &c. But there is a great reason why Leo must not be taken for a Pope: It is because by a Canon of this, his Council they gave *Otho the same power for choosing Popes as *Charles the great had. O how much Interest prevaileth with these Historians judgments.

But alas, Reader, is it not a sad thing to read how fast Bishops and People did thus Swear and Forswear, and do and undo, making Councils as weather-cocks that turn with every Wind that is strong? Is this the honour of Prelacy, and their stability in governing the Church?

§. 65. Next comes another *John 13th: who was not Chosen till Leo dyed, and expressly chosen to succeed him; and so by that Account of Carovius and Binius the Succession was interrupted, Leo being no Pope whom he succeeded. But, alas, had it not been for the great Zeal of Otho, that came so oft with Armies to defend them, and to cast out intolerable Popes, what had become of the Roman Papacy? This *John was a Bishop before, (as *Fermoius was,) and so by the Canons his Election was Null on that account. Almost as soon as he was settled, faith Platina, the Romans having now got a Custom of Expelling their Popes, (yet Baron, faith, the Universal Church owned them,) did by Seditions tire out this also. By the help of Jofred Earl of Campania, they brake into the Lateran House, and took him, and first imprison him, and then send him Banished into Campania: But *John Prince of Campania killed Jofred and his only Son; and delivered Pope John the Eleventh month after his Banishment: And the Emperor Otho again bringeth an Army to Rome, with speed, and casts the Governor, the Consuls, and the Deacons into Jails; The Consuls he sends into Germany banished; The Deacons he Hangs: Peter the Prefect of the City, some write (faith Platina) that he delivered to the Pope to have his flesh torn off; his Beard and Head being Shorn, and be hanged a while at the head of the Constantinian Horse, he was set on an Ass e naked, with his face backwards, his hands tied under the tale, and so whipt through the Streets till he was almost Dead, and then Banished into Germany. The Corps of Jofred and his Son he causeth to be taken up, and to be vilely cast away into divers filthy places. Thus did the blind Zeal of a good Emperor Revenge and defend Usurping Popes.

§. 66. A Council at *Rozenna, of small importance, and one at *Rome, to confirm *Glastenbury-Monastery I pass by; and all the English Councils which *Spelman hath given us by themselves. But it is worth the noting, that the famous *Durstian that banished Priest's Marriage out of *England, was the Favourite of these two Popes, *John the 12. and 13th: even
even much countenanced by the monstrous Pope that lay with two
Sisters of his own, and made his House as a common Whore-house, if
a Council under solemn Appeals to God, and Execrations, said true.
§ 67. The next Pope according to Platina, is Benedict (though Onuphrius and Binus put Donus next: faith Plat. Cintius a potent Citizen of
Rome took him and laid him in Juyle, and there strangled him: He wondered
that neither Otho nor any other ever Revenged it: But Otho was now near
Death, and could not have leaure to bring an Army out of Germany to
Rome, every time that wicked Citizens and Popes fell out: Did the
Universal Church own this man also? But (faith Plat.) Benedicts Me-
rits were such as Cintius his reward importeth. But yet it was not well
done of Cintius to meddle with the Pope were he never so bad: But alas
(faith he) how the World is changed! For in our Age, Popes lay Citizens, faul-
ty or suspected, in the same Prison, and then Maccrate them.
§ 63. Donus 2. was Pope but three months: In his short time, the
Bulgarians had almost taken Constantinople. faith Platina. And Anno 972.
a Council was held at Ingelheim in Germany, to compose Church mat-
ters.
§ 69. The next Pope (faith Plat.) was Boniface the 7th. who ill got
the Popedome, and so lost it. Onuphrius and Bin say, that Cintius
by his command strangled his Predecessors, and that he Succeeded him. faith
Plat. in the beginning of his Magistracy (for a Magistracy it this was)
by the Conspiracy of the good Citizens, being forced to leave the City, ta-
kling away all the precious things out of S. Peters Church, he fled to Con-
stantinople; where he stayed, till selling all that he had sacrilegiously got-
ten, he got a great mass of Money, with which he returned to corrupt the
Citizens by Bribes. But good men resisted him, especially John a Cardinal-
Deacon, whom Boniface caught and put out his Eyes: And the Sedition
increasing more and more, either for fear or remorse, he next made away,
(or killed) himself: He was Pope 7 months and 5 days faith Platina.
But Onuphrius faith (one year, one month and 12 days.) But other Popes
came in between before he died, and he got in again.
§ 69. Baronius and Binus say, that Boniface is not to be numbred
with the Popes; If so, 1. Why not many score also? 2. Where then is
their uninterrupted Succession? And where was their Church then?
§ 70. Binus maketh Benedict 6. next after Donus, and faith, He
was imprisoned and killed by Boniface, who Usurped the place.
§ 71. An. 973. A Council at Musina was to reconcile two Bre-
thren.
§ 72. Benedict 7. An. 975. drove away Boniface, and was Pope him-
sclf: And fo here were again two Popes: Now Otho 2. had a great
Overthrow by the Greeks in Calabria; and flying by Sea, was taken Pris-
one by Pyrats, and Redeemed by the Sicilians, dyed at Rome: And
Otho the 3. was Chosen in his place by the Germans. Writers agree
not of the time of Benedicts Reign. In his time they feign, that at a Counci
cil at Wincheste in the midst of their Disputes, the Image of our Lord Spake out for the Monks against the secular Clergy, and so decided all the Controversies.

And a Synod was at Rome, about the Bishop of Magdeburg, accused.

§. 73. CCCXIX. Anno 975. At a Council at Constantinople, Basil the Patriarch is Accused as Criminal, and Antonius Sindita put in his place.

§. 74. Pope John 14. (alias 15.) is next at Rome, Anno 984. Einius maketh him succeed Boniface that had killed Pope Benedikt, and was fled to Constantinople; and faith, that when Boniface knew that Otho the Emperor was dead, he returned to Rome, and seiz'd on the Papacy again; and finding John in it, did not only turn him out, but cast him in Bonds in the Tower of St. Angelo, which was kept by men of his own faction; and with great Tyranny kept him there four months, and as a violent and sacrilegious Robber, at last Murdered him by Famine. And left any hope should be left to the Emperours Party, he expos'd the Corps of the dead Pope (for all the Citizens to behold) before the doores of the Prison: And the People seeing the bare body of the Pope conformed by Hunger, buried him with Sorrow. In the mean time, the Invader of the Seat, and the cruel Murderer of two Popes, the odious Paricide, and turbulent thief Boniface the Anti-Pope, (Oh Horrible!) by Tyranny Invaded St. Peters Chair: But after four months, by Gods Revenge, he suddenly dy'd (he killed himself) said Plat. When he was dead, even the factionists persons on whom he had trusted, Wound'd his dead Carcass, and Drag'd it through the City. This Bin. out of Baron, and he exactiuis Vatican-Codicibus.

And must a Governour of all the World be thus Chosen.

But Platina faith, that some say, that Ferrucius, Boniface Father, a great man, murdered John; and others say, he was cast out for Impotency and Tyranny; and others say, by malevolent Seditious Men. So confus'd (faith he) are the Histories of those times.

§. 75. Next comes John 15. (alias 16) Binius faith, that for fear of the like usage that had befallen his Predecessors, he left Rome & dwelt in Tusca-ny; one Crescentius a great man, having got the Castle of St. Angelo: till the Pope sending to Otho 3. afrighted the Romans, and made them intreat him to return. But Platina faith, That [He burned against the Clergy with a wonderfull Hatred, and therefore was deserv'dly hated by the Clergy: especially, because he bestow'd all things Divine and Humane on his kindred, disregarding the honour of God, and the Dignity of the Romane Seat; which Error (faith he) he so Traditiond (or delivered down) that it remaineth to this day] (This is Romane Tradition) a Comet then appear'd, Famine, Pestilence, Earthquakes, which were thought to be for the Pride and rapacity of the Pope, and his contempt of God and Man.] So Platina.

§. 76. An Instance was given of a Bishop of the contrary Spirit: Adelbert Bishop of Prague in Bohemia found the People so contrary to him, and
and bad, that he forsook them, and Travelled first, and then entred into a Monastery: And when he had lived there five years, the people defined him again, and promised Obedience. A Council at Rome defined his return, yvhich with grief he did; But they still proved incorrigible, and he again forsook them and vvent to Preach to the Hungarians, when he Baptized the King Stephen, and did much good. Bib. p. 1071.

§. 77. CCCXX. Arnulphus Arch-Bishop of Rhemes suspected of Treason, for delivering up the City of Rhemes to Charles: Called a Synod at Sensis, to purge himself, Excommunicating them that did it. Anno 990.

§. 78. CCCXXI. Hugo Capet having now got the Crown of France, and desirous to destroy all the Carolines line, upon the aforesaid suspicion got a Synod at Rhemes, to cast out Arnulphus a Bastard of that Line; saying, a Bastard must not be a Bishop: One Bishop refused; The rest for fear of that King consented, and cast him out; (so constant were the French Bishops.)

§. 79. CCCXXII. Six Bishops, and Nine Presbyters, and Four Deacons made a Council at Rome, to Canonize Odulric Bishop of Augusta, Anno 993. upon the reports of his Holines and Miracles.

Here let me at once tell the Reader, that he hath no cause to think the most of these Canonizations whollycauseles. But that while Pope and Patriarchs, confounded all by wickednes and contentious pride; God had many faithful Bishops and Presbyters that lived holily in quieter and privater kind of Life; And the Popes that would not endure themselves to live a Godly life, thought it their honour to have such in the Church that did, and to magnify them when dead, and past contradicting them. Just like the Pharisees. Mat. 23. that killed the living Servants of God, and honoured the dead, and built them Monuments, saying, If we had lived in those days, we would not have killed them.

§. 80. CCCXXX. A Synod was called at Moson, to debate the Case between Arnulph and Gerbert substitutit at Rhemes, who so pleased his cause, that it was put off to another Synod. Baron reviveth some Writings ascribed to the former Synod at Rhemes, saying, they were this Gerberts, as being Blasphemous against the Pope: The Centurians of Magdeh, mention them at large. Did Rome then govern all the World?

§. 81. CCCXXIV. Another Council is called at Rhemes, and Gerbert (that wrote so Blasphemously against the Pope) is depofed by the Popes means, and Arnulph restored: which Gerbert obseruing, flyeth to the Emperour to Germany, seemeth to repent (as Baron, but furmizeth) and gets higher, to be Pope himself, by the Emperours means, as you shal hear anon.

§. 2. Can any Man think that Popes, that themselves came in by Tyranny and meer Force, and lived in Wickedness, coul have so great a Zeal as is pretended to do Justice for all others, unless for their own ends?
§. 83. John the 16th. (alias 17) is passed over by Binus: Onuphrius faith, that he Reigned four Months: Platina faith, he died the tenth Year, and sixth Month, and tenth Day (a great difference.)

§. 84. Gregory the 5th. is next: made Pope (faith Plat.) by Otho 3d his Authority for Affinity: But (faith Plat.) The Romans make Crescentius Consul with chief Power; who presently made John Bishop of Placentine Pope; who came to it by the consent of the Roman Clergy and People, to whom the choice belonged, though some leave him out: Otho comes to defend his own Pope; Crescentius fortifih City and Castle against him: The People dare not resist, but open the City Gates: Crescentius and Pope John flyeth to the Castle; and in hope of Pardon, yields: Crescentius is Killed by the People in his passage; John hath first his Eyes cut out, and then his Life; and Gregory the Eleventh Month is restored: Binus faith, that Johns Hands were cut off, his Ears cut off, and his Eyes pulled out; and after set on an Ass, holding the Tail in his Hand, was carried about the Streets.

§. 85. This Pope and Otho the 3d. agreed to settle the Election of the Emperours, as now it is on the 7. Electors. The cause of great Confusions, and Calamities was, that the Emperours did not dwell at Rome; and so left Popes then to fight, strive, and sin, that else would have lived submissively under them. Constantin, Carolus Mag. or Otho, might have done much to prevent or cure all this.

The Papists would fain prove this the work of a Roman Synod, (to settle the Electors) that they may prove that it is they, that must make and unmake Emperours. But they can shew us no such Council.

Onuphrius hath written a Treatise to prove that this was after done by Greg. 10th. For which Binus reprehends him, as believing Aventinianus.

But this is a Controversy handled by fo many, that I shall refer the Reader to them: and whether the seven Electors only, or all the Feudatories chose.

Baronius and Binus maintain, that all came from the Authority of the Pope; that Greg. 5th. Ordained the choice of the Emperour to be by all the Feudatories of the Empire; that the Council at Lyons, under Innocent 4th. settled it upon Seven, but not all the same that are now Electors; and that the Princes after settled it on these same Seven, they know not who nor when.

For the right understanding of many such matters; I only mind the Reader of this one thing, that as the contention of Princes, and the superflitious fear of Anathematizing had made the Papal, and Prelatical Power then very great, in setting up, and taking down Princes; so it was usual for their Assemblies, even those called Councils, to be mixt of Men Secular and Clergy; Kings and Princes, and Lords being present with the Bishops, as in our Parliaments; and usually the greatest Princes ruled all. Therefore, to ascribe all to the Pope and Prelates, that
that was done in such conventions, and thence to gather their power to dispose of Empires and Kingdoms, is mere deceit.

§ 86. Plutarch next nameth John 17th, alias 18th, but faith he was no true Pope (its impossible to know who was,) but that he corrupted Crescentius with money, and it cost them both their lives: How he was mangled, shamed, and killed (though a Bishop before) you heard before.

§ 87. Next an. 999. cometh that French Bishop Gerbert (*) before mentioned, that wrote so blasphemously (as they called it) against the Pope (as Aeneas Silvius after did) till he saw some hope of being Pope himself, by the Emperor’s favour first made Arch-Bishop of Ravenna, and then Pope, Formosus’s Case and the Canons that forbid a Bishop to be chosen, were now forgotten or distempered with. He had won the Emperor’s favour by a rare Clock that he made, being a good Mathematician: And the People and Clergie were taught that it was the Emperor’s Will that they should choose him, which to please the Emperor they did: Historians say that he sold his Soul to the Devil by Covenant, to be made Pope, which accordingly the Devil distraint and took him away. But Baron, and Bin. say that Cardinal Benno was the first author of this and many fouler accusations of the Popes than I have here mentioned; and that he was Schismatrical (as taking the Emperor’s part) and so not to be believed. And indeed Iam not apt to believe any that accused men of Magicks in that ignorant age of the Roman Church, when as Eusebius faith, He that did but understand Greek or Hebrew was suspected to be a Magician.

Ordo 3d. that preferred this Pope gave him two Counties to his Church, Verceilis and St. Agatha: A heretick Glebar and Baron mention in his time, soon extinct. Stephen King of Hungary it is said converted the Transylvanian (which yet the Papists ascribe all to the Pope.) An hundred ninety nine Epitaphs of Gerbert’s written before he was Bishop of Rheines (or Pope) are found with Nicol. Faber, faith Bin.

§ 88. CCCXXV. In a Council at Rome, an. 999 Giesser Archbishop of Mentz is accused for having two Parishes; but struck with a Pistle could not appear, and the matter referred to a German Council. Bin. p. 1079.

§ 89. Next cometh John 16th. as Bin. or 19th. as Plat. who dyed the fifth month. But though no good be said of him, Plat. note the great happiness of Italy by the good Government of Hugo the Emperor’s Lieutenant.

§ 90. Next is John 17th. as Bin. or 20th. as Plat. who faith Nid dignum memorat Jessit. But what was wanting in the unhappy Bishops God made up in good Princes. Robert King of France, and Henry the new Emperor of German (Ordo being dead,) being men of very great piety and justice: Holines was now pul’d Emimently. Plat.

§ 91. Ermius recordeth that Lembrixus Archbi. 31.
begin the Heresie of Berengarius. It seems then, neither Luther, nor
Quinglius, nor Berengarius, nor Bertram (alias Ratram) began it. But
where will the reader find that Transubstantiation was yet named, or by
any consent received? so that this is but to confess that yet the doctrine
contrary to Transubstantiation did still obtain: And the name of heresie
from Baron, or Bin. signifies no more against this Archbishops than the
name of Magick and Diabolism against Silvester 2. from many Historians.

§ 92. In a Council at Frankford the Emperor Henry, having a great
love to Bamberge, would endow it and make it an Archbishopsrick.
The Bishop of Wirezburg would not come to the Council unless it might
be joined to his Bishopsrick. It seem’d a hard controversy. The good
Emperor (oft prostrate before them) first, having no Children, dedicatest
all that he hath to Christ, and then desireth them to consider, that
[It was not for the Lord, but for ambition, and to get more dignity that this
Bishop did resist his desire] (his agent speaking for him.) (Oh that Prin-
ces had sooner discerned the evil of such ambition and aspiring!) At
last the Emperor (being present) carried it, and chose an Archbishops
who was ordained to Bamberge.

§ 93. Next Peter Bishop of Abbanes is made Pope and called Sergius
4th (The Canons are here again violated) Now faith Bin. “was a great
prodigie, in a Church at Rome rose a spring of oil, of which a vessel full
was sent to King Henry, no doubt to call him to take the Empire.”

§ 94. CCCXXVI. An. 1011. A Council at Bamberg endeavoured to
end some quarrels among Bishops that strive to get more, and accused one
another unjustly to the Pope; for which the King reproved some of them.

§ 95. An. 1012. Two Popes were chosen and set up; which is the
19th. schism or double-head of the Roman Church. The Emperor’s
party chose Benedict the 8th. The City Party chose Gregory. The Cit-
tizens were the stronger at present (and so long their’s was the true
Pope.) The Emperor proved strongest at last, and therefore Benedict
became the true Pope (for Hober’s his Law ruled among them,) [that
Right is nothing but Power to get and keep] Gregory had no power to keep
his Place: Ergo he had no right to it: Benedict fled to Germany, and the
good Emperor Henry came to Rome with an Army, and made Gregory
fly, and set up Benedict. Here Henry first instituted the Golden Globe
and Crofs as fit for an Emperor’s hand and aspect. Bin. out of Glab. li. 3.
e. 8. speaketh of the Jews injuring Christ’s Image by a ludicrous cruci-
fixion, and that after the adoring of the crofs the same day, a whirl-
wind cast down the Houses [omnesque pene Romanos occipos effe] and
almost all the Romans were killed (that’s scarce credible,) and that it
ceased not till the Pope had put the Jews to death. Plutina faith, that
this Emperor Henry and his Wife were so pious that they omitted no-
ting that might do good. He overthrow the Saracens, and giving his
Sister in marriage to the King of Hungary converted him and his People
to the Faith: And Baron. giveth you the copy of his large grant of Ci-
ties and Principalities to the Pope, by way of confirmation of former
grants. § 96.
§ 96. They call it a Council at Legio in Spain, where the King and Queen and Nobles with the Bishops and Abbots, made some Laws for Church-privilidges.

§ 97. CCCXXVII. An. 1017. A Council was called at Orléance in France; where, by the Zeal of the religious King Robert and the Prelates, the burning of Heretics were set on foot. Bin. out of Glaber thus reciteth the matter. One Italian woman revived the heresie of the Manichees, and two Clergie men (yet called Palati proceres et Regi familiæs) received and spread it abroad with confidence. The opinions are thus recited by Glaber. 1. That the Doctrine of the Trinity delivered in scripture, is a deceit. 2. That Heaven and Earth are from eternity without a maker. 3. That the crimes of sensual pleasure shall have no punishment. 3. That there is no reward for any Christian works, save of Piety & Justice. The two leaders Lifoues and Heribertus, and eleven more were burnt to ashes; and afterwards as many more as were found guilty of the same errors. Bin. p. 1083. Here consuming zeal began.

§ 98. CCCXXVIII. An. 1022. A Council at Salegnum stad in Germany made many ceremonious Canons; but decreed c. 16. that none go to Rome without the content of the Bishop. and c. 17. that the Popes pardons shall not profit them that have not fulfilled the time of their penance.

They tell us also of a Council at Mentz, and Gothard's curing a Demoniac woman.

§ 99. Benedicī dying, went to purgatory faith Bin. as some apparitions proved, but he was delivered out of that pain by St. Odilo's prayers, and his Brother's Alms. (you see how much better it is to be a Saint than a Pope) you need not question the credit of their intelligence from purgatory.

§ 100. This Pope's own Brother, Son to the Tusclane Earl, by his power pretently seizeth on the Papacie. But Bin. ex Baron. would perswade us that this invaded Pope afterward repented, resigned, and was new chosen by the Clergy. He was very like to have their votes when he had gotten such power and advantage: But where was the Roman Church that while?

Now dyed the pious Emperor Henry, and when he dyed gave up his religious wife to the Bishops and Abbots, as a Virgin, as he received her, who entered a Monastery accordingly: Conrade his General succeeded him, and the Pope (John 21 as Plat. 18 as Bin.) being driven away by the People, Conrade restored him. (so far was the Pope obeyed.)


§ 102. An. 1032. Another at Pamphile was about a Bishop's fear.

§ 103. Princes in this age are commended for their piety (especiallly their zeal for Rome.) But did the Popes yet amend? The next man that cometh in by the same power as the former, is Benedict the 9th Nephe
phew to John and Son to Albericus; most say he was but ten years old, some say 18. capable, faith Baron, and Bin. of Impudence and luxury; by the tyranny of his Father intruded, An. 1030. And (say they) being given over to lust and pleasure, and by humane frailty rushing into impudence, and living to great scandal of the faithful, he was by the Romans, the Consul Prolemy favouring it, rejected, or at least gave it up by the per- turbation of the holy Abbot Bartholomew. Whereupon Silvester the 3d. came into his place, who had been Bishop of Sabine, even by bribery and evil arts; and did rend the Church by a new Schism: But he had scarce Sate three months, but Benedict by the help of the Tausobenes returned and cast him out, as an invader. In the mean time a third man, John Arch-Presbyter of Rome, invading the same feat, brought yet a greater deformity on the Church: And so a THREE-HEADED BEAST, ARIS- SING FROM THE GATES OF HELL did miserably infect the holy Chain of St. Peter.] These are the words of the Popes grand flatterers: And they tell us that one Gratian a Presbyter pitying this miserable state of the Church, went to all the three Popes, and gave them money; to hire them all to resign; And so Benedict as the most worthy being se- cured of the Revenues of England, deposed himself; and that he might the more freely execute his lufts betook himself to his Fathers house, when intruded by force and tyranny he had held the Papacy eleven years. And when the rest by his example had done the like, each being contented with his assigned portion of the Revenue, the Church An. 1044. was restored to its ancient union, peace and concord, the Schism being expelled, and the tyranny by which it was oppressed taken out of the way.] Thus Bar. and Bin. But how came this Presbyter to be so honest and so rich? you must know that when he had got out the three Popes he was made Pope himself, of which more anon.

§. 104. But though these Authors tell us but of four Popes at once, as credible writers of their own tell us there were six. Wernerus in Fasciculo Tempor. faith [The 14. Schism was scandalous and full of confusi- on between Benedict the 9th. and five others; which Benedict was whols- by virtuous, and therefore being damned, he appeared in a monstrous and horrid shape, his head and tail were like an Ass, the rest of his body like a Bear, ** saying, I thus appear because I lived like a beast. In this Schism there were no less than six Popes at once: 1. Benedict was expelled. 2. Silvester 3d. got in, but is cast out again, and Benedict restored. 3. But being cast out again Gregory the 6th. is put into his place: who because he was ignorant of Letters caused another Pope to be consecrated with him, to perform Church-Offices, which was the fourth: which displeased many, and therefore a third is chosen instead of those two that were fighting with one another. 6. But Henry the Emperor coming in deposed them all and chose Clement the 2d.] the sixth that were alive at once. There is great difference between Wernerus, Onphrius, Platina, Baronius, but all confess that there were three or four at once. And the three were secu-
red of the revenues before they resigned to the fourth; no doubt leaving him his part: This it is for Bishops to be great and rich, which will afford certain wicked men to seek them. But if Werner is say true that this John Gratianus made Gregory 6th, was illiterate, he was a strange Roman Arch-Presbyter before, and a strange Pope after, but greatly to be commended that would ordain a fellow Pope that could read.

§ 105. This horrid monstrous villain called Benedikt the 9th. Canonized Simon an Anchorite at Trevis. Do you think he was not a good judge and lover of Saints? He crowned Conrade the Emperor who came into Italy to master the Bishop of Milan that rebelled, say Baron, and Bin. and many other great things he did.

§ 106. Even in these times there were Councils held. 1. One at Ly-moges, to judge St. Martial to be an Apostle, and to agree to excommunicate the soldiers that robbed and plundered, and to curse their horses and arms, and deny Christian burial to all the Countries where they prevailed, save the Clergy and poor, &c. Another at Beauvois on the same occasion. And another at Tribus, unknown for what.

§ 107. This Pope Gregory 6th. (who was John Gratian the Roman Arch-Presbyter, that Werner faith was illiterate and made him a fellow Pope) is very variously described: Baron, and Bin. and some others make him an honest man that ended the Schism. Cardinal Benno maketh him Simoniacal that hired them out to get the Papacie: Baron. and Bin. for this revile him as a malicious liar. They say that Gregory, for punishing sacrilegious villains by the sword that cared not for Anathema's, was accursed by the Romans that now lived by theft and rapine, as a Simonist and a murderer. Conrade being dead and Henry his Son made Emperor, he being in Italy held a Synod at Sutria near Rome where all the four Popes causes were examined: And the three former were deposed, that is, deprived of the revenue which was parted among them, and this Gregory 6. (say most authors, and even Hermannus that wrote in those very times) was deposed, (but faith Baron, he honestly resigned.) And the Roman Clergy being found so bad, that none were fit for the place, the Emperor chose (say most, or caused to be chosen faith Bin.) the Bishop of Bamberge in Germany called Clement the 2d.

§ 108. The Emperor setting the Bishop of Bamberge, Clem. 2. in the chair, returned and took the last Pope Gregory with him to avoid contention; and Clement went after with Hildebrand and dyed by the way the 9th. month after his Creation. Benedikt hearing this invadeth the Papacy again, the third time, even that villain that was first of the four, and held it eight months after this, so yet we have divers Popes.

§ 109. An. 1067. A Council is held at Rome by Clem. 2. against Simony.

§ 110. Poppo Bishop of Brixia is made Pope, by the Emperor and the common suffrage, say Bar. and Bin. (an. 1048.) But faith Plautus "and others, it is reported that he made the poison with which the Citizens
Church-History of Bishops and

"Citizens poisoned his predecessor Clem. 2. And that he seized on the "place by violence without any consent of Clergy or People, it being "now the custom for any ambitious man, that could, to seize on the "Papedom; but God, faith Plat. as a just revenger resifted him, for "he dyed the twenty third day of his Papacie. Yet the Romans had "again taken an oath in Clem. 2d's time to choose no Pope without the "Emperor's licence. For the Romans were become so wicked and "factious that they were not to be trusted in such a thing. 

§ 111. Upon these horrid villainies and schisms Baron. and Bin: again "cry out on the Novatores, for casting these things in the teeth of "the Roman Church, as impudent men. And they say still, 1. That it "was not the Church that chose these Popes (as Benedict 9.) but Tyrants "obtruded them. 2. "That yet so great was the power of the Roman "Church that even false Popes were obeyed by all the Christian world."

Ans. 1. When yet they tell us themselves that even the City of Rome "was so far from obeying them, that they imprisoned, deposed, killed "them. And the whole Greek Church excommunicated them since Phoci-"ni's days; only the horrid contentions between the Sons and off-spring "of Charlemain and the Germane Princes, gave them advantage to Lord "it by Anathema's in France, Germany, and Italy, and such nearer parts; "whilest the contenders would make use of them, and they of the con-"tenders. And horrid ignorance had invaded the clergy, and conse-"quently the Laity, and subjected them in darkness to this Ruler that "maketh so great use of darkness.

2. And if these men uncalled were true Popes, why might not the "Turk be one, or any man that can get the place or Title? Why were "not all the 4 or 5 or 6 at once true Popes? If not, Where was the "Catholick Church this while, if a Pope was a constitutive head or part? "and what is become of your Succession? will any possession jure vet "injurid serve for a Succession? If so, Why tell you the Protestants that "they want it? If nor, What pretence have you for it? I think the Pro-"testants can prove a far better Succession.

§ 112. Berengarius rose in these horrid days: and it is no wonder "if such a monster as Pope Benedict, and his companions condemned him, "and set up the monstrous doctrine of Transubstantiation. As Tertullian "faith it was an honour to Christians to be first persecuted by such a "one as Nero, so was it to the doctrine of the Sacrament to be condem-"ned by such a one as Benedict 9. and in the time (as Baron. and Bin. "speak) of the three-headed monstrous beast.

§ 113. Rome was now so wise as to be conscious a little of their bad-"ness and unfitness to choose themselves a Pope, and therefore sent to the "Emperor Henry to choose them one. He chose them Bruno a good Bis-"hop of Tullum; who in his way, at the Abby of Cluny, met with Hilde-"brand that went from Rome thither, who told him that the Emperor "being a Lay-man had no power to make or choose a Pope: (*) but the "Clergy
Clergy and people; but if he would follow his advice, he should in a better way attain his end: to Hildebrand went with him and persuaded him to put off his purple, and to go in a common habit, and confess that he is not their Bishop till they choose him, and that he taketh not the seat as given by the Emperor but by them; whereby he won the Romans hearts, and they readily chose him. And he being called Leo the 9th, after so many monsters, went for a very excellent Pope. But yet he commanded an army himself against the Normans, and proved no good or happy Captain, his Army being wholly routed, and himself taken Prisoner: whom the Normans in reverence released and returned safe. Pet. Damianus and others lament his Souliery as his great sin, but Baron. and Bin. excuse him, and say, all the world now alloweth it: You see what arguments serve at Rome: where it was but lately that the first article that a Roman Council before Otto Mag. brought in against Pope John was that he went sometimes in Arms: And to be formerly a Bishop was heretofore an incapacity by the Canons: Yet Rome covereth her innovations by pretending antiquity, and calling others Novatores.

§ 114. But how militant a defender of the Roman grandure this Leo was, may be seen in his Epistles in Bin. p. 1096. &c. In the first long one to the Patriarch of Constantinople and another Greek Bishop, he reproves them for bold damning of the Church of Rome, and tells them that they were members of Antichrist, and forerunners of him that is King over all the Children of pride; and faith, who can tell how many Antichrists had have been already? He tells them how many heretic Bishops they have had at Const. and of above ninety heresies in the East: and how by force they raged against the Joannites (the Nonconformists that followed St. Chrysostome;) what a heretic their Bishop Eutychius was, that said, the body at resurrection will be impalpable, and more subtil than the wind and air (He believed Paul that said it should be a spiritual body (though not a Spirit.) And how his Books were burned. He reprehendeth their title of Oecumenical Patriarch; and faith that no Roman Bishop to that day had ever accepted or used that Title (*) Yet he reciteth the forged grant of Constantine, saying, that as far as Kings are above Judges, so all the world must take the Pope for their Head; and that he gave the Palace and all Rome, &c. to Silvester, and said it was unmeet that they should be subject to any earthly Prince that were by God made Governors of Heaven. At large he thus pleadeth for the Roman Kingdom of Priests, chiding them that had put down all the Latine Churches and monasteries in the East.] (yet Baron. and Bin. tell you all the Church on earth obeyed the Pope.)

In his 4th. Epistle he laments that in Africa there was "205. Bishops at a Council, now there were scarce five in all; and he sheweth "that all Bishops were of one order, but differences as the Cities were "for primacie, by the Civil Laws or the Fathers reverence. That "where the Pagans Arch-Flamins were, there were instituted Arch- "Bishops to be over the Provinces; where a Metropolis was, Metro-
politans or Arch-Bishops were placed; and Bishops in lesser Cities where had been Flaminis and Counts. But in Africa they were diversifyed only by the times of their ordination; the Bishop of Carthage being the chief.]

In his Epistle 5. he hath a good confession of faith, where among other things he well faith, ["That God predestinated only things good, but foreknew both good and evil; and that Grace so preventeth and followeth man, that yet mans free will is not to be denied: that the Soul is not part of God, but created of nothing. He anathematizeth every Here, and every one that receiveth or venerateth any Scriptures but what are received by the Catholic Church, &c.]

In the 6th, again he chides the Patriarchs of Constantinople for the title Universal, saying that Peter himself was never called the Universal Apostle, nor did any of his Successors take so prodigious a title. For he is no friend to the bridegroom that would be loved in his stead, but a Bard of Antichrist, &c.

His 8th Epistle is to the Greek Emperor to flatter him, to help him with Henry against the Normans; In which (to prove the Romans succession) he faith. [The holy Church and Apostolick Scar hath been too long usurped by Mercenaries that were no Pastors, that fought their own, and not the things of Christ.]

"This Pope and Michael Patriarch of Constantinople, were so unreconcilable that they continued mutual condemnations. Michael is condemned with his Greeks. 1. For rebaptizing the Papists. 2. For saying that they had no true Sacrifice or Baptism. 3. For holding Priests marriage, for rejecting the Filioque, &c. Bin. p. 1116.

§ 114. CCCXXIX. An. 1049. A Roman Council was fain upon penance to pardon Simoniacal Bishops and Priests, because the cry was, that else almost all the Churches would be destitute, and the Church were vice omitted to the subversion of the Christian Religion, and the deflation of all the faithful. (Where was the holy Church of Rome now, and its Succession, if the Canons for nullifying Simoniacal ordinations hold good?)

§ 115. CCCXXX. The Pope resolved to go to France, and Preside in a Council, which he did, at Rhemes: But many Nobles and Bishops told the King that it was an usurpation and a Novelty and would enslave his Kingdom: The King forbade him, yet the Pope came whether the King would or not; And the King went away about his military affairs, and some Bishops with him, and others stayed.

The Arch-Bishop of Rhemes, and others were accused of heinous Crimes: The Bishop of Langres was charged with [euring by Simoniacal heresies, selling orders, bearing Armes, Murder, Adultery, Tyranny to his Clergy, and Sodomy: Many witnesses testified all this: One Clergyman witnessed, that while he was yet a Lay-man this Bishop violently took his Wife from him, and when he had committed adultery with her,
he made her a Nun.] A Presbyter witnessted that this Bishop took him and delivered him to his followers, who tormenting him by many torments, which is more wicked, did with sharp nails pierce his genitals, and by such violence forced him to give them ten pounds of denaries: The Bishop hearing these accusations desired time and Council, and going to the Arch-Bishops of Befanzon, and Lyons, opened his secrets to them and desireth them to plead his cause. But the man involved in the guilt of such villanies (who but the day before had been the accuser of a faulty Brother, and seeing the mote in another's eye, had not seen the beam in his own, but moved for the other man's damnation being himself deservedly to be condemned,) was not only unable to excuse himself from the objected crimes, but also the tongue of his advocate (the Arch-Bishop) was by God so silenced that he was not able to speak a word for his defence. For the Arch-Bishop of Befanzon where he prepared himself to plead for him and excuse his crimes, suddenly found himself disabled in his voice by God. And when the Arch-Bishop of Befanzon found himself so disabled by miracles, he gave signs to the Arch-Bishop of Lyons to speak for this his Brother in his stead; who rising up said that the accused Bishop doth confess that he sold Orders, and that he extorted the money from the said Priest, but that he did not do the tormenting actions mentioned by him; other things he denied, but before the next day he fled from the Council. And another Bishop (of Nevers) confessed that his Parents bought his Place, and deposited himself: and some other Bishops confessed Simoniacal entrance. The Pope excommunicated many that fled from the Council. He renewed some old neglected Canons, as 1. That no man be promoted to Church-Government without the Election of the Clerks and the People, &c.
The continuation of the history of Councils and their Bishops till the Council at Constantinople.

§ 1. CCCXXXI. Under Leo 9. an. 1049, a Synod at Mentz, some accused Bishops were questioned and other little matters done.

§ 2. CCCXXXII. In a Council at 1050. Berengarius his Letters to Lanfrancus were read, and he condemned (in a blind age.)

§ 3. CCCXXXIII. An. 1050. A Synod at Vercelli condemned Johannes Scotus and Berengarius and some that defended them.

§ 4. CCCXXXIV. An. 1050. A Council at Cypaca contained the King Ferdinandus of Castile, and his Queen, Bishops and Nobles (like our Parliaments, and so were many Councils then:) It is said to be for restoring Christianity (so low was it grown in the height of Popery and ignorance) having several orders for reformation. The 3d Title faith, that wine, water and the host in the eucharist signifie the Trinity. The 5th. faith, that Priests must not eat at the fees of the dead, as to do some good for their souls, &c.

§ 5. CCCXXXV. An. 1051. A Roman Council excommunicated Gregory Bishop of Vercelli for Adultery with a widow espoused to his Uncle, and for perjuries: But he was after restored to his office on promise of satisfaction: Also all the whores of Priests were decreed to be made servants at Laterane, Pet. Damian. et Bin. p. 1124.

§ 6. CCCXXXVI. In another Roman Synod the Pope Canonized a Bishop Gerhard, and decided a quarrel between two Bishops for extent of their Dioceess.

§ 7. After the 2d. is next Pope an. 1055. Leo Hoftiensis faith that no man at Rome was found worthy. Plat. faith that they feared offending the Emperor: However the Romans sent to the Emperor to choose one for them, and some say desired this might be the man.

§ 8. CCCXXXVII. Platina faith that in a Council at Florence he deposed many Bishops for Simony and Fornication.

§ 9. CCCXXXVIII. In a Council at Lyons, Baronius (after others) faith a miracle was done, viz. faith he ["The heresie of Simonie having seiz'd on all Italy and Burgundie, the Pope sent Hildebrand a sub-Deacon to call a Council, where an Arch-Bishop accused of Simony bribed all his accusers the next day into silence: Hildebrand bid him say [Glory to the Father, Son and Holy Ghost"] He said the rest, but was not able to name the Holy Ghost: Whereupon he confessed his crimes, and besides seven and twenty other Prelates of the Churches, forty five Bishops confessed themselves Simonians and renounced their places.] What
What a case was the Church in when Popery grew ripe? Per. Damian, mentioneth six Bishops deposed by Hildebrand for divers crimes.

§ 10. By the way it is worthy enquiry whether Hildebrand being neither Bishop, Priest, nor Deacon, but a sub-Deacon only, was any of the Clergy or Church-Pastors to whom Christ gave the power of the Keys (Yea, if he had been a Deacon.) And therefore whether he had any power from Christ to preside before Arch Bishops and Bishops in Councils, and to depose and excommunicate Bishops. If it be said that he did it by the Pope’s commission, the question recurseth, whether God ever gave Pope or Prelate power to make new Church-officers whom he never instituted de specie, that should have the power of the Keys, yea, and be above the Bishops of the Church? And whether Popes or Prelates may commit preaching or Sacraments to Lay-men? if not, how can they commit the Keys of Church-Government to them, or to any as little authorized by Christ? Indeed baptizing is but using the Key of Church-entrance; And therefore he that may so let men into the Church may baptize them (which Papists unhappily allow the Laity.) And if per se or per alium will suffice all, whether Priests may not preach, pray, and give Sacraments by Lay-men: And so Lay-men at last put down both Prelates and Priests as needless?

§ 11. CCCXXXIX. An. 1055. They say that this great Subdeacon Hildebrand (the grand advance of the Roman Kingdom) did call a Council at Tours, which cited poor Berengarius and forced him to recant (whether it be true I know not.)

§ 12. To this Council the Emperor Henry sent his Agents to complain that Ferdinand the great, King of Castile, refused subjection to the Emperor, and claimed some such title to himself, and (now ignorance, superstition, and interest having made the Clergy the Rulers of Kings and Kingdoms) the Emperor delireth that King Ferdinand may be excommunicate unless he will submit and surcease, and all the Kingdom of Spain be interdicted (or forbidden Gods worship.) The Prelates perceived how they were set up by this motion, and made Kings of Kings, and they thought the Emperor’s motion reasonable, and without hearing King Ferdinand made themselves judges and sent him word that he must submit and obey or be excommunicated and bear the interdict. The King took time to answer, and calling his own Bishops together found them of the same mind and spirit, and so was forced to promise submission. This Baronius, an. 1055. writes ex fo. Mariano; and Binnius p. 1126.

§ 13. CCCXL. They say that the Emperor dying, left his Son Henry but five years old, and knew no better way to secure his succession than to desire Pope Victor to take the care of it: who therefore called a Council at Colen to quiet Baldwin and Godfrey Earls of Flanders that else would have resisted him. Thus Bishops in Councils now were as Parliamenters to the Kingdoms of deluded men.

§ 14. CCCXLII. At Tholozé, an. 1056. A Council of 18 Bishops at-
 tempted reformation, forbidding (alas! how oft) Bishops to sell orders, 
and other acts of Simony, and Priests using their wives, and the Adul-
tery, Inceft and perjury of Bishops and Priests; bidding them that are 
such, repent, and forbidding communion with men called hereticks.

§ 15. CCCXLII. Though Adultery, Inceft, Perjury and Simony of 
Bishops was so hardly restrained, it seems they would pay for it by su-
perstition; for a Council at Compostella decreed (faith Baron. ad an.
1056.) that 1. All Bishops and Priests should say Mass every day. 2. 
That at fasts and Litanies (which were perambulations in penitence) they 
should be cloathed in sackcloth.

§ 16. Stephen the 9th. alias 10th. is next made Pope: In his time 
faith Plutina the Church of Milan was reconciled to Rome, that had 
withdrawn itself from it two hundred years. Was all the world then 
subject to the Pope when his Italian neighbours were not?

§ 17. This Pope lived after his entrance but 6 or 7 months, and 
they say made them promise him to choose none in his place till Hilde-
brand came home to counsel them: (A great Subdeacon that Rome must 
be ruled by.) But in the mean time the new Emperor being but five or 
six years old, the great men of Italy turned to the old game and brought 
in one by strength (Mincius) whom they called Benedict the 10th, ali-
as 9th. a Bishop, he reigned 9 months, 20 days. But when Hildebrand 
came home he got him cast out. This was the twenty first schism in the 
Papacy.

§ 18. Hildebrand's crafty counsel was to send to the Emperor to 
consent to Gerard Bishop of Florence whom they chose in Italy and call-
ed Nicholas the 2d. Left Benedict should get the Emperor on his side; 
and so Nicholas made Benedict renounce and banished him: But how shall 
we be sure which was the true Pope?

§ 19. This Pope's first epistle is to the Arch-Bishop of Rhemes to ad-
vise him to admonish the King of France for relieving the Pope.

§ 20. CCCXLIII. The Pope's Council at Strassburg depsofed Benedict.

§ 21. CCCXLIV. An. 1059. A Council of 113 Bishops at Rome, 
they say, made Arengarius recant, but not repent; but as soon as he 
came home he wrote against them and their Doctrine.

§ 22. In this Council, faith Plutina, the Pope made a decree very profti-
table to the Church of Rome. Bin. faith these were the words (translated) 
["p. 1666. First God being the Inspector it is decreed that the election of the 
Roman Bishop be in the power of the Cardinal Bishops: so that if any one be 
"infronned in the Apostolick seat, without the foregoing concordant and Ca-
""onical election of them, and after the content of the following religious Or-
"ders, Clerks and Laity, (*) he be not accounted Apostolical but Aposta-
tical."]

Here it is much to be noted, 1. That this is a new foundation of the 
Papacy (by Hildebrand's Council) without which it was falling to utter 
confusion. How then doth the Roman sect cry down Innovation and 
boast
boast of Antiquity? 2. Either the Bishop of Rome is to be chosen as the Bishop of that particular Church, and then the members of that particular Church should choose him, or else as the Bishop of the universal Church (pretendedly) and then the universal Church should choose him. But the Cardinal Bishops of other particular Churches are neither the particular Roman Church, nor the universal, nor their delegates; and so have no just pretence of power.

3. Either this decree was new, or old and in force before: If new, their Church foundation is new and mutable, as is said: If old, all the Popes that were otherwise chosen were no Popes.

4. And if it be but necessary for the future, all that after were otherwise chosen were no Popes.

5. If several ways and parties or powers making Popes may all make them true Popes, then who knoweth which and how many of those there are and which is the true Pope if ten were made at once ten several ways?

6. This confesseth that Christ hath appointed no way for choosing Popes, nor given any sort of men power to choose them: else what need Pope Nicholas begin it now anew? And if so, it seemeth that Christ never instituted the Papacy: For can we suppose him to have a Legislator, as to say, a Pope shall be made, and never tell us who shall have power to do it. Then England may choose one, and France another, and Spain another; &c. the Bishops one, the Priest another, the Prince another, and the Citizens another. But if Christ have settled a Pope-making power in any, it is either the same as Pope Nicholas did in Cardinal Bishops, or not: If not, the Pope changeth Christ’s institution: If yea, then all those were no Popes that were otherwise chosen, and so where is the Roman Church and its succession.

7. What power hath Pope Nicholas to bind his successors? Have not they as much power as he? and so to undo it all again? If the King should decree that his Kingdom hereafter shall not be hereditary but elective, and that the Bishops should be the choosers of the King, were this obligatory against the right of his heirs?

8. By this decree, if the Laity and Clerks consent not after, he is still no Pope.

§ 23. In this same Council (faith Bin. ibid.) it was decreed ["that no one bear the Mass of a Presbyter, whom he knoweth undoubtedly to have a Concubine, or Subintroduced Woman."] Quer. Whether they that make him a Schismatick that goeth from a scandalous, wicked, malignant, or utterly insufficient Priest, and dare not commit the care of his soul to such a one, be not looser than Pope Nicholas and this Roman Council was?

§ 24. A Council at Malphia and another at Paris for Crowning King Philip, and one at Jaccia in Spain, of small moment.

§ 25. An. 1061. Was the 22d. Schism or two Popes of Rome, for five
five years continuance. The Cardinal Bishops, for fear of the Emperor, chose one that was great with him, Anfelm Bishop of Luca: but the Italian Princes persuaded the Emperor that it was a wrong to them and him, and chose Cadolus Palavicinus Bishop of Parma, called Honorius the 2d. The Sword was to determinate who was the true Pope; Cadolus came with an Army to Rome: the Romans, came out against him, and in the Fields, called Nero's; a great battle (tauth Martia) was fought, in which many of both sides fell, but Cadolus was driven away. He shortly returned with a great Army being called by a part of the Romans, that were men of pleasure, and by force seized on the Suburbs and St. Peter's Church: But the Soldiers of Gotifred put his Soldiers to flight; and he himself narrowly escaped, the Prefect of Rome's Son with him breaking through the Romans got possession of the Tower, where they besieged him till they forced him to yield, and buy his liberty of the besiegers for 300 pound of Silver. Then the Bishop of Colea having the education of the young Emperor came to Rome to rebuke Alexander as an Usurper, but by Hildebrand was so overcome (that the choice belonged not to the Emperor) that he called a Council which confirmed Alexander and deposed Honorius. The Emperor consented on condition that Cadolus be pardoned, and Gibert (his promoter, Chancellor of Parma) made Arch-Bishop of Ravenna, which the Pope consented to and did. Thus then were Popes and Bishops made.

2. How shall we be sure, for Cadolus's five years, who was the Pope?

§ 26. A woman called Mathildis a Countess was then the great Patron of the Papacy, who furnished military Hildebrand (that did all) with Soldiers to conquer several Great Men that opposed them, and to set up Alexander and defend him.

§ 27. This Pope Alexander is said by Bin. and Baron to judge King Harold, of England, an Usurper, to dispose of the Crown to William of Normandy, and declare him lawful Successor, and send him a Banner that he might fight for it and possess it. Thus did this Prelate give Crowns and Kingdoms, as the supreme judge (made by himself.)

He after required Rent (Peter-Pence) from England of William.

§ 28. He made some constitutions for his old Church at Milan. Three thing are the summe of them and many other Councils. 1. Against Simonie. 2. Against the Clergies fornication (no Canons cured them of either of these.) 3. That no Lay-Man judge any Clerk for his crimes: only if Priests live in fornication he alloweth Lay-Men to tell the Arch-Bishops, and if they will do nothing, then to withhold their duties and benefits till they amend. (But this Binus noteth was but a temporary extraordinary concession, for the hatred that this Pope had to fornicating Clergy-Men.) But if they did but now and then lie with a woman by chance, and did not obstinately still keep them, they must not so trouble them.

§ 29.
their Councils abridged.

§ 29. CCCXLV. The forsaids Cadolus or Honorius 2d. was setted Pope by a Council at Basle, An. 1061, where, say some, many Simoniacal, incontinent, wicked Bishops decreed that no Pope should be made but out of Italy (which they called Paradise, that is, Lombardy.)

§ 30. CCCXLVI. A Council at Osbarn, An. 1062. contrarily condemned him and set up Alexander. Though before Plautus faith that Cisalpinis omnes all on the Romans side of the Alpes obeyed Honorius except Mathildis a good woman.

§ 31. Here Binnius thought a Dialogue of Pet. Damien worthy to be inserted, to prove that Princes may not make Bishops of Rome. In which he would prove that the Decrees that gave the Emperor such power may be changed, because God doth not alwaies perform his own word for want of mans duty; And he faith, that some men have been sinners and perished for obeying Gods own Law, and some rewarded for breaking it, which he proveth by a profane quibble. In Judas, as if Christs words what thou doft do quickly, had been a command to do the thing. 2. In the Rechabites that drank not Wine when Jeremiah bade them; As if Gods Command to Jeremiah to try them, had been his Command to them to do it.

A Council was at Arragon in Spain for we know not what.

§ 32. CCCXLVII. An. 1063. Peter Bishop of Florence being accused of Heresie and Simony, and deposed, a Council at Rome renewed Pope Nicholas 2d's. Canons, not to hear Mass of a Priest that liveth with a Concubine or introduced woman: To excommunicate Simoniacs, &c.

§ 33. CCCXLVII. In a Council at Martin (to quiet some that yet took Cadolus's part and accused Pope Alexander of Simony) Alexander is owned, and Cadolus, not appearing, cast out; who after tryed it out (as is aforesaid) by an Army.

§ 34. CCCXLIX. In a Council at Barcelona the Spaniards abrogated their old Gothifh Laws and made new ones, but would not change the Gothifh Church rites: Here also Alexander was owned.

§ 35. An. 1065. A Council was at Rome against incest.

§ 36. Another for the same, the former not prevailing.

§ 37. In a Synod at Winchester, William the Conqueror puts down and imprisons Bishops and sets up others, for his own interest.

§ 38. CCCL. A Council at Mentz was to have separted the young Emperor and his Queen, but the Popes Legate hindred it.

§ 39. CCCLI. In a Council at Mentz the Bishop of Constance is cast out for Simony and many crimes; the Emperor being for him.

§ 40. An. 1072. They say an English Council subjected York to Canterbury and owned Wolstan Bishop of Worcester accused for being unlearned as he was.

§ 41. CCCLII. An. 1073. In a Council at Erford the Emperor got the Bishops to fulfill his will about some Tythes, threatening them that appealed to Rome.
§ 42. Now cometh in the Foundation of the new Church of Rome, Hildebrand called Gregory 7th. An. 1073. a man of Great wit, and for ought I find in the most probable History not guilty of the gross immoralities, or sensuality of many of his predecessors; but it's like blinded with the opinion which the Papists Fifth-monarchy men have received (and Campanella de regno Dei opened and pleaded for) viz., that Christ's Kingdom on earth consisteth in the Saints judging the world, that is, the Pope and Prelates ruling the Kings and Kingdoms of the earth, he did with greatest animosity set himself to execute his opinions. And withal, the factions of Rome and tyranny of their petty Princes and Whores and debauched Citizens, having long made the Papacy the scorn of the world and the lamentation of all sober Christians, constrained the better part to beg help from the Emperors against debauched monstrous Popes and their upholders: And by this means sometimes the choice fell into the Emperors hands, and sometimes when they were far off, the City-prevailing-part rebelled, and chose without them, or pulled down them that the Emperors set up: And then the Emperors came and pulled down the Anti-Popes, and chastised the City faction; and thus between the Italian and the German powers the City was a field of war, and the richer by bribes, and the stronger by the sword, how monstrous villanies foever were set up. It was no wonder then if Hildebrand first by Pope Nicholas 2. and Alexander and then by himself did resolve to run a desperate hazard, when he had two such great works at once to do, as first to recover the debauched and shattered Papacy from this confusion, and then to subdue all Kings and Kingdoms within their reach to such a Priest-King as was then under so great disgrace. And tibi dabo claves must do all this.

§ 43. Hildebrand however had the wit to settle himself at first by seeking the Emperor's content: And being settled he got Agnes the Emperor's mother and Guardian most fully on his side. He then began to claim presentations and investitures and to take the power over the Bishops out of the Emperor's hands, and to threaten him as Simoniacle, and for communicating with the excommunicate. The Emperor after some treaty submitted, and was reconciled to the Pope; but the Pope said he did not amend. The Pope calls a Council at Rome, where he excommunicated Simoniacks, openly saying that he would excommunicate the Emperor unless he amended. Guibert Arch-Bishop of Ravenna being there accuses the Pope for such threats against the Emperor, and got Cincius the Prefect's Son to apprehend him and imprison him. The People rise up in arms and deliver the Pope, and pull down Cincius's house to the ground, and cutting off their noses, banish his family out of the City. Cincius got to the Emperor. Guibert. Arch Bishop of Ravenna, Theobald Arch-Bishop of Milan, and most of all the other Bishops on that side the Alps conspire against the Pope. (And yet they say that all the world were his subjects.) He calls another Synod of his own Bishops (for Synods
Their Councils abridged.

nods were still the great executioners) where Giber: and Hugo (one of his Cardinals that was against him) are deposed and cut from Christ. This Emperor also calls a Council at Wormes, where by the means of Sig- fred Arch-Bishop of Mentz, it is decreed that no man in any thing obey the Pope of Rome. Roland a Clerk is sent to Rome to command the Pope to meddle with the government no more, and the Cardinals are commanded to forsake Gregory and seek for another Pope. Now the War began between the Sword and the Keys. Gregory by sentence deposed the Arch-Bishop of Mentz, and the other Clergy that were for the Emperor; and he Anathematized the Emperor himself, having first deprived him of all Regal Power and administration (as far as his decree would do it.) The form of his curse and deposition Platina reciteth, where are these words: "I cast him down from his Imperial and Regal Administration; "And I absolve all Christians subject to the Empire, from that Oath, by "which they have used to swear Fidelity to true Kings: For it is meet that "he be deprived of dignity, who endeavovrth to diminish the Majesty of "the Church." (Mark O ye Kings and be wise.)

Some told the Pope that the Emperor should not be so hastily Anathematized: To whom he answered, "Did Christ except Kings when he "said to Peter [ Feed my Sheep ? when he gave him the Power of binding "and loosing, he excepted none from his power."

The Emperor wrote Letters to many Christian Princes and States to acquaint them with the Papal Injuries; and the Pope wrote his accusations of the Emperor and his own Justification. The Empire was presently all in Division. One part was for the Emperor, and another for the Pope: Most of the Bishops of Germany obeyed the Emperor, and some were against him, as excommunicate. Some Councils were for him, and some against him. And, as Abbas Urspergenis said, they did so often swear and forswear according as Power and Interest moved, one time for the Emperor, and another against him, that Perjury was become a common thing both with the Bishops and the Laity. He that will fee the many treatises that Learned men then wrote for the power of Princes against the Papal tyranny and rebellion may find them in the Voluminous Collections of Michael Goldastis de Monarchia.

The party that obeyed the Pope chose another to be Emperor, Rodulph Duke of Scaevola: The Emperor requireth the Pope to Excommunicate Rodulph; he refuseth: The Emperor calleth a Council of Bishops at Brixia: They depose the Pope, and make Gibert of Ravenna Pope called Ciemet the 3d. who, faith Omphrins, fate, 21 years, so long had they two Popes, at this 23d. Schism or doubling.

But did the Emperor nothing to prevent all this? Yes, at the motion of the German Princes to avoid contention, he made an Oath to ask the Pope forgiveness, if the Pope would come into Germany. The Pope on his way fearing that the Emperor coming toward him with an Army would apprehend him, turned back again, and betook him to a strong
City of his Patroness one Mathildis a woman: The Emperor with his
Army travelled to him, and came to the Gates of the City; and in a
great and sharp winter frost, putting off his Royal Ornaments, came
barefoot to confess his fault and ask forgiveness of the Pope. The Pope
would not suffer him to come in; He patiently stayed three days in the
Suburbs continually begging pardon, and the Citizens moved with
Compassion; At last the woman Mathildis, and Adelai a Savoy Earl,
and the Abbot of Cluny became petitioners for him, and prevailed for
mercy with the Pope, and he was absolved and reconciled to the
Church, having sworn a peace and promised Obedience.

I give you the words of Platina all along. And now whether Hilde-
brand or Henry was the better man in common morals, I that knew
them not, must refer you to the Historians of that age, of whom some
exult the Pope and depreciate the Emperor, and others honour the Em-
peror, and deeply accuse the Pope; But if an Emperor that travelled so
far into another Country, and put off his ornaments, and with his Army
waited three days patiently in the Suburbs of a woman's City barefoot
in a great frost, begging mercy and pardon of a Priest before he could
be let in, and after this I say, obedience to him, I say, If this Prince did
not yet sufficiently submit, but deserve to be turned out of his Empire,
though at the cost of blood and desolation to the innocent Countries, it
will be hard to know when the Obedience and Submission of Kings is
enough to satisfy an ambitious Prelate.

But the Popes Historians say that the Emperor brake his Covenant. It
is a hard thing for a King that promiseth Submission and, Obedience to a
Pope to be sure to keep his word, unless he foreknew what would be
commanded him: when he hath taken away his Power and Kingdom by
parts, he may command his life. It's a great doubt to me, when God
hath made Princes the Rulers of Prelates, and Procurators of his Church,
whether it be not a sin against God and their undertaken office, for these
Princes to cast off this trust and work, because a Pope or Prelate claimeth
it. The Pope still charged him with sacrilege. But I doubt he expounded
his meaning when he deposed him for diminishing the Majesty of the
Church, that is, of the Pope and Prelates.

To proceed in the History: In the 3d. or 4th. battle it was that Rodulphe
was slain; and It was the Popes denial to disown or excommunicate Rod-
ulph after so low a submission of the Emperor, that enraged Henry, and
made him think of another remedy than to be a Prelates slave. The
Pope called all the Bishops that cleaved to the Emperor seditions: He con-
demneth Roland the German Legate and sends them into Germany Legates
of his own with a Mandamus. We command that no King, Arch-Bishop,
Bishop, Duke, Earl, Marques, or Knight dare revisit our Legates, &c.
And the Penalty to the disobedient is terrible, viz. [We accuse him from
Christ, and take from him his part of Victory by Arms.] Sure if Popes
had the power of Victory, they need not so oft have fled to Castles, nor
to have rid on an As with the face backward, nor to have suffered what many of them have done. All this he doth, [Interposita Dei et B. Petri
authoritate, quâ nulla potest esse major.] Did Peter ever think that his name
would have thus subdued Emperors and Kings?

The Pope again in a prayer to God and St. Peter reciteth the 2d. Psalm,
and tellleth them how the Emperor would cast off his yoke, and again
curseth him from Christ, and deposeth him from all his Government,
and abolveth all his Subjects from the Oath of Obedience; saying, that
"he that may bind and loose in Heaven hath power to take away on
"Earth, both Empires, Kingdoms and Principalities, and whatever
"men have to give or take away: If we judge the ruling Angels, how
"much more their Servants? Therefore (faith he to the Bishops) Let Kings
"and all secular Princes understand by the example of this man, how great
"your power is in Heaven, and how much God esteemeth you, and let them
"fear hereafter to break the commands of the Church.] Pass this sen-
tence presently on Henry, that all may understand that this Son of impi-
tity fell not from his Kingdom by Chance, but by your endeavor.] Pat. p.
180.

Rodolph being killed, the Rebels set up the Emperors Son, a Lad, a-
gainst his own Father: But at that present he was quieted, and the Em-
peror went with an Army into Italy, and first Conquered the Army of
Mathildis the Popes Patroness, and brought his own Pope Clement the
3d. to the Chair, and was crowned by him: He besieged Gregory in the
Castle: Guiscard, a Norman cometh with an Army to fight for the
Pope: The Citizens resift him, (the Emperor being drawn out to Sens,) 
Guiscard burnt and destroyed that part of the City which is between the
Laterane and the Capitol, and took the Capitol and destroyed it. He
gave the prey of the City to his Souldiers, and delivered Gregory and
carried him away to Casinum and Salernum, where he dyed, having
reigned 12 years. But faith, that Henry besieged Rome three years be-
fore he took it. When Robert Guiscard had delivered the Pope, he de-
posed (quantum in se) all the new Cardinals made by Clement 3. and
cursed the Emperor again. Gregory himself faith that Italian, French,
and German Bishops were for the Emperor, and they were also for
Clement 3. How shall we know then which was the true Pope?

§ 44. No less than ten Books of Hildebrand's Epistles are added by
Binnus to his life. Most of them for the Papal Interest. In lib. 2. Ep. 5.
He talketh of Philip King of France as he did of the Emperor, saying he
was no King but a Tyrant, and declaring that he was resolved to take
his Kingdom from him if he did not amend his wicked life. One of his
crimes was resifting the Pope that would set Bishops in his Kingdom
without his consent.

Epist. 13. He tells Solomon King of Hungary, that his Kingdom is the
propriety of the Church of Rome, devoted to it by King Stephen; and
reproveth him for diminishing the Roman Kingdom, by accepting Hun-

guy as from the Germans; and exhorts him to repent and amend.

Epist. 18. He again threateneth the King of France to cut off from the Church, both him and all that give him any Regal Honour or Obedience (O heinous crime! to keep the 5th Commandment and Rom. 13. 12, 13.) And that this excommunication shall be oft confirmed upon St. Peter's Altar.

Epist. 28. He suspends (quantum in se) the Arch-Bishop of Breme as an Enemy to the Church of Rome and for hindering his Legates, from gathering a Council, and refusing to come to Rome to answer it.

Epist. 32. He calls the King of France a ravening Wolf, and unjust Tyrant.

Many great persons he forced to separate after Marriage, because they were in the fourth degree of Contanguinity.

Epist. 51. He tells the King of Denmark, that not far from Rome there was a Province pester by vile and flagitious Heresicks, and desirereth him to send his Son with an Army to conquer them. What Province he meanteth, I am not certain; unless it was the Waldenses.

§ 44. Reader, we are greatly beholden to Bininus who hath recorded, as Oracles, 27 sentences called THE POPES DICTATES, by which you may partly know what Popery is.

1. "That the Roman Church was founded only by our Lord.
2. "That only the Bishop of Rome is rightly called Universal.
3. "That only the Pope can depose Bishops and reconcile them.
4. "That his Legates must preside in Councils, though they be of inferior degree, before all Bishops; and may pass on them the sentence of deposition.
5. "That the Pope may depose those that are absent.
6. "That with those that are excommunicated by him, among other things, we may not dwell in the same house.
7. "That to him only it is lawful to make new Laws for the necessity of the time; and to congregate new people; of Canonical to make an Abbaty; and contrarily to divide a rich Bishoprick, and unite poor ones.
8. "That only he may use Imperial Ensigns or Escuechons.
9. "That all Princes must kiss the feet of the Pope only.
10. "That only his name may be recited in the Churches.
11. "That it is the one only name in the World.
12. "That it is lawful for him to depose Emperors.
13. "That it is lawful for him in case of necessity to remove Bishops from fear to fear.
14. "That he may ordain a Clerk from any Church whither he will.
15. "That one ordained by him may govern another Church; and must not take a superior degree from another Bishop.

16. That
16. "That no Synod without his command may be called Universal.
17. "That no Chapter, nor no Book may be accounted Canonical without his authority.
18. "That his sentence may be retraced by none: and he alone may retract all mens.
19. "That he ought to be judged of no man.
20. "That no man must dare to condemn any one that appealeth to the Apostolick Seat.
21. "That the Greater causes of all Churches must be referred to him.
22. "That the Roman Church never erred, nor, as the Scripture witnesseth, will ever err.
23. "That the Bishop of Rome, if he be Canonically ordained, is undoubtedly made Holy by the merits of St. Peter, as St. Ennodius Bishop of Papias witnesseth, and many holy Fathers confesse, as is contained in the Decrees of Pope Symmachus.
24. "That it is lawful for subjects to accuse by his Command and licence.
25. "That he may depose and reconcile Bishops without Synodal meetings.
26. "That he is not to be accounted a Catholic who agreeeth not with the Roman Church.
27. "That he may absolve the Subjects of unjust men from fidelity.

These are put by Ein. among Gregory's Epistles, p. 1196. as the Popes Dictates. If I had not translated them from such an unquestioned Author that followeth Baronius, some would have thought they had been but the forgeries of some Protestant accuser, and that the Popes have no such tenents. What one is here that is not false? and how many of them are horridly arrogant? The reading of them would tempt a doubting man to think that the Pope is the Eldest Son of the Prince of Pride, exalting himself above all that is called God, and arrogating Christ's prerogatives, and therefore Antichrift. If any would know what Popery is; A great part of the description is here given you by their greatest Pope himself, and by their chief Historians.

§ 45. Much of his 4th Book of Epistles is to require Princes, Prelates, and People to forsake the Emperor and choose another, and to excommunicate all that will communicate with him: yet in his 11th Epist. he reciteth himself, how lamentably with tears, three daves in the froth barefoot, he begged for pardon, and how the compassionate People thought the Pope hard-hearted and tyrannical for not yielding; and that at last two Ladyes and an Abbot overcame him to absolve him.

§ 46. Lib. 4. Epist. 28. He tells the Spaniards also that their Kingdom was St. Peter's property: But why did he trouble himself to lay claim
claim to particular Kingdoms? Would not his claim to all the world serve turn for the particulars?

\[ \text{Lib. 5. Epist. 4. He clameth the Isle of Corsica.} \]

§ 47. That it may appear that the presumptuous usurpations of the Pope were not contented to by many Bishops, he oft complaineth that many Bishops of France, Italy, and Germany were against him: He abundantly chideth and threateneth several particular Bishops for resisting and disobeying him. \[ \text{Lib. 6. Epist. 4. he writeth thus to the Bishop of Liege. \} } \]

\[ \text{" Having read the Letters of your Brotherhood, we did not a little wonder that you wrote that which became you not, in reverence of the } \]
\[ \text{Apostolick seat: but that you did with bating invective reprehend me, for } \]
\[ \text{absolving your Parishioner, that lately came to us; as if the Apostolick seat } \]
\[ \text{had not authority to bind and absolve whomsoever we will and wheresover } \]
\[ \text{we will: Know therefore that we are greatly moved against your temerity. } \]

Indeed one of the tricks of the Papal ambition was to be the Asylum of all wicked fugitives that fled from Church justice in all Countries near them; to shew favour to all condemned sinners that would but fly to Rome, and appeal to them from the Justice of their Pastors, yea, and of their Princes too, which made their friends to be rather many than good.

§ 48. And the Church of Rome was not yet rich enough with all the Principalities it had got: They still kept on the trade of enriching the Pope to save their souls. \[ \text{Binnins. p. 1233. honoureth us with a record among Gregory 7th. Epistles, viz. \} } \]

\[ \text{" In the name of the Father, Son and } \]
\[ \text{Holy Ghost, in the 6th. year of the Pontificate of Gregory 7th. I Marro } \]
\[ \text{Son of Gifler dwelling in the Dukedom of Spoletane, for the Redemption } \]
\[ \text{of my own and my Parents souls do give, deliver and offer to St. Peter } \]
\[ \text{Prince of the Apostles, and on his Altar, all that belongeth to me of the } \]
\[ \text{Castle called Moriciola, &c.] Did Christ think how easily Rich men } \]
\[ \text{might be saved (by giving to the Pope in the name of St. Peter) when he said, It was harder for a rich man to enter into the Kingdom of Heaven, than for a Camel to go through a Needle's Eye? } \]

§ 49. \[ \text{Lib.7. Epist. 3. He faith \} } \]

\[ \text{" They that are Latines do all of them, } \]
\[ \text{except a very few, praise the cause of Henry, and defend it, and charge me } \]
\[ \text{with too much obstinacy and impetuous against him.] And if the Latines did so, what did the Germans, French, &c? You fee here that it was far from all the world that was subject to the Pope, and took his part in his usurpations. } \]

\[ \text{Epist. 4. He commandeth a General no more to fight against the King } \]
\[ \text{of Dalmatia, as belonging to St. Peter]. } \]

§ 50. Yet this Pope doth teach them the truth against deceitful penance or repentance, \[ \text{Lib. 7. Epist. 10. viz. \} } \]

\[ \text{\" We say that it is a fruitless penance, when men remain in the same fault, or in the like, or in a worse } \]
\[ \text{or in one little less: He therefore that will worthily repent, must have recourse to the Original of his Faith, and be solicitous watchfully to keep that } \]
which in his Baptism he promised, viz. to renounce the Devil and his pomp and to believe in God, that is, thinking rightly of him, to obey his Commands.

§ 51 Epift. 11. He tells the Duke of Bohemia that it is customarily and doubtfully that he faluteth him with [Apoftolical Benediction.] Because he communicated with the excommunicate: And he denieth his request of using or translating the Divine Service or Offices into the Slavonian tongue; because there were many mysteries in it. Thus come up the Prohibition to the people, to pray understandingly.

Epift. 14. He absolveth the Bishop of Liege from an Oath because, he took it by force: And commandeth him to rise up against the imposter with all his power, he being St. Peter's enemy.

Epift. 21. He tells the King of Denmark of an ill custom among them, that whatever ill weather or calamity befell them, they imputed all to the ill lives of Priests.

Epift. 23. He tells our King William the Conqueror that seeing he was on his side, and is charged by some with all his bloodshed, that now he must be very obedient to him as his Pastor, and Peter's Successor.

And Epift. 25. He tells them that the Papal or Apoftolick power is greater than the Kingly and must rule it, as the Sun is greater than the Moon.

Lib. 8. Epift. 1. He laments the Corruption of the Church in Armenia:

[1. Because they mixed not Water with Wine in the Sacrament, when all men know that Blood and Water came from the side of Christ. 2. Because they made not their Chrysm of Balsom, but of Butter. 3. Because they honored the memory of Dioscorus.] O what Heresies!

Pag. 1254. in Bin. There is an Oath that Robert Duke of Apulia, Calabria and Sicily to be true to the Pope, and defend him as holding all these from him; and there is the Popes grant of them to him, laying claim also to his other dominions; the denial of which he patiently beareth at the present.

§ 52. But lest you think that at least the Kingdom of Spain was fast all this while to the Church of Rome, Lib. 8. Epift. 2. He writeth thus himself. ["By the Letters of my Legate Richard Abbot of Mafelilles you may know how great impiety is gone out of your Monastery (of Cluny) by the presumption of Robert a Monk, who imitating Simon Magus, feared not to rise up against the Authority of St. Peter, with all the craft of his malignity, and to reduce by his suggestion into their old error an hundred thousand men, who by our diligence began to return to the right way;""] the hopes that the Abbot thinks as lie, for the honour of the Roman Church. He chargeth the Abbot to cast out this man that had so enraged Spain, adding ["And by your Letters diligently acquaint the King who is deceived by his fraud, that he hath greatly provoked St. Peter's wrath and indignation against him, and his grievous Revenge against him and his Kingdom until he repent, because he undecently hand-
handled a Legate of the Roman Church, and believed falsehood rather
than truth. Of which that he may worthily make satisfaction to God
and St. Peter, as he hath disgraced our Legate, so let him by due hu-
mility and cordial reverence, make himself commendable and devout.
"For we think meet to signifie to him by you, that we will excommu-
nicate him if he correct not his fault, and will solicit all the faithful
in the parts of Spain to his confusion: And if they be not obedient to
my command, I will not think much to travel into Spain myself, and
there to endeavour dura et aspera, Things hard and sharp against him as
an enemy of the Christian Religion.] O brave Pope! had not these men
te crowd or hap that could sit and talk down Emperors, and
Kings, and subdue and disjole of Kingdoms, by sitting at home and talk-
ing big, and telling them that St. Peter was angry with them?

And who was this King but the great Alfonfus, to whom he writeth
himself, Epift. 3. to put away his evil counsellors, and hearken in all things
to the Popes Legate, Richard?

§ 53. Epift. 6. l. 8. He commandeth Soulakers to help Michael the
Emperor of Constant against the Uafurper, to make himself judge, and
get an interest again in the Empire: But in vain.

§ 54. Epift. 7. He declareth that divers Princes having sworn and
promis'd him help, he resolved to come with an Army to recover Ra-
vena to the Church.

Epift. 8. He rejoiceth that they had newly found St. Matthew's body,
and bids them now take him joyfully for their patron. These are the
grounds of Popish superstition: The body of St. Matthew that preached
to the Abaffines in another part of the world, is found at Salerno in Italy,
a thousand years after he is dead. O that one knew how to be sure that
it was his body, and how it came thither! Divers such findings they glo-
ry in.

§ 55. Epift. 10. He writeth to Orzoces Prince of Calevis or Sar-
dinia, to require him as a note of his obedience to St. Peter and concord
with the Church of Rome, whose use it is, to let his Arch Bishop have
his Beard, and to command all the Clergy of his dominion to shave their
Beards; and if they obey not, to force them to it, or exclude them. And
to be sure of success he lets him know, (how truly I know not), that
many Princes importuned him to give them leave to invade his Coun-
try, but (this righteous ruling Pope) denied leave to them all, till he
had tryed whether he would obey him, which if he would do, he would
not only deny them leave to invade him, but also protect him. Reader,
think here. 1. Whether Princes held not their kingdoms loosesely when
they where to lose them if they obeyed not the Pope in so small a thing
as the shaving of Priests Beard. 2. Whether it were not a hard thing for
the Catholick Church then to have concord, when so small a difference
as the shaving or not shaving of Beards were put into their terms of Uni-
on and Peace? Who were the Schismaticks then? was it not the makers and
impofer of such laws and terms? 3. Is it not a high power that is claim-
med by Popes, when no Priest in all the Christian world may have so
much as his Beard in his own power, in which nature hath given him a
propriety? How much more might the Pope then command all mens
purfs? 4. May way we not see here on what weighty reasons, these
men condemn God's word of insufficiency, and plead for traditions, and
a necessity of their additional Laws? When Scripture hath left out the
shaving of mens Beards, and we had never had such a Law, if such power
as the Papal had not made it? O what discord and disorder would there
be in the Church if we had not so necessary a government! and what con-
fusion would toleration introduce, if mens Beards were left at liberty!
But if Paul called the heathen Phylosophy Vain and [Science falsely so
named.] 1 Tim. 6. 20. as befooling the world with pedantick trifling, and
calling them off from their great concerns, may we not say then that
this is Vain Government and Order falsly so named, which thus calleth the
Church from its primitive purity, simplicy and unity, when Christians
were known by loving one another, to these childish games, that the
Prelates and Priests of the Catholick Church must be known by their be-
ning without Beards? One would suspect this had its original from Pope
Pion, if there were indeed such a person; and that it is a Symbol of the
Churches sex, as it is called Our Mother; or at least that Marozia or
Theodora instituted it. 5. And do you know which were the more inex-
cusable, for silencing and persecuting the preachers of the Gospel? The
Jews that did it because they thought it took down God's Law, and would
bring the Roman Power on them; Or the Roman heathens that thought
the Gospel destroyed the worship of their forefathers Gods; or the Roman
Papists, that silenced and persecuted men for wearing Beards? 1 Thes. 2. 16.
§ 56. Epift. 11. When some French Preachers had revived Religion in
Sweden; the Pope, desirous to reap where they had sowed, sends to the
King of Sweden, to tell him his joy; and that what the French
taught them they received from Rome, and to deifie him to send one of
his Bishops to Rome, to acquaint him with their customs, and to receive
his Laws and Mandates. You see by what means Rome was raised.
Epift. 15. A Bishop gave up his Bishoprick: The Pope chides him
and commands him to a Monastery; Rather than do so, he returneth to his
seat again: The Pope chargeth him with the Idololatrie fecless the Crime
of Idolatry, for not obeying him; and writs to them not to receive him
or be ruled by him, as ever they loved the Grace of God and St. Peter.
The like he doth, Epift. 16. by the disobedient Bishop of Narbon, and
Epift. 17. by the disobedient Arch Bishop of Rheumes, and Epift. 18.
19, 20. of the same; and all this in St. Peter's name. Yea Epift. 20. he
requireth the King of France (Philip) to joyn against the Arch-bishop of
Rheumes as excommunicate, as ever he would have St. Peter's Grace, be-
cause his Kingdom and his Soul were in St. Peter's power. And it is no
A a a wonder
wonder that they believe that the Pope is St. Peter's Vicar and Secretary, and that their souls are in his power, will give him all their Lands or Kingdoms to save their souls.

§ 57. When the Pope sentenced the Emperor Henry to be excommunicate and deposed, and was charged to have done this without authority, he wrote his 21 Epist. 1. 8. to the Bishop of Metz to prove that he had power to do it; and to absolve his Subjects from their Oaths of fidelity; saying, that the Scriptures were full of certain documents to prove it. And his certain documents are Tibi dabo Claves, &c. and Feed my Sheep; And Kings are not excepted. They are St. Peter's Sheep, Bin. p. 1262. he faith, that the Head of Priests is at the right hand of God; but who knoweth not that Kings and Dukes had their beginning from them that knew not God, and affected by blind lust and intolerable presumption to demean themselves, the Devil the Prince of the world affecting them, in Pride, Rapines, Persidiousness, Murder, and all wickedness? who while they would have the Priests of the LORD to stoop to their footsteps, are righteously compared to him who is head of all the Sons of priests, who said even to Christ, All this will I give thee, if thou wilt fall down and worship me. Who doubteth but that the Priests of Christ are the Fathers and Masters of Kings and Princes, and of all the faithful? And is it not notorious miserable madness for a Scholar to endeavour to subjugate his Master, and a Son his Father, and by wrongful obligations to subject him to his power, by whom he believeth that he may be bound or loosed both in Earth and Heaven? Did not Pope Innocent excommunicate Arcadius the Emperor? and Pope Zachary depose from his Kingdom the King of France, not so much for his iniquities, as because he was not meet for so great power; placed Pepin in his stead, and absolved all the French from the Oath of fidelity? Ambrose saith, that Gold is not so much more precious than Lead, as the Priestly Dignity is higher than the Kingly Power. Pag. 1263. Ye even the exorcists have power over Devils: How much more over those that are Subject to the Devils, and are his members? And if the exorcist excel so much, how much more the Priests? And every King when he cometh to his end, doth humbly and pitifully beg the Priest's help, that he may escape the prison of Hell, and Darkness, and at the judgment of God be found absolved. But is there either Priest or Lay-man that when he is dying begs help of the King for the saving of his soul? What King or Emperor can by his Office, take a soul by baptism from the power of the Devil, and number him with the Sons of God, and fortify him with holy Christ? And (which is the greatest thing in the Christian Religion) can with his own mouth make Christ's body and blood? Or which of them can bind and loose in Heaven and earth? By all which it may be plainly gathered by how great power the sacredotai dignity excelleth. Which of them can ordain one Clerk in the holy Church? How much less can they depose him for any fault? For in orders excommunicial, to depose is an all of greater power than to ordain: For Bishops may ordain Bishops, but in no wise depose them without the authority of the Apostolick Seat: Who then that hath any knowledge can doubt but that Priests are preferred before
fore Kings? In a word, we must know that all good Christians are more fitly Kings than evil Princes: For these by seeking the Glory of God do strenuously rule themselves: But the other seeking their own, and being enemies to themselves do tyrannically oppress others: These (good Christians) are the body of Christ. The other (bad Princes) are the body of the Devil. These so rule themselves, as that they shall reign eternally with the highest Emperor. But the power of the other brings them eternally to perish by eternal damnation, with the Prince of darkness, who is King over all the Sons of Pride. And it is not to be wondered at that (*) bad Prelates consent to an unrighteous King, whom for their ill got preferments by him, they love and fear, who Simoniacally ordaining any do for a base price sell even God himself. For as the elect are inseparably united to their head, so the reprobate are perniciously sedate, against the good with him that is head of their militia.(**) Let Emperors and Kings see then how much the Imperial and Kingly dignity is to be feared, in which very few are saved (b) and those that by God's mercy come to salvation are not made so good (or eminent) as many of the poor, the Spirit of God being judge: For from the beginning of the world to these times of ours, we find not in all the authentick Scripture any Emperors or Kings whose lives were so adorned with great (c) virtues and miracles, as were an innumerable multitude of the confessors of the World, though I believe that by God's mercy many of them have been saved: For to say nothing of the Apostles and Martyrs, what Emperor or King was ever famous for miracles, like Martin, Anthony or Benedict, what Emperor or King did raise the dead? cleanse the Lepers? illuminate the Blind? Constantine of pious memory, Theodotus, Honorius; Charles, Lewis, propagators of Christian Religion, defenders of the Church, are praised and honoured by the Church, but not noted to have joined with such glory of miracles. Moreover to what Kings or Emperors names (d) are Churches or Altars dedicated? or hath the Holy Church appointed Masses to be celebrated? Let Kings and other Princes fear lest by how much in this life they would be preferred before other men, by so much the more liable they are to eternal burnings. As it is written: Wisd. c. 6. Great men shall be greatly tormented. For they have as many men to be accountable for, as were Subject to them. (*) And if one religious man find it so great a work to keep his own soul, how great a labour belongeth to Princes, for so many thousands? (**) And if the judgment of holy Church so bind a man for killing one; what will become of them that for this world honour murder many thousands? Who though they sometime cry Mæa Culpa for killing many, yet are glad at the heart for the extension of their honour, and are not sorry that they did what is done, nor that they have driven their Brethren into Hell.

The last of the Epistle exhorteth Kings to avoid Pride and Tyranny: As I cite it historically to shew you the Spirit of Papacy, so fas est ab hosfe doceri. There is somewhat in it worthy the remembering, that greatness prove not pernicious to themselves and others, for want of goodness.

§ 58. But first the Papal arguments favour not of infallibility: May not a mean wit discern, 1. That goodness giveth not right to place, which
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their
Priests
61. (The
France,
will
but
his
King

2. What though the King be a Scholar to a Grammarian, a Musician, a
Physician: Is it therefore absurd that he be King over these Masters? What
though he must obey his Physician for his life? May he not command
that Physician for the common peace? What though he cannot do that
which a Physician, a Musician &c. can do? May he not rule them for all
that? 3. What a discontented mind have such holy Prelates, that cannot
be satisfied with their Title to Heaven, their Miracles, Sanctity, Church-
Keys &c. unless they may also be above Kings, and have the secular
power also? 4. And what cause have Kings and States to look to them-
selves, that are under such Priests, where every Clergy man is their
Master? And how many superiors then hath every Popish King? Even
as many as he hath Prelates, Priests or exorcists. Yet I will confess that
if Princes had been as bad still as some of them have been, and as such
Popes pretended; and Popes and Prelates, and Priests had been as Infalli-
ble, Holy, Wise and Peaceable as they have pretended, and had not proved
the shame of Religion and Incendiaries of the Christian World, in so
many generations, it would have tempted men strongly for the interest of
Religion and mankind, to with that all power had been committed to the
Clergy, and that Campanella's Regnum Dei, or Fisit-Monarchy, by Priestly
Government of the World, had taken place. But when their own histori-
ans make forty Popes together Monsters of wickedness, and piety at
the same time to be translated to the Princes, this turneth our thoughts
another way: Especially when we find still that a proud, worldly, wicked
Clergy, are the great confounders of the World.

§ 59. Epif. 23. He sends to his Legates to demand of the King of
France, that every house do give a penny to St. Peter, if they take him for
their Father and Pastor. It seemeth the Roman Peter must have money,
Rule and Honour of all the world, though he cry it down in others.

§ 60. Lib. 9. Ep. 1. He suspendeth the Arch-Bishop of Rosen in
Normandy, from consecrating any Bishop or Priest, or Church, because he
had not visited the Pope at Rome, when as men and women came to him from
the remotest parts of the Earth; (The Pope loved much company, and
loved not privacy so well as I do,) and because he had not fought his
pallium; though he wrote submissively to him.

§ 61. Even this Pope Ep. 2. 1. 9. Proffesseth to the King of Spain
[that he is a sinner though it come from a pious intention for peace; but in
Priests it is a kind of Sacrileg.] And if so, Priests had need to take heed
that they Lye not, by swearing, subscribing, declaring or professing any fal-
flood though a Pope should command them.

§ 62. In the same Ep. he congratulates that Spain received his Order
of service or Liturgic, because that which they used hitherto had some things
contrary.
contrary to the Christian Faith. What? Was the old Spanish Liturgy, hereafter?

§ 63. Ep. 3. 1. 9. The Pope upon the death of Rodolph, fearing the Emperors coming into Italy, pretendeth that now all men advised him to receive the Emperor, for peace, into his favour and mercy; saying, that almost all the Italians were for him, and that his Patrons Mathildis was counted mad by her own Subjects, who would not fight for her and him; and therefore sends to try whether he could get any help from others; charging them to see that the next chosen King be one true to St. Peter, and to that end sends them an Oath of obedience to Saint Peter and his Vicar which the King must take.

§ 64. Ep. 4. He employeth his agents to engage the Norman Duke Robert to help him with an Army.

And Ep. 5. His Legate having deposéd all the Bishops of Normandy that refused to come to his Synod, he tells him that William King of England, and Duke of Normandy, though he was not so good as he should be, was more useful and better to the Church than other Kings, and therefore must not be offended, and therefore bids him restore the Bishops: and also to pardon some Soldiers, excommunicated for not paying tythes, because they must not lose the Soldiers.

Ep. 8. He writeth to the Duke of Venice, by all means to avoid all excommunicate persons, and their companions and favour left they came into the shades of the same damnation: For Anathema’s were the arms by which he subdued Emperors, and was to do his work.

The like to others in other Epistles. And Ep. 12. He brought one Count Bertran to swear him fidelity, and to give him all his Countrey, and honour as Earl of Provence, and this for the pardon of his own and his Fathers sins.

§ 65. Ep. 14. He congratulates to the Kings of the Visigoths their conversion to Christianity; but tells them they must offend to Rome for further instruction.

How frequently he made Arch-Bishops and Bishops travel to him out of other Kingdoms when his Legates wronged them, many other Epistles shew.

Ep. 17. The Norman Duke, Robert, acquainteth the Pope with a Victory which he had got: He returneth him this answer, that he had but done his duty and now as it was Saint Peter that had given him this victory, if he would not make him angry, he must now be thankful to Saint Peter, and remember what he owed him, to help him against the Emperor, Henry, and all his other enemies.

§ 66. Ep. 20. He writes to the Arch-Bishop of Canterbury that he had showed himself guilty of disobedience which is as Idolatry in that he had not travelled to Rome to visit the Pope when he commanded him; and tells him that if he came not by All-Saints day next he shall be depos’d; for many weak men that could scarce rise out of their beds, came from other much farther Countreys: and he should lose Saint Peter’s grace if he failed (must they do to all from the Antipodes?)

Epist. 22.
Ep. 22. He tells the Count of Angiers (or Ang) that he should have obeyed the sentence of his Bishop, though it was unjust. And so every wicked Prelate's power over Princes and all others shall be absolute.

He flattered our King William the Conquer of more than other Kings; but ep. 2. l. 11. He complained of his punishing a Bishop, telling him that God taketh them as the apple of his eye, and fault, Touch not mine anointed; and though they are naught and very unworthy they must be honoured, and being called Gods, men must not meddle with them.

Ep. 1. Append. (Bin p. 1278) he tells Lanfranc, Arch-Bishop of Canterbury, how far the Church was from purity in his day; viz. that [The Bishops and such as should be Pastors of Souls, do with insatiable desire hunt after the glory of the World, and the pleasures of the flesh. And do not only themselves confound all things that are holy and religious, but by their example draw their Subjects to all wickedness; And that to let them alone is unlawful, and to resist them how difficult!

So much of the Epistles of Greg. 7th, who seemeth to be much more against vice than his predecessors for many ages, but more for tyrannical usurpation and rebellion than ever any that was before him: And if the better sort of them be such, what may be expected from them?

§ 67. CCCLIII. An. 1074. In a Council at Rome Priests were forbid marrying, and all that were married commanded to put away their Wives: The Arch-Bishop of Mentz trying to do the same in Germany, the whole part of the Clergy (faith Lambert, an. 1074) raged against it, and called the Pope a downright Heretic that opposed Christ's Law, who forbade putting away Wives except for fornication, saying, all men cannot receive this saying; and as driving men to fornication: They went from the Synod, and some were for calling out the Archbishop of Mentz and putting him to death. But he spake them fair. But the Pope went on.

§ 68. CCCLIV. In a Synod at Genesus, the Popes Legate and Anselm Lucens. excommunicated many that had been against Anselm: whereupon the whole City was enraged, and forsook Mathildis, and joyed with the Emperor, and expelled the Bishop, one Peter a Canon leading them.

§ 69. CCCLV. An. 1075. a Council at Rome excommunicated five of the Emperors Family; unless they travelled to Rome and made satisfaction: It excommunicated Philip King of France unless he satisfied the Nuntii of the Pope: It suspended the Arch-bishop of Breme, the Bishop of Strasburg, the Bishop of Spire, the Bishop of Bamberge, and in Lombardie the Bishop of Papia, the Bishop of Turin, the Bishop of Placentine, and also Robert Duke of Apulia, and Robert de Rontello. &c.

§ 70. an. 1075. Was the forefaid Synod at Mentz where the Archbishop seeking to bring the Clergy to obey the Pope in putting away their Wives, was fain to put it off to save his life from the Clergies rage.

The English Council I omit referring you to Spelman, of which one deposed Wulfan (they say injuriously) &c.

§ 71. CCCLVI. An. 1076. A Council at Worms sentenced the Pope deposed. Two Bishops awhile refused consent, but at last yielded: And they
they sent to the Pope, that thenceforth all that he did as Pope was void.

§ 72. CCCLVII. Hereupon the Pope calls a Council at Rome, which excommunicated all the German Bishops that deposed him, and the Bishops of Lombardy as conspiring against St. Peter, and many French Bishops: And with them the Emperor Henry; and deposed him (quantum in fe) from all his dominions: and abolished his Subjects from their oaths (as aforesaid.)

§ 73. CCCLVIII. The excommunicate Bishops had a Council at Pavia, where they retorted the Popes Anathema on himself, and excommunicate him.

§ 74. CCCLIX. The Pope calls another Council at Rome, where the Arch-Bishops of Milan and Ravenna (the Antipope) are excommunicate, and the Emperor's cause and party again condemned.

§ 75. CCCLX. Another Synod at Rome an. 1078. decreed divers things for defence of the Clergys privilidges. And it is observable that to that day the old Canons were in force for nulling all ordinations not made by the Common Consent of the Clergy and People: Ordinationes quæ interveniente pretio vel precibus, vel obsequio aliusjus personae ex intentione impensæ, vel quæ non Communis consentia Cleri & populi secundum Canonicas sanctiones furent, & ab his ad quos consecratio pertineat, non comprobantur, instantes & irritas esse diiudicandas; quoniam quœ aliter ordinantur non pertinent, idem, per Christum intrant, sed in ipsa veritas testantur, suis suis & latrieis. Therefore it is no sinful separation to disjoint and avoid such obtruded Bishops or Pastors as are not so ordained by the Common Consent of the Clergy and the People.

§ 76. In this Council the Pope, to keep up some pretensions yet to a power in the East, excommunicated the new made Emperor Nicephorus Botonites for deposing wrongfully the Emperor Michael and his Wife Mary, and his Son Constantine Porphyrus, and putting them into a Monastery and invading the throne, whom the Patriarch Cofmus lately set up by Michael, had Crowned: But thus matters were then often carried.

§ 77. That we may a little take along some of the Greek affairs, note here, that Zimisces being dead an. 975. the Empire returned to Basil and Constantine the Sons of Romanus II. Basil held it 50 years; and Constantine three more. Against them rose first Bardas Scleros, and then Bardas Phocas. Basil overcame and subjected the Bulgarians: An. 1028. Argiris Romanus took the Empire with Zoe Constantine's daughter (putting away his Wife for her and the Empire.) After five years Zoe killed him, and took her adulterer and the agent Michael Paplagna to her bed and Empire. He being afflicted in body penitently turned Monk, and reduced Zoe to some order: But being dead, the took Michael Caliphate who were to obey Zoe; but breaking his Covenant, she deposed him and put out his eyes. And an. 1042. She took to her bed and the Empire Constantine Monomachus, in whose times the Greeks had divers losses by the Swevers, and by the Normans that got Apulia. At which time the Turks being Soldiers under the Persians, revolted and oft overcame them. Zoe and her sister Theodora having ruled all, dye. In Constantine's time Michael Cerularis Patri of Cypri wrote against
against the Church of Rome. Theodore being dead, Michael Stratonicus reigned one year: who was forced to resign to Ilia Communis: 1057. Who being defeated turned Monk, and made Confessiune Ducas Emperor: an. 1059. He dyed 1067 swearing his wife Endecia not to marry and make a Father in Law to his three Sons; but the brake her oath and married Romanus Digenes and made him Emperor: He is taken in flight by the Sultan, and released, and when he came home his eyes put out by his own Subjects; of which he dyed an. 1071. and Endecia is thrust into a Monastery. Michael Paripinacius, the Son of Conf. Ducas is chosen Emperor: The Turks and others greatly weaken the Empire: Two Nicephori usurp: One called Botanates, helped by the Turks, getting possession, Michael entered a Monastery, and the other Nicephorus Byennus is overcome and his eyes put out: Botanates after three years, is deposed and made Monk by Alexius Communus, who was made Emperor, an. 1081, and being worsted by Robert D. of A. pulis, and having dealt ill with Godfrey and his army going for Palestine, and beaten by them an. 1096. Living 70 years and reigning 37 he dyed an. 1118, forsaken first of all, and succeeded by his son Calouobanes.

Sect. 78. CCCLXI. A Roman Council an. 1079. Forced Berengarius to recant, and to own Transubstantiation.

Sect. 79. CCCLXII. An. 1080. Another Roman Council renewed the deposition of the Emperor, and gave his Empire to Rodulp, the Pope excommunicating Henry, and laying Confidentis de judicio & iurisconsulti Deus episcopum principum manus dimittit Virgini, filius vestrae audivit, fide nominatum Henricum, quem Regem dicitur, omnesque jueores ejus excommunicationi subjicit. & anathematizavit

...this life and that to come. Adding [Go on then holy Fathers and Princes I beseech you, that the whole world may understand and know, that if you can bind and loose in Heaven, you can on earth both take away the Empires, Kingdoms, Principalities, Dukedoms, Marquisates, Earldoms, and Possessions of all men, according to their merits, and grant them (to others) for you have often taken away from the evil and unworthy, Patriarchates, Primacies, Arch-Bishopricks, Bishopricks, and given them to religious men: For if ye judge spiritual things, what must men believe that you can do about things secular? and if you judge the Angels that rule over all Proud Princes, what can you do with their servants? Let Kings and all secular Princes now learn, how great you are and what you can do; and let them hereafter be afraid to set light by the Command of your Church: And exercise your judgment speedily on the said Henry, that all may know, that he falls not by chance, but by your power; I myself be confounded to repentance, that his Spirit may be saved in the day of the Lord.] O brave Pope!

From this Council the Pope sent Rodulp a Crown with this inscription——Petr. dedi at Pei. Petri diadema Rodulphi. But all this was but as Balaam's attempt: It destroyed not Henry, nor gained the life of Rodulp, that was after killed.

Sect. 80. CCCLXIII. An. 1080. The Emperor called a Council at Brixia which deposed Gregory as [a false monk, the pestilent Prince of all villains, the invader of the Roman Sea, never chosen of God, impudently invading himself by fraud and money, subverting all Church-order, perturbing the Kingdom of a Christian Empire; defending the death of Sol and Body to a quiet Christ in our Emperor: defending a prospered King; fouling discord where there was concord, and strife, where there was peace, scandalis among brethren, divorces between Husband and Wife, and slackness, that seemed to be in quenchings of godly men; a proud preacher of Sacrilege and profanation, defending perjuries and murders, questioning the Catholic doctrine of Christ's body and blood, an old Disciple of Berengarius (*), a follower of divinations and dreams a manifest Conjurer, possessed with a devouring evil Spirit, and so serving from the true Faith.] And they made Guibert Pope in his stead (as was aforesaid.)

Sect. 81.
§ 81. CCCLXIV. A Council at Lyons, An. 1080. deposes Manes Bishop of Rhemes, for refusing to give account to the Pope, &c.

§ 82. CCCLXV. Another at Avenion, maketh Hugo Bishop of Gratianople.

§ 83. CCCLXVI. Another at Meaux, maketh Arnulphe Bishop of Soissons.

§ 84. CCCLXVII. Another at Rome, An. 1081. Excommunicateth the Emperor again.

§ 85. CCCLXVIII. An. 1083. another at Rome, the Pope kept three days in sighs and groans, being besieged, and then dismiss it.

§ 86. CCCLXIX. An. 1084. in another, the besieged Pope again excommunicateth the Emperor, and the new Pope Clement (Guibert Raven.)

§ 87. CCCLXX. An. 1085. A Council at Quintilieburg condemned two Heresies: The first was the Royalist Heresy of Loyalty, called the Heretics, from Henry the Emperor, who thought that the Pope and Prelates had no authority to depose Kings and Emperors, but were to be Subjects to them. An Heretic, if such, that molt Kings are very much inclined to, as taught them by St. Paul, Rom. 13. and by St. Peter himself. You see, O Princes, if you will be the Popes and Prelates Executioners, that you must come at last to the Stake your selves, and fall under the Law de Hereticis comburendis, unless you will be Servants your selves, or trust to some peculiar chalilicate remedies.

The great argument of the Pope was [The Disciple is not above his Master. One Gunibert undertook to prove, That the Pope had no such power, but what he had usurped, and taken to himself, but might be judged. But the fore-said Argument struck all dead. But might not these Prelates have understood, 1. That the Pope himself may have a Master in Philosophy, Phyfick, &c? And is he not for all that, Above his Master? 2. Is the King above no Master that teacheth him in any Art or Science? 3. Are not Christ's words plainly to be understood, of Superiority and Inferiority in eodem genere? The Disciple as such is not above his Master; but as a King he may: or else Princes give up their Kingdoms to every Schoolmaster that they choose. 4. This Doctrine fits not only Popes and Prelates, but every teaching Priest or Preacher above the King, for to such the King may be a Disciple. 5. This tendeth therefore to tempt Princes to be utterly ignorant and brutish; for fear left by learning any thing of any Master, they should give away their Kingdoms. And if Children be Kings by inheritance, what a share is here laid to undo them? 6. Doth not the Holy Ghost say, Let every Soul be subject; and were not Peter and the Apostles some of these Souls? Did not Christ himself and Peter pay Tribute?

But remember again you that are Subjects to such Councils and Prelates, that it is by them judged Heresie to be Loyal, and to plead for the Clergies subjection to Kings.

§ 88. The Heresie of Wecilo was here also condemned, that said (as they report him) That when the secular Men were spoiled of their Estates and Goods, (it's like by the Ecclesiasticks) they were not bound to obey the Ecclesiasticks, and

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and might be received by others, when they were Excommunicate. It was therefore decreed, [That whoever was Excommunicate by his Bishop, that Bishop not being himself Excommunicate, or deprived of his Office, though it were unjustly done, should by no means be received to Communion (by any other) unless absolved in the Ecclesiastical manner.] And so God must be disobeyed, that commandeth the Faithful to worship him in Sacramental Communion, whenever any proud, malicious or drunken Prelate will forbid him: And must so live and die, unless his Malters will repent of their injuries. When as it is usual for one injury to engage a Man to more, or to continue it, for the justification of the first.

§ 89. Another Decree of this Hereticating Council was, What days to keep the Spring and Summer Fasts on; and that none eat Cheese or Eggs in Lent. This is the Roman holiness, and way to Heaven.

Many Archbishops and several Cardinals were here Excommunicate also, for being for the Emperor against the Pope.

§ 90. CCCLXXI. But the Wars of Councils continuing, a Council was called by the Emperor at Mentz, where the deposition of Gregory, and the substitution of Clement (whose Legates were present) was confirmed, and the Condemners again condemned.

And so we have done with the Life, Letters and Councils of Hildebrand.

§ 91. Pope Gregory dying, Clement alone was Pope one year, and then the Italians chose Desiderius an Abbot, called Victor the 3d. This was the 23d Schism, or two Popes at once. Victor lived but a year and three months, and 24 days. Historians tell us of Famines, and dreadful Prodigies in those days. In that little time he raised an Army which beat the Saracens in Africk.

§ 92. CCCLXXII. A Council at Capua chose this Victor, An. 1087. and when he was brought to Rome, they found Pope Clement in posseffion, and keeping it by Arms: but when they had fought, Victor's Soldiers proved Victors, and his Title to be best.

§ 93. CCCLXXIII. Victor had a Council at Benevent, where he damned Pope Clement and his Bishops, An. 1087. The grand Controversie of those times of the Pope against the Emperor and other Princes was, about Presentations to Bishops, or Investitures, which the Pope said, belonged to no Layman: Victor's Council again judged such Presentations or Collation of Bishops to be Sacrilege, and such Simoniacs that used them: And here it's worth the noting that they decreed, (Bin. p. 1293.) That Penance and Communion may be received from none but a Catholic: And if no Catholic Priest be there, it is stricter to perform without visible Communion, and to communicate invisibly with the Lord, than by taking it from a Heretic to be separated from God. For there is no Communion of Christ and Belial; nor of a Believer with an Infidel: But every Heretic is an Infidel: And a Simoniac because an Heretic, is an Infidel: For though Catholicks because of the Hereticks being over them, cannot have visible and corporal Communion, yet while in mind they are joined to Christ, they invisibly receive his Communion.]
their Councils abridged.

Let it be here noted, 1. That this Council confesseth that the Sacrament and visible Communion is not of necessity to salvation: And why not the fame of visible Baptism, when it cannot be had on lawful terms? 2. That therefore it is no sinful Separation to refuse such Church-Communion as cannot be had on lawful terms, or but from Heretics, Simoniacs, or Sacrilegious. 3. That this sheweth that the Church of Rome hath their Succession oft interrupted: For by the testimony of their most flattering Historians, and of General Councils, many Popes have been Simoniacs; Ergo, faith this Council, Heretics and Insidels; Ergo no Popes: Ergo their Faith failed. 4. That this maketh their Bishops, Priests, and Churches in all their own Kingdoms where Princes have the presenting and investing of Bishops, to be all void and null, as being Insidels. And that not only among Protestants none should communicate with any Bishops that have their Presentation and Investiture from Kings, but must separate from them as Insidels, but even in Papists Kingdoms they must do the same.

§ 94. Victor commendeth Odo, or Ordo Ortensis for his Successor; who is chosen in his stead against Clement, and called Urban the 2d. He made their old Patrobes Mathildis in her age to marry with an Italian Duke Helpho, on condition that they should never have Carnal Copulation. The Emperor came to Rome, and set up Clement: Urban (or Odo) being one that before had published the Excommunication of the Emperor, Excommunicateth him again, and goeth from Rome, into Italy and France; and sets the Princes upon the recovering of Jerusalem, Lifting 30000 Men, and so reconciled most of their Strifes at home. The History of this Expedition, Platina briefly, and many Authors largely give us, to whom I refer you.

Conrade the Emperor’s Son rebelleth against his Father, encouraged by the Pope. The Papal Historians pretend that his Father would have forced him to Incelt, but others think otherwise.

It was this Pope (faith Bin. p. 1293,) that appointed the horary Prayers, called the Office of the Blessed Virgin, to be used by Clergy and Laity, for success against the Saracens. Having Reigned eleven years, and four months, he died.

§ 95. CCCLXXIV. An. 1089. Urban in a Council at Rome, repeateth against the Emperor and Pope Clement what was done before by Greg. the 7th. Clement is expelled Rome, and driven to renounce. The Holy Wars breed reconciling thoughts. The Papal Party offer the Emperor his Crown, if he will depose Clement. His Bishops dissuade him, and he refuseth; being otherwise for Peace inclined to it.

§ 96. CCCLXXV. A Council at Troy in Apulia about marriage of Kinfolks.

§ 97. An. 1090. A Council at Toulouse depose the Bishop as criminal, &c.

§ 98. An. 1090. A Council of Urban’s at Meffia decreed again, that no Bishop receive Investiture from any Lay-man; and that no Lay-man have right or authority over any Clerk. Also against false Penance (Hilde.)
before had decreed that Penance, and Baptism, (and so Absolution) profit not impenitent undisposed Receivers.)

§ 99. CCCLXXVI. A Council at Benevent condemned Pope Clement again.

§ 100. CCCLXXVII. Another at Troy did consult for Urban's interest.

§ 101. CCCLXXVIII. Another at Constance, An. 1094. against married Priests and Simoniacs, and about the number of Easter and Whitsun Holidays. And the Emprefs Praxes departed from the Emperor, accusing the Court of most filthy Fornication; perhaps the cause of their Calamities.

§ 102. CCCLXXIX. An. 1094. A Council at Ostro in France Excommunicated their own King Philip, for putting away his Wife, and marrying another; and again Excommunicated the Emperor and Pope Clement.

§ 103. CCCLXXX. An. 1095. A Council at Placentia heard the Cause of the Emperor of Conf. begging help against the Infidels; and of the King of France; and the Empresses complained how filthy she had been forced by her Husband's command. It repeated damnations, and decreed that no money be taken for Baptizings, Chrismings or Burials.

§ 104. CCCLXXXI. A Council at Clermont for the same Causes. It decreeth, That if one injure another on Monday, Wednesday or Thursday, it shall not be reputed a breach of Peace: but if it be done on any of the other four days, it shall be judged a breach of holy Peace, and be punished as shall be judged. C. 1. And that no Clergyman shall receive any Honour (or Preferment) from the hand of Lay-men. C. 15.

And C. 16. That no Kings or Princes make investiture of any Ecclesiastick Honour.

And C. 17. That no Bishop or Priest make any promise of Allegiance to a King, or to any Lay-man (Ne Regi, vel aliqui Laico in manibus Lignum fidelitatem faciat.) Ligens is Lige, or Ligatus, a Vassal or full Subject.

And C. 19. That no Lay-labourer keep the tenth of his labour, (from the Clergy;) or receive (from the Clergy) the tenth of his wages.

§ 105. It sheweth you that ever the Sacrament in one kind was not introduced, in that the 28th Canon of this Council decreeth, that None communicate at the Altar, unless he receive the Body by it self, and the Blood by it self, unless through necessity, or with cautionousness.]

Can. 29. Any one that fled from his Enemies to any Crofs, was to be there protected as in a Church.

But the Jerusalem War was the main business of this Council, by which the Pope cunningly turned away Animosities and Jealousies from himself, and got the repute of a Holy Defender of the Church.

§ 106. But in an English Council all the Bishops in the Kingdom save one (Rochester) would force Archbishop Anselme to renounce the Pope; which Anselme refusing, and reasoning against, they said that he blasphemed the King, setting up any in his Kingdom without his consent; and so they jointly renounce their subjection and obedience to the Archbishop, and abjure the unity of brotherly society with him, Bin. p. 1302. You see Luther was not the first that renounced the Pope.
§ 107. CCCLXXXII. A Council at Tours, for the Holy War: where the
King of France Philip was reconciled, promising service to the Pope.

§ 108. CCCLXXXIII. An. 1097. A Concilium Bärense was held, for
winning the Greek Church in their necessity; where Anselme of Canterbury
got the honour in disputing of the Proceeding of the Holy Ghost. The sum
of which Disputation is in his Works.

§ 109. CCCLXXXIV. An. 1098. A Council at Rome gave the King of
England time to repent till Michaelmas, the former Council had Excommunicated
him; if Anselme had not desired delay.

§ 110. An. 1099. Another Roman Council for the Holy War, and Re-
excommunicating Pope Clement, (but what Clement did all this while, is past
over here.)

§ 111. An. 1099. Some little Council at Jerusalem put out Arnulph the
Archbishop of Jerusalem as a wicked Man and Ulirper, and gave it to the
Pope's Legat.

§ 112. An. 1099. Paschal the 2d is made Pope; a little after Pope
Clement died, who had Reigned with his Competitors 21 years: Being buried
at Ravenna after five years, a Council caused his Carcass to be dig'd up and
burnt: Decreeing, That all the Bishops of the Henrician Heresie, (that is,
who were for Emperors being above the Pope, or not deposable by him, and for
his power of Prefentations or Investitures) if they were alive should be depos'd;
if dead, should be dig'd up and burnt, (which were most of the Bishops of
the Welt, if Hildebrand himself mistook not.) O Military Bishops! that
can overcome the dead. No wonder if the Church and Nations be confounded
by you, that cannot let each others Carcasses rest in their Graves; but will
dig up the bones of the Prelates of many Kingdoms, even the greatest part.
How many Princes and Prelates now Papists, are guilty of the Henrician He-
resie? Should not their bones also be burnt if you durst?

§ 113. But the Schism continued, three perfons successively being made
Anti-Popes by the Emperor's party; but all of them one after another over-
come by Paschal, who being a Military Pope, did most of his work by his
Army, which he frequently had on foot. In his time Jerusalem, and the
Cities about, were won by Godfrey of Bullein, his Brother Baldwin, Boemund,
Tancred, and the rest of the Christians; and Godfrey made first King, and
Baldwin next; Boemund and Tancred having Antich, and after suffering
great losses, &c. as you may read in the Hiftories.

§ 114. Never did the Papal Rebellion work more unnaturally, than in set-
ting up the Emperor's Son Henry against his own Father, as excommunicate and
depos'd; who being chosen in his stead by the Papal Faction, overcame him,
and took him Prisoner, and kept him till he dyed (naturally, or violently, I
know not) at Liége.

§ 115. Yet was the Pope deceived of his hopes; For this Henry also was
of the Henrician Heresie, and having by the Pope's order kept his Fathers
Corps five years unburied, because Excommunicate, he came with an Army
after to Rome to be crowned Emperor, and getting into the City, (the Pope's
Hiftorians
Historians lay by perfidiousness, and others lay the perfidiousness on the Pope: he took the Pope and Cardinals (that were for him) Prisoners, for denying him to confirm the Bishops which the Emperor had promoted; and he kept him till he made him confirm them, and grant him Inveffitures under his hand and seal, and promise: But when the Emperor was gone, the Pope took his promise to be null, and brake it, (he that can dispence with others, may dispence with himself.)

§ 116. Bishops, after many such others, doth not only justify the Pope's deposing of the Emperor; but shamefully faith, that even the Novatæres Heretici, (as he calleth the Loyal and Orthodox) will not deny but that he was justly deposed, because (faith he) in a Letter to Hildebrand, he said himself he might justly be deposed if he fell from the Faith; and he was deposed for Heresie, viz. for defending Priests' Marriage, selling Benefices, committing the Popes Excommunication, and saying that he ought not to regard it.

Ans. 1. Doth every word in a Letter that you can distort, forfeit a Crown?

2. Did not the Apostles and ancient Christians obey Heathens, and command it?

3. Was it to the Pope that he forfeited his Crown? How prove you that?

4. Were these Apostolic Doctrines, (that Priests may have Wives, as Peter had, &c.) a falling from the Faith?

5. Is every Prince's Crown and Life at the Pope's mercy, because he may judge him to be an Heretick?

6. Are not the chief Christian Kings now that are Papists (especially the King of France) of that which is called, The Henrician Heresie? And may they be so deposed?

§ 117. But one thing I desire may be noted of this Henrician Heresie, that the Emperor did not take away the old liberty of the Clergy and People in choosing their Bishops: Inveffiture was not Election or any determining Nominated, but like our Inductions an after-consent, and a delivery of possession by a Staff and Ring, as may be seen in the form of Pope Pacheal's Grant in Nauclerus, Gen. 38. p. 738. [We grant and confirm to you, that you may bestow Inveffiture by a Staff and Ring to the Bishops and Abbots in your Dominions, FREELY ELECTED WITHOUT FORCE AND SIMON?] And it medled not with the Presbyters, but was only a Negative power of freely chosen Prelates induction, who was still chosen by the inferior Clergy and the People.

§ 118. How the old Emperor was basely deprived by the three Bishops of Montz, Colen and Wormes; how he charged their Oaths of Allegiance on them; how he denounced the Revenge of God against them; how he was kept in such poverty, that he desired for his relief to have been but an Assistant in the Monastery of Spire, which he had built himself; and was by the ungrateful Bishop of Spire denied; how in his misery he confessed it was the justice of God for the sins of his youth (Laft) you may see in Sigon, de Reg.
their Councils abridged.

Reg. Ital. An. 1106. Helmod. Hist. Slav. c. 32. Sigerbert An. 1106. Albert. Xrantz. Hist. Sax. li. 5. c. 20, 21, 22, 23, 24. compared. As also how his Body was dug up out of his Grave, and kept five years by his unnatural Son in an unconsecrated place, and after buried. Thus ended one that had fought (as Historians say) with honour, Sixty-two Battels (more than Caesar had done) a Man (had he duly maftered his youthful lust) credibly described as of lawful endowments, and one that shewed much zeal for the Clergy, though he was not willing to be absolutely their Subject.

§ 119. CCCLXXXV. Of the Councils that were in Paschal's days, the first was at Rome, An. 1102. where the old Emperor Henry the 4th. was again Excommunicate, and a form of Anathematism made against all Heresies, and in special against that Heresie that then troubled the Church, which was [That the Churches Anathema's and Bonds are not to be regarded.] It was time for Pope and Prelates to call that a Heresie, when by Cursing they had got their Dominions, and conquered so many Emperors and Kings: But it's a wonder that when Tibi dabo Claves, would not keep up the credit of the Curriers, that Cursing again should be able to do it.

Two Councils at London, partly against the Clergy's Incontinence, and against Sodomy, and partly to depose several married Priests, I pass by.

§ 120. CCCLXXXVI. Imentius, Bishop of Florence, published that Anti-chrift was come. Whether he told them who he was I know not: But An. 1105. A Council of 340 Bishops was there called, to try him for that dangerous doctrine; and finding that Prodigies and Calamities drew him to believe it, they chid him as a weak Man, and warned him to talk so dangerously no more, (you may know why.)

§ 121. CCCLXXXVII. When the young Henry began his Rebellion against his Father, he called An. 1105. a Council at Barmen, where he solemnly called God and Angels to witnes, that it was not out of desire to Reign that he did what he did, nor to depose his Father, but to restore them to the Obedience of the Church, lamenting his Father's obstinacy against it: And he profest his Obedience to the Pope, and drew divers revolted Archbishops to do the like.

§ 122. CCCLXXXVIII. An. 1106. A Council with the Nobility or Princes was called by Henry junior at Mentz, where the old Emperor was again Excommunicate, and forced to resign his Scepter to his Son; and this by those Princes, Prelates and Nobles, that had sworn Allegiance to him, supposing themselves absolved from all their Oaths by the Pope. Now it was that the three Archbishops violently divested him. When he asked them, what was his fault, and they said, Simony, in the Collation of Bishopricks and Abbies, he adjured them (the Bishops of Mentz, and Cologne, with the Bishop of Worms) by the name of the Eternal God, to say whatever he took of any of them; And they said, Noting. He thanked God that so far then own tongues justified him, when their Bishopricks might have brought him no small Sum.

§ 123. CCCLXXXIX. The Pope in a Council at Waftallis in Lombardy, took in some submitting Bishops.
§ 124. CCCXC. Two Bishops at Jerusalem striving for the place; one put out by the King, but restored by the Pope, died in his return; the other by a Synod at Jerusalem was put out, but made Bishop of Caesarea.

§ 125. CCCXCI. In a Council at Trece, the Emperor's Investitures are forbidden.

§ 126. CCCXII. Another at Benevent, An. 1108. of the same, decreeing, That if any take a Benefice from a Layman's Presentation, the Giver and Taker shall be Excommunicated.

And one at London to the same purpose, made King Henry consent against investing Bishops or Abbots.

Another at Lugo, for St. Guibert's Elevation.

§ 127. CCCXIII. But the Pope's Lateran Council of 100 Bishops is more considerable, where the Pope breaketh his Oath and Covenant to the Emperor as being constrained, and this by their approbation. The History of the occasion before-mentioned, is here again recited by Einusius out of the Chron. Cassiensi, at large; where you may see that the Emperor was to the Pope, and the Pope was thereupon to crown the Emperor as in his proper Rights. The Emperor claimed to be crowned as to the same Rights that had been granted to Charles, Lewis, Henry, and other former Emperors: This the Pope denied to do, and so they went to fight; where on both sides, between the Romans and Germans, so many thousands were slain, that Tyber was coloured with their blood. How the Earl of Millan that interposed his person to save the Emperor's life was slain, and his flesh cut in pieces, and given the Dogs by the Romans, and what other bloody work was there made, the said Chronicle mentioneth.

The Pope when he crowned the Emperor, and made the Covenant with him, took the Body of Christ and brake it, taking part himself, and giving the Emperor the other part, and said, So let him be divided from the Kingdom of Christ and the Lord, that breaketh this Covenant] which now by the consent of the Bishops in Council he brake.

§ 128. CCCXCIV. A Council at Benevent, to decide a quarrel about Church-lands.

§ 129. CCCXCV. In a Cyperan Council an Archbishop complained, that he was put out by the Prince Roger of Sicily, and made a Monk against his will; and was delivered, because God will have no involuntary Service: Another Archbishop accused, fled.

§ 130. CCCXCVI and CCCXCVII. A Council at Beauvois, not known for what,

One in Syria against Arnulp. Archbishop of Jerusalem, for his Crimes.

§ 131. CCCXCVIII. An. 1116. A Council at Colen Excommunicate the Emperor, ( or declare the Popes Excommunicate;) but he forced some to receive him.

§ 132. CCCXCIX. An. 1116. In a Lateran General Council (as they call'd it,) it unhappily fell out, that the Pope who had before call'd the Emperor's claim an Heresie, (as Councils had before named it,) The Henrician Here-
Heretics) could not here disclaim and revoke his Act, without confessing his fault, in granting that power to the Emperor, and confirming it by Covenant and Oath. He tells them that he is but a Man, and so a Sinner, and lamenting his sin, begs their prayers to God for pardon, and then anathematizeth all that he had written, and defireth them to do the like. Hereupon a crafty Bishop (Bruno Signinus) said, Let us give thanks to God, that we ourselves have heard the Pope condemn that Privilege that containeth Pravity and Heresy: And if that Privilege contain Heresy, then he that made it was an Heretic. This put them all to their shifts; and Job. Cajetan angrily said, [Defend thou call the Pope an Heretic here, and in our hearing? The writing that our Lord the Pope made was Evil, but not Heresy. Another Bishop said, [Nay it ought not to be called Evil; For to deliver the People of God is good, by the authority of the Gospel, which commandeth us animas ponere, to lay down our Souls for the Brethren: And that which the Pope did, was to deliver the People of God.]

O holy Bishops and Councils, that take it to be no sin to lye and forswear, if it do but deliver the People of God! But the Pope's patience would not hold at the charge of Heresy, but after great expectations, he told them that [That Church had never had Heresy: yea, the same Church had quelled all Heresies—And Ego rogavi pro te, Petre, securitb it. As much as to say, Though I confess an Heresy before I was aware, now I tell you, the same thing is an Henrician Heresy in others, and none in me.

§ 133. CCC. An. 1116. A Roman Synod to end a Strife between the two Monasteries, Cluniacens. & Cassinens.

§ 134. Platina tells us how the Pope sent the Pisans to fight against the Saracens at Sea; and when they were absent, the Lucenfes sought to take their City, but the Florentines honestly came and repelled them; for which the Pisans gave them two Porphyretic Columns.

Also that Mathildis (Maud,) the Pope's great Defender now dying, enriched the Pope, with bequeathing her Privy Purses to Rome. And that Vincentius, an excellent Author, faith, That she was burnt with two thousand more in a great Fire that hapned at Florence. And being Sainted, divers places say, they have her Body.

Bernard was the glory of this Age.

Platina tells us also of a bloody War and Sedition in Rome, upon the Pope's denying a Boy of ten years old, to succeed his Father as Prefect of the City; the Pope being forced to remove: That the Emperor came with an Army again to Rome, where a Bishop crowned him again, the Pope being in Aquile, who after returned and dyed.

C C C § 135.
§ 135. Now cometh the 24th Schism, or two Popes at once; job. Cajetan Cardinal is chosen at Rome, by the CLERGY, SENATE, and PEOPLE of Rome, Bin. p. 1315. The Emperor sends to demand the confirmation of Pope Paschal's Covenants: He denieth, and as at his choice a great Citizen, Cincius Frangipanis, offended at the choice, threw him down, trod on him, and imprisoned him, till the People rose and forced Frangipanis to restore him safe; so the Emperor now set up another Pope, Gregory VIII. And Cajetan, called Gelasius the 2d, got some Italian Princes to help him, and when the Emperor was gone he came to Rome, and scuffling awhile, was fain to go to France, and dyed after a year and five days, Gregory reigning three years, and some being for one, and some for the other.

In this time King Baldwin and Tancred had a great overthrow near Jerusalem.

§ 136. CCCC. Pope Gelasius with a Synod at Capua, Excommunicateth the Emperor and Pope Gregory (who, it's like, requited him.)

After at Vienna in France he called a Synod, and dyed.

§ 137. The Bishop of Vienna in France, (kin to the Emperor and the King of France) is chosen Pope in France: He prevaleth with the Emperor to give up his Investitures, and to maketh a joyful Peace. He overcometh Pope Gregory VIII. and imprisoneth him in a Monastery. In his time Baldwin was again overthrown, and the Venetians took many Islands from the Greek Emperor, for hindering them to relieve Jerusalem by Sea.

§ 138. CCCCII. The first Council under Calixtus the 2d was at Rheames, whither went Twftan chosen Archbishop of York, upon promise to King Henry, that he would not receive the Pope's blessing: But he fluck not to break his word; therefore the King banished him, or forbade him his Dominions.

Here four Tenents of Guilbert Porretane a Schoolman were condemned.

1. *That Divinitas and Deus are not the same* (in signification.)

2. *That the three Persons are not unum aliquid.*

3. *That besides the Persons there are eternal Relations, which are not the same as the Persons, &c.*

4. *That it was not the Nature of God that was incarnate.*

These they condemned, whether rightly understanding Porretane I know not:
not: But if Schoolmens Quirks must make work for Councils, and Councils will be their Judges, what work will there be?

§ 139. CCCCIII. Another at Colen, An. 1119. the Emperor was Excommunicated.

§ 140. CCCCIV. In a Lateran Council called General, the Emperor (faith Otto Frising,) seeing the People fall from him when he was Excommunicate, and fearing his Fathers case, yielded to resign Investitures, which he after performed, An. 1122.

And An. 1122. CCCCV. A Roman Council settled the Cassine Monastery of Benedictines in their Independency, save on the Pope alone, against the envy and complaints of the Bishops.

§ 141. CCCCVI. A Roman Council finished the Peace with the Emperor.

And An. 1124. one at Tholoufe call'd some Religious men Hereticks.

§ 142. Calistus dying, Theobaldus called Calistus; is chosen by the Fathers; but Lambert called Honorius the 2d, by the help of Leo Frangipanus, a great man; came after him, and got the greater power, and got and kept possession. This was the 25th Schism, which the Emperor's resignation of Investitures prevented not.

§ 143. CCCCVII. An. 1127. A French Council about the Templars Habit: And one at London 1125, and another 1127. where because Mat. Paris openeth the shame of the Pope's Nuncio, and others, Binnius revileth him.

§ 144. Arnulphus, a famous Preacher, was murdered in Rome, for Preaching against their Pride, Covetousnes and Luxury. Platin.

§ 145. Two Popes are next chosen: (the 26th Schism.) 1. Gregory called Innocent the 2d. 2. Peter called Anacletus. Onuphrius Panullus faith, that Innocent had but 17 Cardinals Votes, and Anaclet had 21. And yet Innocent being the stronger, is by them taken now for the true Pope, and the Succession is from him.

§ 146. Pope Innocent presently becometh a Soldier, and gets an Army to fight with Roger Prince of Sicily, for claiming Apulia: The Pope and Cardinals in the second Battel are taken Prisoners, by the coming of William Duke of Calabria to keep his Father. Roger gently releaseth them: They come to Rome.
Rome, and find Pope Anaclet in possession; who got Roger of Sicily, and the People of Rome that were for Innocent; to be for him, (faith flattina.) Innocent dares not stay, but goeth into France; thence into Germany, where Henry being dead, and Lotharius made Emperor, the Pope got him to swear to help him: The Emperor and Pope come against Rome with two Armies. The Anti-Pope Anacletus is not to be seen; till the Emperor was gone home, and Innocent at Pisa, and then he appeareth as Pope again. Lotharius cometh with another Army, and driveth away Anacletus, and Roger of Apulia into Sicily.

§ 147. The Romans now rose up against the Pope, and claimed the Civil Government of Rome by a Senate. The Pope hereupon deprived them of their Votes in the Election of Popes, and deprived all the Clergy also of theirs except the Cardinals, and confined the power to the Conclave of the Cardinals alone. This was the first time that the old way was overthrown, and all the Canons broken by one Pope in revenge against the Romans for rebelling against his Civil Government, and helping Anaclet. Till now, Clergy and People chose the Bishops. Hildebrand began to set up the Cardinals power, but denied not the Clergy and People their Votes in Comitii.

§ 148. The Greek Emperor's Legat now had a dispute with the Pope's Party, to prove the Roman Church erroneous for the Filioque, of which see Plat. in Innoc. 2.

§ 149. CCCCVIII. and CCCCIX. and CCCCX. The Pope Innocent being above seven years in France and Germany, damned Pope Anaclet and his Fautors in a Council at Clermont, and in another at Rheims, and in another at Liege. And 411, another at Pisa did the like. And 412 one at Mentz was about a Bishops quarrels. And 413, one at Eftampes condemned Anaclet; Innocent's preference prevailing there, and Anaclet's preference at Rome.

§ 150. Lotharius dieth, and Conrade is Emperor. CCCXIV. Innocent, Act. 1239. calleth a great Council called General upon his return at Rome, to condemn Anaclet again.

§ 159. Anaclet dying, another Pope called Victor is chosen against Innocent; and the Schism continued: and after five months being too weak, giveth it up.

§ 160. In England, faith William Malmsbury, and Binnius out of him, p. 1325. two Bishops (of Salisbury and Lincoln) built the great Castles of Newark, Shirburne, Devizes, Malmsbury, and held the Castle at Salisbury, &c. The Nobles complain'd to the King of the Bishop's greatnes, and building so many Castles, as of ill design. At an Assembly or Parliament at Oxford, the Servants
Servants of some Earls and these Bishops fought for Quarters: The Bishops Servants prevailed, and Blood was shed, and the Nephew of an Earl wounded near to death, and all was on an uproar. The King (Stephen) took the advantage, and made the two Bishops deliver up the Keys of their Castles, left they prepared to be for the Emprefs Maid in time. The Bishop the King’s Brother was the Pope’s Legat; he calls a Council at Winchester, and summoneth the King, where he and other Bishops pleaded against the King, that he violated the Canons, wronged the Church, invaded the Bishops Propriety, &c. But a French Bishop of Rouen pleaded for the King, that no Canon allowed them those Castles, and that in danger of Wars all Princes would secure such places; and so far got the better, as that they durst not proceed against the King, who told them that if any went to Rome to complain against him, they must not think easily to return into England.

§ 161. CCCCXV. An. 1140. A Council at Soissons condemned Peter Abailard’s Books to the Fire; but faith Otto Frising. (B. 1140. 2.) they would not hear him speak for himself, suspecting or fearing his skill in disputation, his great acuteness being famous. His Heresie was, That whereas (faith Otto) the Church holdeth the Three Persons in the Trinity to be res distinctas, distinct things; Peter used an ill similitude, and said that [As the same argument or speech is Proposition, Assumption and Conclusion, so the same Essence is the Father, Son and Holy Ghost] and this was judged Sabelianism. But sure, 1. Peter never meant this similitude should hold in all respects. 2. Sure this affereth unhappily such a difference as is between the Whole and the Parts, if he had meant it to be fully simile. And that maketh a greater difference inter personas, than the Schools allow. But be the Man Heretick or not, what justice was in these pitiful Prelates that condemned him, and durst not hear him speak? Is such Hereticating much regardable?

§ 162. CCCCXVI. Another Synod (Senonensis) got St. Bernard among them, who debated the case of Peter, and he appealed to the Pope, who condemned him, and yet faith that Peter denied many of the words, and all the sense that was charged on him: but nameth five Errors, worthy his condemnation, if his indeed.

§ 163. Binnius from W. Malmesbury (who was present) reciteth another Council at Winchester, King Stephen being taken Prisoner by some Lords, and the Londoners pleading for his liberty, his Brother the Pope’s Legat was against him, and accused him, Excommunicating divers Lords that were for him.

§ 164. CCCCXVII. A Synod at Jerusalem against the Patriarch of Antioch, the Prince, and the Pope’s Legat being against him: Accused of many Crimes he would not appear, and was depos’d and imprisoned, and scaping out went to Rome for help, and was there poisoned. An unlearned bad Man Haymericum is put into his feat.
§ 165. Innocent dying, Celestine the 2d was the first Man that ever was ordained or made Pope without the Peoples Election, faith Binius himself ex Omonbr. by the Cardinals privately alone, according to Pope Innocent's Order. An. 1143. in Conrade's Reign; he dyed within six months. In his time the Christians left Edessa to the Turks.

§ 166. Pope Lucius the 2d cometh next, and liveth but 11 months. In which he set the Emperor Conrade on a fruitless Expedition towards Jerusalem, to the death of multitudes.


§ 168. Eugenius the 3d, a Companion of Bernard, is next Pope: The Romans rising for their Civil Government, expel him: He goeth into France, maketh an Archbishop against the King's will, who sweareth he shall not enter the City. Bernard persuadeth the King to repent, and to expiate his sin by an Expedition (with Conrade) to Jerusalem, where both false men, time and cost. The Pope overcometh the Romans, and maketh them promise that the Senators shall hold of him: he again withdraws, and dyeth.

§ 169. 1. Note here, that the Civil Government of Rome it self fell not till lately into the Pope's hands, and that by the same means as he conquered Kingdoms.

2. Note how far he was from ruling all the World, when for so many Ages the City of Rome it self contended against him. But the dependent Prelates in all Nations of Europe were his strength, who perceived that Tibi dabo Claves, might be abused for themselves, as well as for the Pope; and the Policy of Popes was in those days to do all or most by Synods, and thereby to make the Prelates perceive that it was their Power, Interest and Rule as well as his. But now the case is quite changed with this unchangeable Church; Councils now are needless, because scarce to be trusted.

§ 170. Passing by a Council at Wöél for the Jerusalem War, a (CCCCXVIII) Council at Paris fell again upon the Scholastic Bishop of Poitiers, Gilbert Porretane. In his Visitation he spake some words too hard for his Hearers, and his two Archdeacons getting Bernard on their side, (a Man more devout than Scholastically acute) they accuse the Bishop of Heresie again; having had success lately against Peter Abailard, the Bishops were ready to receive the Charge. The Articles of Accusation were these:

1. That he said, Divinam Essentiam non esse Deum.
2. Quod Proprietates personarum non essent ipsae personae.
3. Quod Theologica personae in nulla praedicamentur Propositione.
4. Donec!
4. Quod divina natura non esset incarnata.

And some lesser, as 1. That attenuating man's merits, he said None merited but Christ. 2. Evacuating the Sacraments of the Church, he said None were truly baptized, but those that were to be saved: And such like other things. The Pope and the Prelates heard the Charge: Two Matters are brought out against him, who swore that they heard some of these things from his mouth; many wondering that learned Men used Oaths instead of Arguments, (faith Otto Frising.) After many Charges and Urgencies, he said, [Andaecker confiter Patrem also esse Patrem, also Deum, nec tamen esse hoc & hoc.] that is, it is one thing to be God, and another to be the Father, (or the words are not of the same significatio) and yet God is not one thing, and the Father another thing. The hardness of these words seeming a prophane Novelt, provoked the Bishop of Soiffons to say, [What say you, That the Being of God is nothing?] having not read or understood Austin, that faith, [Sic alius est Deo esse, alius subsistere; sic et alius Deo esse, alius Patrem esse, vel Dominum esse: Quodomin est ad se dicitur: Pater antem ad Filium, & Dominus ad servirum creaturum.] The Bishop of Soiffons misfiling a saying, [Cum quis dicere, Socratenter esse nihil dicere.] He turned the Auditory against himself; and they asked Porretane to open why he so distinguished the Persons; who answered, [Qua omnis persona est per se una.] which puzzled or amazed them, and ended that days work.

The next day he was accused of Novelty, for saying that [The three persons were tria singularia.] The Archbishop of Rouen aggravating it, said that [God should rather be called unum singular, than tria singularia.] At which many were offended, because Hilary faith, [Sicut duo Deos dicere profanum est, ita singularum & solitarium dicere sacrilegium est:—Et nihil solitarium ex divinis Sacramentis ad suspensionem audientium & occasione blasphemandum profanum.] But Porretane told them, that by singular, he meant nothing but excellent and incomparable. In this manner Porretane, Bishop of Poitiers, was examined, and modestly answered them many days; till the Pope perceiving that these School-niceties being too hard for him, durst not determine them, nor gratifie Bernard (though his Friend) and the Hereticating Bishops and Clergy, but craftily put it off to a General Council. This is all out of Otto Frising, recited by Bin. p. 1332.

You may see here what work Hereticating Prelates and Councils were inclined to make. If all the Schoolmens subtle Assertions (found and unfound) must thus be tried in General Councils, and all that was disliked, called Heresies, though it would have shamed the Prelates ignorance, it would have a frighted Wits from their presumption; and since I have seen the tendency of Cartesianism, Gassendiism, and other Epicurean Follies, I did not care much if we had some such ignorant Prelates to a fright these bold Philosophers also.

I have oft marvelled why General Councils that understood not the Hebrew
Churc^ History of Bishops and

we Tongue, (not the Pope's Western Councils the Greek) have no more exercised themselves in Councils to judge of Scripture, Copies, and Translations. And I have thought in what words and manner they would have prosecuted such debates: sure falsifying Scripture is of as dangerous consequence as these School presumptions. Some will think it is well that the Councils for above 1000 years had so few that understood the original language, or else they would have so torn and torn, and senfed and nonsensed the Scripture, that they would have made it quite another thing.

§ 171. CCCXXIX. Yet we have not done with Heresies. A Council at Rhemes, called by the banished Pope, tryed a mad man, an illiterate Rustick, called Euno, one unworthy to be called an Heretick, faith Otto Frising, who said he was the Son of God, &c. whom they sent to Prison, where he dyed.

In the same Council Gib. Porretane, Bishop of Poictiers, is again called, where their Subtillies were disputed over again; and Bernard Abbot Clareeval, being his chief Adverary, upon Porretane's exception to some of his words, saying, Scribantur, went and drew up some Articles of Faith, seeming contrary to Porretanes, and got many Bishops to subscribe them. The Roman Cardinals took this heinously, and came all together to the Pope, and told him, That it was they that of a private Man made him Pope, and that he must know that it was they that were the Cardines, on which the Axis of the whole Church did turn, and that he must not now be his own, but theirs, and not prefer private and new Friends before his old common ones. And that his Abbot Bernard with the Gallicane Bishops, had audaciously presumed to lift up their Necks against the primacy and top of the Roman Seat, which only doth shut and no man opens, and opens and no man shuts; which only may dispense matters of Faith: And even when absent, may not receive prejudice of this honour from any. But, behold these French-men, concerning our faces, (or presence) have presumed to write their Belief, without consulting us, as if they would pass a definitive Sentence on the matters that have been handled before us: which had it been done at Antioch or Alexandria, had been void. How then durst they usurp in our presence? We will therefore that you presently rise up against this temerarious Novity, and delay not to punish their Contumacy.] And so they had like to have run into a Schism: But the Pope and Bernard spake them fair, and Bernard said, They wrote not as Determiners, but to give account of their own Faith, when provoked; and so pacified the Cardinals. But this Tumult hindered the deciding of the Case: But, faith Otto, whether Bernard was deceived by humane infirmity, or Porretane escaped by hiding any thing by his great learning, I must not determine.

§ 172. CCCXX. Another Council An. 1130. the banished Pope held at Trevers, where Bernard told him of the Revelations of a Woman Abbess called Hildegardis: The Pope sent some to her; she returns him a writing of her
her. Revelations, which he read, admired, and by Bernard's persuasion led her with a Letter: But what they were is not mentioned.

§ 173. Conradus, called Anastasius the 4th, is next Pope, and dyeth after a year, four months, and 24 days. The glory of his time is said to be Ricardus de Sancto Victore, a famous Writer, specially de Trinitate, and Gratian, Lombard, and Comestor.

§ 174. Hadrian the 4th, an English man, is next Pope. The Romans by request and threats, importune him to permit their Censurs to govern them as heretofore. He resolutely denieth them. They wound one of his Cardinals. He Excommunicateth and Curseth them. (Quere, Whether Rome was the Catholic Church when it was Excommunicate?) They had before desired him to come to the Lateran, which he, refused, till they should turn out one Arnoldus Brixianus, called by him a Heretick and Disciple of Abailard. The People (faith Platina) took this ill, and so hurt the said Cardinal (I doubt the Romans themselves were for Hereticks.) The Pope curseth William of Sicily for invading the Church-lands. The Greek Emperor offermeth to help the Pope, and to give him much Gold also, if he shall but have three Maritime Cities in Apulia, where he hath won them. This affrighteth William to offer the Pope all again, if he may but be called King of Sicily. The Pope denieth it. William angry, over-runneth Italy. The Pope repenting, granteth him his desire. The new Emperor Frederick allo coming with an Army into Italy, took some Cities belonging to the Church, and gave them up to the Pope: But when he came into the City to be crowned, the Citizens enraged at the Pope for denying them their Civil Government, shut the Gates (the Emperor's Army being without) and fell on many of the Pope's Followers, and the Germans, beat some, and killed many. The Emperor hereby provoked got in his Army, and killed many of the Citizens, and had done more, but that the Pope disdained him: Yet was the Pope and he fain to go round about to the Lateran, to avoid another Battel.

Platina mentioneth the Pope's Cursing William of Sicily, and absolving his Subjects from their Oaths that they might Rebel, but faith nothing of the Emperor's after-quarrel with the Pope, occasioned by a Letter of the Pope's rebuking him, for not helping the Bishop of London, faith Binnius, and refusing an offered Bishop of Ravenna.

The Pope's Epistles against the Emperor, &c. Binnius leaveth out. At last the Romans again railing against him, he goeth to Ameglia, and dyeth.

§ 175. An. 1160. Roland is made Pope, called Alexander the 3d; and O.lavian, called Victor the 4th, is made Pope by others, and sitteth four years, and seven months. This is, faith Onuphrius, the 27th Schinif, or double P.-D.d d pacy.
pacy. Three more succeeded Clement, to keep up the duplicate before Alexander dyed, of whom one Reigned five years, and another seven.

Alexander addresseth himself to the Emperor Frederick to heal the Schism; who therefore bids both the Popes come to him, that he may hear the Case: But Alexander himself refuseth, and gets away. The Emperor sendeth two Bishops to him to summon him to a Council; Alexander refuseth to appear. The Bishops go to Oclavian (Victor) and the Emperor calleth a Council, and this Council with the Emperor make Oclavian the confirmed Pope. (Quer. Whether this was not as good Authority as Alexander's greater number of the Cardinals?) Hereupon Alexander curseth the Pope Victor, and the Emperor, and sendeth Letters to Christian Princes to tell them that he did it justly: (Wonderful! that Empires and Kingdoms could be then disposed of by Cursing!) The Emperor seizeth on many of the Church-Cities. Alexander returneth to Rome, but findeth so many against him that he durst not stay there, but fleeth into France, invited by King Philip; and there again at a Council, curseth the Emperor. The Emperor Frederick destroys Milan, and translatheth thence to Colin the supposed Bodies of the Magi, or three wise men that came to Bethlehem! (Is it not strange what brought them to Milan? and how they came all to dye there together? and how all their Bodies came to be known? O the wisdom of Rome!) The rest of the Italian Cities and States raise an Army against him; he sendeth to the King of France to end the Schism, by bringing Pope Alexander with him to a Council, where he would meet him with Victor. Dicyo is the appointed place between France and Germany: The Emperor with Victor and some Kings cometh to the Council; Alexander refuseth, because he call'd it not, and calleth another at Tours in France. The Emperor angry returneth to Germany, and sendeth Victor into Italy, where he dyeth, and Guido, called Paschal the 3d, is chosen after him. The Romans chose Consuls that were Alexander's Friends, and send for him to Rome, and receive him. The Italians then arm against the Emperor; who cometh with an Army into Italy, and taketh Ancona. The Greek Emperor is drawn to promise the Pope a great Army against Frederick, so he would unite the Empire and Churches again. This affrighteth the Emperor. The Tusculanes and the Abanes had a War with the Romans that oppressed them with Tribute, and gave the Romans a grievous overthrow. The Emperor beseigeth Rome; William of Sicily sends help to the Pope. The People of Rome intreat the Emperor for Peace, which he promiseth, on condition the worthier Pope may be chosen, and the Schism ended. The Pope Alexander hearing of this, fleeth secretly by Ship. The Plague driveth the Emperor from Rome; he goeth into Germany. The Pope's Friends in Italy get strength. The Greek Emperor Emmanuel sendeth yet larger offers to the Pope, if he would restore him the Western Empire by Re-union. Pope Paschal dyeth. The Tusculane Cardinal, called Calistus the 3d, is chosen in his stead, and reigned seven years, (faith Omphr.) But the Tusculanes refusing him, he goeth to
Alexander, and resigneth to him all his right in Tusculum. Whereupon the Tusculanes receive Alexander, who there heard the Ambassador of Henry King of England, purging him of the guilt of the death of Tho. Becket; and sent into England two Cardinals with power to examine all the matter; who imposed on the King, though swearing he was innocent, that for Penance he should maintain Soldiers for Jerusalem, and for three years should have an Army against the Barbarians, and defend the Church-liberties in his Land, and not hinder Appeals to Rome; All which he swears: [By which, faith Planta, he merited that the Title of the Kingdom of England should be transferred on him, and his Heirs, by the Pope's consent: whence it is observed that all the Kings of England do recognize (or acknowledge) the Rights of the Kingdom from the Pope of Rome.] A just Reward for their serving the Titular Servant of Servants in his pietient Ambition! That he should thence take them for his Vassals, and take himself for the deposer of their Crowns; stooping to such Priests, doth make them Kings of Kings.

Yet Alexander hath not got possession of Rome itself, so far was he from being received by all the world; and so low did he condescend as to offer the Citizens, [That if they would receive him, he would come in peace, and meddle with nothing but Divine matters, leaving to them the care of secular things: And when they would not grant him this much, he went to Signia.] Was this man truly the Bishop of Rome, that had no more of the Citizens consent so much as to dwell among them? There he Canonizeth the Archbishops of Canterbury, Tho. Becket, for a Saint. The Emperor entereth Italy, and taketh many Cities; but the Venetians owning the Pope, and he being wearied with Wars, at Pavia treateth of a Peace. But this not taking, the Emperor shortly returned with another Army into Italy, but was so hard put to it by the Millanesi and others in one fight, that he narrowly escaped death himself. This one loss made the Nobles that followed him say, That they suffered this, because they fought unlawfully against the Church; and if he made not his peace presently with the Pope, they would go home: So that the Emperor was forced to submit to the Pope, for fear of being forsaken by his Subjects and Soldiers. At Venice they met, and the Emperor killing the Pope's feet, credible Historians say, That the Pope trod on his Neck scornfully, and profanely repeating the words of the Psalm, [Thou shalt tread on the Lion and Adder, &c. Ps. 91. 3.] But Baronius and Bizzini will not believe this; though as Foviles noteth, p. 261. it is recorded by Ciprianius, Masson, and abundance more of their own Historians, and preserved in the Archives of the Library at Venice, and the Picture of the Story hang'd publickly in the Senate House.

The Emperor's severity against them of Milan was not for nothing: They not only brake their Oath by Rebellion, but when his wife Beatrice came to see the City, set her on a Mule backward with the tail in her hand, and led her in from one Gate out at the other. What may not such provocations do to an Emperor?
The flir that there was about the Emperor's holding the Stirrup to Pope Urban, is recorded by divers Historians: And how the Kings of France and England did the like by Alexander; And how this on debate was laid to be their due.

The truth is, the Papists Princes of Europe themselves are beholden to the Protestants, for redeeming them from Servitude, and their Kingdoms from the meer will and mercy of the Pope.

§ 176. The Pope having conquered the Emperor by Curling, is past doubt now of Conquering Rome, (for such Men were Bishops by Conquest, and not by Consent.) To Tuscum he goeth, and now demandeth of the Romans, that they abrogate the Office of the Consuls: But finding this too hard a task to be done at once, he maketh a bargain with them, that none should by the People be chosen Consuls, till they had taken an Oath of Fidelity to the Pope, in his own proposed words, and that they would never do any thing against his dignity. And so Alexander goeth the third time to Rome, and calls a Council; but quickly dyeth, when after twenty years contention, he thought he was new setled in peace, An. 1185.

§ 177. Onuphrius, after Radaticus Frising, Ioan. Cremon. Abb. Ursberg, &c. faith that it was this Pope Alexander, that first ordained that the Clergy and People being excluded from the Election of the Pope, (and so he was no true Bishop) the choice should be in the Cardinals shut up in Conclave, and go by two third parts of their Votes, to avoid Schisms for the time to come. Onuphrius faith, that he had the writing of Pope Lucius the 3d, that faith, he was the first that was chosen by the Cardinals scrutiny, (though the Cardinals in a looser way were lately made Electors before.)

He that is no Bishop, is no Universal Bishop or Pope: But he that is not chosen by the Clergy or People of that Church, is no Bishop. The Minor is proved by the Canons of many Councils.

§ 178. The Epistles of Alexander are so full of Usurpation and Treason against Princes, that Binnius thought it best to omit them, and give you but the Titles: But those that concern England are in Mat. Paris, whom Binnius referreth you to, though he oft reproach him for speaking truth. Many are about Tho. Becket Archbishop of Canterbury, and against the Emperor and the King of England, forbidding the Coronation of Henry, the 3d, and suspending Roger Archbishop of York for Crowning him, and such like, to shew how he was King of Kings.

§ 179. CCCXXI. Of the Councils in Alexander's time recorded by Binnius, the first is An. 1160. at Papia called by the Emperor which voted 

Victor
their Councils abridged.

Victor Pope, and condemned Roland, called Alexander. The Letters of the Emperor and the Bishops tell us, that this Council consisted of innumerable Bishops and Abbots, and that the Emperor, after a good Speech, departed, and left all to their judgments: And that it was there proved by the Oaths of many Witnesses, that Victor was chosen by the full consent of the People and Clergy, and some Cardinals, and that, twelve days before Roland was chosen; and that Roland was present and contradicted not, but bid them obey him that was chosen: And that after being Chancellor he stole out of the City, and the major part of the Cardinals having before the death of the last Pope entered a Confederacy, to choose none but one of themselves that confederated (against the Emperor) they secretly chose Roland; the People and Clergy (a multitude subscribing) all defining Victor: Three or four Kings also consenting to accept him, when the Council declared him the only true Pope, and Roland a pernicious Usurper.

Here is all the Roman, Clergy and People, the Emperor and many Princes, and a Council of innumerable Prelates of Germany, Italy, &c. against the major Vote of an upstart sort of Men called Cardinals, that had confederated treacherously before: And yet the Roman Papacy is by Succession from this Man, that was no true Bishop himself.

CCCVXXII, CCCVXXIII, CCCVXXIV, CCCVXXV. An. 1161. Alexander got a Council at Clermont, and another at Newmarket, and another at Belvacoim; and An. 1164, another at Tours, to curse the Emperor and Pope Victor. The French taking his part, (and the English at last) kept up the Schism and Contention.

The Reader must take this notice by the way, that such Meetings as we call Parliaments, the Popish Historians often call Councils, that they may draw Men to think that what Parliaments did was done by Clergy Power; And when Lords, Commons and Bishops met in the same Assembly, some called them Parliaments, and some Councils: And as Speelman saith, p. 529. The same Assemblies were indeed mixt, and partly Civil or Royal (as he calleth them, because called by the King,) and partly Ecclesiastical. But among the Romanists, Councils are greatly advanced by this ascribing to them the Acts and Power of Parliaments.

Accordingly the Parliament at Clarendon is called a Council by Binnius, (CCCVXXVI) by the reproachful name of Concilium, because they asserted the Rights of the King as Ruler of the Clergy, and would not let the Pope be King of England, (which is the Henrician, or Royal Herefie, to be punished by Fire or other death on Kings themselves, when the Pope is big enough to do it.) In this Council or Parliament, Thomas of Canterbury, and the rest of the Bishops concurred with the rest (for fear.) But Thomas when he
he came home repenting, and imposed so strict Penance on himself, that the Pope hearing of it, was fain to absolve him.

§ 180. CCCCXXVI. An. 1171. Binnius faith, that Ireland being given to the Pope as soon as they became Christians, the Pope gave it to King Henry the 2d, as soon as he had conquered it; and a Council at Caflel was called for Reformation.

Note here, 1. That the Pope hath great reason to seek the Conversion of the Kingdoms of the world, if they are his when they are converted.

2. That it is no wonder if five parts of six of the world be still Infidels, or at least that they are unwilling to yield to Popish Christianity, when Heathen and Infidel Kings must lose their Kingdoms, and become Subjects to the Pope, if they turn to Popish Christianity.

3. That it hath long been a cunning way of Bounty with Popes, to give Princes their own Kingdoms and Conquests, when they cannot take them from them.

CCCXXXVIII. An. 1179. was the Synod at Venice for reconciliation.

§ 181. CCCXXXIX. An. 1180. Alexander being at peace, called a Council at Rome, which they call General, or the 11th General Council approved at Lateran: In which are many reforming Canons, and many for the Papal power. The first is (as aforesaid) to confine the power of Pope-making to two third parts of the Cardinals only. Another to degrade thofe ordained by the three Anti-Popes. Another that no one have many Churches, &c. And the laft against fome called Cathari, Patrini, or Publicani as Hereticks, giving thofe Indulgences that will fight againft them, and abfolving all Inferiors from all Fidelity and Duty to them, &c. Some think that these were the Waldenfe, fome the Albigenfes. But I have elsewhere shewed (againft Mr. Dauvers) that there were feveral forts then in thole Countries, some Manichee Hereticks, and fome good Chrifrians called Waldenfe, and Albigenfes, but againft the Pope and his Superflitions, whom the Papifts would junke together to disgrace the beft: who were, as fome of their own Writers (e.g. Sanders lib. 7. de vit. Monar.) fay, A portion of the Hemicians, that is, of the Emperor Henry's Hereticks, that held the Pope's false ufuring Excommunications were to be contemned (not as from Henry their Teacher) that is, they were Royalifts, and againft the Pope's ruling the abused world by the CURSING way.

§ 182. To this Council, Crab and Binnius have annexed a voluminous Appendix of Decrees, of which many are notable. As that no Bishop may suspend
I suspending a Presbyter without the judgment of his Chapter. That a Perjured Clergy-man is to be perpetually deprived, and may not govern a Church. That in case of ambiguity of words, we must have recourse to the common understanding of them, with divers others.

§ 183. Alexander dying, Lucius the 3d is the first chosen by the Cardinals, according to Alexander’s Lateran Council, (as is aforesaid.) And to perfect the Papacy, having got the choice of the Bishop out of the hands of the Clergy and People of Rome, his Flatterers next persuade him to put down the Order and Name of Senators, which attempting, his Party by the Cities insurrection had their eyes put out, and the Pope forced to leave the City; and at Luca, while he provoked Princes to send Soldiers to Jerusalem and Asia, he dyed.

§ 184. CCCCXXX. One Council this Pope had at Verona, as they say, where the Emperor Frederick met him, and solicited him to restore all the Bishops and Clergy deposed that had adhered to him and the Anti-Popes. The Pope consented, but said he could not do it without another Council: (By which it appeareth, that this at Verona was no true Council.)

§ 185. Urbanus the 3d is next Pope, called Turbanus, as an Incendiary, by Ab. Ursbergens, but better spoken of by Platina; he sate above one year. It’s said that he dyed of grief for the loss of Jerusalem in his time.

CCCXXXI. A Council he had at Paris, they say, for Jerusalem, too late.

§ 186. Gregory the 8th succeedeth him two months, and dyeth.

§ 187. An. 1187. Clement the 3d succeeded him, who importuneth the Christian Kings to recover Jerusalem. The Emperor Frederick, the King of France, and Richard King of England, go in person. The Emperor was drowned in Asia, as he was washing himself in a River. The rest do much, but all to little purpose, but to the great destruction of many Christians. The Pope fended an Army into Sicily to claim it for the Church, because the King dyed childless: There also bloody havock is made.

An. 1188. An Assembly at Paris furthered the Holy War, (Bimius will call it a Council.)

§ 188. Though this Clement sate but three years, and five months, he ended the long War between the Romans and the Pope, granting them their Senators, but deposing their Patricius or Head, that Union might not strengthen them.

§ 189. Celestine the 3d cometh next, who to get Sicily from Tamarid, gets out
out of a Nunnery a devoted Virgin that was the Heires, and marryeth her to the young Emperor Henry the 6th, and giveth him with her the Kingdoms of Sicily and Naples, (when he can get them) and so wholly obligeth him to the Church, and to surrender Tusculum, which the Romans utterly demolish. Sicily the Emperor gets, and puts out Tancred’s eyes, but Naples was too hard for him, his Soldiers dying of the Plague.

How the King of France and the King of England disagreed in Palestine; and how the King of France returned home, and treacherously joined with John the King’s Brother, to invade the King of England’s Dominions, and so called him from attempting the Siege of Jerusalem, and how he was taken Prisoner by the way home, many Histories acquaint you.

§ 190. Binnius out of Urspergen tells us, how this Pope that had sent the King of France into Palestine, for his repudiating his Wife after, interdicted the whole Kingdom of France the use of holy thing. O horrid Villany, worse than Heathenish! For one Man’s Family-lin, to forbid so great a Kingdom to worship their God and Saviour. Saladin when he had taken Jerusalem, dealt better with the Christians. O bewitched Princes and People, that by their degenerate Prelates would be brought to suffer or submit to such wickedness, contrary to the nature of all Religion! O wicked Prelates and Clergy, that would obey an Ulffurper in such a wicked Interdict! But the King of France grievously punished his Clergy for the Fact. For it was done by the Pope’s Legat and the Bishops at a Council at Divisio: (the CCCCXXXII. here.)

§ 191. Next cometh the great Pope Innocent the 3d, (a young man of 30 years old called Lotharius) An. 1198.

§ 192. The Duke of Saxony, Otho the 4th, succeedeth the Emperor Henry the 6th. But Philip of Suevia is his Competitor, and the King of France was for Philip (Henry’s Brother) and the Pope for Otho, hating Frederick’s Line. Some say Philip conquered and deposeth Otho, but Petavius, after divers others, faith, that they agreed that Philip should Reign quietly during his Life, and Otho afterward succeed him. After ten years Otho, a Palatine of the Rhine, killeth Philip, and Otho again Reigneth quietly, marrying Philip’s daughter. But seeking to possesse Apulia and Calabria by Arms, and not obeying the Pope’s Prohibition, the Pope Excommunicateth him first, and after senteth him deprived or depofed, which at his command, the Archbishopp of Ments publisheth; which Otho despising, the Pope to shew that he can make and unmake Emperors and Kings, sets up Frederick King of Sicily, Henry the 6th’s Son by Constantia, (the Nun formerly, faith Binnius, which Petavius denies) and commandeth all to take him for Emperor. The King of France stands for Frederick, and the King of England for Otho. Otho is overcome being forsaken,
forlaken and dyeth for grief; and *Friderick* (a young man twenty years old) prevailed.

§ 193. Paffing by the English and Scottifh Councils, (for the Sabbath or Lords day,) CCCXXXIII. The Roman Council that deposed the Emperor *Ott^o* for rebellion against the Pope was, An. 1210.

§ 194. This Pope excommunicated our King *John* for rejecting *Stephen Laughton* Arch-Bishop of Canterbury: Yea, he deposed him quantinum in se, and interdicted Gods worship to the whole Kingdom, for six years three months and fourteen daies. (O wicked Bishops and Priefts that would give over the worship of God because an Usurper forbade it!) The Pope gave the King of *France* commision to feize on England. King *John* is contrainted to please the Pope. What wars were hereupon in England, and how he gave up his Kingdom at last to the Pope, and to hold it as of him, our own Historians certifie us, yea, and how he offered the King of Morocco to turn *Mahometan* for his help.

§ 195. CCCXXXIX. Next cometh the famous 4th. *Laterane Council* called by the Pañifts the 12th. General, approved of 400 Bishops and 800 other Fathers (for others they have) an. 1215. *Regn. Frider. 2.*

In the first Cap. is the Creed and their Transubstantiation asserted, as the way of Union between Christ and us, we taking his flesh as he took ours: and that no one can make this Sacrament but a Priest ritely ordered according to the Keyes of the Church which Christ gave to the Apostles and their successors. But the Sacrament of Baptifm saveth by whom forever it is ritely done.

The 2d. Cap. condemneth Abbot *foachim's* doctrine who opposed *Cornelius* as making a quaternity for saying that *Quemdam summam res est Pater Filium et Spiritus Sanctus, et illa (res) non est generans, nec genera, nec procedens*, which the Council owneth.

The 3d. Cap. is this [*We excommunicate and anathematize every Heretick (* *) extolling itself against this holy Orthodox Catholic faith which we before expounded, condemning all Hereticks by what names ever called: having indeed divers faces, but tails tyed together, because they agree in vanity in the same thing.*

And being damned let them be left to the present secular power or their Bailiffs to be punished by due animadversion: the Clerks being first degraded from their orders; so that the goods of such damned ones if they be Lay-men be confiscated; but if Clerks, let them be applied to the Churches from which they had their stipends.

But for those that are found notable only by suspicion, unless they shew their innocency by a congruous purgation, according to the considerations of the suspicion and the quality of the person, let them be smitten with the sword of anathema (curfed from Christ) (a) and avoided by all till they have given condign satisfaction: so that if they remain a year excommunicate, they be then condemned as Hereticks.

And let the secular powers be warned and induced, and if need be
compelled by ecclesiastical censure, what offices forever they are in, that as they desire to be reputed & taken for believers, so they publicly take an oath for the defence of the faith, that they will study in good earnest to exterminate to their utmost power, from the lands subject to their jurisdiction, all Heretics, denounced by the Church; so that every one that is henceforth taken into any power either spiritual or temporal, shall be bound to confirm this Chapter by his oath.

But if the temporal Lord required and warned by the Church, shall neglect to purge his country of this Heretical filth, let him by the Metropolitan and other Comprovincial Bishops be tied by the bond of excommunication: And if he contemn to satisfy within a year, let that be signified to the Pope, that he may denounce his vassals thenceforth absolved from his fidelity (or allegiance) and may expose his country to be seized on by Catholicks who exterminating the Heretics may possess it without any contradiction, and may keep it in the purity of faith, saving the right of the principal Lord, self put no obstacle hereto nor oppose any impediment: The same Law notwithstanding being kept about them that have no principal Lords.

And the Catholicks that taking the badge of the Cross shall gird themselves for the exterminating of Heretics, shall enjoy that indulgence, and be fortified with that holy privilege which is granted to them that go to the help of the holy land.

And we decree to subject to excommunication, the believers and receivers, defenders and favourers of Heretics; firmly ordaining, that when any such an one is noted by excommunication, if he contemn to satisfy within a year, let him thenceforth be ipso jure made infamous, and not be admitted to any publick Offices or Councils, nor to choose any to such, nor to be a witness; and let him not have power to make a Will, nor to witness, nor have succession to any inheritance. And no man shall be compelled to answer him in any business (or suit) but he shall be compelled to answer others: And if he be a judge, his sentence shall be void, and no Causes shall be brought to his hearing: If he be an Advocate, his plea (or defence) shall not be admitted: If a Register, the instruments made by him, shall be of no moment at all, but be damned with the damned Author. And the like we will have observed in the like cases. But if he be a Clergyman, let him be deposed from all office and benefice, that as he is in the greater fault, the greater vengeance may be exercised on him.

And if after such are marked by the Church, shall contemn to avoid them, let them be smitten with the sentence of excommunication till he give due satisfaction. And let no Clergyman give such pestilent persons the ecclesiastical Sacraments, nor presume to give them Christian burial, nor receive their alms or offerings: otherwise let them be deprived of their offices, and never be thereto restored without the especial indulgence of the Apostolick seat. And so the Regulars on whom this shall be inflicted, that their privileges be not kept in that Diocess, in which they presume to commit such excesses.

And
And because some under pretence (or form) of Piety, denying (as the Apostle faith) the virtue (or power) thereof, challenge to themselves the authority to preach, when the same Apostle faith [how shall they preach unless they be sent:] Let all those be tyed with the bond of excommunication, who being prohibited, or not sent do presume publicly or privately to usurp the office of preaching without authority received from the seat Apostolick or the Catholick Bishop of the Place: And if they speedily repent not, let them be punished with other competent punishment.

And we moreover add, that every Arch-bishop or Bishop by himself or his Arch-Deacon, or fit honest persons shall twice or once in a year, go about his parish where Faith that Hereticks dwell, and shall there compel two or three men of good testimony, or if he see fit, the whole neighbourhood to swear, that if they know any Hereticks there or any that seek secret conventicles, or that differ in life or manners from the common conversation of the faithful, he will study to tell them to the Bishop. And let the Bishop himself call the accused to his presence, who unless they purge themselves of the guilt objected, or if after purgation made, they relapse into the former perfidie shall be Canonically punished. And if any of them refusing by damnable obstinacy the bond of an oath, will not swear, let them be for this very thing reputed Hereticks.

We will therefore and command, and strictly command in the virtue of obedience, that the Bishop do watch diligently through their Dioces, for the effectual execution of these things, if they will escape Canonical revenge. And if any Bishop be found negligent and remiss in purging his Dioces from the leaven of Heretical pravity, when this appeareth by certain signs, let him be deposed from his Episcop al office, and another fit man be substituted in his place, who will and can confound heretical pravity.

The 4th. Chap, is against the Greeks for rejecting the Roman Pope, and so far abhorring the Latines, that if Latin Priests did but celebrate at their Altars, the Greeks would not use them again till they had washed them, as being defiled: yea, they rebaptized those that the Latin Priests baptized (the world did not then obey the Pope, how insolently forever he trod on the divided Princes of the West, by the conspiracy of their Prelates.) And here he was used in his kind, and hereticated and excommunicated, and cursed as he did by others.

The 5th. Chap. ["was to confirm the old Patriarchate (\(^*)\) on condition (\(^*)\) O bountiful Pope! on they receive the Pall from the Pope, and swear fidelity and obedience to him, and make those under them to do the like] O daring challenge and innovation!

And yet Chap. the 9th. they grant that diversity of Rites by Bishops of their own languages and customs be used, so they will but be the sworn vassals of the Pope.
And yet Cap. 8 in their direction for inquisition, even this Council
decreed that the accused be admitted to speak for himself; and not only
the words of the witnesses but their names also to be told him and
published, and the exceptions and replies admitted; left by sup-
pressing their names, men be emboldned to defame, and by excluding
exceptions emboldened to swear falsely.

Because the supposed Heretics got ground by preaching, the Cap. 10,
decreed the setting up of Preachers instead of the Bishops; or to help
them, because they wanted ability or time.

The 13. Cap. was to forbid making any more new Religions, there
were so many made in their Church before.

The 17. Cap. was against Bishops that late up, feasting, drinking, or prai-
ting till after midnight, and lie in bed the next morning and come not
four times in a year to Mass, and then talk with Lay-men at the time
of worship.

Cap. 43. forbids all Clergy men that have not temporal estates un-
der them, to take any oath of allegiance (or fidelity) to any Lay-man.

The 44. is to invalidate Lay-Ruler's Laws about ecclesiastical mat-
ters (as Glebes, Mortuaries, &c.) the rest I pass by.

§ 196. In this Council besides the Albigenses and Abbot Joachim, Al-
amus a learned man was condemned; they say he said that All Christ-
ians were Christ's members, and (they add, how truly is doubtfull) suffer-
ed by the Jews with him: that Christ's body was no more in the sacrament than
in another thing; That Incense as offered in the Church is Idolatry: That
every Christian is bound to believe that he is a member of Christ: That if
Adam had not sinned there should have been no generating in Paradise nor
difference of sexes.] We must take these things on the report of such as
Sanders, with some other that they charge on him; for which when they
had killed him with grief, they dig'd up his corps and burnt it, as they
were then burning multitudes of the living.

§ 197. In this Council Stephen Laughton Arch-Bishop of Canterbury
was deposed for taking part with the Barons of England against King
John; whose case was now become the Pope's when he had given him
his Kingdom: in so much that when the Arch-Bishop confessed and
begged abolution, his Holiness answer'd ["By St. Peter, Brother, thou
seek no so easily get abolution, who hast done so many and so great inju-
ries, not only to the K. of England, but to the Church of Rome."]

§ 198. Let the Reader note, that 1. General Councils are the Pa-
pists religion. 2. That this is one of their greatest approved General
Councils. 3. That therefore by their Law and Religion, they are bound
to exterminate all Protestants, and that all Princes must be deposed that
will not execute it, and their dominion given to others that will. 4. That
all Protestants and others called Heretics are dead men in Law and want
but
but judgment and execution where their Law is in force. 5. That the Heresie is one that is judged such by their Councils. 6. That therefore not only all Protestant Kings, but all Papists that are for the safety and power of Kings against the Popes pretended power of condemning and deposing them are Hereticks to be exterminated and burnt (by many Canons.) 7. Therefore Kings are beholden to the Protestant reformation (difying the Pope to execute his Laws and Religion) for their Crowns and lives. 8. That when ever any King or others set up Popery and the power of their Laws and Councils in a Kingdom that is reformed, the subjects are presently dead men in Law, being to be destroyed as Heretics, (though Policy or want of power may hinder the execution.) 9. Whetber it be lawful for any King (or in his authority) to destroy his Kingdom, or to make all (or the generality of) his subjects dead men in Law? 10. Whether by these Laws the Pope and his confenting Bishops have not published themselves to be heretics, if not humani generis; and are not so to be esteemed?

§ 199. Note also that D. Heylin, in his Certamen Epistolare against me, answereth, that it is not Kings but temporal Lords that are mentioned in this Council; and that he and Bishop Taylor, and Bishop Gunning, and Bishop Pearson in their dispute published by Terré or Johnson, and others before them, have maintained that these Canons were but proposed by Pope Innocent, and not consented to and passed by the Council. But to the first It is clear that by Domini Temporales Councils ordinarily mean Emperors and Kings as well as any others. 2. That the words of the Council are express [cædems unus minus leges servabat circa cos qui non habebant Dominos principales.]

And to the 2d. I answer 1. The Church of Rome actually taketh this for one of their approved General Councils, and will not be beholden to our Bishops for their friendly favour and excuse: And therefore it is all one to us whether the Council consented or not. 2. Mr. Henry Dodwell in his late considerationis how far Papists may be trusted by Princes, &c. pag. 167 & pag. 174 &c hath fully answered all the reasons given by these Bishops (as Terré did in part before;) and hath added abundant proof that these Canons were passed in that Council. 1. From the Council at Oxford where Stephen Langbion himself was. 2. From Mat. Paris who is alleged for the contrary. 3. From Gregory 9th's decretales. 4. From the cafe of John Blunt elect Bishop of Canterbury recited by Mat. Paris an. 1233. 5. From Otto the Pope's Legate. in M. Paris an. 1237. and that London Council. 6. From the Popes Letter to Otto an. 1238 in M. Paris. 7. From Honorius the 3d's condemnation of Rich. de Marsico Bishop of Durham. 8. From P. Clements the 5th's Bull for King Philip the Fair. 9. From the Council of Tarragon. 10. From the Council at Vienna under Clement 4th. 11. From the General Council at Lyons under Gregory 10th. 12. From the
the Sabine Council in Spain. 13. From a Council at Toledo under Benedict 12th. 14. And from the Council of Trent. 15. From the Common Sense of the Case of Abbot Joachim. 16. And of the word Transubstantiation.
17. And of annual confession: All taken as fetled by this Council.

So that as the Papists will not accept of this Charity of our Bishops in excusing their Religion from this part of guilt, so there is little place indeed for an excuse.

§ 200. The Papists themselves though they have many other Councils and instances to prove the Popes Claim and Practice of deposing Princes, yet will not let go this as being a famous General Council: But when here in England they would excuse their Religion from Rebellion, they use to say, that this being not an 'Article of Faith,' but a Canon of 'Practice, they are not bound to take it as infallible.' To which the said Mr. Henry Dodwell ibid. pag. 185. hath largely answered, to which I refer the Reader; adding only, that That which must be Believed to be of God is not always matter of practice, yet what must be done as by the will of God, must always be, first the matter of faith: we must believe that it is God's will before we can obey it as his will. The full answer see as aforesaid.

§ 201. In the performance of the Laws of this Council multitudes called heretics were burnt: Their St. Dominick preaching to the people to persuade them to take arms under the Sign of the Cross to destroy the Heretics, for to get pardon of their sins, so that from first to last many hundred thousand (some say two millions, but that seemeth too much) were killed in France, Savoy, Germany, Italy, and other Countries: see Sam. Clerk Martyrol. and Arch Bishop Ufher de succes. Eccl. Thus hath Papal Rome been built and maintained by Blood, Rebellion and Confusion, under pretence of Church Purity, Unity and Government, and all by the pretended KEYES.

§ 202. Honorius 3d. succeedeth Innocent: He confirmeth the Dominican, and Franciscan Religions and Sainteth Francis. He procureth a new expedition towards Jerusalem, and the destruction of many. The Emperor Frederick followeth his predecessors, and invadeth Italy, conquereth Sicily and Apulia (being his own by his Mothers title.) But the Pope excommunicateth him, and by the mediation of John King of Jerusalem (in title) he is absolved.

§ 203. CCCXL. Stephen Laughton being restored, a Synod at Oxford passed many general excommunications, and there numbered all the Holy-days to be kept, and made several Canons; One good one was, That every great Parish have two or three Presbyters, because of the great-nefs of the work, and if one should be sick, &c. Another (repeated man-
ny old Canons) that no fees be taken for sacraments or burials: &c. Another that no clergy-men should keep their concubines publickly in their lodgings, nor else where go to them with scandal] (A good caution for their credit.)

§ 204. CCCCXLII. A German Council lamenting that clergy-men kept their concubines publickly and would not disfrans them, forbids this publick keeping of them, C. 1, 2, 3, 4. But dealeth gently with them. But C. 6, those that preach when the bishop silenced them, it [makes insanous and intenable, casting them out without hope of mercy or restitution, ab officio et beneficio, and rendering them uncapable for the time to come.

Here the Popes Legate demanded out of every Cathedral two prebends to be given to Rome (And great reason that he that giveth all, even Bishopricks and Kingdoms should have some again, even what he will.) But it was denied.

§ 205. CCCCXLII. Also in a Synod at Westminster An. 1226. the Pope demanding two Prebends out of every Cathedral, the King answered that the matter belonged to all Christendom, and when he saw what other Kingdoms did herein, he would give his answer.

§ 206. Gregory 9th. is next Pope: He commandeth the Emperor Fiderick 2d. to go recover Jerusalem, and excommunicate him as a diffsembler for his delays: He re-Sainteth St. Francis and St. Dominick. He absolveth the Emperor upon his payment of an hundred and twenty thousand ounces of Gold for damages. The greatest sedition and heresie (faith Platina) rose at Rome: that ever was there, so that the Pope was banished: But a plague ended it that left scarce the tenth man alive. Again the Senators and the Pope agree not about Legillation, and the Pope is fain to be gone again, and gets the Emperor to promise him that their conjunct forces should assault the Romans. The Emperor faileth, and bids his Souldiers help the Romans, himself departing, the Pope by mony hireth them to help him, and recovereth Rome. He sendeth preachers abroad to call men to the holy War: He Sainteth Elizabeth daughter to the King of Hungary. An army goeth into Asia with Theobald King of Navarre and others, and is overthrown. He would go to Rome, but is kept out: The Emperor taketh many Cities in Italy: Gregory's party get him into the City: He again curseth the Emperor, and deposeth him from his Empire (by his presumptuous sentence.) The Venetians help the Pope. The Emperor affliceth them: The Italians are divided. In Pistoria two brothers, one called Guelph was for the Pope, and the other called Gibell was for the Emperor, the City was distracted and
and the name of Guelphs and Gibellines filled Italy with confusion. The Romans were again, falling off from the Pope, but he went among them carrying the heads of the Apostles (you must believe it,) and by supplication and speeches moved the People to pity him, and got them to fight against the Emperor; which cost them and others of the Church party in Italy dear. The Pope calleth a Council to depose the Emperor again (to kill one man twice.) But the Emperor way-layeth them, and taketh many Cardinals and Bishops, and Imprisons them by the Pisanes help: Gregory dyed for grief in his 14th. year (or 15th.)

This is that Pope that by the help of Raymond made the Books of Decretals. So much out of Plutarch. Binnius addeth that the Emperor went with an Army into Asia in performance of his vow and received Jerusalem yielded to him: And made ten years truce with Saladin, and therefore was again excommunicated by the Pope.

§ 207. In this Popes time, faith Bin, the Divines of Paris after long disputations defined, that it is a mortal sin for any man to have two benefices, when one of them sufficeth to sustain him.

208. Multitudes of the Albigenses were burnt and killed as Heretics.

§ 209. CCCXLIII. A Council at London under Otto the Popes Legate was held An. 1237. the King sending first to charge them to do nothing against his rights, and leaving one to see to it. The Legate was in danger for opposing Pluralities, the Bishop of Worcester and multitudes threatening refitance, and it was suspended.

§ 210. Caelseine the 4th is next Pope, but not by the Laterane Canon by two third parts of the Cardinals: some say he lived 18 daies, some 17 some 14, some say two Schismatics were between.

§ 211. The seat was void a year and eight months and more; the Emperor keeping many Cardinals in prison, but at the request of Baldwin of Constantinople he releasted them.

§ 212. Innocent 4th. is next chosen, who of a Cardinal-friend became by interest a Pope-enemy to the Emperor; and daring not to stay in Italy, fled into France, and there calleth a Council of Bishops (with these he hunted Princes,) and excommunicateth or curseth the Emperor: where faith Matth. Paris. An. 1245 one Priest being commanded to publish the curse, he doth it thus. [* Good People, I am commanded to pronounce excommunication against the Emperor Frederick, the Candles put out and Bells ringing: But not knowing the reason, though I know the hatred between them, & that one doth the wrong, but which I know not as far as my power reacheth, I excommunicate & anathematize him that doth wrong, & absolve him that suffereth the wrong,]
wrong, which is so hurtful to all Christendome. And at Lyons the Pope curseth him again: The Emperor despaired the Popes deposition, and would not give up his Crown, for fear of his curse. The Popes party choose Henry Landgrave of Thuringe Emperor, who is quickly killed besieging Ulm, (as some say,) that party chose William Earl of Nassau after him: Henry the Son of Frederick, was drawn to rebel, and being overcome by his Father soon after died. And the Emperor not long after him, by what death it is not agreed, some say poysioned, others say stiled by Mansfred his base Son; some say, he continued impenitent; others that he repented of his opposing the Pope (not probable): some speak ill of him; others extol him for Learning and worthines.

§ 193. Frederick being dead, the Pope travels France, and Matth. Paris faith, that at his leaving Lyons, a Cryer called the Citizens who had long entertained him) to his farewell; and that Cardinal Hugo made his farewell Speech, telling them what good they had done the City: For when they came thither they found three or four bawdy houses, but at their departure they left but one: But that one reached from the East Gate of the City to the West gate.

§ 194. The Pope returneth into Italy, and seeketh to get men to ruine Conrade the late Emperor Fredericks Son: The King of Englands brother Richard is first invited, but denied due help, and refuseth; King Henry the third himself at last is drawn in, and furnisheth the Pope with a great deal of money, and the Croifado Soldiours are turned against Conrade from the relief of Palisthine: Bitter accusations against him are published by the Pope, which Conrade answereth: He and Robert Crofthead the famous Learned holy Bishop of Lincoln dying near together, the Pope biddeth all that belong to the Church of Rome to rejoice with him, because these two their greatest enemies are gone. And if such wise and holy men as this Bishop, were numbered with the enemies of the Pope, we may conjecture what he was and did, and whether all the Christian World were then his Subjects, and whether Rome then needed reformation.

§ 195. But though the King of England had so far served him, it was not enough: Nothing less than all would serve, as Matth. Paris, tells us, when the King would yet be King, and did not fully obey the Pope: which he manifested in his rant against this rare and excellent Bishop of Lincoln, the occasion of which I think well worthy of our recital; as it is in Matth. Paris Anno 1453. pag. 871. 872. (A credible Monk though oft reviled by Baron. and Bin for telling truth.)

This Bishop was one of the most zealous men in the whole world for knowledge, piety and justice: The Pope had sent him an order (as faith Matth. Paris, he often did to him and other English Bishops) to do somewhat which the Bishop judged to be unjust. It was not so bad as an interdict to silence Chrills Ministers but whether it was the promoting of bad Ministers, or hindering or even municating good men, some such thing it was as you may fee by what followeth: The Bishop wrote a Letter to the Pope and Cardinals.
in which he tells them [That he would obey the Apostolical precepts: but
that was not Apostolical which was contrary to the doctrine of the Apostles;
Christ saying, he that is not with us is against us: And that cannot be Ap-
ostolical that is against Christ: as the Tenour of the Popes Letters were:
His non obstante so often repeated, showed his inconstancy and his blotting the
purity of the Christian Religion, and perturbing the peace and quiet of Soci-
ties; a torrent of audaciousness, procuracy, immi bait, lying, deceiving, hard-
ly believing or trusting any one, on which innumerable vices follow. And
next after the sin of Lucifer, which in the end of time will be that also of
Antichrist, the son of perdition, whom the Lord will destroy with the Spirit
of his mouth, there neither is nor can be any other sort of sin, so adver
tory to the doctrine of the Apostles and the Gospel, and so hateful, dete-
sible and abominable, as to kill and destroy souls by destroying men of the
care of the Pastoral office and Ministry: which since those men are known by
the most evident testimonies of the sacred Scripture to commit, who being pla-
ced in power of pastoral care, do get the salary of the pastoral office and mini-
istry, out of the milk and the fleece of the sheep of Christ, who are to be quic-
kened and saved, but administer not to them their dues: For the very unad-
ministring of the Pastoral ministries, is by the testimony of Scripture, the killing
and destroying of the sheep: And that these two sorts of sins, though unexpectedly
are the very worst, and beyond all comparison exceed all other sort of sins, is manifest by
this, that they are, in the two existent fore'aid things, though with disparity and dis-
semblitudes, directly contrary to the best things: And that is the worst, which is contrary
to the best: And as for these sins, as much as in them lieth, one of them is the destruction
of the Godhead itself, which is superessentially and supernaturally best: and the
other is the destruction of that conformity and deification (of souls) by the gra-
cious participation of the Divine beams, which is the best thing essentially and
naturally. And as in good things, the cause of good is better than the effect,
so in evils, the cause of evil is worse than the effect is manifest, that the in-
troducers in the Church of God, of such most mischievous destroyers of (holy)
formation and deification in the sheep of Christ, are worse than the destroyers
(or murderers) themselves; the nearer to Lucifer and Antichrist, and in the
greater degree of mischief (or priority) by how much the more superexcelling,
and by the greater and diviner power, given by God for edification and not for
destruction, they were the more bound to exclude and extirpate such most mis-
chievous murderers (or destroyers) from the Church of God: It cannot be
therefore, that a holy Apostolick Seat, to which all power is given by our
Lord Jesus Christ the holy of holies, for Edification, and not for destruction
as the Apostle testified, should command, or require any thing that bordereth on
or tendeth towards so hateful, detestable, and abominable a thing to Jesus Christ
and so utterly perilous to mankind, or by any way endeavour any thing that
tendeth thereunto. For this were either a defecion or a corruption or an ab-
use of Christ's own power, which is evidently most holy and most full; or it
were an absolute derogation from the Throne of the Glory of our Lord Je-
sus Christ, and the next sitting together of the two for: Princes of darkness,
and their Councils Abridged,

...and of hellish punishments, in the chair of pestilence. Nor can any one with unsotted and sincere obedience (who is a subject and faithful to that same Seat, and not by febibm cut off from Christ, and that holy Seat) obey the said mandates and precepts, or any endeavours whatever, and whenssoever they come, yea though it were from the highest order of Angels, but must necessarily contradict them and rebel with all his strength (or power): And therefore Reverend Lords, from the duty of obedience and fidelity, in which I am bound to both the parents of the holy Apostolick Seat, and from the Love which I have to Union in the body of Christ with it; I do only, filially and obediently disobey, contradict and rebel, to the things which in the foresaid Letter are contained, and specially, because as is before touched, they do most evidently tend to that sin which is most abominable to our Lord Jesus Christ, and most pernicious to mankind, and which are altogether adverse to the Sanctity of the holy Apostolick Seat; and are contrary to the Catholick Faith. Nor can your discretion for this hint conclude (or decrec) any hard thing against me; because all my contradiction and action, in this matter, is neither contradiction, nor rebellion, but the filial honour due to the Divine Father, and of you. Briefly recollecting all I say, the sanctity of the Apostolick Seat can do nothing, but what tendeth to edification and not to destruction: For this is the plentitude of power, to be able to do all to edification: But these things which they call provisions, are not to edification, but to most manifest destruction. Therefore the blessed Seat of the Apostle cannot accept them, because flesh and blood hath revealed them which posses not the things that are of God, and not the Father of our Lord Jesus Christ, who is in Heaven.

§ 166. When the Pope heard this Letter, Faith Mt. Paris p. 872. Not containing himself through wrath and indignation, with a wrathin apetit and a proud mind, he faith, who is this daring old man, yea, and absurd, who boldly and rashly judgeth my doings? By St. Peter and St. Paul, if our innate ingenuity did not move us, I would precipitate him into so great confusion that he should be to the whole World, a Fable, a Stupor, as an example and a prodigy. IS NOT THE KING OF ENGLAND OUR VASSAL. AND I SAT MORE, OUR SLAVE, WHO CAN WITH OUR NOD IMPRISON HIM, AND EN- SLAVE HIM TO REPROACH.

These things being recited among the Cardinal brethren, with much ado assuaging the rage of the Pope, they said to him, It is not expedient, O Lord, that we decree any hard thing against this Bishop himself: For that we may confess the truth, the things are true which be spoken: We cannot condemn him. He is a Catholick: Ye a most holy man: more religious than we are more holy and excellent than we, and of a more excellent life: so that it is believed that there is not among all the Prelates a greater, no, nor any equal to him: This is known to the whole Clergy of France and England: Our contradition will not prevail: The truth of this Epistle, which perhaps is already known to many, may stir up many against us: For he is esteemed a great Philosopher, fully learned in Greek and Latine, a man zealous for justice.
Reader of Theology in the Schools, a Preacher to the people, a Lover of chastity, a persecutor of Simonists: These words said the Lord Ægidius, a Spanish Cardinal and others, whom their own Conferences did touch. They counselled the Pope to wink at all this, and pass it by with dissimulation, lest tumults should be raised about it: especially for this reason, that, IT IS KNOWN THAT A DEPARTURE WILL SOMETIME COME.] so far Mat. Paris.

§ 197. Yet neither this Bishop nor the Historian flattered Princes, but both of them sadly lament the oppression and other sins of King Henry: And the Bishop commanded his Presbyters to denounce excommunication against all that should break the Magna Charta, the Charters heretofore granted, forsoaking faith Mat. Paris, what the King would do. And he sharply reprehended the Fryar Minors, that would not tell Great men of their sin, when they had nothing to lose (Cantabit Vacus, &c.) having chosen poverty that they might be furer from hindering temptations.

§ 198. When he lay on his death bed at Bugden in Huntingdonshire, he told Job. Ægidius his learned friend, that he took them for manifest Heretics, that did not boldly detect and reprove the sins of great men, and thereupon reprehended and lamented the sins of Prelates, but especially the Roman; reciting their putting unworthy and bad men into the Pastoral office, for kindred or friendship fake. The third day before his death, he called to him many of his Clergie, and lamenting the los of souls by Papal avarice, groaning he said, Christ came into the world to win souls, Is not he then deservedly to be called Antichrist, who feareth not to destroy souls? God made all the World in six dayes; but to repair man he laboured above thirty years: And is not a destroyer of souls then judged an enemy of God and Antichrist] &c.

Next he goeth on to shew how sinfully the Pope by his non obstante overthrew even the rights that his Predecessors had granted, vainly pretending that they bind nothing because par in parem non habet potestatem, and what evils to the Churches he had done, and addeth [I saw a Letter of the Popes, in which I found inferred, that they that make their Wills, or that undertake the Cr isado, and to help the holy land, shall receive just so much indulgence * as they give money, &c. And so goeth on, naming his impoling men that cannot preach, or strangers of other languages as Pastors on the people, and his covetous and greedy devouring all the wealth he could get, concluding

Ejus avaritie tatus non sufficit orbis,
Ejus luxuriae Materix non sufficit omnis.

And that he drew Kings in for his own ends, making them partakers of the prey. Prophecying [that the Church will not be freed from Egyptian servitude, but by the mouth of the bloody Sword: These things are small, but
but worse will follow within three years] singing and weeping out these words, his speech failed him and he died.

And *ibid*. Mat. Paris faith, that the same night that he died wonderful Musical sounds and Ringings were heard near in the Air by several friars, and by *Fulk* Bishop of London (then not far off) who said when he heard it, that he was confident their reverend Father, Brother and Master, the Venerable Bishop of Lincoln was passing out of the World to Heaven.

The Bishop being dead, the Arch-Bishop of Canterbury and the Dean and Chapter of Lincoln fell out in striving, who in the vacancy had the power of giving Prebends: wherein the Arch-Bishop by Power utterly oppressed them.

And M. Paris p. 580. affirmeth that Miracles were done after the death of this Bishop by his virtues at Lincoln, and yet confesseth some of his faults and his sharp thundering against Monks and Nuns, &c.

§ 199. The same Author tells us, p. 583. anno 1254. that the Pope was so unmeasurably wrathful against this holy Learned Bishop, that when he was dead, he would have taken up his bones and cast them out of the Church, and purposed to precipitate him into so great infancy, that he should be proclaimed a Heathen, a rebel and disobedient to the whole world; and he commanded a Letter to that purpose to be written to the King of England, knowing that the King would be mad enough against him and ready enough to prey upon the Church: But the next night the said Bishop of Lincoln appeared to him in his episcopal attire, with a severe countenance, an austere look and terrible voice, he came and spake to the Pope that was reftless in his bed, pricking him in the side with a violent thurlt with the point of his pastoral staff which he carried, and said; miserable Pope Senebald! Doth thou purpose in disgrace of me, and the Church of Lincoln to cast my bones out of the Church. Whence did this timidity befall thee. It was better that thou, advanced and honoured by God, should honour those which are zealous for God's even when they are dead: Henceforth God will give thee no more power over me: I wrote to thee in the spirit of humility and love; that thou shouldst correct thy many errors: But with a proud eye and a bewitching heart thou hast despised wholesome warnings: Wo to thee that despisest: Shalt thou not be despised.

And the Bishop Robert departing, striking as with a lance, the Pope, when as is said he was pricked, groaned aloud, he left him half dead, and with a mournful voice groaning with sighs; His Chamberlains hearing him, being astonisht, asked him, what the matter was. The Pope answering with sighs and groans, said; The terours of the night, have vehemently troubled me, nor shall I ever be well again as I was! Oh, alas, how great is the pain of my side! A ghost hath pierced me with a lance: And he neither eat nor drink that days. singing that he was inflamed with feavours that fired him with breath. And Gods revenge and wrath did not so leave him.

Not long after the Pope, not sensible of Gods warnings by his Servants, but setting about warlike and secular matters, he prospered not in them, though he laid out great care and labour and cost: But Wars, yes, the Lord of hosts being against him, his army which at great charges he had sent against the
'Apulians, under the conduct of his Nephew William, being scattered, conquered
and confounded, perished with their Captain mortally wounded. They say there
were three slain of Sauldians and valiant Expedition's of the Pope, four thousand
men: And the whole Countrey of the Romans lamented the shedding of so
much Christian blood. The Pope then went to Naples, though weakened as with a
pluritude in his side, or as wounded with a lance: And Cardinal Albus physicck
could not help him. For Robert of Lincoln spared not Sinzald of Genoa;
And he that would not hear him warning him when alive, felt him piercing him
when dead. Nor did the Pope ever after enjoy one good day till night, nor
one good night till day, but sleepless and molest'd. Thus M. Paris.

obliged himself and his Kingsome unjustly * to the Pope, under pain of
being disinherited to pay all the treasure which the Pope should lay out
in his War for the King (that is, to have made him King of Sicily).
And that the Pope having no mercy on England prodigally wasted its
money, but those vast sums got by rapine were all lost.

§ 201. The same Author faith p. 897. that when Pope Innocent lay dying
(after the stroke of the Bishop of Lincoln and the loss of his Army) and his
followers lay crying about him, he opened his dying eyes, and said, what do
you mourn for you wretches? Do I not leave you all rich? what would you have
more? And so he died.

§ 202. CCCXLIV. Anno 1245. Innocent calls a Council called General
(they 13th. Approved) at Lyon of 140 Bishops, where he heaped
up accusations against the Emperor, whom Thaddewis his agent defended:
And at last pronounced himself an excommunication and deposition, ab-
solving all his Subjects from their Oaths and Allegiance, and excommuni-
cating all that should own and help him.

Here you see that more than one of their approved General Councils
are for Rebellion and perjury, and the Popes depoing Christin Empe-

ors.

In the same Council sad Complaints were made from England of the
pillaging or woful impoverishing of the land by the Pope and King, but
the Pope heard all silently and would give no answer.

§ 203. At this Council the Pope importuned the Electors to choose
another Emperor: some refused and stick to the Emperor, saying
that it belongeth not to the Pope to make or unmake Emperours: O-
thers obeyed him, and set up Henry of Hesford. * But the Emperor while
he lived kept up his position, so far as to make the Pope repent, and
faith Tribeninus was a weary of his life: But all Germany, Italy, &c. were
confounded by the ichim, or contention, one half (as is aforefaid) called
Guelphs following the Pope and Henry, the other called Gibelins cleaving to
the Emperour Frederick, to the shedding of abundance of Christians blood,
and the defolation of Countrays, and the shame of Papal tyranny.

§ 204. Anno 1254. Alexander the 4th was Pope. Matth. Paris tells us of
a terrible dream that he had of Pope Innocents damnation, or misery:

* Or Nafl
fau or Hol.
land, at the diversly
called him.
and their Councils Abridged.

But the fault of his writing is that he was too credulous of dreams and visions. He tells us also of twenty Miracles done at Lincoln for the sake of the late Bishop Robert. And that at a Parliament in London, the greatest which hath been seen, all the Nobles Ecclesiastical and Civil, demanded of the King that the choice of the Lord Chief Justice, the Lord Chancellor, and the Lord Treasurer should be in the Parliament (or their common Council) as of old was usual, and just; and that they should not be removed without notorious faults, which the King’s Secret Counsellors persuaded him to deny. Prelates and Nobles being grieved by excursions express it, &c.

§ 205. Here the said Monk, Matth. Paris, exclaimeth O the sterile solicitude of the Roman Court! their blind ambition! Though holy, yet often deceived by the Council of bad men: Why dost thou not learn to moderate by the bridle of discretion, thy violence, being taught by things past, and so often chastised by experience. In thy losses we are all punished, &c.

Thou now endeavours to make two German Emperors, which must cost inestimable treasure whenever soever taken, and both uncertain of the dignity, &c.

§ 206. At that time the Lords and Prelates of England crying out of the King Hen. 3d. as false and oppressive, and pillaging Churches and People to maintain his profences, the Bishop of Hereford laid a Plot which the King accepted, that getting the hands and seals of a few Bishops he would go to Rome, and get power from the Pope to gather the King as much money as he needed. So to Rome he went, and there found the Pope in great grief and care himself for money, to pay vast debts that his Wars had cost him: The Bishop told him that the King who had engaged his Kingdom to be forfeited, if he paid not the Popes debts, would help him to money if he would be ruled by him, and write to the Bishops and Churches to grant the King such help as they could well do. The Pope gladly gave leave to the Bishop to write what he would. And home he went, and England was a Legate was sent from Rome to see all done: faith, M. Paris, p. 911, anno 1255. The Legate was prepared and ready in all things to the destruction of all England to obey the will of the King which was tyrannical, and to bind the oppressed contributors in the bonds of Anathema. Ruftandus cometh with the Arch-Bishop of Canterbury, and the Bishop of Hereford is empowered by the Pope to gather moneys for the Pope or King: A Parliament is called at Westminster: They refuse and go home. The Popes Letters prefers the Collection: A Council of Bishops is called at London, so much money is demanded, faith M. Paris, as would have enforced undone all the Kingdom. The Bishop of London protested he would lose his head rather than content: The Bishop of Worcester said he would be hanged first: The rest follow them. The King is angry and threateneth. The Earl Marshal in anger, when the King called him Traytor, answered, thou liest, I never was a Traytor nor will be: The King threatened to send men to thrash out his corn and fell it to humble him: The Earl told him, if he did so he would...
would cut off the thricefathers heads and send them him; some interposed for the time: -The Lords refused to meddle with the Kingdomes busines, or to impoverish themselves, and were dissolved.

Rustandus again Congregateth the Bishops at London. -They did nothing again: faith M. Paris, too boldly, p. 917. [Si enim fave justi, fave injuste, per dictum Magnus Rustandum suspenedoritur quis, vel excommunicatur, Rex quia Leo in abscondito, quaren quem deoraret post 40 dies omnium direperit in-sificate: Papa & Rex velut Pastor & Lupus, in omnium exterminatione confederati, omnibus ruinam minabuntur. And then faith he, like blind men groping for their way, the Council were divided, and as English men are used to do, every one shifteb for himself (or seekth to save himself.) Tithes are now paid by the Clergy to the Laity; They are granted for the Magna Charta which was not kept: 'They are granted as for the holy land and turned against Christians in Apulia: 'Many lies and false oaths are imposed, faith M. Paris, p. 919.

The next year the Clergy were called again, 1256. Rustandus the Legate said, All Churches are the Popes: Leonard the Prolocutor answered, yes, to defend; not to enjoy and appropriate; as we say, All things are the Prince's; that is to defend; and not to disperse; And this was the intent of the founders. The Legate angry at this answer, commanded that henceforth without a Prolocutor every man should speak for himself, that they might be known; which astonished and silenced all. He commanded them to subscribe a Lie, that they had received such sums of money of foreign Merchants and Usurers; which they said, it was good Martyrdom to die for the refusing of. Pag. 920.

Here is annexed by M. Paris, A charter of King John confirmed by Pope Innocent 3d. ordering that all Bishops be freely elected without the Kings hinderance by the Church vacant, and curling all that otherwise come in, Pag. 921.

But Platinia faith this was done in Victor the 4ths. day.

§ 207. At that time the Romans imprisoned a great Citizen Brasacalo for his justice. The Bononians detain many Romans pledges for him: The Bononians are interdicted sacred things: but they yield not, till Brasacalo is delivered. M. Paris anno 1256.

The Letters of Pope Alexander and his many exactions, see farther in M. Paris this year.

§ 208. Anno 1257. Faith M. Paris, some went to Rome for the Bishoprick of Ely, and the Church of St. Edmunds, and gave and promised so vast sums of money as astonisheb men with wonder. Whereupon the Pope made a new Law that every Elect Bishop should come personally to Rome, hoping to have the like prey from others.

§ 209. Anno 1258, faith M. Paris, p. 910. The Pope that claimed the Kingdomes of the World was mattereth in Rome, by the foresaid Senator Brasacalo, who being delivered from Prison, was beloved of the people, executed the Malefactors and his enemies; forced the Pope to stay his excommunication and humble himself, and beg his mercy.

§ 210. The same year the Pope pretends anger to the King of England for
for not tempering his excesses; and threateneth to excommunicate him:  

The King is afraid, and sends him money, and stops his mouth, p. 910.

§ 211. Against the Parliaments will the King again hearkeneth to the  
Pope, that offereth now the Kingdom of Apulia to Edmund his younger  
Son, as he did before to Edward the Elder. But the Parliament denieth him  
money, which he vntideth from the Abbeys and Churches.

§ 212. faith M. Paris, Senate Arch-bishop of York, now died a Martyr  
(though without blood as many do) having constantly fought against the  
Tyranny of the Roman Court oppressed by the Pope, wrote carntly as  
Rob. of Lincoln had done to the Pope to ceaze his tyranny. In his sicknefs  
(fath M. P.) he called for water which was fetched out of the Well, and it was  
turned into excellent Winc. p. 969.

§ 213. How the Parliament of Barons at Oxford this year 1258. entered  
their Confederacy and resolution to stand against the King for their Liber-  
ties, Charter and Justice, M. Paris, p. 972 and many others tell you. And  
p. 974 how the Londoners joyned with them; and how many of the Lords  
were poyfoned.

§ 214. Brancalo the Roman Senator having humbled the Pope, pull'd  
down the Castles of the Tyrants and Rebels, put to death the kindred of  
many Cardinals, and died. The Pope forbade the Citizens choosing ano-  
other without his consent. They laugh at him and choose Brancalo's unkle.  
M. P. p. 984.

§ 215. This Pope Alexander of whom M. Paris speaketh so much evil,  
faith Binnius post obitum suæμem suí memoriam reliquit, dying 1260. And Platina  
praiseth him, in whom you may see more of his life, and Wars against  
Manfred, etc.

§ 216. Next cometh Urban 4th. Patriarch of Jerusalem: of whom no  
great matters are recorded. He ordained Corpus Christi day.

217. Next cometh Clm. 4th. a French Lawyer a Widdower, and then  
Bishop. His first good work was to go to Jerusalem in the habit of a beg-  
ggar: His life is praised by Platina, Omphius, Binnius, etc. How he made a  
Frenchman Charles King of Sicily, and Apulia, and how Manfred was  
kill'd and conquered, &c. I need not trouble the Reader in recite-  
ing.

§ 218. CCCXLV. In his daies Canisius hath found a small Council at  
Vienna for reforming some things in the Clergy, Bin p. 1492.

§ 219. Next cometh Gregory 10th. But the Seat was vacant three  
years: So long the Church of Rome was extinct; if the Pope be an essentia [illegible] part (as they would have him even of the Universal.)

§ 220. CCCXLVI. In his time a Council at Lyons (called the  
14th. Universal approved one by them) was held: in which the poor  
Emperor of Constantinople, Michael Palaeologus being in danger at his wits  
end came in person to flatter the Pope in hope of help. There also was  
declared the shutting up of the Cardinals at Elections for fear of vacancies  

Hhh
as had happened by discord and delays. The Pope interdicted the Florentines, because the Guelphes refused to receive the Gibelines, which quarrel still cost bloody Wars. Rodulph is made Emperor, and the Pope dieth.

Onuphrius further openeth the Reasons and Rules of the Cardinals being shut up; viz. Clem. the 4th. being dead, the Cardinals (as is aforesaid) were all so desirous to be Popes themselves, that they were two years and nine months contending, and could not possibly agree. Philip King of France and Charles King of Sicily came themselves to Rome to intreat them, but departed without success. Yet they invoked the Holy Ghost every day to help them. At last the Cardinal Bishop Job. Portalis deridingly prayed them to uncover the houses, for the Holy Ghost could not come in through so many covered roofs: At laft by Bonaventures intreaty, they chose Theobald a Vifcount; and Archdeacon that was with our Prince Edward,going to fight in Palestine: And the said Cardinal Portalis made these Verles on their choice, anno 1271.

Papatus munus tuit Archidiaconus Unus, Quem Patrem patrium fecit discordia fratrum.

§ 221. Innocent the 5th. cometh next, the first after the shutting up of the Conclave. He fought to end the Italian Wars, but died before six months reign.

§ 222. CCCCXLVII. A Council at Salisburge is published by Canisius, as in Greg. the 10th. days, but it seemeth liker to be after; which condemned pluralities, nonresidence of Priests, and being in Taverns (or Alchouses) and playing at Dice, and their wearing long Hair and fine Cloaths, and restrained supernumerary begging Schollars, and ordered that the Bishop should imprison such as prophaned holy things after they were excommunicated or suspended: It seemeth that Bishops had by this time got coercive power, but they used it not to bring the unworthy to the Sacrament, but to keep the unworthy from it and from other profanations.

§ 223. Next Ottobonus, that was Pope Innocent the 4th. Nephew, and Legate of England at the Barons Wars, is chosen Pope, but died before his Consecration, within forty days, but got the name of Hadrian the 5th.

§ 224. Next cometh Pope John, the 22th as Plativa, the 19th as Binius, and the 21st asmoft, the 20th by Onuphrius, 1276. He was a Phylistian, made Bishop, invercoudi et socordis ingenii, faith Plativa, so foolish that he boasted how long he should live, when presently the house fell on his head, and he died by it in seven days after. Suffridius (faith Binius) faith that he was writing an heretical perverte book, when the room fell, and cried out after, O, what is become of my hook? Who will fini(le it? which faith Binius, if true, sheweth the wonderful Providence of God for his Church. But had this Pope been infallible, had he been in a Council?
His Predecessor purposed to revoke the decree for shutting up the Cardinals in Conclave, and this man signified the revocation, and till the days of Celestine 5th. that renewed it, it stood revoked, faith Onuphrias.

§ 225. Next came Nicholas 3d. after six months contention and vacancy. King Charles as Senator presiding and pleading for a French Pope. He is commended much, that he set up all his own Kindred too much.

§ 226. After three years Reign, eight months and fifteen days of Nicholas came Martin 2d. vulgo 4th. faith Binias and Onuphrias a Frenchman: In his time, the Greek Emperor Patologus (not keeping his promise to the Pope) joined with Peter King of Arragon, who claimed Sicily as his Wives inheritance; and though the former Pope had set him on, this was against him, resolving King Charles to be Senator at Rome, and siding with him, because he was a Frenchman: But the fatal Sicilian Vespers killed all the French, and Peter overcame Charles and took his Son, and Charles and the Pope shortly died of Fevers.

But before he died the Pope played the old Game, excommunicating and cursing King Peter, and gave his Kingdom for a prey to any one that would get it, and absolved all his Subjects from their Oath of Allegiance, and signed Croisado's (Soldiers under the sign of the Cross) to fight against him.

§ 227. Honorius the 4th. cometh next (his Brother being Senator at Rome) He confirmed the same Anathema against Peter King of Arragon, who shortly after died of a wound received in fight by the French. The Pope dieth (and the feast is void ten moneths) 1287. after two years Reign.

§ 228. Anno 1287. CCCCLVIII. A Council was held at Herculio by the Popes Legate, endeavouring to have got the tenth penny of the Estates of the Clergy for the Pope, and of the Lay for the Emperor (by their joynt consent.) But Siphridus Arch-Bishop of Colen, and Henry Arch-Bishop of Trequers stoutly opposing, frustrated both their Conciliatory deligns.

§ 229. Anno 1288 came P. Nicolas 4th. a Religious Man, General of the Minors, when he had four years together laboured in vain to stay the blood in Italy, between the Guelphs and Gibellins, and to reconcile the French and English; and to relieve the Christians in Palestine, he died. And the Cardinals, though for liberty they went to Pernimus, kept the Church headless two years and three months by contention, though Princes in vain endeavoured to persuade them to agreement. (Are these no intercurrences of the Succession?)

In this time died Mich. Patologus Emperor of Constantinople, and the Clergy and Monks would not suffer him to be buried in holy ground, because in the Council at Lyons, he had confected to the Church of Rome, Platina. Was this a true Reconciliation of the Greek Church?


§ 231. Anno 1291. CCCCL. A Council at Salzburg for reconciling some Christians.
§ 232. Anno 1292. CCCCLII. The Arch-bishop of Mentz held a Council at Aachafenburch, which they say did many good things; it is not known what.

§ 233. Anno 1294. After two years and four months vacancy Cælestine the 5th. a Religious man of solitary life is chosen Pope; it ever there was a good Pope it is likely this was one: But he was no sooner settled by common applause, but the Cardinals, especially the Arch-bishop Cajetan, a subtle man persuaded him that his simplicity and unskillfulness would undo the Church; and urged him to resign. King Charles and the people dissuade him; and are only for him: But the Cardinals prevailed, and he resigned; And going to his solicitude again, the Cardinal Ben. Cajetan that got him to resign, sent him Prisoner to the Castle of Famo, where (at bell) he died of grief: Some write that Cardinal Cajetan got a way to speak through a Pipe put into the Wall as if it were some Angel, to charge him to resign; He was too good to be a Pope.

§ 234. The deceiver that got him out, succeeded him, called Boniface the 8th. (by Ein. 7th.) 1294. This is he of whom it is said, Invenit ut vulpes, regnavit ut Leo, exivit ut Canis. He raised Wars to prosecute some Cardinals and the Gibelines: While he lived wickedly he set up a Jubilee, proclaiming Pardon of all sins to them that would visit limina Apostolorum, that is, himself: A terrible Earthquake made him for fear set up a hut of boards in an open Meadow, left the houses should fall on him: He digg’d up the body of one Hermane, that had twenty years been honoured as a Saint, and burnt it as a Hereticks. He sent a Bishop to Philip King of France to intreat him to go fight in Palestine, and threatened him when he could not intreat him. The King imprisoned the Bishop. The Pope sent to require him to release him, saying openly, that the Kingdom of France was dissolvved to the Church, for the contumacy of Philip and his violating the Law of Nations; and bid him Anathematize him, and absolve all Frenchmen from the Kings Oath. The King let go the Bishop, but forbad all his Subjects going to Rome or sending any money thither, and not enduring his infolency, he assembled his Nobles and declared the Pope-dome void by Usurpation and unjust enterance of Boniface, and appealed to a Council: He Coyned money with this Inscription [Perdam Babilionis nomen] The Pope called a General Council, where he gave the Kingdom of France to Alber the Emperor, Anathematizing the King. The King would not play with him, but sends Sciarra and Nogara to Italy to proclaim his Appeal: But Sciarra in a mean habit gets together many friends, that the Pope had oppressed and surprizeth him in his Fathers house, breaketh open the doors, carrieth him from Avignia to Rome a Prisoner, where the thirtieth day he died of grief, of whom faith Platina [Thus died Boniface, who endeavoured more to put terror than Religion into Emperours, Kings, Princes, Nations and People; and to give Kingdomes and take them away to expel men and reduce them to his pleasure, unfayrely shirking for gold, which may ever to be gotten. Let all Princes Ecclesiastical and Secular (faith he) learn by this mans example]
and their Councils Abridged.

example to go before the Clergy and people, not proudly and contumeliously, as he did, but boldly and modestly as Christ and his disciples, and true imitators, and chooseth rather to be loved than feared, from whence the ruin of Tyrants deservedly cometh.

§ 235. Anno 1297. CCCCLII. Be", faith, a Council (Lindunensic) decreed that Princes should not tax their Clergy, nor the Clergy pay them without the Popes Consent.

§ 236. Anno 1302. CCCCLIII. The Popes General Council at Rome excommunicateth the King of France as aforesaid. His Army follow their Captain Pope.

§ 237. Benedicit the 11th, alias the 10th, alias the 9th. is next chosen Popes (much praised): who excommunicated Seierra, and absolved King Philip, and died before nine Moneths.

§ 238. Anno 305. Entretuch Clemente the 5th. the Bishop of Bordeaux, who called the Cardinals to France, and settled the Popes Court there, where it continued seventy years, till the Church and great buildings at Rome were defolate and ruinous, faith Plurina. In his time Albert the Emperor was kill'd by his Nephew: Italy confounded by Wars: The Pope curseth and interdicteth the Venetians, the Florentines, the Lucens, Requereath the new chosen Emperor of Luxemburgh to come to Rome for Coronation; he entretuch Italy: some Cities fight against him, some yield: At Rome demanding money, they resist, and it cometh to force, and he is driven back: After many bickerings and Cities taken, he dieth, as is said (faith Plat.) Poytoned in the Eucharist by a Monk. Two fight for the Empire, Lodovic. Bavour and Frederic. Austrics: Lodovicus conquereth and maketh himself Emperor. Clement burneth two as Hereticks, maketh P. Celso the 5th. a Saint, writeth his Clementinum, and dieth, and again there was no Pope, for two years, three months and seventeen dayes.

§ 239. CCCCLIV. A Council at Saltzburge to get money (Tenths) for the Pope.

§ 240. CCCCLV. Another there Anno 1310. declaring some penalties.

§ 241. CCCCLVI. Another at Mount to extirpate the Templars, where some of them ruff't in and appealed to the next Pope, protestingly they were killed and burnt wrongfully, without being heard speak for themselves.

§ 242. CCCCLVII. But the great Council called by them the 5th. General Council approved, was at Viena near France, on this occasion. King Philip having got the Popedom, for Clem. the 5th. made him promise to condemn Pope Bonist the 8th. and all his Acts: When he had possession, he found himself in a fright, and Nicolas Cardinal Pratensis advised him to please the King with the hopes that a General Council would do it most effectually, and to get the Council out of his Country and power: which being done the Council frustrated the Kings expectations: The King accused Pope Bonistic of Simony, Heretick, and Perjury, in forty Articles.
titles: His crimes were not denied, but they justified him to be a true Pope, and found him not an Heretick.

In this Council the Templars were condemned and put down, and their Lands given to the Jerusalem Hospitallers, or Knights of Rhodes (which they lay King Philip thought to have got) some lay the Templars were falsely accused of Heresies (and the Matters and others burnt): Others say, truly. The most probable is, that some particular Men of them (no new thing among Soldiers) committed many Villainies, and the rest suffered for theirtakes.

In this Council the Heresies of Petrus Fornis is a Disciple of Abbot Joschin, were condemned, which were three. 1. That the rational Soul, as rational, is not the form of humane bodies. 2. That habitual grace is not infused in Baptism (that is always, and to Infants). 3. That Christ's side was pierced with the Lance before he was dead.

In this Council the Fraticelli and Dulciniists were Condemned, and also eight Heresies of the Beguines and Beguards; which were these (all for perfection, which Quakers and some Fryars now seem to be too much for in profession, as we all are in desire) 1. That man in this life, may get such a degree of perfection, as that he may become impeccable (or sinless) and so to rise to no higher a degree of grace: Else, say they, if one might still increase he might grow better than Christ.

2. "That when one hath attained that degree, he ought not to fast or pray: Because then sensuality is perfectly subject to the Spirit and reason, so that a man may then freely grant his body what pleaseth him.

3. "That they that have got this degree of perfection and the Spirit of liberty, are not subject to humane obedience, nor bound to any precepts of the Church, for where the Spirit of the Lord is, there is liberty.

4. "That thus a man may get final beatitude in all degrees in this life, as well as in that to come.

5. "That every intellectual nature is naturally blessed in itself, and the soul needeth not the light of glory for the seeing and enjoying of God.

6. "That to exercise virtues is a note of imperfection.

7. "That to kiss a Woman is sin, because nature needs it not; but copulation is not, because nature requireth it, when one is tempted.

8. "That one ought not to rise and do reverence at the elevation of Christ's body, because he must not descend from the altitude of his contemplations, so as to think of the Sacrament or Christ's humane body.

It seems these were such Fanatiks as some Fryars are.

In this Council the decrees called Clementines were passed; in which are specially noted by Binus, some things de fide, as followeth.

1. "That it is heresie to call in doubt, or assert that the substance of the rational or intellective soul is not truly and perfectly the form of mans body.

11. "That whereas Divines differ about the effect of Baptism, some saying that to Infants sin is remitted, but not Grace conferred; others saying that the fault is remitted and virtues or informing Grace infused as to the Habit,
and their Councils Abridged.

bit, though not yet for use, we attending the general Efficacy of Christ's
dean, which by Baptize is equally applied to all, judge the second opi-
on more probable and agreeable to the sayings of the Saints and modern
Doctors of Theologie, the sacred Council approving this, which faith, that
both to adult and infants in baptism informing grace and virtues are
given.

III. If anyone fall into this error that as pertinaciously to affirm that
Usury is no sin, we decree that he be punished as an Heretic, and the ordina-
tories and inquisitors for heresie may proceed against such as against heretics.

IV. And it is decreed that if any Communities or Officers shall presume
to write or dictate that usury should be paid, or being paid should not be
fully and freely restored, let them be excommunicate, and they shall in-
cur the same sentence that do not as far as they can blot out such statutes
out of the books of the said Companies, that shall keep such usuries.

Also that Usurers be compelled to shew their books of accounts.

§ 243. Here the Pope and the Bishops in a General Council have judged
divers points to be heresie, and consequently their contraries to be Articles
of faith: And for Heresie they curse, burn and damn men.

1. I overpassed their Article that Christ was dead before his side was
pierced, which is true: But whether an Article of our Creed necessary to
be understood to Salvation, let the Church Creed be witnesseth.

2. Its well, that the possibility of sinless perfection is made a heresie by
them (for we must daily pray for pardon): But why then do they talk so
much of the possibility of keeping all God's Law, that is of never sinning,
and talk of perfection, and works of Supererogation?

3. Do not they make an Article of Faith of a Logical Arbitrary Notion
(that intellectual Souls being the Bodies form) who knows not how ambiguous
the word form is? An Aristotele supposed a Corpus organicum, besides the
Soul; and that Corpus hath its form quâ Corpus. I imagine, that these Bish-
ops meant the same thing, that I do, and that our difference is but of the
fitness of words; but I will so far venture on their heretication as to say,
that forma Corporis, forma Animae, and forma Hominis, are divers: That Cor-
pus organicum quâ tale hath its proper form, which denominateth it such;
which is not the Soul: That the Soul being a substance hath its proper
form which denominateth it, and which it retaineth, when separated from
the Body: And that the intellectual Soul is forma Hominis, but improperly
called forma Corporis: I will venture on their Heretication, to tell them my
opinion, and I think their Error and Premumption to thrust such things
on Men under the penalties of cursing, burning, and damnation,

4. Their Article of Faith about the effect of Baptize (That all that are
baptized at Age and Infants have both pardon and infused informing habitual
Grace, I take for unproved, and have elsewhere proved it to be talle in all
probability, as universally taken.

5. The Article of Faith, That Usury is a Sin, both hereticate many great
Divines, more Lawyers, and most Cities, Corporations, and Companies in the
World.
World: No doubt, but all Usury is a sin that is against either Mercy or Justice: But that some Usury may be an Act of great Charity, many wise men think past doubt: We have known some get estate of many thousand pounds a year by trading with money taken upon Usury, when perhaps some that Leant that money, had nothing but the Life to buy them bread and course Clothing, and keep them from perishing. How many thousand Great Men, Lawyers and Citizens are to be cursed, burnt, and damned by this Canon, for holding some Usury to be Lawful: Nay, how many for not restoring it when taken; when perhaps, an Orphan took it of a rich man to save them from famine. This is the benefit of Heretics.

§ 244. Anno 1311. Was a Council at Ravenna CCCCVIII. for Discipline and Reformation of the Churches manners, with many Superstitions.

§ 245. CCCCLIX. Anno 1314. Another at Ravenna, was like the former.

§ 246. Next cometh Pope John the 2oth alias 21th. alias 22th. alias 23th. He lived at Avinion: He thought souls were kept in some receptacles from the fight of God till the Resurrection: He damned those that held that Christ and his Apostles possessed no propriety (Plutinus thinks contrary to the Gospel.) He tormenteth to death Hugo Bishop of Cature for being against him. He cursed and excommunicated the Emperor Lewis of Bavaria, and many other great men:

The Emperor set up another Pope in Italy against him, Nicol. the 5th. which was faith, Onuph. 28th. Schism at Rome, was not he that was at Rome liker to be Bishop of Rome, than he that was in France.) But the Pope Nicolus after three years Reign was caught by one that would merit of Pope John, and sent to him, and put in Prison, where he soon died: and John died at Ninety years old after Nineteen years Reign, leaving more

money behind him, than any Pope that ever went before him.

His proeess against Ludov. the Emperor, you may see in Fredericus History

§ 247. CCCCLXX. Another Council at Ravenna, Anno 1317. to the same purpose with the former, where the manners of those times may be noted in the crimes forbidden: The 3d. Can. sheweth that men had then the place of Archdeacons before they were ordained Deacons, and the places or benefices of Abbots, Deans, Archbishops, Prelates, (Praeposti) before they were ordained Priests: And the Cannon requireth such to be after ordained within a year.

Can. 18. Excommunicateth all Lay Magistrates, that take a Priest or Clerk in arms or in any excess or sin, and keep him, (that is imprison him or punish him) and do not send him to his Bishop: or that sending him to the Bishop do openly shame him, by sending him with trumpets or armed men, or with his arms hang'd about his neck.

§ 248. CCCCLXI. Anno 1322. A Concilium Sabines had many of the
lik orders to restrain the vicious Clergy, and yet Can. 3. excommunicate secular Judges that compel them to answer at their Bar. Especially they are large in imposing penalties on those that publicly keep Concubines in their houses (and have not the modesty to fornicate more secretly.) If they put not away their Concubines in two Moneths they must lose the third part of their tythes, and after other two months another third part, and at last the other third part, and after be incapable of preferment, &c. These are gentler penalties than a differing opinion is punished with under the name of a heretic.

§ 249. CCCCLXII. Anno 1324. A Council at Toletane to the like purposes.

§ 250. CCCCLXIII. The two Popes called two Councils against each other as Heretics (were neither in the right.) John in a Council at Avignion proved Nicolas the 5th, a heretic for holding that Christ possessed nothing as Proprietary; Nicolas called a Council in Italy which condemned John as a heretic for holding the contrary: Thus the hereticatus were hereticated.

§ 251. The French now got the Power of the Papacy, and another Frenchman was chosen Pope Anno 1334. called Benedict. 11. alias 12th. He renewed the excommunication and deposition of the Emperor Ludw. and claimed the Empire to himself, concluding that being vacant it fell to the Church (See to whom Kingdoms escheat:) whereby he left all Italy in Wars in all the Cities, giving them to the Rulers as the Popes Lieutenant, and perverting the Romans also to d. pose the Senatorian power as of the King, and to exerise it themselves under the Church: He lived above seven years Pope.

This Pope contrary to his Predecessor defined that souls sufficiently purged enjoy the clear vision of God before the resurrection.

§ 252. CCCCLXIV. Anno 1339. A Toletane Council decreed among other things that every Relic of a Church and their Vicars under pain of excommunication do every year write the names of all their Parishioners that come to years of discretion, and consign (continu) all that are confessed, and excite them to come to the Sacrament; but if they have not received it, let them abstain unless it be by the Consent of their own Priest. And those that confessed not, after a year to expel from the Church, and deny them ecclesiastical burial.

§ 253. Anno 1342. Another Frenchman (Bishop of P. ven) is made Pope at Avignon: Clem. 6. All Italy and Naples was put into the flames of Wars. He forced the Germans to set up another against the Emperor Lodov. Bavariu, which was Charles Son of John the 11. of Bohemis. Charles sends bound to the Pope, a new Senator Nicolas Rentii that ruled all at Rome. He made a new Jubilee: he laboured in vain to reconcile King Edward of England to the French, the English conquering their Navies and taking Colitis, &c. The Colunfes and Tresvinus having contributed money as to a Turkifh expedition, that Pope liberally rewarded them, by granting them licence to eat Eggs and Milk-meats on any fasting dayes out of Lent.

§ 254. CCCCL XV. Anno 1347. A Toletane Council against Simony, &c.
§ 255. Anno 1352. Innoc. the 6th. is made Pope of Avignon: All Italy was still kept in blood: One Barnabaeus Lorded it as Ruler at Rome: The Pope craftily lets Nicolò Genelli out of Prison to set up against him; Nicolò gets the better and killeth him: but domineering too much is next kill’d himself. 1347. The new Emperor Charles is Crowned in Italy. The Romans put the power into seven Citizens called Reformers of the common wealth. The Pope sets Hugo King of Cyprus against the Reformers, and bids him pull them down. But trouble came near him: Our King Edward conquer’d the French, and took the King and his Son Philip Prisoners, nobly releasing the Prisoners upon promise that they would fight against him no more, which they presently brake: The Pope dieth.

§ 256. Having long said nothing of the Greek affairs, I here only briefly say, that the utter confusion of their imperial Successions by murders and turbulations, and the continued confusions of their Church affairs ever since the divisions of the Orthodox Nestorians, Eutychians, Monothelites, &c. maketh it both a hard and unpleasant task to give any exact account of their Bishops, Synods and manifold contentions, which furthered the ruine of the Empire. Their divisions gave the Latines opportunity to take Constantinople 1204, which they kept 58 years, and then lost it. Baldwin was the first Latine Emperor whom the Bulgarians conquered, and took Prisoner Anno 1205, and kept sixteen months, and then put him to death. Henry his brother succeeded him, 1206 and died 1216. Peter succeeded him that married his sister (or daughter) and is quickly slain by Theodorus Lascaris. Robert succeeded his Father Peter 1261. Theodore Lascaris was Emperor chosen by the Greeks and kept Court at Nice: He defeated the Turks, and slew their Sultan, and died, 1222. John Ducas his Son in Law succeeded him, and 1255, his Son Theodore Lascaris succeeded him and died 1259, leaving a Son John of six years old: Michael Palaeologus putting out Johns eyes at ten years old, usurped the Empire, and by a tiratagem of Alexius Caesar with 800 men taketh Constantinople; and reign’d a reconciliation with Rome, and died 1282, and for his seeming reconciliation with Rome his Son Andronicus and the Clergy denied him Christian burial. Andronicus succeeded: His Son Michael dying, his Grandson Andronicus deposeth and banisheth him, and taketh the Throne: he reigned 8 years, and died 1341. He committed his two Sons to Job. Constatineus: The Eldest Son John reigned 27 years, and Manuel his brother succeeded him 1384. and his Son John succeeded him 1419. Constantin the 8th. began 1445, and Anno 1453, May 29th. the Turks took Constantinople; and set up their Empire.

§ 257. Anno 1355. Under Innocent the 6th. was another Toletane Council: short and sweet; worth the noting: (by authority of Blasius Arch-Bishop of Toletan. Viz. [Left faithful Christians should be burdened with the weight of sin (or faultiness) by transmitting provincial Constitutions, when Divine piety hath mercifully put them under an ease yoke and light burden, we ordain, the holy Council approving it that the Provincial constitutions of our Predecessors.)
and their Councils Abridged.

...cessors and that shall be made hereafter, unless it be otherwise expressly ordained in such as shall be made, shall oblige the transgressors only to the penalty of them, but not (ad culpam) to faultines (or sin.)

It's worth the Inquiry how far all other Canons and humane penal Lawes are thus to be expounded.

§ 258. Anno 1562. Another French man is made Pope, called Urban the 5th. He sent Agidius to fight for him in Italy (still broil'd in Wars,) and died.

§ 259. Anno 1570. Petrus Bellfortis that was made Cardinal before he was 17 years old is made Pope of Avignion, and called Greg. the 11th. So far was all the world from obeying the Pope, that Italy still fought against him: Thither he sends an Army, bloodshed and misery overspread the Country. The Pope at last saw that his absence gave his Enemies advantage, and not daring to let the French know lest they should have stopp'd him, he flipp'd away to Rome, and thither removed his Seat, that had been at Avignion 70 years, to the great joy of the City, impoverished by the absence of the Court.

§ 260. Anno 1578. Gregory the 11th being dead, the People of Rome flock to the Cardinals, and cry to them to choose no more Frenchmen least the Seat be again removed, but an Italian, and the best man that could be found, least all should run to utter confusion. Thirteen Cardinals were Frenchmen and four Italians: The French were for a French Pope; but they fell out among themselves, while part of the French were for one, and part for another, by which it fell out that Barthol. Episc. Barenfis, a Neapolitan was chosen, an extraordinary good Pope. The Cardinals cry'd out that the People of Rome had by tumult, force, and arms constrained them to the choice of this man (Urban 6.) and they fled to strong holds; but at last came to Rome and owned the Pope: But when he told them, that he would not go to France, and reproved their wickedness, and told them how severely he resolv'd to punish them if they amended not, they got away and declared, that Urban was a false Pope, chosen by the Peoples tumults and force, where the Cardinals were not free, and that the Seat was void, and they chose another (Cardinal Gebennenis) and called him Clement 7th; And so whereas for seventy years there had been a Pope at Avignion, and none at Rome, now for forty years more there were two, one at Avignion, and one at Rome (and sometimes three.) And indeed it paffeth my skill to know how the Avignion Popes were Bishops of Rome, who never saw Rome, nor any of the People, any more than he is a true Schoolmather that never saw the School or Scholars.

And now the two Popes fall to fighting for it; and the French Pope sending an Army of Britons against the Italian Pope; at first they beat the Romans, but next were so destroy'd by them, that few escape'd home to bring the news.

The Italian bloody Wars still continue, especially between the Venetians and Genoese. Then had the Venetians the first Guns: The Neapolitans...
also were ruined by Wars, their Queen siding with one Pope (Clement) was destroyed by Charles that was for the other (justly strangled, as he had u-
ler her own Husband). The Duke of Anjou also came with a great Army into Italy from Pope Clement to destroy Pope Urban, but the General died, and the Souldiers scattered and returned home: The Pope then desired of King Charles that his Nephew might be Prince of Naples; and being de-
nied, threatened Charles, and cited him to Nueena, who came at his Summons, but with an Army: The Pope escaped to Genoa; and King Charles upon his Fathers death called home to Hungary, was murdered.

The Pope putteth seven of his old Cardinals in five Sacks, and drown-
eth them in the Sea: But to be strong enough, he maketh no fewer than twenty nine new ones in one day. He went to Naples, thinking to sur-
prise and defeat the Kings two Sons, but was defeated. Italy still flamed with War: He made 54 Cardinals, of which he killed five, and deposed seven, and died, faith Platina, little lamented, as his Epitaph thieweth, as being rustick and inexorable, though one of their best: He died after eleven years, An. 1389.

§ 261. CCCCLXVI. An. 1389. A Council is held at Palantine in Spain, under the Cardinals of the Antipope Clement, about Shavings and Church-Orders.

§ 262. An. 1389. Boniface 9, alias 8, is chosen at Rome, and Clement dead in France, Pet. de Luna is chosen there, called Benedict 13. The Italians were still the furthest from Unity and peace, all the Cities almost in war a-
gainst each other: so far were they from Eminency in Religious love and concord, that they had not the common quietness of Heathens. The Pope went to Perusium to reconcile them there; where to shew what his power was over them, the people killed four score of the Nobles before the Popes face, which he took ill, and departed. He got possession of the Government of Rome; he required Annals, that is, half a years value of every Benefice of him that received it: All, faith Platina, gave the English granted it; and they would yield it of no Benefices but Bishoprics. Had the Pope indeed been Head of all the World, Annals would have come to a considerable Rent: But going so far as the Antipodes to gather it, would have made it come shorter home than the Spanish Gold and Silver doth from the West-Indices.

Instead of winning men by Preaching, the Popes Arms now subdue Pe-
rusium and many Italian Cities to him: Platina faith, that his own Father, that saw the man, told him: that a Priest cloathed in white, carrying a Crucifix, with certain Hymns to the Virgin Mary, came from the Alps with a grave and pious look, so preaching, that all the people followed him, even Nobles as well as others; and that he pretended that he went to visit the Holy Fathers at Rome; but the Pope suspected that he meant to be Pope, or get too much interest, and sent Souldiers and took him, and burnt him to death; some saying that he had some error, others saying no such thing was ever proved by-him, but it was reported by the Popetohide his cruelty. In
In these times, faith Platina, Chrysoloras Byzantinus brought Greek Learning into Italy, that had been silent five hundred years.

§. 263. An. 1404. Boniface dying, Innocent 7. is chosen at Rome, one part of Europe being for him, and another for the Avignon Pope. Tumultuante tota Italia, faith Platina. Totius Italiam armis repulsabit: Five and twenty Cities revolted from the Vicecomites, and set up new Governments. (What Concord did the Pope keep in the World?) Platina faith he was not only slothful, but could not endure to be told of his duty. The Citizens of Rome petitioned him to endeavour the ending of the Schisme, the King of France and the Avignon Pope being inclined to peace: For answer he sent them to his Nephew Ludo
dian to be murdered, who presently killed eleven that came to consult with him, casting them out at a window, saying that was the only way to cure Sedition and Schisme: Upon this the City takes Arms for revenge; the Pope and his Ne
ejewly to Viterbo; Ludifius King of A
dius helps the City, they fall upon the Courtiers, take the Capitol, and other places, &c. The Pope sends an Army against them that over
come them, and forceth them to beg his return: He dieth 1406. after two years and 23 days Reign; and so there was only the Avignon Pope.

§. 264. An. 1406. Gregory 12. is chosen at Rome, taking an Oath (as Innoc. 7. did) to resign, if the Unity of the Church required it: The Prin
ces of France had made their Pope Benedict 13. take the like Oath: The Princes and Cardinals ashamed of two Popes, and two Churches, press them both to summon a Council; they cunningly would not agree of the place, and so forced the doing, it without them.

§. 265. CCCCLXVII. To put a shew on the business, Greg. calleth a Council at Aquileia, whether by long delays he creepeth with a few to do nothing.

§ 266. CCCCLXVIII. And the other Pope. Bened. 13. Anno 1409, al
ifo calleth his Council in Arragon of his Subjects: which calleth itself a General Council, and pronounce him the true Pope, and no Schisma
tick or Heretic, and Greg. to be the Usurper, but exhort him to ende
vour Unity.

§. 267. CCCCLXIX. The two Popes giving no better hopes, some of the Cardinals of both sides flipt from them, and by the Countenance of the Florentines and King Ladiflius, chose Pius for a General Council, where they met and summoned both the Popes, who scorned them; and they de
poited them both as Heretics and Schismatics, faith Sinus, forbidding all Chrislians to obey them, and they chose a third, Alexander 5. and the two old ones kept up still; and so there were three Popes at once.

§. 268. An. 1409. Alex. 5. is chosen, much commended, but died in eighteen Months, some says faith Antoninus, poysoned by a Citizen: But to shew himself a Pope, in that little time he deposed King Ladiflius, and gave his Kingdome to Lewis Duke of Anjou.

§. 269. Baldisca Esco is next chosen, called by some Job. 21. by others 22. by others 23. and by Platina Job. 4. (so little are they agreed of their
succession) Platus faith the Cardinals of Greg. were yet poor, and he hired them with Money to Create him: He got Sigismund King of Bohemia chosen Emperour, and would have had the Council to be at Rome. Italy continued still in blood, the Popes having parcelled it into so many small Principalities, to secure it against the Emperours; no part of the whole World lived from Age to Age in such continual War and confusion. This Pope, faith Onuphrius Panvinus, viz. fuit bello & armis quam Religionem aptior, ut poterit qui neque sidem neque Religionem, rebus profanis magis quam Divino cultu accommodatus. How he was accused, deposed, imprisoned; how the other two Popes Greg. 12. and Bened. 13. were all deposed with him, and Martin 5. chosen, the next Chapter sheweth.

CHAP. XIII.

The Council of Constance, Basil, and some others.

§ 1. CCCCLXX. A N. 1414. the Council of Constance was called by the means of the Emperour Sigismund, and the consent of Pope John, who the more trusted the Emperour because he had promoted him. There were then three Popes, Bened. 13. in France, whom the Kingdomes of France, Spain, Arragon, England, and Scotland followed; and Greg. 12. and John 23. at Rome, that divided the rest of the Papalines. It was not certainly to represent the Trinity, but to profane the Name, and abuse the Kingdom of the blessed Trinity. Off. 28. P. John called by them Sanctissimus Dominus Noster, entereth the City, Nov. 5. The Pope began the Council. Nov. 16. was the first Session, the Pope speaking to them, and his Bull being read, shewing that he would have had the Council at Rome, but the miserable case of Rome (by contention and confusion) hindering, it was agreed with the Emperour to be at Constance, commanding to be there for the peace of the Church, and appointing a Weekly Mals to be paid for obtaining Gods blessing, and pardoning a years penance for every Mals to every Mals-Priest that paid it, exhorting all to fasting and prayer for good success, charging them to look after Errors, especially those that rose from one John Wickliff, and also to reform the Church. &c.

March 2. 1415. The Pope took an Oath, for the peace of the Church, to lay down his Popedome, if the other two Popes would do the same, and the Emperour kill his teet.

The Cardinal of Florence read these Decrees: 1. That the Council was lawfully called. 2. That it will not be dissolved by the departure of the Pope, or other Prelates. 3. That it be not dissolved till the present Schisme be healed, and the Church reformed in Faith and Manners, in Head and Members. 4. That it be not removed but on just cause. 5. That the Bishops depart not.

§ 2.
§ 2. In the fourth Session they decreed that the general Council representing the militant Catholic Church, hath its power immediately from Christ, to which every man of what State or dignity soever, though it be Papal, is bound to obey in the things that belong to Faith, and the extirpation of the said Schism and the general reformation of the Church in head and members. 2. That the Pope withdraw not himself or the Officers, and if he should, or should thunder out Church censures against them or any adhering to the Council, they are void. 3. That no Translations, Promotions, or Cardinals be made to the prejudice of the Council. 4. That three of each Nations be chosen to judge of departures, &c. But the Pope fled and sent them word that it was not for fears, but for his health.

§ 3. Sess. 5. The Emperor being among them, they decreed again the Power of the Council as immediately from Christ, which the Pope and all must obey; and that the Pope is punishable if he disobeys; that he is bound to surrender in any case of great and evident profit to the Church; that he unlawfully departed; that if he will return and perform his promise, he shall be safe.

Next, they proceeded to condemn the Books of John Wickliff, and to prosecute John Hus.

Next they applied themselves to the Emperor to reduce the Pope; who told them he was in the hands of the Duke of Austria; but if they pleased he would write to him, or try to fetch him by force, &c.

§ 4. Sess. 6. They order the Procuration for the Popes Resignation to be demanded, and Process to be made against John Hus, and Hierome of Prague. A Letter is read from the University of Paris to the Pope, to submit to the Council.

§ 5. Sess. 7. They accused Hierome of Prague for not appearing, and summoned the Pope, promising him safe Conduct, sed salva iustitia etc.

§ 6. Sess. 8 They condemned Wickliff’s Bones to be dig’d up, upon 45 Articles, instead of 260 which they had gathered. Art. 1. was:

1. That the substance material of Bread and Wine remain in the Sacrament of the Altar.

2. The Accidents of Bread remain not without the substance.

3. Christ is not identically and really in his proper bodily presence in the Sacrament.

4. If a Bishop or Priest live in mortal sin, he Ordaineth not, Baptizeth not, Confirmeth not.

5. The Gospel faith not that Christ instituted the Mass.

6. God ought to obey the Devil.

7. If a man be contrite aright, outward confession is needless and unprofitable.

8. If the Pope be a Reprobate, and wicked, and so a Member of the Devil, he hath no power over the faithful given him by any but Cæsar.

9. Since Urban the 6. none is to be taken for Pope, but we must live as under our own Laws.
10. It is against Scripture that Church-men have possession (that is, they should not labour to be rich.)

11. No Prelate should excommunicate anyone, unless he know that God hath first excommunicated him; And he that so excommunicateth, is thereby a Heretic or Excommunicate.

12. A Prelate that excommunicateth a Clerk who appealed to the King, or to the Council of the Kingdome, is thereby a Traytor to the King and Kingdome.

13. They that give over Preaching, or hearing Gods Word, for mens Excommunication, are Excommunicate, and in the Day of Judgment shall be judged Traytors to Christ.

14. It is lawful for a Deacon or Presbyter to preach the Word of God without the Authority of the Apolollick Seal, or a Catholick Bishop.

15. No one is a Civil Lord, or a Prelate, or a Bishop, while he liveth in mortal sin. (The meaning of this is, no open wicked man is a Subject capable of such Authority given by Christ, as shall warrant him to use the place, but his acts may be valued to others in many cases.) Disposition materiae est necessaria ad formam recipiendam: As an Infidel can be no Bishop or Pator.)

16. Temporal Lords may take away temporal goods from the Church, from a Possessor habitually criminal, and not only in act. (Not from the sacred use in general, but from that man that forfeiteth them.)

17. The people may correct their Delinquent Lords (This is not to be believed to be Wickliff's sense, till they cite his own words, which no doubt limit it to the cases.)

18. Tythes are meer Alms, and the Parishioners may take them away for their Prelates fins.

19. The special prayers applied by Prelates and Religious men to one person, pront him no more than the general ones, ceteris paribus.

20. He that giveth Alms to Fryars is thereby Excommunicate (that is, he sins by cherishing wilful idleness.)

21. He that enters the private Religion, either of the Possessing or the Mendicant Fryars, becomes less fit and able to keep the Commandments of God.

22. Holy men that made private Religions, thereby sinned.

23. The Religious living in private Religion, are not (therein) of the Christian Religion.

24. Fryars are bound to get their living by the labour of their hands, and not by begging.

25. They are Simoniacal that bind themselves to pray for others for a temporal reward (or price.)

26. The prayers of Reprobates (wicked men) availeth not to any.

27. All things come to pass by necessity.

28. The Confirmation of Youth, the Ordination of Clerks, the Consecration of Places, are referred to the Pope and Bishops for covetousness of temporal gain and honour.

29. Univer-
29. Universities, Studies, Colledges, Degrees, and Masterships in them, are introduced by vain Gentility, and profht the Church as much as the Devil doth.

30. The Excommunication of a Pope, or any Prelate, is not to be feared, because it is the Cenfure of Antichrist.

31. They that found Cloysters sin, and they are Diabolical that enter them.

32. To enrich the Clergy is against Christ's Rule.

33. Pope Sylvester, and the Emperor Constantine, erred in enriching the Church.

34. All the Order of Begging Fryars are Hereticks; and those that give to them are Excommunicate.

35. They that enter Religion (as Fryars) or any Order (of them) are thereby disabled from keeping Gods Commands, and so of coming to Heaven, unless they forfake them.

36. The Pope, and all his Clergy that have Possessions, are therefore Hereticks, and the Secular Lords and Laicks that consent to them (to their great riches.)

37. The Church of Rome is the Synagogue of Satan; and the Pope is not the immediate and nearest Vicar of Christ and the Apostles.

38. The Decretal Epistles are Apocryphal, and seduce from the Faith of Christ, and the Clerks that study them are fools.

39. The Emperor and Secular Lords were seduced by the Devil to enrich the Church (excessively be meanteth) with temporal goods.

40. The Election of the Pope by Cardinals was introduced by the Devil.

41. It is not necessary to Salvation to believe the Church of Rome to be the Supreme among other Churches.

42. It is foolish to trust to the Indulgences of the Pope and Bishops.

43. Oaths made to strengthen humane Contracts and Civil Commerce, are unlawful.

44. Augustine, Benedict, Bernard are damned, unless they repented of having possessions, and instituting and entering (private) Religions; and so from the Pope to the lowest Religious (Fryars) they are all Hereticks.

45. All Religions (that is Orders of Fryars) were introduced by the Devil.

This Article about Necessity of Events, I see in Wickliff's Books is his own, and many hereticks are true; but no doubt but many of them are perverted by their wording them, and leaving out the Explicatory Context.

The Council forbad his Books, and condemned them to be burnt, and reprobated every one of all these foresaid Articles, with all the 260. The Duke of Austria most humably begged the Emperour's pardon for receiving the Pope.

§7. Stff. 9. The Citation of the Pope is read, and Commissaries and Judges
judges appointed; and a letter read from the University of Paris, instigating the Council to their duty (for their honest Chancellor Germon was here.)

§ 8. Sec. 10. The Popes Suspension was read. The Sec. 11. the Articles against the Pope are read, which were proved; which were in sum as followeth.

Art. 1. That the Pope John from his Youth was of a naughty disposition, impudent, a liar, rebellious against his Parents, given to most Vices, and so was, and still is accounted of all that know him; Cardinals, Archbishops, Bishops, &c. witness it.

2. He gathered riches by Symony, and wicked means.

3. By these Symoniacal riches he purchased a Cardinals place at great rates.

4. Poffessing Bononia as Legate by tyranny and cruel exactions, inhumanly and impiously he ruined the people, without all Justice or Piety, &c.

5. Getting thus to be Pope, like a Pagan he contemned all Divine Offices.

6. That he is the oppressor of the poor, the persecutor of Justice, the Pillar of the unjust, the Statue of Simoniacs, the servant of the Flesh, the dregs of Vices, a stranger to Virtue, flying publick Confilories, wholly given to sleep, and other filthy desires; wholly contrary to Christ in life and manners, the Glass of Infamy, and the profound Inventor of all wickednesses (or malice) so scandalous to the Church, that among faithful Christians that knew him, he was commonly called THE DEVIL INCARNATE.

7. That as a Vessel of all sins, he repulsed the worthy, and gave all Offices, Benefices and Church-promotions to the bad that would give most money for them. *

8. Hereby the whole Church, Clergy and People, fell under infamy and scandal.

9. That of all these he was oft admonished and humbly intreated.

10. That he was worse after than before, laying all pretence of Justice, and openly selling all to the worst that would give him money.

11. That growing yet stronger in Vices, he made divers Officers purposely to manage his Simony (as his Bailiffs) for all fat Cathedrals, Abbeys Monasteries, Priories, and vacant Benefices reserved, &c.

12. That he charged his Register to receive all the money before they granted, &c.

13. That he appointed certain Merchants to put vacant Benefices in the Balance, and grant their Petitions that offered most for them.

14. He ordered that no Petition for a Benefice be offered him, till it were signed by the Refundary, who then was to pay it out of his own Estate if he took too little.

15. That against God and his Conscience he oft sold his Bulls to Eminent men, in which he wrote, that they that had Benefices had resigned them to him, and that by lying forged Resignation, which never was made, sold them again for great sums, and beggar'd many.  

6. By
16. By this it came to pass, that without all difficulty he that gave most, carried it: And the same course was held in Sacraments, Indulgences, Dispensations, and other Ecclesiastical and Spiritual Gifts.

17. That he usually sold the same Benefice divers times over to divers persons, or to the same, silencing Claims of Right; whereby the whole Church was defiled with Simony, filled with the unworthy, both in higher and lower Prelacies, &c.

18. That he refused to Confirm those that were Canonically Elected, unless even to latiety they glutted him with Money, putting the unworthy in their stead, and translated men against their wills from their Churches, that he might sell them dearer.

19. That promising Church-Reformation in the Council at Pisa, he called one at Rome, and being there publickly admonished, being incorrigible by the Devils instinct, did worse.

20. That he sold for Money Indulgences at the hour of death, the Prediction of the Crofs, Absolutions from fault and punishment; Consecrations of Churches and portable Altars, Consecrations of Bishops, Benedictions of Abbots, Relicks of Saints, Holy Orders, power in Confession to absolve from sins, and Acts that may be ministr'd only by the Operations of the Holy Ghost for Grace.

21. That one Nic. Pistorius, a Florence Merchant, and the Popes Secretary, a Lay married man, was made by the Pope his Legate Apostolical, sent into Brabant to exact and receive a Subsidy, which was the tenth part of the fruit of all Benefices in divers Cities and Diocceses; and to excommunicate the refusers by a certain deputed Sublegate, and suspend Colledges, Covents, Chapters, &c.

22. That he authorized this Nicholas to grant to all persons, of each Sex, for Money to choose their Confessors, that might absolve from fault and punishment, by which the Merchant got vast sums of Money, seducing the people.

23. That all the premies are known, true, proved, &c.

24. That Anno 1412. Ambassadors from the King, Bishops, and Universities of France, admonished him charitably of this scandalous, infamous Simony.

25. That he amended not by it, but did worse.

26. That he is defamed of all this, and all Kingdomes of the Christian World.

27. That he abused Rome and the Churches Patrimony, exhausting the people, and imburring it himself, by Taxes, Gabels, &c. Many instances are added.

28. For these things many Crimes, Sacrileges, Adulteries, Murders, Spoils, Rapine and Thefts were committed in Rome, through his fault.

29. It is the common voice, opinion, afferation and belief, that in these, and innumerable other evils, he is the greatlest Dilapidator and Diligator of the Church Affairs that ever was, scandalous to the Universal Church, a Witch.
Witch, a Murderer, a Killer of his Brethren, Incontinent, in all things serving the Vices of the flesh, of infinite crimes, called infamously Bal-derinus.

30. That all this is notorious by common fame, repute, &c.
31. That he hath sold the goods of Cardinals, Bishops, Parishes, Colleges, Priorities, &c.
32. And this not only in the City about (many instances named.)
33. That he destroyed University Studies, by taking the Salaries to himself.
34. Besides, he laid such burdens on the Parsons, as forced them to fill the Church-goods, Ornaments, and Books.
35. That hereby the whole Church was notoriously scandalized.
36. The Infamy was so great, that Princes and the Emperor besought him to amend.
37. Hereupon he promised to amend, and to call this Council.
38. But he went on, and did worse than before.
39. He forbad the righting of the injured in judgment.
40. That the Bishop of Salisbury, and other English Embassadors, admonished him to amend, and he gave them ill words, and threatened, and abused them.
41. That at Constance he swore to resign for Peace.
42. And he promised to submit to the judgment of the Council.
43. He bid all say what they would against him.
44. He was humbly intreated by the Council to perform his word.
45. Yet thought by hiding himself to evade.
46. Yet he professed before that he intended not to depart.
47. And when the Church longed for peace, by the Council he plotted to dissolve the Council, and fled in a disguised habit.
48. He fled to Schafhausen, and commanded some Cardinals and Bishops to come to him.
49. Thence he fled to Lauffenhage, and towards Brifac.
50. The Council desired his return.
51. He denied to answer, but fled to Nuremberg to frustrate the Council.
52. He is an obstinate sinner, and incorrigible Fautor of Schism, &c.
53. That all this is notorious, and the common repute of men.
54. And all the premises are the common fame and voice. Here somewhat is left out.

And they begin as anew; 1. Declaring his wickedness from his Youth.
2. That he is notoriously suspected to have poisoned Pope Alexander, and his Physician Daniel.
3. That he committed Incest with his Brothers Wife, and with the holy Nuns, and ravished Maids, and committed Adultery with Wives, and other crimes of Incontinence.
4. That he Simonically sold six Parlih Churches in Bnania to Lay men, who set Priests in them at their pleasure.
and their Councils Abridged.

4. That for Money he sold the Masterhip of the Order of Sir John of Jerusalem in Cyprus to a Child of five years old, Baslard to the King of Cyprus, with the fruits of Vacancies, and spoils of the last Master, 

5. That he would not recall this, but on condition.

1. That the King of Cyprus should be paid (by them that succeeded) all the Money back which he gave to the Pope.

2. That the Pope should have more, six thousand Florins of Gold, which the Prior of Rhodes paid, and for which the Hospitallers are yet in debt.

3. He reserved for the said Baslard the Magisterial Chamber, worth two thousand Florins.

4. That the said Pope John gave Friar Jacobus de Vitrisco, an ancient man, and expressly professing the Hospitallers Religion, an Absolution from his Vows, Rule and habit of Religion, and reduced him to a Secular life, and Marriage, &c. for six hundred Ducats.

Many other Articles I pass by, as tedious to be repeated: One was, That he was a notorious Simonick, and a pertinaciously Heretic: Another was, That often before divers Prelates, and other honest men, by the Devil's persifan he pertinaciously said, affected, dogmatized, and maintained, that there is no Life Eter-

nal, nor any after this: And be said, and pertinaciously believed, that man Soul dieth with the body, and is extinct, as are the Bruts: And be said, that the Dead rife not, contrary to the Article of the Resurrection, &c.

He sent an Epistle to the Emperor to beg mercy &c.

§. 9. Seft. 12. The Articles being shewed the Pope, his Answer is recited: viz. That he repeated of his filthy departure, and ratified all the Councils Process against him, and would give no other Answer to their Charge, affirming, that the Council of Constance was not holy, and could not err; and was the Pifane Council continued, and he would never contradict the Council, but publicly confess that be had no right in the Papacy: That he would be much pleased that the Sentence against him might be quickly passed, and sent him, which with all reverence be would receive, and as much as in him lay confirm, ratifie, approve, and, divulge; and did then ratifie, approve, and confirm all their Process against him, and promise never to gainsay them.

The Council decreed, that when the Papacy was void, none should be chosen without them, and they that attempted it should be punished, and the Election be void.

Next the Definitive Sentence of Deposition was past against him.

Next they decreed, that none of the three present Popes should ever be elected again.

§. 10. Seft. 13. The Council decreed, that though Christ after Supper instituted, and to his Disciples administered the Sacrament in both kinds, Bread and Wine, &c. And though in the Primitive Church the faithful received it in both kinds, &c. yet the contrary custom at the Church should be a Law, which may not be reprehended without the Churches Authority.

of changed: And to say that this is sacrilegious and unlawful, is erroneous, and
and the pertinacious Assertors to be proceeded against as Hereticks (that is, burnt.)

Thus they take power to change Christ's Sacrament, and that when they suppose it to be his very blood that they deny men, and make it Heretic and death to obey God before them. This was the Reforming Council.

Next they derez, that any Priest that giveth the Sacrament in both kinds shall be excommunicated, and used as a Heretic, even by Secular Power, that is, burnt.

§ 11. Sect. 14. Carolus de Malatestis recited in the name of Gregory 12. his Renunciation of the Papacy, and Greg. approved the Council. The Council absolveth all men from his obedience, &c. confirm some of his Acts, require the third Pope to resign, and declare him, if he refuse, a notorious Schismatick, and pertinacious Heretic.

§ 12. Sect. 15. After a severe Decree for silence, and no contradiction, the Articles of Heretic charged on John Hus were read, the sum of many is as followeth.

1. As Christ is both God and Man, so the consecrated Host is the Body of Christ, at least in Figure, and true Bread in Nature.

2. That be declarith to the heretical lyars about the consecrated Host, that they can never declare or understand an accident without a Subject.

3. This is my body, is such a figurative speech, as John was Elias.

4. The madness of feigning an accident without a Subject, blasphemineth God, scandalizeth the Saints, and deceiveth the Church.

5. Its foolish and presumptuous to define, that the Infants of the faithful are not saved, dying without the Sacrament of Baptism.

6. The light and brief Confirmation by Bishops, solemnized only by the Rites said over, was introduced by the Devil, and to delude the people in the belief of the Church, and that the solemnity and necessity of Bishops may be the more believed.

7. Against Oyl, anointing Children, and the Linnen Cloth, as a light Ceremony, &c.

8. Vocal Confession made to a Priest, introduced by Innocent, is not so necessary as he declarith: Hes that by thought, word or deed offendeth his Brother, it sufficeth him to repent by thought, word or deed.

9. The Priest hearing Confession as the Latines do, is grievous and groundles.

A good life is a good sign of a true Minister.

The ill life of a Prelate subsisteth the Subject's acceptance of Orders, and other Sacraments; and yet in case of necessity they may receive of such, piously praying that God will make up himself by these his Diabolical Ministers, the work or end of the Office which they are divineto.

Ancient persons that despair of children may lawfully marry for temporal commodity, or mutual help, or to excuse Lust.

Words of Marriage, de presenti, I take thee for my Wife, frustrate words de futuro; to another, I will take thee for a Wife.
The Pope that falsly calls himself the servant of the servants of God, is in no degree of Evangelical service, but worldly; and if he be in any order, it is in that of Devils, serving God more culpably by sin.

The Pope dispenses not with Simony, being the Capital Sin, vowing rashly to keep a most damnable state.

That the Pope is summus Pontifex is ridiculous: Christ never approved such a Dignity in Peter, or in any other.

The Pope is the Patron of Antichrist; not only that single person, but the multitude of Popes from the time of the Churches Donation, the Cardinals, Bishops, and other their Complices, is the compounded monstrous person of Antichrist: And yet Gregory, and other Popes that did good in their lives fruitfully repeated at last; Peter, and Clement, and other helpers in the Faith, were not Popes, but Gods helpers to edifie the Church of Christ.

That this Papal Preeminence had its rise from the Gospel, is as false, as that all Error arose from the first Truth.

There are twelve Procurators and Disciples of Antichrists, the Pope, Cardinals, Patriarchs, Arch-bishops, Bishops, Arch-deacons, Officials, Deans, Monks, forked Canons, false Friars, and Querors.

Its as clear as the light, that he is greatest, and next Christ in the Church Militant, that is must humble, most serviceable, and must love the Church in the love of Christ.

He that unjustly possesseth any good thing of God, taketh another's by theft.

Grace is necessary to dominion: (He meaneth, 1. Not of right before men, but God. 2. Nor of special grace only, I suppose.)

Without the Law of Christ in worldly, Charters and Papers give not ability and justice.

We must not by gifts cherish a known sinner, being a Traitor to God.

Divers are against temporal power or right in wicked men in mortal sin: But I suppose that he meaneth only such a defector will disable himself before God to receive his approbation and reward, but not such as will disoblige the Subject, or lose his property in foro humano.

Many more there be, that Fryars and the before-aid twelve Orders of Antichrist are not of God, and some Philosophical Opinions, which how far Hus held them, I take this Catalogue for no proof without his words, the Context and Explication.

All these are mentioned as taken out of Wickliff; but Hus is condemned for these following Articles.

§ 13. 1. That there is one holy Universal Church of all the Predestinate.

2. That Paul was never a Member of the Devil.

3. That Reprobates are not parts of the Church, for no part of it finally fell away, Predestinating Love never forsaking him.

4. That the Church, the Divinity and Humanity, are one Christ.

5. That the same as afore.

6. Taken the Church for the Predestinate, it is an Article of Faith.

7. Peter was not, nor is the Head of the Catholic Church.
8. Priests of wicked lives pollute the Priestly power.
9. The Papal dignity arose from the Emperour, and the Popes pretend and in-stitution flowed from Cæsars power.

Divers of Popes and Priests that live wickedly are not the Apostles Successors.

Delivering men to Secular powers (because excommunicate) is to imitate the Scribes and Pharises above Christ.

Ecclesiastical obedience is obedience after the Priests invention without any express authority of Scripture.

All humane Acts are distinguished into virtuous and vicious.

A Priest of Christ living after his Law and understanding the Scripture, and desirous to Edify the people, ought not to obey the Pope or any Prelate that forbids him to preach, and excommunicateth him.

Every one made a Priest hath a command to preach and must obey it, notwithstanding excommunication.

By Church Censures of excommunication, suspension and interdict, the Clergy keeps the Laity under their feet for their own exaltation, and multiply avarice, profiteer, malice, and prepare the way to Antichrist. It is an evident sign that such Censure, proceed from Antichrist, in which the Clergy principally proceed against those that open the nakedness of Antichrists wickedness, which the Clergy will for themselves suffer.

If the Popes be wicked men and reprobates, then as Judas an Apostle was a thief and traitor and son of perdition, so they are no heads of the Church, when they are no members.

The grace of predestination is the bond of the Church's union with the head.

A wicked and reprobate Pope and Prelate is equivocally a Pastor, and truly a thief and robber.

The Pope should not be called most holy.

Right election makes not him that cometh not in by Christ to have right.

Wiclifflis 40 Articles were unjustly condemned.

There is no spark of appearance that there must be one head in spirituals to rule themselves the Church, that must always converse with it, and be con-

served.

Christ ruled his Church better throughout the world by his true Disciples dispersed, than it is by such monstrous heads.

The Apostles and faithful Priests of the Lord, did strenuously regulate the Church in things necessary to salvation, before the Office of a Pope was introduced, and so would do, were there no Pope, to the end of the world.

There is no Civil Lord, no Prelate, no Bishop, while in mortal sin. (Of which oft before.)

These Articles are mentioned which they say were proved against him.

It is to be noted that Hus called God to witness that he never preached nor owned many of these Articles which false witnesses brought in against him, and yet renounced nothing that he held. And whether he or his accusers, better knew his mind and faith its caufe to conjecture.

They
They condemned Hufis to be burnt; and condemned another Article, that any Subject may kill a Tyrant (that is, an Usurper) by any secret or open means.

Then they made an Order against Robbers of such as came to the Council, and went back.

§ 14. Seff. 16. Deputies are appointed to go to Arragon to the third remaining Pope Benedict 13. to resign, and other matters.

The Seff. 17. was an honourable dispensation of the Emperor.

The Seff. 18. about the Councils Bulls, &c.

The 19. Seff. was against Hierome of Prague, where they recite a long Recantation which they say he made, and from which they said he afterward revolted.

Also the Council decreed that they might proceed against Hereticks, notwithstanding the safe conducts and promises of the Emperor, Kings, or Princes, by what Bond soever they tyed themselves therein, though the Hereticks had not appeared, but trusting herein: And that the said Emperor, Kings, &c. having done what in them lieth, are no way obliged by their promises.

The 20. Seff. Decreed a monitory against the Duke of Austria on behalf of the Bishop of Trent, about estate.

The last was about the Ejection of Pope Benedict the 13th. They swore to certain Capitula about it.

§ 15. Hierome of Prague having recanted through fear, repented and openly professed, that he dissembled and flew to his former doctrine and was condemned.

§ 16. Many following Sessions are against Pet. Luns, or Benedict the 13th, and treating with the Arragonians about him: He refused to resign, being left sole Pope (I think chosen by more Cardinals than the rest) in the 37 Seff. they pass Sentence against him.

§ 17. Seff. 39. It is decreed that there should be henceforth General Councils celebrated. One five years after this, another seven years after that, and hence forward every ten years one: Or if there fall out another Schism, then within a year, none of the contend Popes being presidents; with much more about the Councils.

Next they frame a Profession which every Elected Pope must make, viz.

' [That he firmly believeth and holdeth the holy Catholic Faith, according to the Traditions of the Apostles, of General Councils, and other holy Fathers, especially the eight holy General Councils, viz. Nice, Const. 2.

' Eph. 3. Call. 4. Con. 5. and 6. Nic. 7. Con. 8. As also the Late-rane, Lugdune, and Vien, and to hold that faith unchanged in every title, and to confirm even to life and blood, defend it and predicate it, and every way to prosecute and observe the rite of Ecclesiastical Sacraments delivered the Catholic Church.

Seff. 40. There are eighteen heads of reformation named: And the form of Electing Popes decreed. Seff. 41. An Oath for the Electors.

L 11

Otho
Ortho Columna: Cardinal is made Pope: Wickliffeu errors again repeated, and Huss, some Constitutions of Frederic. 2. Confirmed, and the Council dissolved.

§ 18. Platina tells us, that Pope John was deposed only by those that had adhered to him, before the other parties came. He was kept prisoner three years, none but Germans, whom he understood not, attending him: Gregory died of grief, that Carolus Malatepta had too hastily published his resignatioo, which he hoped to frustrate by delay. Benedic refused to resign, the Arragonians and Spaniards forsook him as obstinate. The Scot fluck faith to him: Platina faith Huss and Hierome were burnt for saying that Church men should imitate Christ in poverty, when their wealth and luxury was the common Scandal. There was great joy at the choice of Martin. 5. but Rome and Italy were still in Wars and confusion.

§ 19. Gregory was preferred till he died, and this P. John so odiously described by the Council is yet after some years imprisonment made Cardinal Bishop of Tuscullum. O what Bishops then had the Church!

§ 20. For all the confirmations of this Council the decrees of a Council being above the Pope, are said by most Papists to be unapproved, because the Council of Florence and Laterane judged the contrary to be true.

§ 21. Pope Martin found Rome decayed, Italy in Wars, and at five years end summoned his promissed Council at Papia: Few came, and the plague forced them to remove to Sene, where Alphonsus King of Arragon sent Oratores to plead the Cause of Bened. 13. whereby Martin for fear of a Schism was fain to dissolve the Council; and appointed the next seven years after at Basel, not trusting Italy; where he had long Wars himself, as afterward he stirred up against the Bohemian Hussites, after 14 years, aged 63 died of an Apoplexy; much praised.

§ 22. CCCCLXXI. This Concilium Senense we need say no more of.

§ 23. One would have thought that after this fir one more sober Pope should have been chosen: Eugenius 4th: was the next, of whom more after. He hath presently a War and much bloodshed in the streets of Rome, with the Columnenses. Italy is still in Wars: The Pope is again assailed: The Romans set up seven magistrates: Eugenius flYeth: they pursue him with stones; he escapeth to Florence's leaveth the Castle garded, which continued the City-War a while. The Emperor coming into Italy he would have refiJed but could not, who peaceably came and went. It were tedious to relate all his and others Wars in Italy; Platina and many others do it.

The Council at Basel beginning, he would have removed it to Bononia: The Empour and Council refiJed, and threaten him, and he confirmeth it; for, faith Platina, he had scarce breathing time from vexing Wars. He recovereth Rome (and other places) Pulellius a Leader he hanged, when he had pull'd off his flesh with hot Pincers: He turneth his War against Alphonsius.
and their Councils Abridged.

John, Ragusinus answered the first, calling them Hereticks; and others tedious (many days upon one point) answered the rest, and dispute began dispute, and so some motioned a reconciling Conference: But they could not agree, and the Bohemians returned, and the Council sent many of their Members with them to Prague, whom the City received civilly, and heard them, exhorting them to their Opinions; but they still desired satisfaction in their four Articles. Many Debates there were, and by explication of the terms they came to understand each other, and a fair beginning of reconciliation was made; but the first Article of the Sacrament in both kinds fluck so, that they could not get over it, though the Council confessed that they had power to dispense in it. But though there be reason enough for all their requests (for the opposing publick wickedness, for leave to preach God's Word, and for Church-men forbearing Civil coercive Government, unless made the Magistrates Officers,) yet such reasonable things are harder obtained than more disputable matters; because flesh and blood, worldly interest, and the Devil, is most against them: And of this great famous Council of Bishops, after Petitions, and some good words, and hopeful advances, they could never one of them be obtained, but tricks were devised to elude their hopes, and inconveniences pleaded that would follow such Concessions; (the ordinary way of the carnal Clergys hindering Reformation.)

§. 25. The first Session being for introduction, to show their lawfulness,
in the second Session they decreed, as did that at Constance, that a General Council is above the Pope, in matters of Faith, Schisme, and Reformation: And Seff. 3. that the Council may not be dissolved: And they admonish the Pope to retract his Revocation, and to own and affirm the Council.

After they declare, that the Pope may not make Cardinals, &c. during the Council.

§. 26. Seff. 22. They condemned a Book of Augustinus de Roma, a Bishop of Nazareth, that had many Phanatick Expressions; as that Christ daily finnet in us, because of our Union with him, though sinfull in himself; that only the Elect, and not all the Justified, are Members of Christ; that besides the Union of Love, there must be another Union with Christ; that the Humane Nature in Christ is truly Christ, and the Perfon of Christ, and the Perfon of the Words; that Christ loveth his Humane Nature as much as his Divine; that the two Natures are equally lovely; that the Soul of Christ feeth God as clearly as the Godhead, &c. Thus worketh the temerarious mind of man.

§. 27. Seff. 24. There is a Treaty for a more General Council and Union with the Greeks; and the place assigned at Basil, Avignon, or Savoy; and to defray the charges, money to be gathered of Christians, who, if they give as much as will keep their houses a Week, are rewarded with the pardon of all their sins, where the liberality of their Pardons is expounded; viz. it is only the pardon of such sins de quibus corde contriti, &c. confess fuerint, which their hearts are contrite for, and their mouths confess; and these are pardoned on a further condition, that besides this money given, they do for a year half one day every Week more than else they were obliged to do by the Church; and if they be Clerks, they may every such day seven Psalms, or a Mass; if Laicks, seven Paters, &c.; and seven Ave Marias: And if it had not been for the Bishops, might not a contrite Consessor have been certainly pardoned without such formalities.

§. 28. In divers following Sessions they prosecute Pope Eugenius, and declare the Council at Ferrary to be but a Schifmatical Conventicle, and they establish these Catholic Verities, or Articles of Faith.

Seff. 33. 1. That a General Council representeth the whole Church, and hath its power immediately from Christ, and that over the Pope, and every other person; and that this is a truth of Catholic Faith.

2. That such a Council lawfully congregated, may not without their own consent be dissolved, prorogued, or transferred; and that this is an Article of Catholic Faith.

3. That a pertinacious repugner of these Verities is to be judged a Heretick.

§. 29. Seff. 34. They depose Pope Eugenius as a sentenced, notorious, obstinate perverting Rebel against the Precepts of the Universal Church, and a daily violater and contemner of the Canonons, a notorious perturber of the Peace and Unity of the Church of God, and a notorious scandalizer of the whole Church, a notorious Simonist, incorrigible perjured persoun, devous from the Faith, a pertinacious Heretick, with much more such.

§. 30. Here
§. 30. Here I would crave the Readers consideration: 1. If this extraordinary Great Council erred in all these matters of fact, whether the judgment of a Council be a good proof of the Papists for Tradition?

2. If they erred in these Articles of Faith, whether it weaken not both their Tradition and grounds of their faith; and whether such an heretical perjuredPopesc content would have made them Infallible?

3. Whether their General Councils be not contradictory de fide, as this, and that at Florence and Lateran expressly are.

4. Whether a great part of the Church of Rome, and their last named Councils, be not Heretics in the judgment of this Council?

5. Seeing Pope Eugenius continued when the Council had deposed him as a Simonist, and perjured pertinacious Heretick, and all their following succession is from him, is there not a nullity in that succession?

§. 31. Sess. 56. They decreed the Immaculate Conception of the Virgin Mary, as a point of Faith; and yet many of their Doctors take it yet as undetermined, and many still are of the contrary mind.

§. 32. After this follow Decrees about Election of a Pope, and they make the Duke of Savoy Pope, Felix 5. and so we have two Popes again.

Omphrinius calls this the thirtyth Schisme: He continued Pope above nine years, and then resigned to Eugenius for Peace. Sess. last: They receive the Heresies of Pope Eugenius, as against the foresaid Verities.

§. 33. Next is added the Bull of Pope Nicholas the 5. approving the Acts and deeds of the Council at Basil: And then are divers Synodical Epistles and Answers, specially proving Councils above the Pope, and against his Crimes, and of the justness of his deposition, very large; as also against his Conventicle Council, and against his Adherents, that is, most of their Church since, with Answers to his Invecitives, and Monitories to draw men from his obedience. In the Appendix are many more Epistles and Orations, and a Treatise of the Patriarch of Antioch, to prove the Pope above Councils. There are many Epistles of the Pope against the Council, and of the Emperor to the Council, and of many other Princes.

§. 34. The BohemiansEpistles place their main caule upon the four forementioned Articles: 1. The Sacrament in both kinds. II. That the Word of God may be freely, publicly, and truly preached by those that it belongeth to. (for they were silenced, &c.) III. That Civil Dominion (they mean not all Propriety but Power of the Sword) or force over mens Estates and persons, which is the Magistrates as a deadly poiyon be taken from the Clergy, (they spake from feeling.) IV. That publick, and great or heinous sins, may be excimipated from among the vulgar of the faithful by lawful Powers. This was the Religion of the Bohemians, and the denying of these was the caufe of all their cruel Persecutions, and the blood there shed.

§. 35. In contemplation of these Demands are adjoined four Treatises of the four Preachers that spake against them: What Cause so great or plain, that men cannot talk against with many and confident words. 1. Job. Raguiniu acknowledg'd the regulating sufficiency of the Scripture, hath
hath an Oration (a Treatise) against the Sacrament in both kinds.

II. *Aegidius Carthusius Decanus Camerensis* hath a Treatise (four days Oration) against their request, for correcting heinous publick sins; where much learning and reading is poured out, to save sin: And in particular it is maintained, that the Clergy may not be punished by the Laity (some few cases excepted) not being therein their Subjects. (It seems the Bohemians would have had wicked Priests punished.) And it is specially pleaded, that no wickedness of Clergy or Laity will warrant any Nation to separate from their Unity (that is, *Roman Government*) and to that end, the badness of the Church Militant to be endured is described.

When he cometh to the Popes pardons, he denieth that *Pardons à culpa* or *pena* are usually the Popes style; whereas I have before cited their express words so speaking often: And he honestly maintaineth out of the School-men, that God only can give pardon à culpa, save as any Priest as *infrumentum animatum* may vi clavium dispose the receiver, and declare Gods pardon, and remit part of the temporal punishment; but sometimes the Pope remitteth part of the Church penances, and so it is that Priests are paid to forgive sins. (Mark this, against our present Papists, that reproof the Protestant for this Doctrine.)

III. Next is *Henr. Kalteisen*, a *Dominican* Inquisitors Oration against the free proaching of Gods Word by Ministers: (for this would have undone the Pope and his Clergy;) The Bohemians whom he confute, maintained:

1. *That Gods Word is so perfect, that nothing should be added or diminished.*
2. *That the wickedness of Priests is the great cause of the peoples ruine.*
3. *Against Venial Sin as against Gods Counsels differing from Laws.*
4. *That every Priest and Deacon is bound to preach Gods Word freely, or else sins mortally; and after Ordination he should not cease (that is, when he was forbidden by silenced Bishops, or others) no not when excommunicated, because he must obey God rather than man; and that Bishops are bound to preach as well as Presbyters.*

The Answer first noteth, that *Papam non est nomen Ordinis sed Jurisdictionis;* that Gods Word is *Incaminate, inspired, written*; that it is expounded by the same Spirit that inspired it: (But hath the Pope the same gifts of that Spirit?) That the *Inspired Word* is publick or private; that the Bishops Decrees in Councils are Gods publick, inspired Word: (See here the Enthusiastical pretence of Episcopal Inpiration, is the ground of all the Roman Usurpations, and tyrannies, and deposition of Princes) to them he applieth, *He that heareth you, heareth me*; whence he gathereth the danger of disobeying that Council (and so the Popes Herefie.) The rest is worth the reading, but too long for me to repeat: Much of it is to shew, that Reading and Malling is more needful than Preaching, and that every Priest that Maffeth is not bound to Preach; there needeth many Mass-Priests, and not to many Preachers; and that silenced excommunicated Priests are bound to ceafe preaching, and obey the Prelates: But he had the wit to add (if silenced for a reasonable cause) and to confute that *Sententia injuste lata à suo jndice si erorem*
and their Councils Abridged.

...rem indueat, vel peccatum mortale affert, nec timenda est nec tenenda.

Pag. 364. He denieth that it is any Precept of Christ: 1. To receive the Cup, 2. Or that Priests Preach, 3. Or to abolish all mortal sin, 4. Or for the Clergy not to be Civil Governors, &c.

IV. Job. de Polemari Archidioce. Barcinon. hath a Treatise of three days speech for the Civil Power of the Clergy, in which he mis-spandeth much time in disputing for their Propriety, when as the Bohemians took Dominion for Empire, or civil forcing power of Government, and for inordinate possessiions of Lordships and great wealth.

§ 36. The Papists confess that this Council was Universal, and rightly called and confirmed; but they pretend that it was partly reprobate by the Popes removal of the Council, and that Pope Nicholas 5. approved it but in part. It began 1431, and continued above eleven years.

§ 37. CCCCLXXIII. An. 1438. A Council at Bridges concurred with this at Basil, making the Pragmatical Sanction, decreeing that a General Council be called every ten years, and confirming the Council at Basil.

§ 38. CCCCLXXIV. Next cometh the Anti-Council at Ferrara and Florence, where the attempt for Union with the distressed Greeks was made, all the passages whereof are so fully opened in the Greeks History, published by Dr. Creighton, that I shall say no more of it.

Here note, that there were two General Councils at once; and how could they both (or either of them) be truly Universal: The Papists call it the sixteenth.

§ 39. After many Wars, Eugenius the deposeth Pope died, An. 1447. (having made twenty seven Cardinals (against the Council of Basils Decrees) from whom is their succession) and Nicholas the 5. succeeded him; Italy still continued in bloody Wars; Pope Felix at last resigned; and so there was once more but one Pope. And that you may see still how far the Pope was from governing all the World, the City of Rome was again seeking to recover their Liberties, and had a Plot against him, one Steph. Hircanis being the Chief, and the Pope secured himself by hanging many of them.

§ 40. The Emperor of Constantinople, and those Bishops that pretended a Union with Rome, in hope of help, found the people and Clergy there utterly averse to come under the Pope, and they had no help from him, nor any of their desires succeeded; for now the Turks took the City, and killed the Emperor, and many thousands more, and 1455. the Pope died.

§ 41. CCCCLXXV. A Council at Tours about Church Orders decreed praying oft for the dead, forbad Clandestine Marriages, and Mulling in unconfected places, &c.

§ 42. CCCCLXXVI. A Synod at Lyons to end the Schisms between the two Popes done by the Emperor Frederick, who desired King Charles concurrence.

§ 43. An. 1455: Calixtus the 3. is made Pope; he raiseth a Sea Army against the Turks, the Patriarch of Aquilea being Captain: Rome was still
in War: He claimed the Kingdom of Naples to the Church for want of Heirs; an Anti-Pope was also made, called Clement 8. but being persuaded to resign, he accepted a Bishoprick: Many Cities in Italy ruined by Earthquakes, whose ruins Plutina faith he saw with admiration: He made a new Holy-day for Christ's Transfiguration.

§ 44. Next cometh Æneas Sylvius, called Pins 2. one of the most learned of all the Popes, especially an Orator: He was against the Pope for the superiority of Councils at Basel: but when he was made Pope, he recanted it. In his Epistle to his Father he excuseth himself for having a Bastard, and for fornication, (particularly with an English Woman that lodged in the same house with him) telling him, that he was not an Eunuch, and remembering his Father what a Cock of the Game he had been himself; but among the Popes he was a wonder of worthiness: He was vehement for a War with the Turks, but could not so far quench the flames of War at his own doors in Italy, and other Christian Countries, as to accomplish it. Platina recordeth many of his Sentences, among which are: [Every Seal established by Authority, is void of humane reason: If the Christian Religion had not been approved by Miracles, it should have been received for its honesty: The Mortals measure of Heaven and Earth are more bold than true: Astronomy is more pleasant than profitable: The Friends of God are happy here and hereafter: There is no solid joy without virtue: They that know most, doubt most: Artifical Orations move fools, not wise men: As all Rivers flow into the Sea, so all Vices into great men's Courts: Flatterers rule Kings as they list: Princes hear none so readily as accusers: The tongue of a flatterer is the worst plague to a King: He that ruleth many, is ruled by many: He is unworthy the name of a King, who measureth the publick affairs by his own commodity, &c. Ill Physitians kill bodies, and unskillful Priests souls: Virtues enrich the Clergy, Vice impoveriseth them: Marriage was for great reasons forbidden Priests, and for greater is to be restored to them: He that too much pardoneth his Son, cherisheth his Enemy: The covetous never please men, but by dying: Lying is a servile vice, &c.]

You may see his Recantation in Ænian, where his Dignity raised him so high as to say, That the Greek and Latin Doctors with one voice say, that he cannot be saved that holdeth not the Unity of the Roman Church, and all those Virtues are maimed to him that refuseth to obey the Pope, though lying in sackcloth and ashes he saith and prayeth and sigheth, and seem in other things to fulfill the Law of God, because obedience is better than sacrifice, and every soul must be subject to the higher power; and it is manifest that the Pope of Rome is placed in the top (or Crown) of the Church, from which (his power of Government) we know that no Sheep of Christ at all is exempted.

O then how much worse is the case of the Absinthe, Armenians, Greeks, Protestants, even three fourth parts of the Christian World, than of the Heathens, being all certainly damned for not believing in the Pope: How much more necessary to Salvation is it to please and honour the Pope, than any Angel or Saint in Heaven? But how false is it that the Greek and Latin Fathers all agree in this?

§ 45. Paulus
§ 45. Paulus 2. succedeth Pius, a man just and clement, faith Plautina himself; yet, faith he, before he was Pope, he could get what he would by begging, even with tears, of the Pope and great men: And when he was Pope, all about him founded with Wars, and Benefices were theirs that would give most for them; and in his fears some-body muttering, that one Callimachus had a Plot against him, he set all on tumult to find out the Conspirators, when there was no such thing: He had before cast out of their places all the Colledge of Abbreviates that had bought their places under Pius, of whom Plautina being one, and not getting Audience and relief, wrote him a Letter, that they would go to Prince, and get a Council called to relieve them: For this he was accused of Treason, and laid in Irons by a long imprisonment: And after his release, upon this Dream of a Plot, he and many more were not only imprisoned, but tortured and tormented to force them to confess which never was: Many died of the torments, even of the worthiest young men of the City. After a long time poor Plautina with a broken body is delivered, but the Prisoners at last were accused of Heresie, that they might not seem to have suffered for nothing: Plautina's Heresie was, that he had praised Plato, and the Gentile Learning, and had disputed about the Godhead, which was a questioning it; and the Pope himself was so much against Learning, that he used to call judicious men Heretics, and to persuade men that their Sons must learn none other than to read and write. Here Plautina endeth his History; and had he known other Popes as well as he did this, perhaps he would have praised their Justice and Clemency, as he doth this Pope, by the effects.

§ 46. Sixtus 4. is next, who also spent his days in Italian War and bloodshed: Wonderful! that our late Papists think that all the Christian World hath still obeyed the Pope, when none have so much fought against him as the City of Rome, and the Italians: Onuphrius (who here beginneth the Supplement of Plautina) tells you modestly of his Wars, and his horrid treachery against the Florentines, when to get his will on them, he appointed Conspirators to murder the two Brothers, Julian and Laurence Medices, of whom the Archbishop of Tift was one: They assault them in Gods Worship in the Temple, and kill Julian; but Laurence wounded, is lockt up by the Church-wardens in the Vellry; The Citizens rose before the Execution could be finished, and hanged the Archbishop, and Poggias and all their Companions in Ropes out at the Windows, strangling also the rest of the Conspirators. The Popes Plot being disappointed, he maketh War against the Florentines, and interdicteth them all publick worship: (the Popes ordinary prudence usurpation, forbidding whole Cities and Kingdoms all such publick worship of God, which Robert Groshead said was the part of Antichrist, and the Devil.) The wisdome of Laurence Medices ended the War when it seemed near the consuming flames; and the Turky invading Italy, terrified the Pope into a peace with the Florentines: But still Italy was imbrued in Wars.

6. 47. Though the Council of Basil had determined the Immaculate
Conception of the Virgin Mary, yet this Pope to reconcile the Dominicans and Franciscans that preached against each other as Hereticks for differing about it, did decree, that on pain of Excommunication neither Party should call one another Hereticks for it: By which it appeareth how little indeed the Decrees de fide of General Councils signifie with Popes themselves when their Interest is against them.

§. 48. CCCCLXXVIII. A Toleration Synod renewed divers good Canons for refraining the Clergy; as that none be ordained that cannot speak Latines, to diminish the Priests maintenance that still publikly keep Concubines; that Clergy-men play not at Tables, and such like.

§. 49. Next comes Innocent S. the Italian Wars continuing: He raised an Army to get the Kingdom of Naples as his own; but being beaten, and repenting, he made peace: yet after again depos'd the King for not paying him his Rent: He ruled those at Rome and Italy that he could conquer, as the rest of the Popes did before him.

§. 50. Alexander the 6. is next, who (faith Onuphrius) having four Bastard-Sons, and two Daughters, set himself wholly to make them great: The Cardinals bribed, chose him that was the worst of them all, and unjustly were destroy'd by him: The old Italian Wars now ran in the proper Channel: Cæsar Borgia, one of the Popes Bastards, being a Cardinal, laid by his holy Order, and set himself to conquer all the Princes of Italy: Historians fill a Volume with his Acts, the cruel murders of Princes and people, surprize of Cities, basefet treachery, too long to be by me recited: He murder'd his own Brother, many of the chief of Rome, and got possession of most of Italy, killing the former Lords, and their Sons: The Victim overthrew his Army, and the Pope flattered them with confident promises into a Peace, till they foolishly trusting him, he got them into his power, and murdered them: Some Cardinals the Pope commanded to drink poison, and at last having more great men to dispatch, Cardinals and Citizens at a purposed Feast, the Pope ordered his Butler to prepare poifon'd Wine for them, and mistaking the Cup, he gave it to the Pope, and his Son Cæsar: The Pope died of it; but Cæsar being young, and diluting his Wine, was recovered, but his Army hereby catter'd. If you would see the History of this Monsters cruelties, read Paulus Jovius: I recite now but what Onuphrius saith, who concludeth that this Popes Virtues were equal to his Vices, (so far goeth a little in a Pope) and yet that he had the greatest perfidiousness, savage cruelty, immeasurable covetousnes, and rapacity, inexhausted left of getting Empire to his Son by right or wrong, when business permitted, giving up himself to all pleasure without difference, but most given to Women, by whom he had four Sons, and two Daughters; the chief was Vannocia Romana, whom he kept as his lawful Wife, for her beauty, alluring manners, and marvellous fruitfulness: His Comedies, Sports, Gladiators, he mentioneth more fully: Never was there greater license to Hackers and Murderers, and never left liberty to the people: A huge number of Informers (or Accusers) death was the punishment of the least ill word (against him; all places were full of robbers or assailants,
so that there was no safe going in the City by night, nor out of it by day; Rome that was the refuge and sanctuary of all other people heretofore, was now become a Slaughter-house, or Buttery. Thus Onuphrius of a virtuous Pope.

§. 51. The Pope being dead, Cesar Borgia seizeth on the Cañile, and would have forced the Cardinals (being yet lick of his payson himself;) but by the rising of the people his Souldiers are flopt, and he agreed to depart, and Pius 3. is chosen, said to be one of the better sort, but lived but 26 days, and died of a fore Leg, suspected to be paysoned.

§. 52. Next cometh Julius 2. a Military Pope, who spent his days in Italian Wars, especially against Alphonsus Duke of Ferrara, and Ludowicus King of France: In a cruel Battel 20000 are said to be slain near Ravenna, the French having the Victory, but losing their General, and multitudes of Nobles and Commanders, and were so weaken'd, that by hired Helvetians, and the English and Spanish that invaded them at home, they were driven and drawn back.

§. 53. CCCCLXXVIII. A Council at Tours in France met against the Pope.

§. 54. CCCCLXXIX. A General Council at Pisa 1511, gathered against him to call him to account: He had sworn to call a Council within two years, and did not; and so some Cardinals call it, by the Emperour Maximilian and Ludov. K. of France his will (as they said.) The Pope excommunicateth the King of France, and calleth an Anti-Council to Rome; this of Pisa removed first to Milan, and then to Lyons in France.

§. 55. CCCCLXXX. Now cometh the great Anti-Council at the Lateran, which they call the seventeenth approved General one, 1512. begun by Julius against the Pisana Council, and ended 1517. under Leo 10. The Pope thought Rome the safest place to rule them, and obtain his will; and for all the numerous Bishops of Italy, this General Council had but 114. Bishops: Qu. Whether any of them came from Abassia, Egypt, Armenia, Greece, or the Antipodes, and were the Representatives of all the Christian World? yet they had a dull cheat herein to deceive the ignorant, and put the name of the Alexandrinian and Antiochian Patriarch on two Fellows of their own, as in a Play the parts of Princes are acted by the Stage-players: But when the Monarches had a Council of innumerable Bishops under Philippius, that was not to be called General. He that is so idle may read a Volume of the twelve Sections of this Council, and there find who said Mass such a day, and who such a day, and who sung a Gospel and Te Deum, and such like: And he may read divers Orations, among which their great learned Cajetane's is the chief, condemning the Pisana Council, and confessing that of the three Popes, Nullo corum aut ceterus quidem aut absque ambigus et Petri successor exilimaretur: Another Oration by Christopher Marcellus, Scif. 4. tells the Pope that he is, [Unus Princeps qui summam in terris habet potestatem, tunc omnibus evi, omnium Jeculorum, omnium gentium Principem & capit appellat] tantae reipublicae unius & supremus Princeps es, omni summum data potestas, ad divinum imperium, tuum est. He calls the Church
The business of that Council was to frustrate that at Pisa, and condemn it; and so to save the Pope, and to condemn the French pragmatical Sanction, as injurious to the Roman power; to which end they read a Renunciation of it, of Ludovici 2. to Pope Pius 2.

Pope Julius died, and Leo 10. was chosen in the midst of the Council: Sessions: They pretended War against the Turks, but in vain.

§ 56. One Decree here past which nullity utterly the Papal Succession, viz: Decr. 5. (That a Simoniical Election of a Roman Pope is plainly null, and doth confer no Right or Authority to the elected) which is plainly declarative; therefore when they confess the Simoniical Election of so great a number of their Popes successively, where is the true succession.

§ 57. In the eighth Session, a Decree past against them that say the Soul is mortal, or that it is but one in all or many: And they confute the truth, by pretending to confirm it, laying, that the Soul is per se & essentialiter forma corporis: For then the separated Soul lofeth its essence, and so is no Soul, or else is forma corporis, when corpus is not corpus organisum.

For the cure of this, they decree that none study Philosophy above five years, unless they joyn Divinity with it: And they forbid Printing and Preaching unlicensed.

§ 58. This Leo the tenth was excellently prepared for the Papacy; Wars had disposed his Father at Florence, and the King of France, Louis 11. for his Fathers sake, had honoured (or dishonoured) him with an excellent and rich Archbishopsrick, when he was a Child: You may conjecture at what age, when as he was scarce thirteen when Innocent 8. made him a Cardinal, to gratifie his Father Laurence Medici, who had given his Daughter to Francis the Popes Son; but because of his Non-age, he stayed yet from Rome: When he was Pope, he would fain have had peace in Italy if he could, be-
ing wholly addicted to ease and voluptuousness: He hired the Helvetians for his Militia against Francis King of France, but they were defeated by the French and the Pope was glad at last to beg a peace. Having unbounded desires of Empire, he pickt a quarrel with the Duke of Urbino, and assaulted him with Arms, and dispossessed him of his Country, whence he fled, and ungrATEfully banished Doristus, and his Brother Alphonsus a Cardinal, who studying revenge, was destroyed by him: The Pope sought to infringe the Duke of Ferrary, but failed; the French in Italy conquer the Emperor and Helvetians; the Turk winneth Syria and Egypt; the Pope fits bare-foot to pray against him, bringing forth all the Consecrated Dishes, the Saints Relicks, Images, &c. in pomp, and the Tyrant presently died of a Cancer: The Pope falleth on divers Cardinals; Cardinal Alphonsus he imprisoneth, and appointeth a Blackmoor to break out his Chamber, and strangle him. Having hereby lost the love of many of the old ones, in one day he maketh one and thirty new Cardinals, that he may be sure of help; Xulius Bilcon he beheaded, Amadens Ricinatius he harg'd: It was this Pope that is commonly said to have said to Peter Bombus his Secretary, What profit doth this Fable of Jesus bring us in.

§. 59. But now begins the fatal time, Anno 1517. Martin Luther began to cry down their sin, and draw the people of Germany from them; and Zwinglius, and many others doing the same, the light brake forth, and the darklets vanished. I need not write the History of it, which is so commonly known or published: The Pope published a Bull against him, in which he numbereth his supposed Errors; you may see them in Sinius, pag. 453. in Leo the tenths life, how John Frederick Elector of Saxony bore Luther out, how Philip of Helfia seconded him, how the University of Wittenbeige clave to him, and especially Philip Melancthon, that excellent man; how the Free Cities, with many Princes, came in to them, and joined; how many Petitions and Disputations there were about it; how the Augliine Confession was written, and the Apology for it; how it turned to a War; how the Elector of Saxony, and Philip Landgrave of Helfia, were taken prisoners; how Maurice of Saxony, siding with the Emperor, was made Elector, and John Frederick, disposeth; how the same Maurice after, to vindicate Philip of Helfia, took Arms against the Emperor, and forced him to flight, and finally to some degree of toleration for the Protestant: All these things the History of the Reformation, written by divers, tellleth you at large; as also how many great and excellent Divines were suddenly raised up to stand for Reformation, as soon as Tyranny was so far abated that men might freely throw their minds, it soon appeared that most had been long subjudget to the Pope more by violence than by consent: when the Emperor was necessitated to a Toleration, he consulted for some abatement to procure Concord, and by Agricola, Sidoius, and Janus Pity (and Antinomian turned back to Popery) drew up a middle form of worship, called the Interim, which he would have all conform to till a General Council, which divided the Reformers among themselves, while some as moderate; and
and to avoid total ruine of the Church, yielded to part, and others refluc-
ted, and multitudes of Miniisters were therefore rejected and perfected.
This great Emperour, Charles the Fifth, after long Wars, and many Victo-
ries, and sharp Persecutions, was at last weary of all, and resigned his Em-
prise, and betook himself to a private life in Spain, where he died, strongly
suspected of repentance and inclination to the Reformed Doctrine himself:
He bequeathed nothing (as was usual) to any Religious House, or Order:
There were found papers about him for the Protestant Doctrine of Jufhifi-
cation; his Confessor, and another Doctor that attended him, were here-
upon suspected of Hrecfie, and one perfected, and the other put to death
by the Inquisition. Thus error, sin, and worldly violence are never true
to themselves, but must be repented of at last, and none can stand to them
when the light prevaleth.

§ 60. But to return to Pope Leo, when he had made above forty Cardi-
nals, exercised many cruelties, and made a League with the Emperour ag-
gainst the French, to drive them out of Italy, when his Arms had prevail-
ed, and the French were expelled, and Milan recovered, and some Cities re-
stored to the Church (that is, to the Pope) the exccsfive joy for the Victory
so moved him, that (faith Onuphris) he fell into a Fever, of which he died,
but not without suspicion of poison. The same Onuphris (whom I
follow) faith, that (be was a diligent observer of divine things, given to the sa-
cred Ceremonies, but he was profusely given to Voluptuousness, Hunting, Hawk-
ing, Luxury, splendid Festivals, Musick, and to get money sold Cardinalships,
invented Offices, &c. and yet was the most liberal of all the Popes that ever had
lived to that day, excessively loving Musick, &c.) This was Papal Piety, by
which he meritcd a Monument inscribed OPTIMO PRINCIPI
LEONI X. &c. faith Onuphris: (In all his life he desired nothing more ard-
dently than the highest Glory of liberality, from which other Priests use to be very
for eff.) Perhaps for this glory Tecelius must get money by selling Pardons,
which began his fall: Verily they have their reward, faith Christ of Hypo-
crites, that do their Alms to bestow on men.

§ 61. It is to be noted, that as the great ignorance and wicked lives of
the Roman Clergy were the great advantage to Luther's succ'ss, (as the gross
idolatry and wickedness of Heathens was to Christiannity of old) and the
Learning and Piety of the Reformers were the means of their common ac-
ceptance; so hereupon the Papacy perceived a necessity of greater Learn-
ing, and some Reformation, for its own defence from utter ruine: where-
upon many were awakened, and addicted to seek Learning, and some Pro-
vincial Councils made some Canons for amending the Clergy's lives; so that
their increase of Learning, and some amendment of manners, was occa-
sioned by the Protestants; yea, the Popes themselves have since then been far
less vicious and turbulent than before.

§ 62. And all Christian Princes have cause to be thankful to the Reform-
ners, and to acknowledge that from them they have now the safety of
their Crowns and Dignities, and their peace; and by them, of Subjects,
and their Councils Abridged.

they are restored to a great degree of freedome, I mean even those that yet are Papists, the Pope dare not now damn them as Henrician Heretickes, as he long had done; he dare not be so bold in taking away, and giving Kingdomes: he dare not execute his Laws against Princes Investitures, nor excommunicate them, and depose them, and absolve their Subjects, nor interdict whole Kingdomes, and shut up Church doors, nor so much as openly proffes that he hath power from God, and S. Peter, to depose Kings according to their Merits, and to set up others in their stead. O how much quieter is Italy, Spain, France, Germany, &c. since the Reformation, and how much less troubled with Papal terrors and wars, than heretofore; and all is for fear lest if the Pope should anger them, the rest of the Princes should forfake him. Heretofore if one Kingdome stood up against the Pope, the rest were ready blindly to obey his Commands, to fall upon them and destroy them: But now the Reformed Nations have more strength to defend themselves, and those that shall joyn with them: The truth is, it is Reformation that hath made even the Papists Princes Free-men.

§ 63. The History of all the Romane horrid bloody cruelties, by which they laboured to suppress Reformation, I here omit, because (as it well deserves) it is written in many large volums by it felt: I mean the bloody murders of the Albigenese, Waldenese, Bohemians, the cruelties of the Inquisition in Spain, Belgium and other parts: The Massacre in France. The burning people in England and the murders in Ireland, and in other countries: you may read them at large in many Histories: In Thanes, Skildan, Illerius, Merian, Perin, Moreland, the Belgian, and French Histories: Foxe's Acts and Monuments, and summarily in Mr. Sam. Clerky Martyrology: And Carion, Melanion, Mooreces, D. Pareus, Vignier, Scull. sue, Bueboler, Fuzi ions, and many others give you an account of the Reformation. And the Lives of the German Divines, written by Melebor Adams, yea and of their Lawyers, Physician and Philosophers, giveth not an unpleasant light into that History: So that for me here to treat of the Reformation in a large volum (to do what is so often done already) would be incongruous.

The making of Urban the 6th. the Emperours Schoolmaster Pope, and the Wars in his time: The Succession of Clement the 7th. and the Italian Wars in his time, between the Emperour and the French and others, and the taking of Rome by the Emperour (Charles the 5th.) army under Charles Duke of Bourbon, and all the progress of their broils, Historians have at large recorded; and therefore I shall pretermit.

§ 64. The day before Charles the 5th. was chosen Emperour, the Senate of Eiccia chose John Frederick Duke of Saxony; but he ingenti animo rcucatis, refused it; and being asked whom he thought most eligible, he said none but Charles was fit. For this noble mind, he was offered 30000 Florens of money, which he constantly rejected: And when they urged him that 10000 might be given to his servants, he said, let them that will take it, but he that taketh any shall not stay to morrow with me, and taking horse went his waies, lest they further troubled him: Thus faith Erasmus, Epist. l. 13.
§ 65. The Reformation forced the German Bishops to make many reforming Canons, at Colen, &c. Among those of an Augustine Synod our own Strife about communicating maketh me think of no los of time to recite their Catalogue of persons that were to be denied the Sacrament of Communion, viz. as followeth.

1. Heathens, Infidels and Hereticks. 2. The Excommunicate. 3. All men at a time of common Interdict. 4. Men that go from their own Parishes for it. 5. Those that are under age: And distracted, possesed, Idiots. 6. Those that are troubled with crudity of Colics (till cured.) 7. Infamous persons, as Juglers, Players, Jefters, &c. 8. Women that wear Mens apparel. 9. Separatists and Conventiclers. 10. The Sect of the Beggars of Lyons. 11. The Superstitious. 12. Those that have not contrition and confession, living in sin. 13. That live in notorious wickedness, as Adultery, Usury, &c. till their actual reformation. 14. Deferters of Marriage unallowed. 15. Those that play much at Dice. 16. Those are given to drunkenness, gluttony, combustions, send daies in Taverns; And if they amend not they are to be put to death. 17. That detain other mens goods. 18. Those that break and spoil Temples. 19. That encroach on others lands and grounds. 20. Servants that being corrected refuse their duty to their Master after it. 21. They that use false weights and measures. 22. Those that play not Tythes. 23. That delay to execute Testaments. 24. That obstinately despise the Cultomes of the Church, and meet elsewhere. 25. That disturb the Preachers, or go out of Church contemptuously. 26. That will not hear Mass and stay the end. 27. That use unnecessary labour on the Lords day or holy daies. 28. That marry secretly. 29. That slothfully or contemptuously refuse to learn the Lords prayer, and Creed. 30. That blaspheme or profanely swear. 31. That reproach and dishonour Priests. 32. Murderers, Enemies, revengeful and oppressors. 33. That preferve not carefully their Childrens Lives. 34. That make Laws against Church Liberties, or Judge by such Laws, or lay burdens and exactions on Churchmens persons or goods. 35. Those that judge that money received on Usury is not to be restored.

§ 66. The Reformers accusations of the Popish Clergy had this effect, to make them confess many of their faults, especially drunkenness, and Whoredom, as being the cause of the peoples disgust and defection; see the Orations at the Councils of Augsburg, and Trevers; and the Council at Trevers made strict Canons against them, especially for removing Concubines from the Priests. And one at Colen 1549. is large for some reformation; but especially careful to keep out true Reformation, forbidding the books of Protestsants by name. Among other things they forbid baptizing Children in private houses, except Kings Children, &c. And another Council at Mentz hath the whole sum of the Roman Doctrine and Discipline at the best, save the matters of the Papacy; and these late provincial Councils made Canons in
in the frame of them, not much of our English Canons and our Articles of Religion set together. And another Council at Treves repeateth their disciplinary Canons in part, and addeth more.

§ 67. The History and Canons of the Council of Trent are sufficiently published; and Pope Pius his Oath conjointed; so that I need not speak of that which I intend not to make any part of the matter of this Epitome, which extendeth but to the time of Luther's Reformation.

68. Even after the Reformation, the Pope could not live in Italy without fighting: Pope Julius the 3d, fought with Othavius Farnesius at Parma; Pope Paul fought with the King of Spain: but was beaten: He set sixteen Cardinals over the Inquisition (the defence of his Kingdom); He imprisoned Cardinal Morovius suspected of heresie, absolved after by Pope Pius the 4th. who yet strangled Caraffa, and beheaded Cardinal Leonard, Count Montanus, &c.

§ 69. Cardinal Charles Borromeus (tainted by them) at divers Millane Councils shewed a great deal of Reforming, and some deforming zeal. In the first Council I shall note that they decreed that men once admitted to the Communion, and returning to their sin, be no more admitted till the Priest see that they have actually reformed their lives. And that before any young persons first receive, they shall some days be examined, and taught the use and reason of the Sacrament, Priests notoriously criminal must not say Mass till they amend their lives. No Physician must give physic to any after four days sickness that is not confessed to the Priest (on pain of excommunication). Bishops are forbidden to stand when Princes sit, no not for staying Grace at meat: nor otherwise to deprest and abject themselves to Princes. Parish Priests must have a book of the Names, Sex, Age, and State of every Parishioner. Whores are to dwell in their assigned places, and to be known by their apparel from others. Dancing, Playes, Dice, Selling, &c. forbidden on the Lords days and holy days. Indeed the Roman Religion was never set out with greater advantage of piety and reformation than in the copious Decrees of Carolus Borromeus in the Milan Councils: To which a Council at Aquileia added, endeth Binnius his History of Councils.

§ 70. In all this History of Councils, Bishops and Patriarchs it appeareth that Corruptio optimi est pesima. As the sacred Ministry in pious humble wise, peaceable and sincere men hath been Gods great means of planting, ordering, preserving and erecting his Church, and converting, edifying, and saving Souls, and such to this day are as Paul called Timothy (not the Church) (A Pillar and Basis of the truth in the Church, which is the House of the Living God) the Husbandmen that shall cultivate the Vineyard of the Lord, while with self-denial, and faith, and heavenly minds, they labour to promote holy WISDOME, LOVE, SPIRITUALITY and PEACE, abhorring pride and worldly designs, and being mosty little noted in the Histories of the Church, as not appearing in the turbulent and publick affairs of the world: so contrarily Pride, and worldly lusts, seeking Dominion,
favour and wealth, to feed also sensuality with fleshly pleasure, by Satan's
great diligence have corrupted sacred Societies, Doctrine, Worship, Discipline and Conversation; and when the Prince of pride and darkness, the
God of this World, could not directly expunge Christlianity, he hath under
pretence of Government, Unity, and Advancement to the Church, set his
Malignant Ministers in the Chairs and Pulpits of the Church to do his
work, and fight down piety, love and peace in the name of Christ, and as
it were by his Authority; and instead of persecuting Heathens, Satan hath
set up contentsions, dividing, and silencing, and persecuting Prelates, to infinite
true Shepherds, and scatter the Flocks; and as for Faith and Order, to
tread down the true life of Faith, Love and Order, and to be the Capital
Economics of the Church, while they would make themselves its Heads, Advancers and Defenders so that the chief good and the chief mischief hath
come to the Church by the means of the Pallors: And no Schisms, no Het
ereties, no Persecutions have been more grievous, than those that have been
caused by a tyrannical and contentious Clergy; witness all the Conciliary
Episcopal Schisms, Wars, and Bloodshed mentioned in this Collection; wit
ness the many hundred thousand Albigenises, Waldenses, and Bohemians mur
dered, as for the Faith and Church; witness the 30000. or 40000. at once
murdered at the French Massacre; witness the horrid cruelties of the Inqui
sition; witness the Volumes of burned and otherwise murdered Protest
ants; and witness the Irish Zeal stir'rd up by their Clergy, that murdered
two hundred thousand in so narrow a room as that small Country, and in
to few Weeks: And whoever is the Antichrist, certainly in Rome, and the
Militant Tyrannical Church-Clergy is found the blood of the Saints, and
Martyrs of Jesus; and as proud contentious Patriarchs and Prelates ruined
Religion and the Empire in the East, and gave it up to Mahometan dark
ness and cruelty, so have they under the name of Christlianity impugned the
Christian Interest in the West. I end with G. Herbert:

Only the West and Rome do keep them free
From this contagious infidelity:
And this is all the Rock whereof they boast,
As Rome will one day find unto her cost;
Sin being not able to extirpate quite
The Churches here, bravely resolv'd one night
To be a Church-man, and to wear a Mitre,
The old debauched Ruthian would turn Writer:
I saw him in his Study, where he sat
Buftic in controversie spring of late:
A Gown and Pen became him wondrous well,
His grave aspect had more of Heaven than Hell;
Only there was a handsome picture by,
To which he lent a corner of his eye;
As Sin in Greece a Prophet was before,
And in old Rome a mighty Emperour.
and their Councils Abridged.

So now being Priest, he plainly did profess
To make a Jest of Christ's three Offices;
The rather since his scattered juglings were
United now in one, both time and sphere:
From Egypt he took petty Deities,
From Greece Oracular Infallibilities;
And from old Rome the liberty of pleasure,
By free dispensing of the Churches Treasure:
Then in memorial of his Ancient Throne,
He did surname his Palace Babylon:
Yet that he might the better gain all Nations,
And make that name good by their transmigrations,
From all these places, but at divers times,
He took five Vizards to conceal his Crimes.
From Egypt Anchorifine, and retiredness,
Learning from Greece, from old Rome stateliness;
And blending these, he carried all mens eyes,
While Truth sat by, counting his Victories;
Whereby he grew apace, and found'd to use
Such force as once did captivate the Jews;
But did bewitch, and finely work each Nation
Into a voluntary transmigration:
All post to Rome's Princes submit their Necks,
Either to his publick Foot, or private Tricks:
It did not fit his Gravity to stir,
Nor his long Journey, nor his Gout and Fur;
Therefore he sent out ABLE MINISTERS,
States-men within, without door Cloyferers;
Who without Spear, or Sword, or other Drum,
Than what was in their Tongue, did overcome;
And having conquer'd did so strangely rule,
That the whole World did seem but the Popes Mule:
As new and old Rome did one Empire twiift,
So both together are one ANTICHRIST;
Yet with two Faces, as their Janus was,
Being in this their old crackt Looking-glass:
How dear to me, O God, thy Counsels are!
Who may with thee compare!
Thus Sin triumphs in Westerns Babylon,
Yet not as Sin, but as Religion;
Of his two Thrones he made the later best,
And to defray his journey from the East,
Old and new Babylon are to Hell and Night,
As is the Moon and Sun to Heaven and Light.
CHAP. XIV.

Left this treatise be mistaken & abused to the dishonour of the Christian Religion, Church or Ministry I adde two papers which I long age published for the Ministry. 1. Against profane Malignants, 2. Against Sectarians, especially those called Seekers, as also Papifts & others that for interest or faction, deny or vilifie the Pastors.

One sheet for the Ministry; Against the Malignants of all sorts.

As mans first felicity was attended with the malice of the Serpent, so is the wonderful work of his Restauration. The promise of Reconciliation by the seed of the woman, is joined with a proclamation of open war with the Serpent and his seed. The enmy was hottest in the Devil and his seed against Christ himself, who bare and overcame it; and is become the Captain of our Salvation, that his Church may overcome by his Cross and Strength, and Conduct; The next degree of malice is against his officers: the most eminent, the General Officers had the hottest assault; and his ordinary Officers bear the next: That we shall be hated of all men for the name of Christ, (Mat. 10.22.) is still verified to our experience. Not only the openly proflane abhor us for our work fake, but false-hearted professors that turn from the truth, do presently turn Malignants against the Ministry; and many weak ones that are better minded, are dangerously seduced into a guilt of the sedition. To all these there proclaim in the name and word of the Lord, Numb. 16. 26. [Depart I pray you from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.] Which I shall now open to you.

1. The office of the Ministry is an undoubted Ordinance of God, to continue in the Church to the end of the world. No man can pretend that they ceased with the Apostles, for it is God's will that ordinary fixed Presbyters shall be ordained in every Church, Acts 14. 23. Tit. 1. 5. 1 Tim. 3. 1. 2 Tim. 2. 2. And Pastors and Teachers are appointed for the perfecting of the Saints, for the work of the Ministry, and edifying of the body of Christ, till we all come to a perfect man, Ephes. 4. 11, 12, 13. A Ministry authorized to Difcipline the Nations, baptize and teach them, is instituted by Christ as King and Saviour, and have his Promise to be with them alway to the end of the world, Mat. 28. 18, 19, 20. The same necessity and work continueth; still souls are born and bred in darkness, and how shall they be saved without believing, or believe without hearing, or hear without preaching, or we preach without sending? Rom. 10. 14, 15.
14, 15. There is a clearer word in the Gospel for the Ministry then the Magistracy, though enough for both. Our own call I shall speak of anon.

2. These Malignants set themselves against the Principal members of the body of Christ, that are in it as the eyes and hands to the natural body, 1 Cor. 12. 16, 19, 27. 29. Ephes. 4. 11, 15. The Ministers of Christ, and Stewards of the Mysteries of God, 1 Cor. 4. 1. The Over-fers of the flock that is purchased with Christ's blood, Acts. 20. 28. They are the chief members, 1. in office, 2. ordinarily in gifts for edification of the body: 3. and in grace. Now a wound in the fomack or liver is more mortal to the body, then in the hand: and the loss of an eye or hand is worse then the loss of an ear.

3. These Malignants are therefore principally enemies to the Church it self. They take on them to be only against the Ministers, but it will prove most against the people and whole Church. If they Instance the Shepherds, the sheep will be scattered. How can they more surely ruine Christ's family, then by casting out the Stewards, that must rule, and give the children their meat in due season, even milk to the babes, and stronger meat to them of full age, Heb. 5. 12, 13, 14. Luke. 12. 42. Matt. 24. 45. What readier way to ruine the Schools of Christ, then by casting out the Teachers that he hath appointed under him? Or to ruine his Kingdom, then to reject his officers? Or to wrong the body, then to cut off the hand, and pull out the eyes, or to destroy the principal parts? Was it not Ministers that planted the Churches, and converted the world and have ever born off the assaults of enemies? Where was there ever Church on earth that continued without a Ministry? The great Kingdom of Nubia fell from Christianity for want of Preachers. The Nations that have the weakest and fewest Ministers, have the least of Christianity; and those that have the most and ablest Ministers, have the most flourishing state of Religion. All over the world the Church doth rise or fall with the Ministry: Cut down the Pillars, and the building falls. He is blind that sees not what would become of the Church, were it not for the Ministry? Who should teach the ignorant, or rebuke the obstinate, explain the word of truth, and stop the mouths of proud gain sayers? What work would heresies, and division, and prophaneces make, if these banks were cut down; when all that can be done is still too little. It must needs therefore be meer enmity against the Church, that makes men malignant against the Ministry.

4. The design of the maligners of the Ministry is plainly against the Gospel and Christianity it self. They take the readiest way in the world to bring in Heathenism, Infidelity and Atheism, which Christianity hath so far banished. For it is the Ministry that Christ willed to bring in light, and drive and keep out this damnable darkness, Acts 26. 17, 18. [I send thee to open their eyes, and turn them from darkness to light, &c.] Why are so many Nations Infidels, Mahometans, and Idolaters, but for want of Ministers?
Ministers to preach the Gospel to them? These Malignants therefore would take down the Sun, and banish Christianity out of the world.

5. And they hinder the Conversion of particular souls, and so are the cruellest wretches on earth: Though an Angel must be sent to Cornelius, it is not to be instead of a Preacher, but to send him to a Preacher, Acts 10. Though Christ would wonderfully appear to Saul, it is to send him to Ananias for instruction, Acts 9. Though the Taylor must feel an Earthquake, and see Miracles, it is but to prepare him for the Ministers' words, Acts 16. Philip must be carried by an Angel to expound to an Eunuch the Word that must convert him. The Ministry is Gods instituted settled way, by which he will convert and save the world, as truly as the light is the natural way by which he will corporally enlighten them Acts 2, 18. 1 Tim. 4, 16. Mat. 5, 14. Rom. 10, 14. Do you think so many souls would be converted if the Ministry were down? Do you not see that the very contempt of them, that the scorns of the ungodly, and opposition of Malignant Apostates have occasioned, doth hinder most of the ignorant and profligate from receiving the saving benefit of the Gospel? How many millions of souls would these wretches sweep away to Hell, if they had their will? While thousands are damned in want of the light, they would take it from you, that you might go there also. Do you not understand the meaning of these words, against Christ's Ministers? Why the meaning is this: They make a motion to the people of the Land, to go to Hell with one consent, and to hate those that are appointed to keep them out of it. They would take the bread of life from your mouths. They are attempting an hundred times more cruelty on you, than Herod on the Jews when he killed the Children, or the Irish that murdered the Protestants by thousands; as the soul is of greater worth than the body.

6. These Malignants against the Ministry are the flat enemies of Christ himself, and so he will take them and use them. He that would root out the inferior Magistrates, is an enemy to the Sovereign; and he that is against the officers of the Army, is an enemy to the General; Christ never intended to stay visibly on earth, and to Teach and Rule the world immediately in person; but he that is the King will Rule by his Officers; and he that is Prophet will Teach us by his Officers; and therefore he hath plainly told us, [He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me, Luke 10, 16.] O fearful case of miserable Malignants! Dost thou despise the Lord thy Maker and Redeemer, if he appeared to thee in his glory! to whom the Sun itself is as darknes, and all the world as dust and nothing? Remember when thou next speakest against his Officers, or hearest others speak against them, that their words are spoken against the face of Christ, and of the Father. I would not be found in the case of one of these Malignants, when Christ shall come to judge his enemies, for a thousand worlds. He
He that hath said, [Touch not mine annointed, and do my Prophets no harm; and hath rebuked Kings for their sakes, Psal. 105.15. will decide all those that would break his bands, and will break them as with a rod of iron, and dash them in pieces as a potters vessel, Psal. 2.3, 4, 9. And as he hath told them plainly, [Who so despiseth the Word shall be destroyed, Prov. 13.15.] And [he that despiseth, despiseth not man, but God, 1 Thes. 4.8. So he hath told us that it shall be easier for Sodom and Gomorrah in the day of judg- ment, then for such, Mat. 10.15. Many a thousand prouder enemies then you hath Christ broken; and look to your selves, for your day is coming. If you had but stumbled on this stone, it would have broken you in pieces; but seeing you will strive against it, it will fall on you, and grind you to powder, Mat. 21.44. And then you shall see that he that made them his Embassadors, will bear them out and say, [In as much as you did it to these, you did it to me.] And you shall then say, Blessed are they that trust in him.

7. It is apparent that these enemies of the Minifters are playing the Papifts game. Because the just disgrace of their Miniftery, was the ruine of their Kingdom; therefore they hope to win of us at the fame game. They know that if the people were brought into a hatred or filpition of their guides, they might the eafier be won to them. They tell us in their writings, that not one of ten of our people but taketh his faith on trust from their Teachers, and therefore take them off from them and they will fall: but they delude themselves in this: For though the ungodly among us have no true faith of their own, and the Godly must lean on the hand of their supporters, yet there is in them a living principle; and we do not as the Papifts prifets, teach our people to see with our eyes, and no matter for their own: but we help to clear their own eye-fight. Doubt not but if the moft of the fects in the Land that fall against the Miniftery, are knowingly or ignorantly the agents of the Papifts. For the principal work of a Papift is to cry down the Miniftery and the Scripture, and to fet all they can on the fame work.

8. These fects that are against the Miniftery do all the fame work as the Drunkards, Whore-mongers, Covetous, and all ungodly persons in our Parifhes do: And therefore it feems they are guided by the fame spirit. It is the work of Drunkards and all these wicked wretches to hate, and defpife, and revile the Minifters, and to teach others to fay as they. And juft fo do Quakers, Seekers, Papifts and all other Malignants reproach the fame Minifters: And yet the blind wretches will not fee that the fame Spirit moveth them.

9. It is apparent that it is the Devils game they play, and his inter- est and Kingdom which they promote. Who fights against Chrifths Of- ficers and Army, but the General of the contrary Army? What greater service could all the world do for the Devils, then to call out the Minifters of Chrif? and what more would the Devil himself defire, to fet up his Kingdom and imprefs the Church? Wretches! you shall thereby.
see your Master, and he will pay you your wages contrary to your expectation. Read God's word to a Malignant, Acts 13. 10.

10. These Enemies do reproach as faithful a Ministry as the world enjoyeth, and their malice hath so little footing, as that the result must be their own shame. Among the Papists indeed there are Mafs-Priests that can but read a Mafs, whose Office is to turn a piece of Bread into a God: And yet these the Malignants either let alone, or liken us to them. The Greeks, and Ethiopians, and most of the Christian World, have a Ministry thatfeldsome or never preach to them, but read Common-prayer, and Homilies. The most of the Protestant Churches have a learned Ministry that is so taken up with Controversies, that they are much less in the powerful preaching and practice of godliness: Above all Nations under Heaven, the English are set upon Practical Divinity and Holiness, and yet even they are by Malignment chosen out for reproach. Alas, scandals in the Ministry, (as drunkenness, lying, &c.) among other Nations are but too common: but in England Magistrates and Ministers combine against them. Ministers are still sparring on the Magistrates to cast out the insufficient, negligent and scandalous: and desire and use more severity with men of their own profession, than with Magistrates, or any others in the Land. In nothing are they more zealous, than to sweep out all the remnant of the scandalous: And for themselves, they are devoted to the work of the Lord, and think nothing too much that they are able to perform, but preach in season and out of season, with all long-suffering and Doctrine; and yet Malignants make them their reproach.

11. It is abundance of pride and impudence, that these Malignant Enemies are guilty of. They are most of them persons of lamentable ignorance; and yet they dare revile at the Teachers, and think themselves wise enough to rebuke and teach them: Many of them are men of wicked lives; and yet they can tell the world how bad the Ministers are. A Railer, a Drunkard, a covetous Worldling, an ignorant Sot, is the likest person to fall upon the Ministers; and the Owl will call the Lark a Night-bird. Alas, when we come to try them, what dark wretches do we find them! and should be glad if they were but teachable: And yet they have learnt the Devils first Lessons, to despise their Teachers.

12. And O what barbarous ingratitude are these Malignant Enemies of the Ministry guilty of! For whom do we watch, but for them and others? Can they be so blind as to think a painful Minister doth make it his design to seek himself, or to look after great matters in the world? Would not the time, and labour, and cost that they are at in the Schools and Universities, have fitted them for a more gainful trade? Do not Lawyers, Physicians, &c. live a far easier, and in the world a more honourable plentiful life? Have not the Ministers themselves been the principal Instruments of taking down Bishops, Deans and Chapters, Arch-deacons, Prebends, and all means of preferment? And what have they got by it, or ever endeavoured? Speak malice, and spare not. Is it any thing but what they had before? Even the
maintenance due to their particular charge. Unthankful wretches! It is for your sakes and souls that they study, and pray, and watch, and fall, and exhort, and labour, to the confounding of their strength; and when they have done, are made the Drunkards Song, and the scorn of all the wicked of the Country; and when they spend, and are spent, the more they love, the less they are beloved. In the times of this greatest prosperity of the Church, they live under constant hatred and scorn, from those that they would have, and will not let alone in sin. And what do they endure all this for but God's honour, and your salvation? Would we be Ministers for any lower ends? Let blame from God and man be on the face of such a Minister! I profess, were it not for the belief of the greatness, and necessity, and excellency of the Truths that I am to preach, and for the will of God, and the good of Souls, I would be a Plow-man, or the meanest Trade, it not a Sweep-Chimney, rather than a Minister. Must we break our health, and lay by all our worldly interest for you, even for you, and think not our lives and labours too good or too dear to further your Salvation; and must we by you, even by you, be reproved after all? God will be Judge between you and us, whether this be not inhumane ingratitude; and whether we deserve it at your hands?

13. Yea, it is Injustice also that you are guilty of: The labourer, faith Christ, is worthy of his hire, Luke 10. 7. (Mark that, you that call them Hirelings) The Elders that rule well are worthy of double honour, 1 Tim. 5. 17. Especially they that labour in the Word and Doctrine. And will you throw stones at their heads for endeavouring to save your souls? Will you spit in their faces for seeking with all their might to keep you from Hell? Is that their wages that you owe them? But blessed be the Lord, with whom is our reward, though you be not gathered, Isa. 49. 5. But as you love your selves, take heed of that Curse, Jer. 18. 20. [Shall evil be recompenced for good? for they have digg'd a pit for my soul: Remember that I stood before thee to speak good for them, and to turn away thy wrath from them, &c.] O how many a time have we besought the Lord for you! that he would convert you, and forgive you, and turn away the evil that was over you: And when all these our prayers, and groans, and tears shall be remembered against you, O miserable souls, how dear will you pay for all!

14. And is it not a wonder that these Malignants do not see what evident light of Scripture they contradict; and how many great express Commands they violate? They break the fifth Commandment, which requireth honour as well to spiritual Ecclesiastical Parents, as to Civil and Natural. And he that curtell Father and Mother, his Lamp shall be put out in darknes, Prov. 20. 20. The eye that mocketh at his Father, and despilceth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it, Prov. 50. 17. Did these wretches never read, 1 Thess. 5. 12. 'We beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work sake, and to be at peace among your selves.'] And Heb. 13. 17.
[Obey them that have the rule over you, and submit your selves, for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you.] And Heb. 13. 7. Remember them which have the rule over you, who have spoken to you the Word of God.] And so ver. 24. And 1 Tim. 5. 17. The Elders that rule well are worthy of double honour, &c. with abundance more such passages as these? Do not you feel these fly in your faces when you oppose the Ministers of Christ? Doth a Thief or Murderer sin against plainer light than you?

15. These Malignants sin against the consent and experience of the Universal Church of Christ till this day. The whole Church hath been for the Ministry, and instructed by them; and as the Child doth seek the Breast, so did new-born Christians, in all Ages, seek the Word from the Ministers, that they might live and grow thereby. And all the Nations of the Christian World are for the Ministry to this day! Or else they could not be for Christ, and for the Church, and Gospel. Is it not plain therefore that these Malignants are dead branches, cut off from the Church, that are so set against the Spirit and interest of the Church?

16. Moreover they sin against the experience of all, or almost all the true Christians in the world. For they have all experience, that Ministers are either their Fathers, or Nurses in the Lord: And that by their means they have had their life, and strength, and comforts; their sins killed, their graces quickned, their doubts resolved; the taste of the good Word of God, and of the powers of the world to come? May we not challenge you as Paul oft doth his Flock, Whether you did not receive the illuminating sanctifying Spirit by the Ministry, if ever you received it? I tell you, it is as much against the new and holy nature of the Saints to despise the Ministers of Christ, as it is unnatural for a Child to spit in the face of his Father or Mother. And the experience of sound Christians will keep them closer, and help them much against this inhumanity, what ever Hypocrites may do.

17. And if these Malignants had not Psalms heart, they would sure have considered, that the experience of all Ages tells them, that still the most wicked have been the Enemies of the Ministry, and the most godly have most obeyed and honoured them in the Lord; and that this Enmity hath been the common Brand of the rebellious, and the fore-runner of the heavy wrath of God; and that it hath gone worst with the Enemies, and best with the Friends of a godly Ministry. Do I need to prove this, which is so much of the substance of the Old Testament, and the New? Was it the Friends or Enemies of all the Prophets, Apostles and Ministers of Christ, that Scripture and all good Writers do commend? Do not the names of all Malignants against the godly Ministry flink above ground, as the shame of mankind, except those that are buried out of hearing, or those that were converted?

18. Nay such as are noted for the highest sort of the wicked upon Earth; worse than Drunkards, Whoremongers, and such filthy Beasts! The Persecutors
cutors of Gods Ministers have been ever taken as walking Devils: And the hottest of Gods wrath hath fallen upon them. Take two instances: 1. When the Jews went into Captivity, this was the very cause, 2 Chron. 36. 15, 16. [But they mocked the Messengers of God, and despised his words, and mistreated his Prophets, till the wrath of the Lord arose against his people, till there was no remedy. 2. And when the Jews were cut quite off from the Church, and made Vagabonds on the Earth, this was the very cause, Acts 28. 28. Be it known therefore to you, that the salvation of God is sent to the Gentiles, and that they will hear it.] 1 Thes. 2. 15, 16. These Jews [both killed the Lord Jesus, and their own Prophets, and have persecuted us: and they please not God, and are contrary to all men, forbidding us to speak to the Gentiles, that they might be saved, to fill up their sin alway; for the wrath is come upon them to the uttermost.] 19. It is the Devils own part that these Malignants act: For it is he that is the great Enemy of Christ, and the Saints, and he that is the Accuser of the Brethren, which accuses them before God day and night: And is not this the work of Quakers, Drunkards, Papists, and all Malignants? But the Lord will rebuke them, and be the glory of his servants, Zech. 3. 1, 2. [He shewed me Joshua the High-Priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan; The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem.] 20. These Malignants do most of them condemn themselves; for they honour the Ancient Ministers of Christ that are dead, even while they oppose and hate those that are living, who are the nearest Imitators of their Doctrine and life that are on Earth! The name of Peter, and Paul, and John they honour, and some of them keep Holy-days for them; and at the same time hate and reproach those that preach the same Doctrine, and that because they tread in their steps. They honour the names of Austin, and Chrysostom and Hierom, and other Ancients; and hate those that preach and live as they did. They speak honourably of the Martyrs that were burned to death for the Doctrine of Christ; and at the same time they hate us for doing as they did. What difference between the Calling, Doctrine and lives of those Martyred Ministers, and those that are now alive? O wretched Hypocrites! do you not know that these Apostles, Fathers, and other Ministers did suffer in their time from such as you, as we now do, and more? Hear what Christ saith to such as you, Matt. 23. 29, 30, 31. [Woe to you Scribes, Pharisees, Hypocrites; because ye build the Tombs of the Prophets, and garnish the Sepulchres of the Righteous, and say, If we had been in the days of our Fathers, we would not have been partakers with them in the blood of the Prophets: Ye are witnesses to your selves, that ye are the children of them which killed the Prophets: Fill ye up then the measure of your Fathers: Ye Serpents, ye Generation of Vipers, how can ye escape the damnation of Hell?] 21. Moreover, these Malignants do harden themselves against the freethink of the Judgments of God, which some of their own hands have executed; and justify the Persecutors, and succeed them in their fury. Have you forgotten what God hath done here against the Papal Enemies of the Gospel.
and Ministry, in 88. and the Powder-plot, and many other times? Have you already forgotten how the persecutors of a godly Ministry have sped within these sixteen years in England and Ireland? And dare you now stand up in their room and make your selves the heirs of their sin, and punishment, and justify them in all their Malignity? What do you but justify them, when you rave against and revile the same sort of Ministers, and many of the same persons, whom the former Malignants persecuted? and oppose the same sort of Ministers that the Papists burned? And would not you do the like by them if you had Power in your hands? Can any wise man doubt of it, Whether Papists, and Quakers, and Drunkards, that now make it their work to make the Ministry odious, would not soon dispatch them if they could? Blessed be the great Protector of the Church, for were it not for him, our lives would soon be a prey to your cruelty.

22. And indeed if these Malignants had their wills, they would undo themselves, and cut down the bough they stand upon, and destroy the little hope and help that is yet left for their miserable souls: It is for the sake of God's servants among them that judgements are so long kept off them. As long as the Gospel and Ministers remains, salvation is offered them: the voice of mercy is calling after them, Repent and live. They have the light shining in their eyes, which may at last convince them, as Paul was convinced of his perseverance: the voice which they despise may possibly awake them. Though they have left hope then others; yet there is some. But if they had their will, and were rid of the Ministry, alas, what would the forlorn wretches do? Then they might damn themselves without disturbance, and go quietly to hell, and no body stop them, and say, [Why do you so?]

23. And I pray you consider what it is that these men would have? What if the Ministers were all call out? would they have any to do Gods work in their stead, or none? If none, you may see what they are doing: If any, Who, and where are they? Is it not horrible Pride if all these silly souls do think that they can do it better themselves? And what else do Quakers and all these sects that are the enemies of the Ministry? Do they not go up and down the Land, and say to the wisest holyest Teachers, as if they took them by the sike, [Come down and let me preach that can do it better: Come down thou deceitful, ignorant, man, and let me come up to you, to change my wife, and better, and know my more: Out with these proud Lordly Preachers, and let us be your Teachers, that are more holy, and humble, and self denying then they.] Is not this the loud language of their actions? And can you not hear the Devil in these words of highest Pride and Arrogancy? But really Sirs, do you think that these men would teach you better? And is there none that are wiser and better then we to fill up our rooms, if we were out? Do but prove that, and you shall have my consent to banish all the Ministers in England, to some place that hath greater need of their labour, that they may no more trouble you that have no need of them, and keep out better.

24. Lastly,
24. Lastly, consider on what senseless pretences all this enmity against the Ministry doth vent it self. You shall hear the worst that they have to say against us, (though but briefly) and then judge.

1. The Quakers say, We are idle drones that labour not, and therefore should not eat. Answ. The worst, I wish you, is, that you had but my ease instead of your labour. I have reason to take my self for the least of Saints, and yet I fear not to tell the accuser, that I take the labour of most Tradesmen in the Town to be a pleasure to the body in comparison of mine; (though for the ends and the pleasure of my mind, I would not change it with the greatest Prince) Their labour preserves health, and mine consumes it: They work in ease, and I in continual pain: They have hours and days of recreation: I have scarce time to eat and drink. No body molesteth them for their labour; but the more I do, the more hatred and trouble I draw upon me. If a Quaker ask me, what all this labour is, let him come and see, or do as I do, and he shall know.

2. They accuse us of covetousness and oppression, because we take thither or bire, (as they call it.) Answ. I. Is it not malice or sacrilegious covetousness that frameth this accusation? Whose are the Tithes? are they ours or theirs? The same Law of the Land that makes the nine parts theirs, doth make the tenth ours. If we have no title to the tenth, they have none to the rest. We ask none of our people for a farthing. They give it not to us: It was never theirs. When they buy or take leaves of their Land, it is only the nine parts that they pay for, and: if the tenths were sold to us, they should pay themselves a tenth, part, more. And would these men make all the people thieves and covetous, to take or desire that which never was their own? Nay, would they have them rob God, to whom for his service the Tithes were devoted? Read, Mal. 3. 8, 9, 10. Rom. 2. 22. Gen. 14. 20. Heb. 7. 6, 9. And whether Tithe itself be of Divine institution still, is more than they are able to disprove. Sure I am, when Christ told them of tithing mint, and cummin, he faith, These ought you to have done, and not to leave the other undone, Matt. 23. 23. 2. But most certain I am that God hath made it our duty to meditate on his word, and give our selves wholly thereto, 1 Tim. 4. 15, and that we may [Forbear working, and not go on warfare at our own charge; and, saving to men spiritual things, should reap their carnal things: Do ye not know that they which minister about holy things, live of the things of the Temple; and they which wait at the Altar, are partakers with the Altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.] 1 Cor. 9. 6, 7, 13, 14. 3. And know you not that the primitive Christians gave not only the tenths, but all that they had, and laid it at the Apostles feet? to shew that the Gospel teacheth more clearly than the Law, the necellity of Dedicating our selves and all that we have to God. 4. And yet I must say, that we are content with food and raiment. Most Minift in England would be glad to give you all their titles, if you will, but allow them food and raiment.
for themselves and families, and such education for their children as is fittest to make them serviceable to God. And I hope it is no sin to have mouths that must be fed, or backs that must be clothed. What! must Gods Ministers above all others be grudged food and rayment, and that of the Lords portion, which none of you pay for? I fear not to imitate Paul stopping the mouths of malicious accusers, and to tell you, that the Ministers, whose expences I am acquainted with, do give 500. pence, for 50. that they receive by gift from their people: and that they take all that they have as Christ's, and not their own, and if they have never so much they devote it wholly to him, and know he's not beholding to them for it: and some of them lay out in charitable uses, much more then all the tithes that they receive for their Ministerial maintenance. And if the Quakers that accuse them of covetousness, would cast up accounts with them, I doubt not but it will be found that they receive more by gift then Preachers, and give not the fourth part so much when they have done.

3. Another accusation is, that we preach false Doctrine, and deceive the people. Answ. It's ease to say so of any man in the world: But when they come to prove it, you will see who are the deceivers.

4. Another is, that we are persecutors, and like the Priests of old, and so all the reproofs of them and the Pharisees belong to us. Answ. This is soon said too: but where's the proof? For themselves we have no mind to be troubled with them. Let them let us alone, as long as we will let them alone. But yet they shall be taught one day to know, that if the Magistrate stop the mouths of such railers and abusers of God and men, he doth no more persecute them, than he persecuteth a thief when he hangeth him; or then Paul persecuted Hymenaeus and Philetus when he delivered them up to Satan; or Elias, 1 K. iv. 11. or then Peter persecuted Ananias and Sapphira, Acts 5. or then God would have had the Churches be persecutors against the woman Jezebel that was suffered to teach and seduce the people, or against the Doctrine of the Nicolaitians which God hated, Rev. 2. 15, 20. If hindering sin, be persecuting, the calling of a Magistrate is to be a persecutor, Rom. 13. 4. and all parents must persecute their own children.

5. Another accusation is, that we are against the preaching of any but our selves. Answ. Who doth not desire that all the Lords people were Prophets? But yet we know all are not Prophets, 1 Cor. 12. 29. nor Teachers. We would have none of Gods gifts in our people buried, but all improved to the uttermost for his glory. But we would not have men turn Ordinary Teachers, that are neither found, nor able, nor sent; nor every self-conceited ignorant man, have leave to abuse the name and word of God, and the souls of men. What would you have more then is granted you? When any unordained man that is judged competent by the Commissioners of Approbation (of whom some are Soultiers) may be a confiant preacher, and have fullest maintenance, as well as Presbyters?

6. Another
6. Another Charge is, that we are some weak, and some scandalous. Answ. We do all that we are able to cast out such; and I think never more was done. The Magistracy sets his Guard at the door, and lets in none but whom he please: and sure if he knew where to have better than those that are in, he would put them in, or else he is too blame: If he do not know, will you blame him for using the best that he can get? But if you will come and help us to cast out any that are vicious and unworthy, we will give you thanks.

7. Another Accusation is, that we differ among ourselves, and one faith one thing, and another another thing. Answ. 1. And are all these Sects that oppose us better agreed among themselves? Enquire and judge. 2. Do not all preach one Gospel, and the same Essentials of the Christian Faith? And we expect not perfect Unity, till we have perfect Knowledge and Holiness; which we dare not boast of, whatever Quakers do.

8. Another Accusation is, that we are not true Ministers. And why so? Because we have not an uninterrupted succession of lawful Ordination. Answ. This Objection is the Papists, who have little reason to use it, while it is so easy a matter to prove so many interruptions of their Papal succession. At large and often have we answered them, and are still ready to deal with any of them herein, and to prove 1. That an uninterrupted succession of right Ordination, is not of necessity to the being of the Ministry. 2. And if it were, we have more to shew for it than they. If others stick on this, let me tell them, that Magistracy is as truly from God as the Ministry: And let ever a King on Earth shew me an uninterrupted succession giving him Title to his Crown, and I will shew him a more undoubted succession or Title to my Ministry. But here's no room to discuss this Question.

9. Object. But you are Parish Priests, and no true Ministers, because you have not true Churches. Answ. All the Christians in our Parishes that consent are our Flock: And we undertake to prove the truth of such Churches, not only against scorn, but against all the Arguments that can be brought.

10. Object. But you have not the Spirit, and therefore are no true Ministers. Answ. And how prove you that we have not the Spirit? The approvers admit none but such as they think have the Spirit. He that is sanctified hath the Spirit: Prove us unsanctified, and we will resign our Office. Object. You read your Sermons out of a Paper; therefore you have not the Spirit. Answ. A strong Argument! I pray you take seven years time to prove the consequence. As wisely do the Quakers argue, that because we use Spectacles, or Hour-glasses, and Pulpits, we have not the Spirit. It is not want of your abilities that makes Ministers use Notes; but it's a regard to the work, and the good of the Hearsers. I use Notes as much as any man, when I take pains; and as little as any man when I am lazy, or busy, and have not leisure to prepare. It's easier to us to preach three Sermons without Notes, than one with them. He is a simple Preacher that is not able to preach all day without preparation, if his strength would serve; especially if he preach at your rates.

11. Object.
11. Obje$. But the true Ministry is persecuted; but so arc you not, but are Persecutors of others. Answ. 1. For our persecuting others, be so merciful as to prove it to us, that we may lament it. If punishing wicked men and Seducers be persecuting, not only Paul was such, that with he were cut off that troubled the Galatians; but God himself would be the greatest of all persecutors, that will lay you in Hell without repentance, and then you will wish your old persecution again. And if we be not persecuted, what means the reproaches of you and all the Drunkards and Malignants about us? But I pray you envy us not our lives and liberties, and a little breathing time. Do you not read that [The Churches had rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied? Acts 9. 31.] Envy not a little prosperity to the Church. Doth not Paul pray that the Gospel may run and be glorified, and that we may be delivered from unreasonable wicked men, 2 Thes. 3. 1. Sometimes you can say that more glorious days are promised, and that the Saints shall rule the world. Unmerciful men! It is but a while ago since we had our share of sufferings! Since that the Sword hath hunted after us! Many of our Brethren are yet in America, that were driven thither: at this time in Spain, and Italy, and Germany, and Savoy: Alas, what do our Brethren suffer in the same Calce and Calling that we are in! And do you reproach us with our mercies, if we be out of the Furnace but a little while, in one corner of the world?

Object. 12. You work no Miracles to confirm your Doctrine. Answ. It is true; nor do we need: It is confirmed by Miracles long ago. If we brought a new Gospel, or as the Papists, gave you not our Doctrine on the credit of Scripture, but Scripture and all on our own credit, then you might justly call for Miracles to prove it: But not when we have nothing to do but expound and apply a Doctrine sealed by Miracles already.

Again, I say, Let any Prince on Earth that questions our Calling, show his Title to his Crown, or any Judge or Magistrate to his Office; and if I shew not as good a Title to mine, let me be taken for a Deceiver, and not a Minister.

Christian Reader, as ever thou wouldst be sanctified, confirmed, and saved, hold fast to Christ, Scripture, Ministry, and Spirit; and that in the Church and Communion of Saints, and abhor the thoughts of separating them from each other.
A second Sheet for the MINISTRY; Justifying our Calling against Quakers, Seekers, and Papists, and all that deny us to be the Ministers of Christ.

The corruption of the Romish Church being most in the Errors and Vices of the Priests, which made men abhor the offering of the Lord (1 Sam. 2, 17.) the reproach which they brought upon themselves, did much prepare men to hearken to the Reformers: The observing of this, and of the necessary dependance of the people on their Pastors, hath caused the Papists to bend their force against the Ministers of the Reformed Churches, and to use all their wit to defame their Persons and Callings, and make them seem ignorant, unworthy, or no Ministers to the people. On this Errand they send abroad their Agents; this is the faying Gospel that the Seekers, Quakers, and their Brethren preach; that the Scripture is not the Gospel, or Word of God, and that we are no true Ministers. Whatever Doctrine we are preaching, the Opposers work is to call us Deceivers, and ask, How do we prove our selves true Ministers? My work therefore at this time, for the sake of the ignorant in our Assemblies, shal be, to acquaint them with our answer to this demand. And I shall give it you in order, in certain Propositions.

Prop. 1. Both in the Old and New Testament there is mention of two distinct sort of Ministers of God's appointment. First, such as received some new Revelation (either a Law, or a particular Message) immediately from God; so that the people could not be sure that their Doctrine was true, till they were sure that the men were sent of God. These were called Prophets in the Old Testament, and Apostles, Prophets, &c. in the New. So Moses received the Law from God; and the following Prophets their particular Messages. So the Apostles received the Gospel from Christ; and so did the Seventy, and other Disciples that conversed with him; and other Prophets and Evangelists had it by immediate inspiration. All these were necessarily by Miracles, or some Infallible Evidence to prove their own Call, before the Hearers could receive their Doctrine: for this was their Message; [The Lord hath commanded me to say thus or thus to you] or [The word which the Lord spake to me is thus or thus] This sort of Ministers the Papists and Seekers do confess.

But besides these, there is a second sort of true Ministers, whose Office is not to receive from God any new Doctrine, Law, or Message; but to proclaim the Laws already delivered, and teach men the Doctrine already revealed, and to oversee and govern the Churches of Christ according to his Laws, and to go before the people in the worship of Christ: The Prophets and Apostles did both these; both reveal the Doctrine which they received from Christ, and teach and guide the Church by it when they had done; but the latter sort of Ministers do but the latter sort of the work. The Papists and Seekers
cheat men by jumbling all together, as if there were no Ministers of God's appointment, but thole of the former sort; and therefore they call for Miracles to prove our Ministry. Here therefore I shall first prove, that the second sort of Ministers are of God's Institution. 2. That such need not prove their Calling by Miracles, though yet God may work Miracles by them if he pleasa. 3. That we are true Ministers of Christ, of this sort.

1. Christ found such Ministers under the Law that were to teach and rule by the Law before received, and not to receive new Laws or Messages: I mean the ordinary Priests and Levites, as distinguished from Prophets. These Priests were to keep the Law, and teach it the people, and the people were to seek it at their mouth, and by it they were to judge mens Causes: and also they were to stand between the people and God in publik worship, as is express, Deut. 31. 26. Josh. 23. 6. Neh. 8. 1, 2, 3, 8, 18. &c. 9. 3. Levit. 1. 2. &c. 4. & 5. & 7. & 13. & 14. throughout, Num. 5. & 6. Deut. 17. 12. Mal. 2. 7. Jer. 18. 18. The Prophet had Wisions; but the Priest had the Law, Ezek. 7. 26. Jsa. 8. 16. 20. Hag. 2. 11. 12. Num. 1. 50. 1 Chron. 9. 26. &c. 16. 4. 2 Chron. 19. 11. &c. 19. &c. 30. 17. 22. He was called, A Teaching Priest, 2 Chron. 15. 3. Lev. 10. 10. 11. Deut. 24. 8. 2 Chron. 17. 7. 9. Ezek. 44. 23. 2 Chron. 35. 3. And Christ himself sends the cleansed to the Priest, and commandeth them to hear the Pharisees that sat in Moses Chair, though they were no Prophets: so that besides the Prophets that had their message immediately from God, there were Priests that were called the Ministers of the Lord, Joel 1. 9. 2. 17. and Levites that were not to bring new Revelations, but to teach and rule, and worship him according to the old. For Moses of old time bath in every City them that teach him, being read in the Synagogues every Sabbath day, Acts 15. 21. The Jews rejected Christ because they knew him not, nor the voice of the Prophets which are read every Sabbath day, Acts 13. 27. And even unto this day, when Moses is read, the Veil is on their heart, 2 Cor. 3. 15. And they that would not believe Moses, and the Prophets (thus read and preached) neither will they be persuaded, though one rose from the dead, Luke 16. 29. 31.

2. And as Priests and Levites were distinct from Prophets before Christ, so Christ appointed besides the Apostles and Prophetical Revealer of his Gospel, a standing sort of Ministers, to 1. Teach, 2. Rule, 3. And worship according to the Gospel which the former had revealed, and attested, and proved to the world. There were called Overseers, or Bishops, Presbyters, or Elders, Pastors and Teachers; and also the Deacons were joined to assist them, Acts 14. 23. They ordained them Elders (not Prophets or Apostles) in every Church, Tit. 1. 5. Titus was to ordain Elders in every City: Timothy hath full direction for the ordaining of Bishops, or Elders and Deacons, 1 Tim. 3.

That their work was not to bring new Doctrine, but to teach, rule, and worship according to that received, I now prove, 2 Tim. 2. 2. The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also] Mark, that its the same, and not a new Doctrine; and that as heard from Paul among many witnesses, and not
as received immediately from God: and others were thus to receive it down from Timothy. And v. 15. Study to shew thy self approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.] It is not to bring new Truths, but rightly to divide the old. And 2 Tim. 1. 13. Hold fast the form of words which thou hast heard of me (not which thou hast immediately from God) in faith and love which is in Christ Jesus; that good thing which was committed unto thee, keep, by the Holy Ghost which dwelleth in us. The Holy Ghost is to help us in keeping that which is committed to us, and not to reveal more, 2 Tim. 6. 13, 14. [I give thee charge in the sight of God, that thou keep this Commandment without spot, unrebukable, till the appearing of our Lord Jesus Christ. There was a form of Doctrine delivered to the Church of Rome, Rom. 6. 17. And 1 Tim. 5. 17. The Elders that rule well are worthy of double honour, especially they that labour in the Word and Doctrine. You see their work was to rule and labour in the Word and Doctrine, 1 Tim. 4. 13, 14, 15, 16. Till I come, give attendance to Reading, to Exhortation, to Doctrine; meditate upon these things; give thy self wholly to them, that thy profiting may appear to all: Take heed unto thy self, and unto the Doctrine: continue in them; for in doing this, thou shalt both save thy self and them that hear thee.] 1 Tim. 5. 6. [If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.] Mark here the description of a good Minister of Christ: one that’s nourished up in the words of faith, and good doctrine, (which is the use of Schools and Universities) and having attained it, makes it his work to teach it, and put others in remembrance of it, Tit. 1. 7, 9, 10, 11. For a Bishop must be blameless, as the Steward of God—holding fast the faithful word as he hath been taught, (mark that) that he may be able by sound doctrine, both to exhort and convince the gain-sayers: For there are many unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, &c.] So 1 Tim. 3. 1, 5. The Office of a Bishop is to rule and take care of the Church of God: Till I come, give attendance to Reading, to Exhortation, to Doctrine, and to teach correctness, according to the word of God’s grace, which is fully and wholly delivered by his Apostles, and is able to build us up, and give us an inheritance among the sanctified, as Acts 20. 28, 20, 27, 35, 32, 1 Thes. 5. 12, 13. We beseech you brethren to know them which labour among you, and are over you in the Lord, and admonish you (this is their Office) and esteem them very highly in love for their works sake (and not revile them as the servants of Satan do) and be at peace among your selves, Heb. 13. 7, 17, 24. Remember them which have the rule over you, which have spoken to you the word of God: Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Salute all them that have the Rule over you: The Elders of the Church are to pray with, and for the sick, Jam. 5. 14. They must feed the Flock of God among them, taking the oversight of it, 1 Pet. 5. 1, 2. Thus you see their Office and work.

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2. And
2. And that they were not to bring any new Doctrine, further appears, in that they have a charge to Preach no other doctrine, 1 Tim. 1. 3. Nor to be tossed as children with every mind of doctrine, Eph. 4. 14. Nor carried about with divers and strange doctrines, Heb. 13. 9.

3. Yea, if any man bring not the doctrine of Christ, we must not receive him into our houses, or bid him God speed, lest we be partakers of his evil deeds, for be that abideth not in this doctrine hath not God, 2 John 9. 10, 11. Gal. 1. 8, 9. [Though we or an Angel from heaven, preach any other Gospel to you, then that which we have preached unto you, let him be accursed. As we said before, so say I now again: If any man preach any other Gospel to you then that ye have received, let him be accursed.] And Rom. 16. 17, 18. Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the Doctrine which ye have learned, and avoid them. 1 Tim. 6. 3. If any man teach otherwise, and consent not to wholesome words, the words of our Lord Jesus Christ, and to the Doctrine which is according to godliness, he is proud, knowing nothing but doasing.

4. And if all Ministers must be receivers of new Doctrines, the Church would never know when it hath all, but would be still obeying an imperfect Law. 5. And it would be an oppression to the Church instead of a Direction, to be so overwhelmed with new Doctrines and Precepts. 6. And it would accuse Christ, the Lawgiver, of such mutability, as wise Princes are not guilty of; to be still changing or adding to his Laws. 7. There was great occasion for the New Testament or Gospel, upon the great work of our Redemption: but there is no such cause for alterations since. 8. The Priests before Christ were not to receive new Laws, as is said. 9. The Companions of the Apostles that wrought Miracles, had not all new Revelations; but did it to seal up this Gospel. 10. What need we more than actual experience, that God doth not give New Revelations to the world, and none since the Scripture times, have sealed any other by Miracles.

And thus I have proved to you the two sorts of Ministers: as Paul plainly distinguisheth them, 1 Cor. 3. 10, 11, 12. Eph. 2. 20. There are Planters and Waterers: Others builders that lay the foundation, and others that build thereon: Other foundation can no man lay than that which is laid: but every man that buildeth his own habitation, looth his work, doth not nullifie the Ministry. We are built on the foundation of the Apostles and Prophets. Jesus Christ being the head corner-stone: but we are not built on the foundation of every Pastor, Teacher, Elder, Bishop or Deacon: Though both in their places (Apostles, Prophets, Evangelists, Pastors and Teachers) are given for the perfecting of the Saints, for the work of the Ministry, for the Edifying of the body of Christ, Eph. 4. 11, 12. That we might be one united Body, having one fixed standing doctrine, ver. 14, 15, 16. And how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed among us by them that heard him: (mark whence the Church receiveth it) God also bearing them witness (but not every Elder or Teacher) both with signs and wonders, and with divers Miracles, and gifts of the Holy Ghost according to his own will, Heb. 2. 3, 4.
Prop. 2. And now that these later Ministers need not prove their calling by Miracles, I prove thus: 1. God never imposed such a task upon them, nor commanded the people to require such a proof, and not to believe any but worker of Miracles. 2. God gave not all the gift of Miracles, that were employed in his work even in the Apostles days: Are all workers of Miracles faith Paul; some had by the Spirit, the word of wisdom, and of knowledge, and others Tongues, and others Interpretation, and others Miracles. 1 Cor. 12.29,7,8,9,10. 3. They that have the Holy Ghost are owned by Christ, and so have many without working Miracles. See Rom.8.9. 1 Cor.12 3. Gal. 5. 18,27,23,24. 1 Cor.6.11. Eph.3.16. & 5.9,18. 1 Pet.1.2,22. Rom.15.13, 15. Tit.3.5. 4. The Law of Moses was kept and taught by Priests and Levites that wrought not Miracles. 5. If the Laws of all Nations may be kept without Miracles, so may the Laws of Christ. 6. If humane writings are kept without Miracles, (as Homer, Virgil, Ovid, Cicero, Livy, &c.) so may the Law of God much more, as being the daily subject of the belief, meditation, conference, preaching, controversies, devotions of Christians through the world, and translated into so many Tongues. 7. There is nothing in the Nature of the thing that requireth ordinary Miracles. Cannot men sufficiently prove without Miracles, that there have been such men as Cesar, Pompey, Aristotele, or which be Calvins or Bellarmines writings, &c. Much more evidently may they prove what doctrine is essential to Christianity, and the Scripture that contains the whole. 8. Else Parents could not teach their children, nor bring them up in the Nurture and admonition of the Lord, Eph.6.4. Nor teach them with Timothy, from a child to know the Scriptures, which are able to make men wise to salvation through faith in Christ, 2 Tim.3. 15. Must no Parents teach their Children to know Christ, but such as can work Miracles? 9. The Doctrine which we preach is fully confirmed by Miracles already, by Christ and his Apostles: There needs no greater then Christs own Resurrection, nor more then were done; which Universal unquestionable History and Tradition hath brought down to our hands. 10. It is a ridiculous expectation, that every person should see the Miracles before they do believe. Then if Christ had done Miracles before all Jerusale, save one man, that one man should not be bound to believe: Or if I could do miracles in this Town or Country, none must believe me ever the more but those that see it. And so you may as well say, I should not believe that there is any Sea or Land, City or Kingdom, France, Spain, Rome, &c. but what I see. Are these men worthy to be taltk with? that believe no body, and confess themselves such Liars that they would have no body believe them. It was not all that saw Chrifts Miracles or Resurrection, or the Apostles miracles! It seems the rest were not bound to be Christians? Even as Clown: Writer told me, that no man is bound to believe that Christ did Rise again, or the rest of Christianity, that sees not Miracles himself to prove it: adding withall, that indeed Antichrift may do Miracles; and so it seems for all the talk, miracles themselves would not serve if they saw them. 11. Is it not to put a scorn on God Almighty, to say that the Glory of all his most miraculous works
works should be buried to all that saw them not; and that Parents should not tell them to their Children, or Children should not believe them if they do? 12. Its injurious to posterity, that the knowledge of the most wonderful works of God shall be only for the good of them that see them; and that all ages after shall be never the better. 13. It tends to make men mad and as Idots, that must know and believe no more then they see: what kind of folks must these be, that know not that there is either Prince or Parliament, City or Country, or any folks in the world but those they have seen? This will stand with trading, converse, Subjection, Societies; and its doubtful whether such are capable of managing estates; or should not be put under others as Idots? 14. Children cannot learn to read nor speak without some kind of belief of them that teach them: nor can they obey their parents nor learn any trade, nor obey Physicians; so that this conceit of incredulity is against the Nature, livelihood, and life of man. 15. And they would tie God to be at the beck of every unreasonable Infidel; that shall say, ["Though all the Town have seen thy Miracles, yet I will see my self, or else I will not believe." ] 16. They expect that God should overturn the course of Nature: for if Miracles be as ordinary as the operations of Nature, they are confounded. 17. And by this they would cross themselves, and make Miracles uneffectual: For if they were ordinary, few would be moved by them as any proof of a Divine Testimony: were it as ordinary for the Sun to go backward as forward, who would take it for a Miracle? To this Clem: Writer answers me, that [Miracles were convincing in the first Age when they were common ] Answer. How common? Not as natural operations: Nor for as all Countries or persons to see them; 500 saw Christ at once after his Resurrection: 5000. were once miraculously fed: but as this was not every days work, so what was this to others? And in that it was but for an age, and rarely in after ages, shews that they were not for every mans eyes. 18. What need we more proof then actual experience, that God doth not often now work miracles! And he that faith the Gospel, and Christian faith, and Church, and Ministry are therefore ceased, its like will not take it ill to be taken himself for an Heathen or Infidel. 19. And we have experience of millions that still do actually and sedulously believe in Christ without Miracles: and many have laid down their lives on that belief: therefore without miracles men may believe. But to this Clem: Writer faith to me, [These believers of all sorts condemn each other as Hereticks.] Answer. But not as Infidels. None but the ignorant or passionatite condemn all other sorts as Hereticks. The sober do not. And it is not enough to prove yea a bastard, if an angry Brother call you so. 20. Because this sheet alloweth me not room, I intreat the Reader to peruse these Texts, which tell him aloud that the word and works of God must be believed by Tradition, though without Miracles, Exod. 10. 12. 14. 17. 26. 27. 42. Deut. 11. 2. to the 22. & 29. 22. to 28. Josh. 4. 6. 7. & 22. 24. 10. 32. Psal. 48. 13. & 78. 1. 10. 9. & 102. 18. & 145. 4. & 89. 1. Joel. 1. 2. 3. 4. Alis 1. 8. & 2. 32. & 5. 30. 31. 32. & 10. 38. 10. 42. & 13. 30.
Proposition 3. This ordinary Ministry for teaching, ruling, and publick worship, was ordained by Christ to continue till his coming, and doth yet continue, and did not cease when the extraordinary Ministry ceased. I prove it, Matt. 16. 18. Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it.] The Church never did nor can subsist without its Officers, who are an Essential part of it, as it is a Political Body, and the first and most eminent part, as it is a Community. And therefore if the Ministry be extinct, the Gates of Hell have prevailed against the Church: And then Christ is overcome, or hath broke his promise; and then he were not Christ: So that if Christ be Christ, the Church and Ministry continue. So Luke 1. 33. He shall reign over the House of Jacob for ever, and of his Kingdom there shall be no end, Isa. 9. 6, 7. Of the increase of his government and peace there shall be no end, Psalm 145. 13. Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all Generations. Christ ruleth by his Officers in his Church; if Church or Ministry had an end, his Kingdom had an end, and he reigned not for ever, Matt. 28. 20. For I am with you always, even to the end of the world. To this express promise, Glen. Writer hath no wider an answer, but that, [it is conditional. If they teach men to observe all things that Christ hath commanded, then he will be with them, else not.] Repl. This is your forgery: here is no such words, but an absolute promise. His being with them, is to support and help them in his work: And will you feign Christ to promise them help on condition they do it without? The further Cavils against this Text and others, the London Ministers in their Vindication have answered at large, Eph. 4. 11, 12, 15. The Pastors and Teachers are given to the Church for the perfecting of the Saints for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God to a perfect man, &c.] Extraordinary and ordinary Officers are here conjointed, who between them are to perfect the building, the first laying the foundation, and the others building thereon, 1 Tim. 6. 12, 13, 14. I give thee charge in the sight of God, that thou keep this Commandment without spot, unrebukable, unto the appearing of our Lord Jesus Christ. which must needs extend to his Successors. The faithful and wise Stewards that give the children their meat in due season, will be found so doing by the Lord at his coming, Luke 12. 42, 43. And it is not till the last day that Christ will give up the Kingdom to the Father, 1 Cor. 15. 25. 2. The Apostles actually settled an ordinary Ministry in their time, as is proved. 3. There are Commands for settling Successors of these, as 2 Tim. 2. 2. Tit. 1. 5. as is proved. 4. These Ministers are described, and the way of their Ordination settled by Canons, 1 Tim. 5. Tit. 1. 5. We find the several Angels of the Churches in their places, Rev. 2. & 3. and promises to some of them for the future, with a Command [Hold fast till I come, 2. 23.] and
3. 10. [I will keep thee from the hour of temptation which shall come on all the world: Behold, I come quickly.] 6 Christ hath commanded the Ministerial work to continue to the end: As the Preaching of the Word must be to all Nations, and every Creature, Matt. 28. 19. Mark 16. 15. And these most cruel men would have all the Preachers give over their work, and leave the world to perish in Infidelity. So for the assembling of our selves together, and exhorting one another, we are commanded not to forsake it, as is the manner of some; and so much the more, as we see the day approaching, Heb. 10. 23, 24, 25. So that the nearer we are to Christ's coming, the closer must we stick to Church Communion, and holy Assemblies; considering, that its but a little while, and he that cometh will come, and shall not tarry, ver. 37, God doth on purpose to bear his coming, because he is long-suffering, and will continue the means to call men to repentance, and then the day of the Lord will come suddenly, 2 Pet. 3. 9, 10. [The Word of the Lord endureth for ever: and this is the word which by the Gospel is preached to you, 1 Pet. 1. 25. The Lord's Supper is Instituted to be used to show the Lord's death till he come, 1 Cor. 11. 26. Church government or Discipline is a fixed Ordinance, Mat. 18. 15, 16, 17. And if the work continue, the workmen must continue. 7. The mercy of God, and the Efficacy of Christ's Blood, and the necessities of the Church continue: we still need a Teaching Ministry, Heb. 5. 11. and for our need it is Instituted till the Church be perfect, that we be not as children tossed up and down, Eph. 4. 13, 14. What enemies to us, and to the love and mercy of God are they that would persuade men, that he so quickly withdrew so great a mercy, when the gifts and calling of God are without repentance? 8. The Law and its Priesthood was not removed but by the glory of a better Law and Ministry: And Christ is the Mediator of a better Covenant and Promises, Heb. 7. 22. & 8. 7, 8. Therefore he will not deal so much worse. 9. Christ telleth us that a wise man will consider whether he can go through with it, before he build or make War: Therefore he would not himself begin to build his Church, and enter himself the Captain of our Salvation, and presently let his Enterpize fall. 10. If the Ministry continue not, then the Church continueth not; for as the Head, Liver, and Stomack, or Lungs are to the Body, so is the Ministry to the Church, 1 Cor. 12. 13, 19, 20, 28, 29. They plant and water it, 1 Cor. 3. 6. and build it, ver. 10. For how shall we believe on him of whom we have not heard? and how shall we hear without a Preacher? and how shall they preach unless they be sent? Rom. 10. 14. But the Church doth continue: for first, else Christ were no longer the Head of it, the King, Prophet, or Priest; and so not Christ: But he is a Priest for ever, abiding continually: he continueth ever, and hath an unchangeable Priesthood; he ever liveth to make intercession for those that come to God by him, Heb. 7. 3. 22, 24, 25. 2. Those that deny the Church, must needs deny themselves Christians and Members of that Church. 3. There is no Salvation promised but to the Church; Eph. 5. 23, 25, 26, 27. Mark 16. 16. 4. Blindness is on the Jews but till the fulness of the Gentiles be come in, and so all Israel shall be fated: Therefore it is most evident that the Gentile Church shall not cease till
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till the fulness have prepared for the re-ingrafting of the Jews, Rom. 11. 25, 26. 5. It is an everlasting Kingdom, which cannot be moved and the City of the living God, the heavenly Jerusalem, whereof even the Angels and perfected Spirits of the Just are a part, to which we come by Faith: therefore it ceaseth not, Heb. 12. 22, 23. 28. 6. When that which is perfect is come, then that which is in part shall be done away, 1 Cor. 15 10. but not before. 7. It nothing can separate us from the love of God, no not any difficult or tribulation, then are not all the Ministers and Church cut off, Rom. 8. 35. to 39. Yea, those that in all Ages suffer for his sake, are not cut off from him; but so many faithful Ministers do. 8. But what should I say any more against that Assertion which carrieth stark Heathenism or Infidelity in its Forehead, reproaching Christ as no Christ, and teaching men that they are not bound to be Christians, and believe the Gospel, and persuading the world to despise Christ's Messengers and Ordinances; and Ministers to call off their Masters work: which in two words is, to turn Inidels, or Apostates. I must refer you for my fuller answer to such men, to my Book against Infidelity.

Prop. 4. God hath in his Law appointed a standing way for the calling of these ordinary Teaching, Ruling, worshipping Ministers, in all Ages; and doth himself call them in this way. 1. He instituted the Office. 2. He commandeth that fit persons be ordained to this Office. 3. He describeth them by their necessary Qualifications. All this is at large, 1 Tim. 3. Tit. 1. A. T. 20. 1 Pet. 5. &c. This is his work by his standing Law: By which also he commandeth the people to choose, consent to, or accept the fit, and to hear and obey them, A. T. 14. 23. 2 Thes. 5. 12. A. T. 6. 3. 5. Heb. 13. 7. 17. And then by Providence, 1. He giveth them those gifts of the Spirit that may competently qualify them for their Office. 2. He assisteth the Chusiers and Ordinaries to discern those Qualifications, and do their duties. 3. He causeth some special fitness of a Minister to the special Province or Charge which he is to undertake, and special inviting occasions and opportunities, and oftentimes causeth Necessity to make the choice. 4. He boweth the heart of the person called to content, and usually to desire the work (for the right ends.) 5. And if he be called to be the Pastor of a particular Church, he moveth the people to consent or accept him, And thus God according to his appointed Order doth call his Ministers: Besides which, he afterward helps them in his work: 2. And procureth them liberty, and often furtherance from Christian Magistrates. 3. And giveth them success.

Proposition 5. The faithful Pastors of the Reformed Churches, are these ordinary Ministers of Christ, approved by him, and given in great mercy to his people, who are bound to know them, and obey them in the Lord.

I exclude not all others, but I now prove that these are true Ministers. Argument 1. They that have all that is essential to true Ministers, are true Ministers: But such are these Pastors of the Reformed Churches: as I prove thus: If the Office itself be of God's Institution, and their Qualifications competent, and their entrance right in every point of that Necessity, then they have
have all that is essential to true Ministers: But the former is true, as I shall prove in the three several parts. 1. That the Office itself is of God's appointment, is proved fully before, and confessed by all Christians that ever I knew, Acts 14. 23. 1 Tim. 3. Tit. 1. 1 Pet. 5. 1, 2. 1 Thes. 5. 12. Hb. 13. 7, 17, 24. Acts 20. 28. 2. For Qualifications, they have 1. competent Knowledge, 2. and Utterance, 3. and Godliness: and these are the Qualifications that God accepteth 1 Cor. 12. 8. 1 Tim. 2. 15. 1 Tim. 5. 17. Mark the Canons of the Holy Ghost, 2 Tim. 2. 2. They must be 1. Faithful men, 2. Able to teach others: But such are those in question, 1 Tim. 3. A Bishop must be blameless (that is, not scandalous) the husband of one Wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to Wine, no striker, not greedy of filthy lucre, but patient, not a bruler, not covetous, one that ruleth well his own house, having his children in subjection, with all gravity.] To which is added, Tit. 1. 8. 9. A lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound Doctrine both to exhort, and to convince the gain-sayers.] Let all here note: 1. That here is not only the mention of the Virtues necessary to the Being, but to the well-being also of a Minister: 2. And yet through the great mercy of God, all these are the qualifications of multitudes of the Pastors of the Reformed Churches, as malice it self must be forced to confess: But if any deny it of any particular men, as that is nothing to the rest; so an improved accusation is not by honest men to be believed. The world knows that the Act for rejecting scandalous, insufficient, negligent Ministers is very strict, and Commissioners in each County forward to execute it, and Ministers have enemies enough to search out their faults, and yet none are more forward than Ministers themselves to have the Act put in execution; so that their standing justifies them before the world: Or, if any will yet deny them the necessary Qualifications, I here challenge and provoke them to accuse all that are guilty, and cast them out; or else to confess themselves meer slanderers, and back-biters, and learn more truth and modesty hereafter. 3. And for the third point, their entrance into the Office: They have all that God hath made necessary to a just entrance, as I prove: They that have a true Ordination, and the Peoples consent, and the Magistrates allowance, have all that God hath made necessary to a just entrance, and more than all: But the said Pastors of the Reformed Churches have true Ordination, and the Peoples consent, and the Magistrates allowance: That they have true Ordination, I shall shew anon in answer to all that can be said against it. The Peoples consent, by Electing, or Accepting, is known by the fact; and so is the Magistrates by Law and fact: I put in all this, though more than necessary, that all Objections may be satisfied at once: So that the Enumerations being unquestionable, the Conclusion is so to: In short; All those are true Ministers, that are in an Office of God's own Instituting, and are competently fitted for that Office by Knowledge, Godliness, and Utterance, and have all, and more than all that God hath made necessary to a right entrance or admission, even true Ordination, consent of the Flock, and the Magistrates allowance. But such are the said Pastors of the Reformed Churches, therefore they are true Ministers of Christ.
Argument 2. Those that have not only the Essentials, but excel all other Ministers on Earth (that are known to the world) are certainly the true Ministers of Christ. But such are the Ministers before-mentioned of the Reformed Churches: Ergo. This will be proved at once with the next, which is,

Argument 3. Either these Pastors of the Reformed Churches are the true Ministers of Christ, or else there are none such visible in the world: But there are such visibly and certainly in the world, as was proved; else there is no Church, no Ordinances, no Christianity, no Christ: For he can be no King without Subjects and Laws; no Master without a School and Scholars; no Physician without Patients; no Husband without his Spouse; no Head without a Body; no Intercessor without a Church to intercede for. And to believe the holy Catholic Church, and the Communion of Saints, is part of our Belief; and therefore the Christian Faith is gone, if these be gone: And that either we, or None are Christ's true Ministers, I prove thus: 1. We challenge the Adversary to name us the true Church and Ministry; if these be none of them, where be they, and who are they? Speak out, or give up your wicked Cause. If you know not who they be, or where, then how know you that there are any such? True Ministers are like a light that shineth to all the house, even the lights of the world, and like a City on a Hill that cannot be hid, Matt. 5, 14, 15, 16. 2. But let us try the particulars: 1. The Seekers have no Church or Ministry. 2. The Quakers have no Ordination, that we know of, and are every way unworthy, and had no being in the world till a few years ago, that he is either no Christian, or of a crazed brain, that thinks Christ hath no Church or Ministry but them. 3. The Anabaptists Socinians, Swenfeldians, Familists, Paracelsians, Wiegeltans, and such like, have no more to shew for their Ministry and Churches than we, but their Errors; and are so few, and so lately sprung up, that of them also I may say, that he that takes them for the only Church, or Ministers, is either out of the Faith, or much out of his wits. 4. The Eastern and Southern Churches have no more to shew for their Ministry and Churches than we; but are incomparably more ignorant, and erroneous: few of them doing more than read their Liturgies and Homilies, and to administer the Sacraments. 5. All the Controversie therefore lieth between us and the Papists; either they are true Ministers, and a Church, or not; if not, then its left to us: if they are, then we are so much more: for we have much more unquestionable Evidence of our Title. 1. The Office of a Teaching, Guiding, Worshipping Presbyter which we are in, is beyond all question, and yielded by themselves to be of Divine Institution. But the office of a Mafs-Priest, to make a God of a piece of Bread, and turn Bread into Flesh, so that there shall be quantity, colour, taste, &c. without bread, or any subject; and a mans eyes, taste, or feeling, shall not know that its bread or wine, when we see, taste, and feel it; as also to celebrate publick worship in an unknown tongue: this office is more questionable than ours. 2. It remaineth a great doubt, whether the Pope be not the Antichrist: but of our Ministry there's no such doubt. 3. For Knowledge, Godliness and Utterance, and all true Ministerial abiliti-
ties, as its well known what an ignorant Rabbile their common secular Ma'ds Priests are: so those Military Fryars and Jesuites that are chosen of purpose to play their Game among us, and credit their Caufe, if they have any relics of truth or modesty, will confess, that the generality of our Minifters are much beyond theirs for Parts and Piety; or at least, that we cannot be denied to be true Minifters for want of neceffary abilities: We should rejoice if their Minifters, Priests or Jesuites were near of such Piety as those of the Reformed Churches. Some of their Jesuites and Fryars are learned men; in which also we have those that equal the best of them: but for the learning, ability, or Piety of the common Minifters on both sides, there is no comparison to be made. 4. All the question then is of the way of entrance: And there 1. The Papifts feek not the Peoples content so much as we do. 2. They defpife the Magiftrates content, in comparifon of us. 3. And for Ordination, which is it that all the fires must be laid on, we have it, and nearer the Rule of God than they. Are they ordained with Falling, Prayer, and Impoftion of Hands? fo are we. Muff it be by one of a Superior Order? Who then fhall Ordain or Confecrate the Pope? And yet a multitude of our Minifters are ordained by Bishops, if that be neceffary: But the great Objeftion is, that we have not an uninterrupted succession from the Apoftles, and fo those that ordained us had no power; and therefore could not give it to us.

Propofition 6. The want of an uninterrupted succession, and fo of Power in the Ordainers, doth not disable our Title to the Miniftiy, or set us in a worse condition than the Papifts. For if it be only the succession of possession of the Office, there is no man of brains can deny, but we have an uninterrupted succession down from the Apoftles. But if it be a succession of Right Ordination that is questioned. 1. The Papifts have none fuch themselves. 2. We have more of it than they. 3. It is not neceffary that this be uninterrupted. All these I prove: 1. The Popes themselves, from whom their power flows, have been Hereticks, denied the Immortality of the Soul. Whoremongers, Sodomites, Simonifts, Murderers; fo that for many of them successively, the Papifts confefs they were Apoflatical, and not Apoflitical. See in their own Writers the Lives of Sylvic. 2. Alex. 3 & 6. John 13. & 22. & 25. Greg. 7. Urban 7. and abundance more, John 13. was proved in Council to have ravifhed Maids and Wives at the Apoflitical doors murdered many, drunk to the Devil, askt help at Dice of Jupiter and Venus, and was kill'd in the act of Adultery. Read the proofs in my Book againft Popery, pag. 269, 270, 255, 101. The Council at Pif'd depof'd two Popes at once, called them Hereticks departed from the Faith. The Council at Conftance depof'd John 25. as holding that there was no Eternal Life, Immortality of the Soul, or Right of Inheritance: The Council at Basil depof'd Eugenius. 4, as a Simonift and perjured wretch; a Sebifmantick, and obstinate Heretick. Now these men are incapable of the Miniftiy as an Inhertance, for want of Essential Qualifications: As Copper is no current Coyn, though the flamp of the Prince against his will be put upon it; undispoled matter cannot receive the form: A he

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man unordained is nearer the Ministry, than such a man ordained: So that here was a Nullity. 2. And all the following Popes were the Successors of Eugenius that was deposed, and thus judged by a General Council; but by force brought them to submit, and hold the place. 3. Either the Election, Ordination, or both, is it that giveth them the Essence of their Papacy: If Election, then there hath been a long interruption: for some-while the People chose, and in other Ages the Emperors chose, and in these times the Cardinals; and therefore some of them had no lawful choice: And for Ordination, or Consecration: 1. There have been three or four Popes at once, and all were Consecrated, that ye are now confessest to have been no true Popes. 2. Inferiors only Consecrated. 3. And such as had no power themselves. Besides that, the See hath been very many years vacant, and some score years the Pope hath been at Avignon, and had but the name of P. of Rome. And when three or four have been Pope at once, Bellarmine confesseth, learned men knew not which was the Right, nay, General Councils knew not. The Council at Basil thought Felix the fifth was the right Pope, but it proved otherwise; so that many palpable Intercessions have been made at Rome.

2. Our Ordination hath been less interrupted than theirs.

Object. But you are not ordained by Bishops. Ansiv. 1. Almost all in England are till of late, if that will serve. 2. Presbyters may ordain in case of necessity, as the generality of the Old Episcopal men grant, and their Ordination is not null. 3. Presbyters have power to Ordain, and were restrained only from the exercise by humane Laws, as many of the Schoolmen confess. 4. Presbyters have still ordained with the Bishops; therefore they had Authority to it, and the work is not Alien to their Function. 5. Our Parishes are Bishops, having some of them Alliants, and Deacons under them; or as Grotius notes, at least they are so, as being the chief Guides of that Church: Their own Rule is, that every City should have a Bishop; and every Corporation is truly a City, &c., and therefore must have a Bishop. 6. The Jus Divinum of Prelacy is in subjection. 7. Bishop Usher maintaining to me the validity of the Ordination of the Presbyters without a Bishop, told me how he answered King C. who asked him for an instance in Church-History, viz. That Hierom ad Legag. tells us of more; than the Presbyters of Alexandria, till the days of Hierocles and Dionysius, took one from among themselves, and made him Bishop; therefore they may make a Presbyter, which is less. 8. It at first confessed, that in Scripture-times there were no Presbyters under Bishops, but the single Churches had single Pastors. 9. No man can prove Ordination by fixed Bishops over many Churches (now called Diocesan) in the first Age: The fixed Bishops had no more at first but single Churches. Object. But you never received power from the Bishop to ordain, and therefore cannot have that which was never given you. Ansiv. If they put men into that Office, to which God hath affixed the power of Ordination, then they do their part to convey the power. As if you marry a couple, and express not the man's authority over the woman, yet he hath it.
nevertheless by being made her Husband. So he that is made a Pastor in City or Country, may do the work of a Pastor, though each particular was not named.

Proposition 7. Ordination is ordinarily necessary as a means of our right entrance, but not absolutely necessary to the Being of our Office or Power. For God having already settled the Office, Duty, and Power, and what Qualifications shall be necessary, and giving these Qualifications to men, he hath left nothing to man but mutual consent, and to judge of the person qualified, and solemnly introduce him. 2. God hath not tyed himself or us absolutely to the judgment of Ordainers. If a Bishop ordain a Heathen, or any man void of Essential Qualifications, it shall, as being against a flat Command of God: And if Bishops refuse to ordain us Pastors, the people must take them without because the Command of Preaching, Hearing, Sacraments, &c. is greater than that of Ordination, and before it. Polities yield to Natural Morals, and matters of Order to the substance and end of the Duty ordered. See my Christian Concord, pag. 82, 83, 84. 3. Ordination is no more necessary to the Ministry, than Baptism to Christianity: As those that are first Princes by Title must be Crowned, and those that are Souldiers by Contract, must be lifted, and take Colours, and those that are Husband and Wife by Contract, must be solemnly Married, which are celebrating, perfecting actions, so they that are first heart-Christians by believing, or by Parents dedicating them to God, must be solemnly entred under the hand of the Minister: And those that are by approbation and consent initially Ministers, must by solemnization have the Office publicly delivered them by the Ministers of Christ. So that as a man is a Christian indeed before Baptism initially, and is justified initially before, and in case of necessity may be favored without it (the Papists confessing that the Vow will serve) so is it in the case of Ordination to the Ministry.

Proposition 8. It is only Christ, and not the Ordainers, People or Magistrates, that give us our Office and Power: Only the people and approvers delign the person which shall receive it from Christ; and our own consent, and the peoples, is of necessity thereto (and our own as much as theirs) and the Ordainers do instrumentally involve us in it: but the Power and Duty arise directly from God's Institution, when the person is designed. Now I proceed to prove our Calling.

Argument 4. We have a far clearer Call than the Priests before Christ had to the Priesthood: For they were not of the true Line; they bought the Priesthood; they corrupted Doctrine and worship, and were of wicked lives; and yet Christ commanded submission to their Ministry: Ergo.

Argument 5. If we have as clear a Call to our Office as any Magistrates on Earth have to theirs, then we are true Ministers of Christ: For they are true Magistrates; and God is the Fountain of their Power too; and its impossible they should have any but from him: Or from him but by his means: Officers have no power but from the Soveraign. The Prince was at first chosen by God immediately, as well as the Apostles were by Christ, yet no Prince
Prince can plead an uninterrupted succession thence; and if they may Reign without it, we may be Pallors without it: and yet I cannot by that we are without it, though Princes be. Kings were formerly anointed by inspired Prophets, and were Prophets themselves: And as the continuance of this is not necessary to them, so neither to us. The differences between their pow'r and ours, makes nothing against this Argument: If Conquest, or the peoples content, or Birth, or directing Providences can prove their Title, then Conquest, Ordination, Providence, with due Qualifications, will spare prove ours: were it not for fear, they should soon hear the Arguments more set home against themselves, that are now bent against the Ministers.

Argument 6. If besides all this God own us by such a blessing on our labours, that he maketh us the means of propagating and continuing his Gospel and Church, and brings most of his chosen to Union with Christ, Reconciliation, Holiness, and to Heaven by our Ministry, then certainly we are his true Ministers: But experience affurth us of the former: therefore—so much for Argument.

Proposition 9. If a Minister be in quiet possession of the place, and fit for it, the people are bound to obey him as a Minister, without knowing that he was justly ordained or called. Argum. 1. We must obey a Magistrate without assurance of his Call and Title, Rom. 13. therefore a Minister. 2. Christ commanded hearing and obeying them that were not called as God appointed, because they were Priests, or sat in Moses Chair, and taught the truth, Luke 16. 29. Mat. 23. 2. Luke 5. 14. Mat. 8. 4. Mark 1. 44. 3. Else the people are put upon impossibilities: Can all the poor people tell before they submit to a Minister, what is Essential to his Call, and whether he have all that is fo, and whether his Orders be true or forged, and whether they that ordained him were truly ordained, or chosen themselves: Not one of twenty thousand knows all this by their Pallors.

Proposition 10. The Ordinances are valid to the people when the Minister is uncalled and unordained, if they know it not: He that hath no just Call, shall answer for what he doth as an Intruder; but the people shall have for all that the fruit of his Ministration; and Preaching, and Baptism, and other acts, shall not be null to them. 1. The Papists themselves confess this. 2. Else scarce a man could tell whether he be baptized, or may use any Ordinance, because he cannot have an exact account of the Ministers Call, no nor know that he is indeed a Christian. I knew divers in the Bishops days that forged themselves Orders, and acted long before it was discovered. 3. It is the Office which is Gods Ordinance that is blest, and valid to the people, and not his Call only. 4. It is he that finneth that must suffer, and not the Innocent; therefore his sin depriveth them not of their due. 5. As an usurping Magistrate oweth us protection, though he shall answer for his Usurpation; so an usurping Minister oweth us his labour: so that the people are bound to bear and obey men, when they are uncertain of their due Call, if they possess the place; and shall have the blessing of such Administrations: For we are sure the Office and work is of God.

Proposition 11. The truth of our Doctrine depends not on our Calling—Were we
we no Ministers, we can prove the Gospel true which we deliver. And any
man must be believed, that brings a truth that concerneth our peace. There-
fore let Quakers, and Seekers, and Papists first disprove our Doctrine if
they can; and not cheat the people, by perjuring them, that our Calling
must first be proved; as a Prophet must be.

Object. But you have your learning only from Books, and Universities, and so
have not true Ministers. Answ. We have it from God in the use of his means,
even by prayer, reading, study and learning his works and word of our
Teachers, whether at Universities, or elsewhere. And we are commanded
to study and meditate on these things, and give our selves wholly to them, and to
meditate on God's Law day and night, Psal. 1. 2. 2 Tim. 2. 15. 1 Tim. 4. 13. 15.
Christ's Ministers must be Teachers or Tutors to others, and commit the things
which they have heard to faithful men, who shall be able to teach others also,
2 Tim. 2. 2. Good Ministers of Christ are nourished up in the words of faith and
good Doctrine, and so attain to it, 1 Tim. 4. 6. All should learn according to
their time of teaching, Heb. 5. 11. 12. 14. We study nothing but the Word,
and works of God: And is not that a Wretch, and not a man, that will
reproach us as no Ministers, for doing that which we have our Reason for,
and which must be the work of our lives: Poor Christians, as you love
God and your Souls, and would not cast off Christ and Heaven, let not
Deceivers draw you to cast off the Ministry, Scripture, or the Ordinances
of God.

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