
SERMON XVII.

The Popish Doctrine, which forbiddeth to Marry, is a Devilish and Wicked Doctrine. *Mr. Thomas Vincent*

I Tim. 4. 1, 2, and part of the 3 Verse, *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lyes in hypocrisie, having their consciences seared with a hot iron, Forbidding to Marry.*

THe Church of Rome hath been in her day as famous and truly worthy of Renown, as any Church which we read of, either in Scripture or Ecclesiastical History: I mean in the Primitive days of Christianity, whilst she retained her Primitive Faith and Purity. Her Fame was great and growing, even whilst the Apostle Paul was alive, who writing unto her, giveth thanks unto God for her, *That her Faith was spoken of thorowout the whole World, Rom. 1. 8.* This Church had the advantage of being seated in the Mistress-City of the Earth, where the Court then was of the chief Empire; unto which resort being made from all parts of the World, the most of which at that time were subject and Tributary unto Rome; her Faith and Obedience unto the Gospel of Christ so openly professed, so generally known and taken notice of at home, was spread abroad, and carried far and near by strangers in their return from Rome into their own Countries. Then the Church of Rome was truly Apostolical, *being built upon the Foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone, Ephes. 2. 20.* And so long as she kept this Foundation, her building was of Silver, Gold, precious Stones; so long she did shine with true Lustre and Glory. But in process of time this so famous a Church did decline, and by degrees degenerate, so that at length she became an infamous Apostatical Church, and the seat of

of Antichrist himself, the greatest Enemy, next the Devil, which Christ hath in the World. When she left her Foundation, her glorious Building of purer Metals and precious Stones, was changed into infirm and course Building of Wood, Hay and Stubble, which is under the curse, and whose end is to be consumed with Fire: Then her Golden Head fell off, and was strangely metamorphosed into Feet of Iron and Clay, which the Stone hewen out of the Mountain without hands will dash to pieces.

This Defection and Apostacy of the Church of *Rome*, was foreseen, and foretold by the Apostle *Paul* in this Epistle to *Timothy*, as also most plainly in his second Epistle to the *Thessalonians*. In the Text he that runneth may read a true Description of the Apostate Church of *Rome*: *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing Spirits, and Doctrines of Devils, speaking lyes in hypocrisie, having their Consciences seared with a hot Iron, forbidding to marry, &c.*

The Church of *Rome* doth assume to her self to be *The House of God, the Church of the living God, the Pillar and Ground of Truth*, spoken of *Verf. 15.* of the former Chapter. If it should be granted that she was so at the first, and when the Apostle did write this Epistle, although he spake not of her in particular then, but of the Christian Church in the general, of which she was a part; methinks since her Corruption and Apostasie, since her great Degeneration into Antichristianism, she might apply unto her self (sure I am that others do with firm reason) what is asserted and foretold in the Text, which in every particular is very applicable unto her. *Now the Spirit speaketh expressly.* By the Spirit, we are to understand the Spirit of God, who speaketh expressly by the mouth of this Apostle, a man full of the Holy Ghost, whereby he was infallibly guided in what he here writeth and foretelleth. Or the Spirit speaketh expressly, that is, in some other place of Divine Writ, saith Learned Mr. *Joseph Mede* upon the place: and he instanceth in *Dan. 11. 36, 37, 38, 39.* which he interpreteth and accommodateth to this Scripture, *That in the latter times*; The latter times is sometimes taken for the last Age of the World, which includeth all the times of the Gospel; but I rather think by the latter times we are to understand the latter Age of the Christian Church, which must be removed some considerable time from the times of the Apostle, and so is suitable to the Apostasie of the Roman Church. *Some shall depart, &c.* Hereby, saith Mr. *Mede*, we are not to understand a small number, but only the exception of some particulars: thus *some* is of the same import with *many* in Scripture usage, *Joh. 6. 60, 66*, compared with *64.* *Rom. 11. 17.* *1 Cor. 10. 7, 8, 9, 10.* *Some shall depart from the Faith*, that is, they shall depart from the Doctrine of Faith, and thus the Papists do most grossly, as in many other, so particularly in their Doctrine of Justification by works, so corrupt, and contrary unto the Doctrine which this same Apostle

taught in his Epistle to the Romans. Or some shall depart from the Faith, that is, saith *Mede*, they shall break their Oath of Fidelity unto Christ, that in and through him alone they should approach and worship the Divine Majesty; and he interpreteth this Apostasie to signifie no other than Idolatry, according to the ordinary acceptation of the word in the Scripture, which the Church of Rome above all Churches is guilty of. *Giving heed to seducing Spirits, and Doctrines of Devils.* By seducing Spirits, saith *Calvin*, is meant false Prophets and Doctors, who boast of the Spirit of God, but are acted by Satan, who is a lying Spirit in their mouth, as 1 King. 22. 22. By Doctrines of Devils, saith the same Author, is meant the Devilish Doctrines of these Hellishly inspired false Prophets. *Prophetas aut Doctores intelligit, quos ideo sic nominat quia Spiritum jactant. Satan aliquando Spiritus est mendax in ore pseudo-Prophetarum, (Doctrinis Dæmoniorum) quod perinde est ac si dixisset, attendentes pseudo-Prophetis & Diabolicis eorum dogmatibus.* *Calv.* in locum. Thus the Papists are under strong delusions, in their giving heed unto, and belief of those Lyes, and false Doctrines at first forged by the Devils in Hell, and vented afterward by the Mouths and Pens of of their Ministers upon Earth. Mr. *Mede* interpreteth the *διδασκαλίας διαμαρτυρίας*, to be Doctrines not of Devils, which they are the Authors of, but of *Dæmons*, as the word signifieth, or concerning *Dæmons*, as the inferiour Deified Powers were called by the Gentiles, whom they thought a middle sort of Divine Powers between the Sovereign and Heavenly gods, and mortal men; whose office was to be Agents and Mediators between the Heavenly gods and men, whose original was the Deified Souls of worthy men after death, and some of a higher degree that never were imprisoned in Bodies, unto whom they consecrated Images, Pillars and Temples, adoring them there and their Reliques: And he telleth us, that the Doctrine of *Dæmons* comprehends in most expresse manner the whole Idolatry of the Mystery of Iniquity, the Deifying and Invocating of Saints and Angels, (those middle Powers between God and mortal men) the bowing to Images, the worshipping of Crosses as new Idol-Columns, the adoring and templing of Reliques, the worshipping of any other visible thing upon supposal of any Divinity therein; what Copy, saith he, was ever so like the example, as all this to the Doctrine of *Dæmons*? And is not this now fulfilled which was foretold, Rev. 11. That the second and outmost Court of the Temple, (which is the second state of the Christian Church) together with the Holy City, should be trodden down, and over-trampled by the Gentiles (that is, overwhelmed with the Gentiles Idolatry) forty and two months? The Parallel may be read at large in that ingenuous piece of Mr. *Mede's*, called, *The Apostacy of the latter times*, upon this Text in Timothy; and I am very prone to think that he hath more fully expressed and explained the mind of the Holy Ghost in this place, than any that went before him.

The second and third Verses of this Chapter, do set forth the quality of the *persons*, and the means whereby this defection should enter, *speaking lyes in hypocrisie*, or through the hypocrisie of Lyars, this the same Author applyeth to the Popish Doctrines, which hath obtained, 1. By Lyes of Miracles; 2. Fabulous Legends of the Acts of Saints, and sufferings of Martyrs; 3. Counterfeit Writings under the name of the first and best Antiquity. *Having their Consciences seared with a hot Iron.* And who, saith Mr. Mede, could have coined, or who could have believed such monstrous stuff as the Popish Legends are stuffed with, but such as were cauterized, past all feeling and tenderness both of Conscience and sense it self? *Forbidding to marry.* The applicableness of this to the Papists will appear in what I have now to say, and my Discourse must be confined to the latter clause of the Text, *Forbidding to marry.* From which the Question which I am to speak unto is this, *Whether the Popish Doctrine which forbiddeth to marry be a devilish and wicked Doctrine?* This I affirm, and this, through God's help, I shall prove, and that my proceeding herein may be the more clear, I shall; 1. Show how far the Popish Doctrine doth forbid to marry: 2. Prove that their Doctrine which forbiddeth to marry, is a devilish wicked Doctrine: 3. Answer the Arguments which are brought for this Doctrine: Fourthly and lastly, I shall shut up my Discourse with some Uses.

1. How far the Popish Doctrine forbiddeth to marry.

First Negatively, this Doctrine doth not forbid all Marriage; and yet this I may truly say, that Popish Writers speak so disgracefully and contemptuously of Marriage in their Argumentations against the Marriage of some, that if all were true which they affirm, it would be unlawful for any as they hope for Salvation to link themselves in the bonds of Matrimony.

Secondly and Positively, the Popish Doctrine forbiddeth the Marriage of the Clergy, particularly of Bishops, Priests and Deacons, and of all that enter into Holy Orders: and not only of all those men who are employed in the service of the Church and Ministry, but also of all those Women and Virgins who have vowed Continency, and have entred themselves into Nunneries. Besides what is generally asserted by the Popish Doctors who write of this point, the Canon of the Council of Trent, which the Papists universally do subscribe unto, and own for infallible truth, is plainly this: *Ex octava Sessione Irid. Con. Can. 9. Si quis dixerit, Clericos in sacris Ordinibus constitutos, vel Regulares Castitatem sollemniter professos, posse Matrimonium contrahere, contractumque validum esse, non obstante lege Ecclesiastica vel voto, & oppositum nil aliud esse quam damnare Matrimonium, posseque omnes contrahere Matrimonium, qui non sentiunt se castitatis (etiamsi eam voverint) habere Donum, Anathema sit; cum Deus id recte petentibus non deneget, nec patiatur nos supra id quod possumus tentari.* "If any say, that the Clergy, who have
"received

“received holy Orders, or Regulars who have solemnly professed Chastity, may contract Marriage, and that such contract (notwithstanding the Ecclesiastical Law and their own Vow) is valid; and that the contrary Assertion is no other than to condemn Marriage; and that all (although they have vowed Chastity) may contract Marriage that do not find they have the gift of Chastity. Let him be accursed; for as much as God will not deny this gift unto those who rightly seek it, neither will he suffer us to be tempted above what we are able.

The Popish Ecclesiastical Laws admit none into sacred Orders before they solemnly vow Chastity, or (as they interpret it) abstaining from Marriage: And it is required of Nuns that they solemnly vow to preserve and persevere unto death in their Virginity, or single estate, without any regard unto any unforeseen necessity for Marriage; and amongst all the Dispensations that are granted by the Pope, amongst all the Indulgencies which he makes sale of, to allow grossly moral evils, absolutely forbidden by the Lord, no Dispensations or Indulgencies are granted by him for the Marriage of such as are under this Celibate Vow, although they are not able to contain, and although God doth command such to marry. I shall do the Papists no wrong in saying that they account it a greater crime for Ecclesiastical Persons to marry, than for them to commit Fornication or Sodomy. The learned *Chamier* doth give several instances of Popish Writers to this purpose, *viz.* *Hosius*, who doth defend the saying of *Pighius* as not only true, but pious, that a Priest through the infirmity of the flesh falling into the sin of Fornication, doth sin less than if he should marry; and *teletubus*, that although this Assertion seem foul, yet the Catholics account it most honest. *Reprehenditur Pighius qui non vere magis, quam pie, scriptum reliquit, minus peccare Sacerdotem, qui ex infirmitate carnis in Fornicationem sit prolapsus; quam qui nuptias contraxit, Turpis videtur hæc oratio, contra, Catholicis honestissimum.* *Hosius* Confessionis capite 56. *Costerus*, who doth assert that a Priest who doth fornicate or nourish a Concubine at home in his house, although he be guilty of great Sacrilege, yet he doth more heinously offend if he contract Matrimony. *Sacerdos si fornicetur, aut domi Concubinam foveat, tamen si gravi Sacrilegio se obstringat; Gravius tamen peccat, si contrahat Matrimonium.* *Costerus de Lætib. Sacerd.* Cardinal *Campegio*, who doth aver, that for Priests to become Husbands, is by far a more heinous crime than if they should keep many Whores in their houses. *Quod Sacerdotes fiant mariti multo esse gravius peccatum, quam si plurimas domi meretrices alant.* Cardin. *Campeg.* apud *Sleidan.* Commentar. Libro Quarto. *Matthias Aquensis*, who doth profess his opinion, that such who marry after their Vow of Continency, do offend more than such a one as through Humane frailty doth deviate, (as he terms it) which in plain English is, who through the power of burning lust is unclean with a hundred divers persons. *Qui post continentie votum, devovet potestatem corporis cuivis mulieri magis offendit, quam iste qui humana fragilitate deviare*

viaret cum centum diversis personis. Matthias Aquensis. Our Molinaus telleth us, that by the Rules of the Roman Church, a Sodomist may exercise the Priesthood, and by that abominable vice doth not run into irregularity; whereas Marriage is judged altogether incompatible with sacred Orders: and he quotes Navarrus, saying, *The crime of Sodomy is not comprehended amongst the crimes that bring irregularity, and giveth several reasons for it.* Molin. Novelty of Popery, Book 7. Chap. 5. And no wonder, when John Casu Archbishop of Benevent, and Dean of the Apostolical Chamber, printed a Book at Venice in defence of Sodomy. Sleidan saith that he wrote a Sodomitical Book, than which nothing more foul could have been thought upon by man; neither did he blush to celebrate with praises that most filthy sin, too much known in Italy and Greece. *Ille quem diximus, Archiepiscopus Beneventanus, libellum conscripsit plane Cinedum, & quoniam nihil fedius excogitari possit; nec enim puduit eum, scelus omnium longe turpissimum, sed per Italiam nimis notum, atque Greciam, celebrare laudibus.* Sleidan. Com. Lib. 11. p. 652. This was that Casu by whom Francis Spira was seduced to revolt from his Profession, the cause of such hideous terrours of Conscience afterward, and so miserable an end. It is evident then that the Marriage of the Clergy, and of all under the Celibate Vow, is forbidden by the Popish Doctrine.

2. The second thing is, to prove that the Popish Doctrine which forbiddeth the Marriage of the Clergy, and of all under the Celibate Vow, is a devilish wicked Doctrine; and this I shall do by several Arguments.

Arg. 1. That Doctrine which is a false Doctrine, and contrary unto the Word of God, is a devilish wicked Doctrine: But the Popish Doctrine which forbiddeth the Marriage of the Clergy, and of all under the Celibate Vow, is a false Doctrine, and contrary unto the Word of God: Therefore it is devilish and wicked.

All such Doctrine as is false, is devilish, the Devil being the Father of Lyes, especially of lying false Doctrine, whereby he doth blind the eyes of them which believe not, and corrupt the minds of them who are his Children and followers; likewise that Doctrine which is contrary unto the Word of God, is of the Devil, who is the greatest Enemy which the Word of God hath, because of the great mischief which the Word of God hath done to his Cause, and the Interest of his Kingdom. And be sure that all such Doctrine as is devilish, is wicked; the Devil being such a foul and wicked Spirit; as is wholly void and empty of all moral good, and from whom nothing but wickedness doth proceed.

If there be any question, it will be of the minor Proposition, which is this, That the Popish Doctrine which forbiddeth the marriage of the Clergy, and of all under the Celibate Vow, is a false Doctrine, and contrary unto the Word of God. I need no other proof that it is false, than that it is contrary unto the Word of God; this Word proceeding from

from the Fountain of Light and Truth, I mean, from God who is all Light, and with whom dwelleth no Darkness at all, who is Truth it self, and with whom it is impossible any lye or mistake should be found. The chief thing then that is to be proved is this, That this Popish Doctrine is contrary unto the Word of God. And this will appear in that,

1. This Doctrine forbiddeth that which the Word of God alloweth :
2. This Doctrine forbiddeth that which the Word of God in some case commandeth.

1. The Popish Doctrine which forbiddeth the Marriage of the Clergy, and of all under the Celibate Vow, forbiddeth that which the Word of God alloweth. And this is evident in that,

1. The Word of God alloweth Marriage, and maketh no exception of the Clergy, or any under the Celibate Vow. That which God did at first institute and appoint, surely the Word of God doth allow : Marriage being God's Ordinance, none will deny that it hath God's allowance ; and that the Word of God maketh no exception of the Clergy, or any under the Celibate Vow, is plain, because the Popish Writers can bring no Scripture in the whole Bible which maketh such exception ; no Scripture that doth this directly, is urged by any of them : what firm Scripture-consequence they may plead, will be seen when we come to speak to their Arguments for this Doctrine. In the mean time it may be evident unto all, that the Scripture alloweth the Marriage of all, without such exceptions as the Papiſts make , by one clear Scripture which admitteth of no contradiction by any other, *Heb. 13. 4. Marriage is honourable in all, and the bed undefiled ; but Whoremongers and Adulterers God will judge.* All that are unclean without Marriage, such as Whoremongers ; all that defile the Marriage-bed , such as Adulterers, are guilty of a shameful and great God-provoking sin, for which God will judge them , (if they before do not make their peace with him , and forsake such wicked practices) and punish them everlastingly in Hell : But Marriage is honourable , and therefore lawful ; and that not only in some, but in all without any exception.

2. The Word of God is so far from excepting the Marriage of the Clergy, that it doth plainly allow the Marriage of such persons.

1. In the Old Testament-times the Prophets, Priests, Levites, and all those which attended more immediately the service of God, and at the Altar under the Law, were allowed to marry. *Abraham*, who was a Prophet and Priest in his own house, did not take *Sarah* to be his Wife without God's allowance , otherwise surely God would not have so signally owned his Marriage, as to make promise of the blessed Seed unto him hereby. *Rebecca* was a Wife of God's chusing for *Isaac*. God never blamed *Moses*, that great Prophet, for marrying *Zipporah* ; neither was *Aaron* faulty because he had his Wife and Children. *Isaiah*, that Evangelical Prophet , was married, and had Children too in the time of his Prophecy, which the Scripture in the recording of it doth

not

not impute to him for any iniquity. The Priests and Levites generally did marry; and however some of them are reprov'd in Scripture for divers sins, yet Matrimony is never in the least charged upon them for any crime. If then such, whose office and employment under the Law was to administer about holy things, did marry, and might do it without any sin against God: by parity of reason, Ministers and all those of the Clergy, who administer about holy things in the times of the Gospel, have allowance and liberty without any offence to God to make use of Marriage. The reply of the Papists is frivolous, and scarce worth mentioning: the chief thing that they reply unto, is concerning the Marriage of the Priests and Levites, who, they say, had their courses to attend the service of the Temple and Altar, and that then they were to separate from their Wives, which was at that time as if they had none: whereas the Clergy now are to attend the service of God in their work continually, and therefore ought to abstain from Marriage altogether. But besides that they can never prove that the Priests and Levites did separate from their Wives in the time of their courses; what will they say unto the Marriage of those Priests and Levites, who continually and daily did administer at the Altar before the division of them into courses, namely, before the time of *David*?

2. In the New Testament times Ministers have a plain and express allowance to marry, as will appear by two or three places of Scripture.

The first Scripture which doth allow the Marriage of Ministers, is *1 Cor. 9. 5. Have we not power to lead about a Sister, a Wife, as well as other Apostles, and as the Brethren of the Lord, and Cephas?* The words are written by the Apostle *Paul*, who himself was an unmarried man, as he telleth the *Corinthians* in the seventh Chapter of this Epistle; yet in this Chapter and Verse he doth assert his power which he lawfully might have taken to lead about a Sister, a Wife, which in another phrase is the same as if he had said, to marry: And he giveth instance in the use which others of his Function had made of their power, not only other Ministers, but other Apostles, yea and the chiefest of the Apostles, the Brethren of the Lord, and *Cephas*, that is, *Peter* himself, of whose Wife and Marriage the Scripture doth take notice of in more than one place. If then some of the Apostles did marry, and the other Apostles had power to do the like, then any Ministers of the Gospel have the same power and allowance to marry: this consequence is plain and undeniable, because the Apostles were Ministers of the Gospel; and what was lawful for them as Ministers, is lawful for any other Ministers; and it is as plain in this Scripture that some of the Apostles did marry, and that others had power to do the like. The great exception of the Papists against this Scripture, is, that this word translated Wife is *uxor*, which they say signifieth a Woman, and therefore that the leading about a Woman doth not imply Marriage: and they interpret the meaning of this

place, that the Apostles had power to lead about Women to be helpers to them, as our Saviour had Women following of him, who did minister unto him. But besides that the ordinary signification of this word is Wife, it may be evident to an unprejudiced mind, that it must signifie Wife, and nothing else in this place, because of the word Sister used before it, of which the word *zwänge* is exegetical, or explanatory: for all truly believing Women being Sisters, that the Apostle might be understood what kind of Sister he speaketh of, he addeth *zwänge*, which cannot be interpreted with good sense *Woman*, unless there had been Sisters who were Men and not Women. How could the Sister whom the Apostle had power to lead about, be distinguished from other Sisters whom he did not lead about? were they not Women as well as she? Therefore the signification must needs be Wife, and hereby the Sister he had power to lead about is distinguished from all other Sisters whom he did not marry. If any should further reply, that supposing the word *zwänge* to signifie Wife, the Apostle might speak not of taking a Wife himself, but of leading about the Wife of another to be his helper. I answer, That the Apostle speaketh of something wherein he had power, and which he did not make use of, and this in reference unto Women was Marriage: but as to other Women, he did lead some about, and they were helpers unto him; as for instance, *Priscilla*, who with her Husband *Aquila* sailed with *Paul* into Syria, *Act.* 18. 18. and he calleth them *his helpers in Christ*, *Rom.* 16. 3. and in the second Verse of the same Chapter he commendeth *Phebe* to the *Romans*, because she had been *the succourer of many, and of himself also*; and Verse 6. he greeteth *Mary*, who had bestowed much labour on him. The Apostle then frequently making use of the help of other Women, and here speaking of the power which he had to lead about a Sister, a Wife, which he did not make use of, it must be needs understood of his leading about a Wife of his own, or of his Marriage, when the Apostle saith, *Have we not power to lead about a Sister, a Wife?* Two things are implied: 1. That he did not lead about a Sister, a Wife; that is, that he did not marry, for he had Sisters to be his helpers as hath been shewn. 2. That he had power to lead about a Sister, a Wife, or that it was lawful for him to marry; this Interrogative implying a strong Affirmative; and this power which he had he proveth by the Marriage of other Apostles, and expressly of *Peter*: for if the great Apostle of the *Jews*, which was *Peter*, was married; then the great Apostle of the *Gentiles*, which was *Paul*, might marry too: and if the Apostles themselves, the most eminent Ministers, might marry; then it is lawful for any other Ministers to do it, who are their Successors in the Ministerial work.

Another Scripture which giveth allowance to the Marriage of Ministers, is *Tit.* 1. 6. *If any be blameless, the Husband of one Wife, having faithful Children, not accused of riot or unruly.* The Apostle is here speaking of the Elders or Ministers which were to be ordained in every City,

City, as in the former Verse; and in this Verse he sheweth how such as are Ministers should be qualified, *If any be blameless, the Husband of one Wife, having faithful Children*: here the Qualification of *blameless* is used in Conjunction with *the Husband of a Wife*, and the *Father of Children*, in the person of a Minister. It is evident then that a married Minister may be blameless; and one that is a Spiritual Father, may be a Natural Father too without any offence unto God. Indeed if a Minister should have had at that time two Wives together, as the custom of the Jews was of old, this would have been offensive unto God; but to be the Husband of one Wife then, was, and still is inoffensive in Ministers.

The third Scripture is like unto this, 1 Tim. 3. 2. *A Bishop must be blameless, the Husband of one Wife, &c.* Vers. 4, 5. *One that ruleth well his own House, having his Children in subjection with all gravity: (For if a man know not how to rule his own House, how shall he take care of the Church of God?)* Vers. 11. *Even so must their Wives be grave, not slanderers, sober, faithful in all things.* Vers. 12. *Let the Deacons be Husbands of one Wife, ruling their Children and their own Houses well.* It was not without special Providence that Ministers should have this Qualification affixed once and again unto them in their Function, that they must be *Husbands of one Wife*; which is not so to be understood, as if they must of necessity be Husbands, or else they must not be Ministers; but that if they be Husbands it must be but of one Wife at one time: so that though the Scripture doth not command all of them to marry, yet it doth not forbid any, but alloweth every Minister to marry, so that he taketh not many, or more than one Wife at a time. The Papists are forced to wink hard to keep out the light of these places, and they are greatly put to it to find out shifts for the evading the plain and clear truth, that Ministers have allowance by these Scriptures to marry. Some of them expound the meaning of the words, *The Husband of one Wife*, to signifie the Pastoral charge of one Church, unto which a Minister hath relation as a Husband to his Wife: but this cannot be the meaning, because the Apostle doth here distinguish between the House of the Minister where he is the Husband of one Wife, from the Church of God; and the Children of the Minister by this one Wife which he is to rule over, cannot be understood of Spiritual Children, but of Natural Children, as is plain in the fourth and fifth Verses; *One that ruleth well his own House, having his Children in subjection with all gravity: (For if a man know not how to rule his own House, how shall he take care of the Church of God?)* Others interpret the words, *The Husband of one Wife*, to be meant of what the Minister to be chosen was before he entereth into this sacred Function, not that he hath liberty for one Wife after he engageth in the Ministry; and therefore the Papists, if they admit any married persons to this high Function, they force them to abandon their Wives. But this cannot be the meaning of the Apostle,

because he speaketh not of such who have been the Husbands of one Wife, but of those that are so: and as they must be blameless, vigilant, sober, and retain the other Qualifications there required after they are Ministers; so they may retain their Wives too, there being not the least hint given in this Scripture, or any else, that Ministers must put away their Wives when they become Ministers. Amongst the causes of Divorce in the Scripture, this be sure is none; and when God hath joined Ministers and their Wives together, what Humane power may lawfully put them asunder? Yea, on the contrary the Apostle supposeth in this place that Ministers should live with their Wives, by his Directions, 1. In general, in reference to their own Houses, of which the Wife as well as the Children are a part, whom he would have to rule well. 2. In particular, in reference to their Wives, whose Qualifications he sets down, that they should be *grave, not slanderers, sober, faithful in all things*, that they might be the more meet helpers of their Husbands in their Work, and the better Examples to the Flock; and sure then this doth imply that Ministers may, yea ought to live with their Wives after they become Ministers. Thus the Popish Doctrine forbiddeth that which the Word of God doth allow.

2. The Popish Doctrine which forbiddeth the Marriage of the Clergy, and all under the Celibate Vow, forbiddeth that which the Word of God in some cases doth command. And the case is this: When single or unmarried persons, although they apprehend that they might bring most Glory unto God in their single estate, upon supposition that they had the gift of Continency; yet really do find themselves to be without this gift, after they have earnestly prayed unto God for it, after fasting, self-denial, watchfulness, and diligent use of all means to keep under their body, and notwithstanding all this they do feel in themselves such burning lusts as do defile their minds, disturb them in the service of God, and endanger their commission of the sin of fornication as they have opportunity for it, and meet with any temptation unto it; in such a case it is the express command of God that such persons should marry for the quenching of those burning lusts, and the preventing of that filthy and abominable sin of fornication. This is plain, 1 *Côr.* 7. 1, 2. *It is good for a man not to touch a woman: Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband.* If the man be in danger of fornication, let him have his own wife; if the woman be in danger, let her have her own husband; and when is it that they are in danger? it is when they cannot contain, this supposeth the use of means, otherwise the word would not have been *cannot contain*, *Verf.* 8, 9. *I say therefore unto the unmarried and widows, It is good for them if they abide even as I: But if they cannot contain, let them marry; for it is better to marry than to burn.* Now this may be, and too too often is the case of some of the Clergy, and others under the Celibate Vow; all which persons, without the exception of this.

this case, the Popish Doctrine doth forbid to marry; therefore the Popish Doctrine is contrary unto the Word of God, in forbidding that which the Word of God commandeth. I know the Canon of the Council of Trent, to evade the force of this Scripture, doth assert, *That God will not deny this gift of Continency unto those who rightly seek it; neither will he suffer us to be tempted above what we are able.* Unto which I answer, That God will not deny any gift which he hath promised unto those that rightly seek it: But the Papists will never prove, while their eyes are open, that God hath absolutely promised the gift of Continency unto all those that diligently and most rightly seek it. Whatever gifts are necessary unto Salvation, God hath absolutely promised unto those that rightly seek them: But this gift of Continency in a single estate is not numbred by the Scripture, and therefore ought not to be so by any amongst those gifts: for if so, then none could be saved that are without it; and hence it would follow, that all who are married should certainly be damned, which the Papists themselves will not affirm. This gift of Continency God doth bestow upon some of his Children, but not upon all his Children: when the Disciples say unto our Saviour, *Matth. 19. 10. If the case of the man be so with his wife; it is not good to marry;* our Saviour answereth, *Verf. 11. All men cannot receive this saying, save they unto whom it is given.* And the Apostle speaking of this gift, telleth us, *1 Cor. 7. 7. I would that all men were even as I my self; (that is, unmarried) but every man hath his proper gift of God, one after this manner, and another after that.* By all men, which our Saviour speaketh of, and every man, which the Apostle Paul speaketh of, we are to understand not all and every one of the Children of the World, but all and every one of the Children of God; all those cannot receive the saying to be without Marriage. When God in Conversion doth work a change in their Souls, he doth not alter the Constitution of their Bodies; and there are some both Men and Women, although truly religious, yet are of such Constitution of Body that they cannot contain without Marriage, they cannot receive the saying to be without marrying, and withal without burning. Some of God's Children have a proper gift of God to live chafly in a single estate, and others have a proper gift of God to live chafly only in a married estate. If then the gift of Continency be not a gift which God hath in common promised unto all his Children that rightly seek it, as it is plain that it is not, then the Council of Trent doth assert a falshood, That God will not deny this gift unto all that rightly seek it, if they mean by rightly seeking, diligently seeking, for God often-time doth deny it unto such seekers: if they mean by rightly seeking, seeking in faith, I deny that any can seek this gift in faith absolutely, because there is no absolute promise of it; and so it is true, that God will not deny this gift to those that rightly seek it; and it is false, that any can seek it rightly, that is, in faith, absolutely.

What the Council doth further assert, *That God will not suffer us to be tempted above what we are able*, is true, because it is the express Word of God: but it is not rightly applyed here. God will not suffer his Children to be tempted above what they are able, by affliction; neither will he suffer them to be tempted above what they are able unto sin, no not to the sin of fornication; but then it must be understood upon supposition that they make use of all lawful means for the prevention of this sin, and one both lawful and commanded means is Marriage, without which some of them may be tempted above what they are able unto it, so as to be overtaken by it, and live in the practice of it.

I have done with the first Argument, which being the chiefeft and most comprehensive, I have been the largest in the handling of; I shall be more brief in the rest.

Arg. 2. That Doctrine which under the shew of Piety doth lead unto much lewdness and villany, is a devilish wicked Doctrine: But the Popish Doctrine which forbiddeth the Marriage of the Clergy, and of all under the Celibate Vow, under the shew of Piety doth lead unto much lewdness and villany: Therefore this Doctrine is a devilish and wicked Doctrine.

Whatever it be that leadeth unto much lewdness and villany, is devilish and wicked, *1 John 3. 8. He that committeth sin is of the Devil*, he is lead to it by the Devil: he is of the Devil, that is, he is a servant of the Devil, or a Child of the Devil, *Job. 8. 44. Ye are of your father the Devil, and the lusts of your father ye will do.* But when any are lead unto much lewdness and villany under the shew of piety, they are lead by the Devil hereunto more especially; therefore that Doctrine which under the shew of piety doth lead unto much lewdness and villany, must needs be a devilish wicked Doctrine. That such is the Popish Doctrine, is evident.

1. The Popish Doctrine which forbiddeth the Marriage of the Clergy, and of all under the Celibate Vow, hath a shew in it of piety; the pretence of such prohibition is, that these persons forbidden to marry might be the more mortified, chaste and holy, that they might be the more free from worldly cares, and more at liberty to addict themselves unto the service of the Lord without distraction. Here is a fair shew of piety, not in an ordinary, but in an eminent degree.

2. This Popish Doctrine doth lead unto much lewdness and villany, namely, unto Fornication, Adultery, Incest, Sodomy, Murder, and the like lewd practices, which have been the product of this prohibition to marry. But because I would not have this Argument swell bigger than the former, I shall reserve the proof of this to the Use of Information concerning the devilish wickedness of the Popish Church.

Object. If it be said, That there are and have been many of the Popish Clergy eminent for their Chastity. That the uncleannesses of some cannot

cannot be charged upon the generality. That whatever lewdness any of them have been guilty of, it is not the proper effect of this prohibition, but proceedeth from the wickedness of mans heart. I answer.

Ans. 1. Some may be eminent for Chastity in the esteem of men, that secretly are guilty of the basest filthiness in the sight of God; and such of them as really do abstain from grosser pollutions, some may thank their Constitution more than their Vow that they are restrained. But if it should be granted, that some few of them do deny themselves, and keep under their bodies that they may possess their vessels in sanctification; yet this doth not invalidate the Argument drawn from the woful effect which this prohibition to marry hath upon so many others.

2. If we cannot charge the generality of the Popish Clergy with the grosser sins of Adultery, Fornication, Sodomy, and the like; yet why may we not without breach of Charity imagine that their own Consciences will charge them sufficiently herewith, 1. When the most of such sins which are committed by them are done in secret. 2. When so many of those sins are come to light, and their own Historians do accuse them thereof. 3. When so many of their Popes themselves, their Fathers and Examples, have been guilty so grossly. 4. When Indulgencies for Stews, for Sodomy, for Priests keeping Concubines, have been so generally granted. 5. When their Principles do encourage unto such sins. All which I shall make-evident in the Use.

3. It is true, that the lewdness of the Popish Clergy doth primarily proceed from the wickedness of their own hearts; and it is as true, that their prohibition to marry doth lead unto this lewdness. If a River have but two Channels to run in, he that dammeth up and stoppeth the course of the River in one of these Channels, may be said to lead the River into the other Channel: Even so, when the Constitution of some mens bodies is such, that their burning desires will have their course and vent, and cannot be quenched except by Matrimony or by Adultery, either by their own Wives, or by strange Women; such as prohibit Marriage, and cut off the use of the only remedy in some persons against Adultery or Fornication, they do lead hereby unto the practice of these abominable sins, and others as abominable, which are the attendants or consequents of them.

Arg. 3. That Doctrine which forbiddeth the Marriage of any, that hereby they may merit the Kingdom of Heaven, is a devilish wicked Doctrine: But the Popish Doctrine which forbiddeth the Marriage of the Clergy, and of all under the Celibate Vow, forbiddeth the Marriage of such, that hereby they may merit the Kingdom of Heaven. This will appear by what *Chemnitius* doth assert and prove out of their own Writings: *Pontificis quando de causa finali Virginitatis, seu celibatus disputant, quo concilio, quo sine & propter quam causam suscipiendus vel servandus*

servandus est celibatus, palam docent, Ideo suscipiendum & servandum esse celibatum quia sit satisfactio pro peccatis, & meritum salutis & vite æternæ. Albertus Pighius in Controversia 14. de votis Monasticis exertis verbis dicit. Illa eligimus ea opinione & confidentia, quia existimamus illis Dei gratiam & benevolentiam promereri. Item Monastice assumitur a profitentibus quia creditur valere ad satisfactionem pro peccatis. Petrus a Soto in Confessione sua Catholica dicit. Virginitatem seu Celibatum, coram Dei tribunali magni meriti, quia sit satisfactio peccatorum maxima & meritum vite æternæ. Chemnic. Exam. Conc. Trid. Sess. 8. cap. 1. In quibus Cas. &c. p.9,10. Item p.11. Fingunt Pontificii se per Celibatum supererogare; Ideo Conjugium vocant statum Imperfectionis, Celibatum vero statum perfectionis, & propter illam persuasionem sui merita & supererogationis opera vendunt, communicant & applicant aliis qui sunt in statu imperfectionis. Hinc Bernhardinus fingit Monachos & Sanctimoniales substantialibus suis votis non pro suis tantum peccatis, verum etiam pro fundatorum, & aliorum benefactorum peccatis satisfacere. The Papists (saith he) when they dispute concerning the final cause of Virginity, or the Celibate Vow, for what end, and for what cause it should be taken and kept, they openly teach, That therefore this should be done, because it is satisfaction for sin, and doth merit Salvation and eternal life. And he citeth Pighius, saying, That such Vows do merit God's grace and favour, that they are of force to satisfy for sins. And Petrus a Soto in these words, That Virginity, or the Celibate state, is of great merit before God's Tribunal, because it is the greatest satisfaction for sins, and doth merit eternal life. And he telleth us, the Papists feign by this Celibate state, that they supererogate, and that therefore they call the Conjugal state a state of imperfection, but the Celibate state a state of perfection, and their meritorious works they sell and apply to others. And he citeth Bernhardinus, who doth affirm, That Monks and others under this Celibate Vow, do satisfy hereby not only for their own sins, but also for the sins of their Founders and other Benefactors.

Now the Doctrine of Merit in man of eternal life, is devilish and wicked; which will necessarily infer that the Doctrine which introduceth this, and which propoundeth this as its chief motive and inducement, is devilish and wicked too.

That the Doctrine of Merit in man of eternal life, is devilish and wicked, I shall shew in three Propositions. 1. It is devilish and wicked to assert that any really good works which God hath commanded, are meritorious of eternal life. 2. It is much more devilish and wicked to say, that works of supererogation, such as the Papists make this Celibate Vow to be, are thus meritorious. 3. It is most of all devilish and wicked to assert the Celibate Vow (which really is, especially to some, a great sin) to be thus meritorious.

1. It is devilish and wicked to assert that any really good works which God commandeth are meritorious of eternal life; because, 1. This leadeth

leadeth back unto the Covenant of Works. 2. This proceedeth from ignorance. 3. This leadeth unto pride and boasting. 4. This casteth a disparagement upon the Merits of the Lord Jesus Christ.

1. This leadeth back unto the Covenant of Works, the Tenour of which is, *Do this and live.* Such as hope for life for any really good works which they do, they fall off from the Covenant of Grace, and they fall back unto the Covenant of Works, which will prove altogether insufficient for life unto any in their lapsed estate, *Gal. 3. 21. If there had been a Law given which could have given life, verily righteousness should have been by the Law.* Therefore such are bewitched by the Devil and his Instruments, who, forsaking the way of life which God hath appointed by the promises of Grace in the Gospel, do look for life by any of the works of the Law. And hence it is that the Apostle in the beginning of this Chapter doth blame the *Galatians* for their folly and fascination in their seeking righteousness and life by the merit of any works; and he proveth by several Arguments that this was attainable only by Faith.

2. This proceedeth from ignorance: such as hold really good works to be meritorious of eternal life, they are either ignorant of the imperfection of such works, or they are ignorant of God who requireth the most absolute and exact perfection in the works, for the sake of which he will give eternal life. Such as do not see the defects and imperfections of their best works, are unacquainted with themselves, and the strictness of God's Law; and they, who are without the Spirit to discern this, their works (whatever they may think of them) are so far from being perfect, that they are not really, spiritually and acceptably good in the sight of God: And such who imagine a meritoriousness in imperfectly good works, in works mingled with sin, (as the best works of the best men since the fall are) they are unacquainted with the infinite Holiness and Righteousness of God, which would engage him to punish the most holy men for the sins of their most holy performances, had they not interest in the perfect Righteousness of Christ by Faith. But the god of this World (namely, the Devil) hath so far blinded the eyes of his Children the Papists, as to keep them ignorant both of God and themselves too, in his perswading them that any of their works are meritorious of eternal life.

3. This leadeth unto pride and boasting, *Rom. 3. 27. Where is boasting? it is excluded. By what Law? of works? Nay, but by the Law of Faith.* Chap. 4. 2. *For if Abraham were justified by works, he hath whereof to glory.* Such as assert the meritoriousness of life in really good works, they assert Justification by such works, there being a Concatenation between the one and the other; and hence doth arise boasting, and the glorying of pride, which sin being the Condemnation of the Devil, he is the great Promoter of it, and Prompter unto it in his Subjects the Papists, by filling them with arrogant thoughts of the merito-

riouſneſs of their works, whereby they ſacrifice to their own Nets, and rob God of the Glory which is due to his Name.

4. This caſteth a diſparagement upon the Merits of the Lord Jeſus Chriſt, as if there were either no Merit, or but an imperfect Merit of eternal life in his Righteouſneſs. If Chriſt's perfect Righteouſneſs be alone meritorious of eternal life and happineſs, (as the truth is) then there is no need of our Righteouſneſs to merit this life; although there be need upon other accounts, namely, by way of gratitude to the Lord, by way of evidence to our ſelves of our ſincerity, and to prepare us for eternal life. But if our Righteouſneſs or good works (however imperfect) are meritorious of eternal life, (as the Papiſts affirm) then there is no need of Chriſt's Merit and Righteouſneſs, and the Papiſts could well enough ſpare him, ſuppoſing they might be happy by the merit of their own good works. But I queſtion whether Chriſt will ſpare them in another ſenſe, when he cometh to reckon with them for the contumelies and diſparagements which they have caſt upon his Merits by this devilish Doctrin concerning the meritoriouſneſs of good works, whereby they gratifie the Devil (Chriſt's great Enemy) unto the ruine of their own Souls. And if it be devilish and wicked to aſſert the meritoriouſneſs of really good works,

2. It is much more devilish and wicked to aſſert works of Supererogation to be meritorious. Works of Supererogation, according to the Papiſts, are ſuch works which we have no precept for, but for which there are Evangelical Counſels, in order to the attainment of more than ordinary perfection; and by theſe works the Papiſts affirm that a man or woman may merit not only for themſelves, but alſo for others; and ſuch a work they aſſert this of the Celibate Vow and ſtate to be. The devilishneſs of this Aſſertion will appear in that,

1. There are no ſuch works as works of Supererogation: for thoſe works which the Papiſts ſo term, are either good or evil; if evil, they are beneath thoſe which are commanded; if they are good works, they are commanded, otherwiſe they could not be good works, their goodneſs ariſing from their conformity to the command. Whatever work tranſgreſſeth the command, is ſin; whatever work tranſgreſſeth not the command, is duty, and ſo cannot be a work of Supererogation. Unto which Argument I may add another, That if all men fall ſhort of their duty, they cannot do any work of Supererogation which is more than their duty: the former is ſo great a truth, that every truly humble Chriſtian will acknowledge; and therefore the latter will follow, that there can be no works of Supererogation, which none but a proud Papiſt will aſſert. What the Papiſts plead as to Evangelical Counſels, when they have proved them to be more or other than Evangelical Commands, ſome queſtion may be made of the firmneſs of my Argument; but this they will never do.

2. And if there be no such works of Supererogation, be sure there can be no merit in them, no not for themselves that do them, and much less for others: the Scripture is clear against the meritoriousness of all good works which are commanded, *Luk. 17. 10. So likewise ye, when ye have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.* And if those works which are commanded be not meritorious, much less can those works be meritorious which are not commanded: and if the best works cannot be profitable to our selves by way of merit, much less can they be profitable by way of merit unto others. I have sometimes wondered that any of the Papists that are learned should be so far befooled and deluded by the Devil, as really to believe that there can be such works of Supererogation, whereby men make God their Debtor for more than he doth or can pay to themselves, and therefore that he is obliged to pay it unto others upon their account; the Assertion being so horribly Impious and absurd, so dishonourable unto God, and so derogatory unto Jesus Christ.

3. But thirdly, It is of all most devilish and wicked to assert the Celibate Vow and state (which really is, especially to some, a great sin) to be meritorious of eternal life. I have already proved that it is a sin for any to vow and live in a Celibate state, who have not the gift; and yet the Papists, being taught by the Devil, do assert that this is meritorious. I grant indeed that it is meritorious of eternal Death and Damnation; but to say it is meritorious of eternal Life and Salvation, is as much as if they should say that the wages of sin is eternal life, which none but the Devil can put into the minds of any to imagine, when it is so contrary unto reason, and the express words of the Apostle.

Arg. 4. That Doctrine which is a Badge or Character of Antichrist, is a devilish wicked Doctrine: But the Popish Doctrine which forbiddeth the Marriage of the Clergy, and of all under the Celibate Vow, is a Badge or Character of Antichrist: Therefore this Popish Doctrine is devilish and wicked.

The Badge and Character of Antichrist is devilish and wicked, Antichrist being called in the Scripture, *the wicked one, the man of sin, the son of perdition*, 2 Theff. 2. 3, 8. He stileth himself Christ's Vicar, but he is Christ's great Antagonist; and though he be called *Holy Father*, by such as are of the Romish Church, yet he is indeed the first-born son of the Devil: He is called in regard of his power *the Beast that ascendeth out of the bottomless pit, and goeth into perdition*, Rev. 17. 8. and is described to be full of Names of Blasphemy, Verse 3. and *his coming is said to be after Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness*, 2 Theff. 2. 9, 10. Antichrist then being inspired and acted by the Devil, and so fraught with wickedness, that Doctrine which is a Badge and Character of him, must needs be devilish and wicked. Now that this Popish Doctrine which forbid-

deth the Marriage of the Clergy, and of all under the Celibate Vow, is the Badge and Character of Antichrist, is evident in the Text. As the Scripture doth foretel that Antichrist should arise in the latter times, so it doth give several Characters whereby Antichrist might be known when he should make his appearance in the World, that the true Church of Christ might be aware of him: And as there are several plain Characters of Antichrist together in 2 *Thess.* 2. from the 3. Verse to the 13. Verse; so the same Apostle doth give several Characters of the same Antichrist in the Text, all which are applicable unto the Roman Papacy, or Church of *Rome*, as I have shewn in the explication of the Text, amongst which Characters this is one, *That it forbiddeth to marry.* The Reply of Popish Writers unto this Text, is this, *That the Prohibition of Marriage here spoken of, is the Prohibition of all Marriage, whereas they do not forbid all Marriage; and that the Apostle hath here a respect unto the Manichees, who condemned Marriage it self.* For answer unto which, 1. There is no such thing in the Text as *Prohibition of all Marriage*; and it is certain that such who *forbid the Marriage of some*, do *forbid to marry.* 2. St. *Austin* telleth us, that the *Manichees* did not *forbid the Marriage of all*, they allowed the *Marriage of them* which they called *Auditors*, although not the *Marriage of them* which they called *Elect*; therefore by all that the Papists can say, they cannot stave off this Character of *Antichrist* from the Roman Papacy.

This shall suffice for the proof, that *the Popish Doctrine which forbiddeth to marry, is devilish and wicked.*

3. The third thing I am to do, is to answer the Popish Arguments which they bring to prove the unlawfulness of the *Marriage of the Clergy*, and such who are under the Celibate Vow.

Arg. 1. Their first Argument is drawn from the uncleanness which they affirm to be contracted by *Marriage*, such as the *Clergy*, and all who are more immediately devoted unto God, must abstain from: This they endeavour to prove, 1. By the Levitical uncleanness, which we read of *Lev. 15.* and the speech of *Abimelech* unto *David*, 1 *Sam. 21. 4.* 2. Such as are *married*, they say, are in the flesh, therefore unclean, and so cannot please God, *Rom. 8. 8.* 3. They argue that if such as would give themselves to prayer and fasting, must abstain for a while, 1 *Cor. 7. 5.* and that because of the uncleanness herein; then *Ministers* who give themselves wholly to the *Ministry of the Word and unto Prayer*, must abstain altogether, and therefore they ought not to *marry*, because of the uncleanness they will hereby contract, which is unbecoming their sacred Function.

Ans. 1. There is no uncleanness or unholiness in *Marriage* it self, or in any use thereof, which is evident, because *Marriage* was instituted in *Paradise*, in the state of man's innocency; and *Marriage* being God's Ordinance, must needs be holy, because all God's Ordinances are so. Moreover, the Scripture calleth *Marriage* honourable in all, where the

Bed.

Bed is undefiled by *Adultery*, Heb. 13. 4. and if *Marriage* be honourable in all, then it is holy, (for every sin is dishonourable) and therefore it is not unbecoming the most sacred Function. When the Apostle doth exhort, 1 *Thes.* 4. 3, 4. *that every one should know how to possess his vessel in sanctification and honour*, it is not by abstaining from *Marriage*, but by abstaining from *Fornication*. *Adultery* and *Fornication* indeed do both wound and stain the spirit, as well as pollute the body; but there is a real innocency, holiness and chastity in *Marriage*, and the use of it according unto God's Ordinance.

2. The Papists will find it difficult to prove that there was ever any Levitical uncleanness by the use of *Marriage*, that Scripture in *Lev.* 15. speaking of something else, as will appear unto such as read, and seriously weigh the place. What they urge from *Abimelech's* speech unto *David*, will appear not to be uncleanness by the lawful use of *Marriage*, for then it would have been unlawful for the married *Priests* continually to eat of the hallowed bread, which who will say they were not allowed to do? but *Abimelech's* speech was either concerning the unlawful use of women, or of their coming near their wives in the time of their separation. But besides this, and more which might be said, did not modesty forbid, if the Papists could prove Levitical uncleanness to have been herein, which they cannot do; yet what can thence be argued, the Levitical Law being now abrogated? can they say that which rendred the Jews in those days legally unclean, doth now render Christians morally unclean? May we not from hence argue for the *Marriage of Ministers*, rather than find any shew of Argument against their *Marriage*? For if the *Priests*, notwithstanding this Levitical uncleanness, which the Papists do here understand, did marry without sin; how much more may *Ministers* without sin now marry, when all Levitical uncleannesses are at an end?

3. It is a gross mis-interpretation of *Rom.* 8. 8. to apply it unto married persons, as if they were the persons spoken of by the Apostle *that are in the flesh*, and cannot please God. Who will or can upon Scripture-grounds say, that all married *Christians*, though never so holy and unblameable in their Conversation, are in the flesh? Can none please God that are married? Hence then it will follow, that no married persons can be saved, because none in the flesh, none that do not please God, shall attain his Salvation. But surely the Papists will not damn all married persons; however they may deal with ours, surely they will spare their own.

4. As to their inference from 1 *Cor.* 7. 5. because such as would give themselves to fasting and prayer, must abstain for a while, therefore Ministers must abstain from *Marriage* altogether, is such a *non sequitur*, as the Schools will hiss at. 1. The Apostle maketh no such inference all along the Chapter against the *Marriage of Ministers*, but on the contrary prescribeth *Marriage* as the duty of all who cannot contain. 2. There

is a great difference between the abstaining which the Apostle speaketh of, and the not *marrying* which the Papists plead for; although the Apostle exhorts *married persons* to separate themselves by consent for a time, that they might give themselves unto fasting and prayer, yet in the same Verse and breath he bids them to come soon together again, lest Satan should tempt them for their incontinency. And who can rationally infer hence the duty of *Ministers* to abstain from *Marriage*?

3. The fasting and prayer here spoken of, which calls for *married persons* abstaining, it is fasting and prayer upon some extraordinary occasion, either publick or private, when *the Bridegroom is to come forth of his Chamber, and the Bride out of her Closet*, as *Joel 2. 17.* and not of ordinary prayer and seeking of God: And unless *Ministers* were always to be engaged in solemn fasting and prayer, there is no shew of reason why from this place they should be obliged not to *marry*. And why may not the Papists as well argue, because *married persons* are to abstain from eating, that they may give themselves to fasting and prayer; therefore there is uncleanness and evil in eating; and that *Ministers* who are to give themselves unto the *Ministry* of the Word and prayer, ought to abstain from eating altogether? for this will follow as well as the other.

Arg. 2. The second Popish Argument is drawn from *1 Cor. 7. 1.* *It is good for a man not to touch a woman.* And *Verse 8.* *I say therefore unto the unmarried and widows, It is good for them if they abide even as I.* If it be good for the unmarried and widows to abide in a single estate like unto the Apostle, then say they, it is evil for such to *marry*; and therefore the Clergy should abstain from this evil.

Answer. 1. If it were an evil of sin for the unmarried and widows to *marry*, then it would not only be unlawful for the *Clergy*, and all under the Celibate Vow to *marry*, but it would be unlawful for any *Christians* whatsoever to *marry*, because all ought to abhor, refrain, and flee from that which is an evil of sin: And where is the concernment of *Ministers* more than others in this Scripture?

2. That may be good for some, which is evil for others: a single estate may be good and best for such as have the gift of continency, and are perswaded in their heart that in this estate they may most glorifie God; whereas this estate may be evil for such as are without this gift, or in likelihood may most glorifie God in a married estate.

3. It may be good at some time not to *marry*, namely, in the time of the Churches persecution; and all that have the gift at such a time, should chuse the Celibate estate, that they might be the more ready both to do and suffer for Christ, and be the more free from temptations to Apostacy: and the most that can be said of the good here spoken of, is, that it is the good of conveniency, not the good of absolute duty; unto which is opposed the evil of inconveniency, not the evil of sin. Indeed it is an evil of inconveniency, and an aggravation of calamity to

be

be married in times of persecution, for *such*, saith the Apostle, Verſ. 28. of this Chapter, *shall have trouble*, that is, greater trouble than others, *in the flesh*: but it is the duty of all to make choice rather of this evil of greater trouble and inconveniency, than to expose themselves unto the evil of sin by uncleanness and incontinency.

4. The Apostle is so far from asserting it to be an evil of sin for any in the worst of times to *marry*, that he asserteth the quite contrary when there is a necessity for it, Verſ. 36. *If need so require, let him do what he will, he sinneth not, let them marry.* And Verſ. 38. *So then he that giveth her in marriage doth well.* It is plain then by all to be seen, that the Popish Argument from this place is frivolous, and that it carrieth no shadow of good consequence in it against the *Marriage* of the Clergy.

Arg. 3. The third Popish Argument is drawn from 1 Cor. 7. 32, 33, 34. *But I would have you without carefulness: He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife. There is a difference also between a wife and a virgin: The unmarried woman careth for the things of the Lord, how she may be holy in body and spirit; but she that is married careth for the things of the world, how she may please her husband.* The Argument from hence in reference unto Ministers is this: Ministers above all others are warned to take heed of entangling themselves with the affairs and cares of this life, 2 Tim. 2. 4. and being devoted unto the Lord more immediately by the Office of their Ministry, they ought always to care for the things which belong to the Lord, how they may please the Lord. And because *Marriage* doth engage in the former, and taketh off from the latter, as this Text doth intimate, therefore they ought to refrain *Marriage*.

Ans. 1. It is not universally true, that all who are *unmarried* do care for the things which belong to the Lord, how they may please the Lord, and that hereby they are taken off from minding and caring for the things of the world. As to the latter, who intermeddle more with secular affairs than many of the Popish unmarried Clergy? Why do any of them exercise Temporal Jurisdiction, if their Celibate state be in order to free them from worldly cares and business? As to the former, if so be that Adultery, Fornication, Murder, Sodomitical uncleanness, and other vile practices be pleasing to the Lord, there are and have been many Popes and Popish Bishops, many Priests, Jesuites, Fryars, and other unmarried persons under the Celibate Vow among the Papists, that with great industry have cared for the things which belong unto the Lord, how they may please the Lord, as I shall make evident in the Use: But hereby they will be found to have taken care not only of the things of the world, but of the things of the flesh, how they may please the flesh, and the things of the Devil, how they may please the Devil, whose servants and children they are.

2. Neither,

2. Neither, secondly, is it universally true, that such as *are married* do care for the things of the world, chiefly, so as to neglect the things of God, as instance may be given in the holiness of many *married persons*, which the Scripture doth take notice of. It is said, *Gen. 5. 22.* That *Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters.* *Abraham*, who is called the *Friend of God*; *Moses*, unto whom the Lord spake face to face; *Samuel*, who was so highly in favour with God; *David*, who was a man after God's own heart; *Isaiah*, *Ezekiel*, and almost all the Prophets, were *married persons*: and we hardly read of any in the Old Testament that were famous for integrity and zeal for God, but they were such as were *married*. I have also given instance already in the New Testament-times of *married Apostles*, and did not they care for the things that belonged to the Lord, how they might please the Lord? And how many Ministers are there now in the Conjugal state, as eminent as any others whatsoever for their holy and strict lives? Will not many of them say, that their Wives have been so far from engaging and entangling them in worldly cares, that on the contrary they have proved real helpers of them, and have taken off in a great measure the burthen of those worldly cares, which lay more heavy upon them in their single estate?

3. It is granted that *Marriage* is often-times an occasion of more worldly care than a single estate; and that single persons, who really are endowed with the gift of continency, have ordinarily the advantage of most freedom from perplexing trouble, and thoughtfulness about the World, and for attending upon the Lord with the least distraction; yet such single persons as are without the gift are exposed unto more distraction, and that which is worse, unto so much sin, such burnings of lustful desires, that they cannot attend upon the Lord acceptably, without the use of the remedy which God hath provided against incontinency.

4. Men may care for the things that belong unto the world moderately, and labour to please their wives in the Lord subordinately, and not transgress the bounds of their duty, yea to neglect this would be their sin; and yet at the same time they may care for the things that belong to the Lord, how they may please the Lord chiefly: for if the one had been inconsistent with the other, the Apostle would have forbidden *Marriage* absolutely, it being the absolute indispensable duty of all, and necessary unto Salvation, that they labour chiefly to please the Lord: but the Apostle professeth the contrary, that *concerning Virgins* he had no command from the Lord, *Verf. 25.* that is, to forbid them from the Lord to marry; but in case of necessity he lets them know that *Marriage* was their duty. Yet because both men and women are more prone to exceed the bounds as to worldly cares and distraction in God's service when married, especially when full of Children, and little in the world to provide for them, or in a time of persecution, then in the single

single estate, endowed with the gift; therefore he doth express himself thus as we read in the Scripture urged. But none can infer hence, that it is the will of the Lord that Ministers should not marry, who though they be devoted to the service of God more immediately, and ought always to care for the things that belong to the Lord, above all others to please him, may do this in a married estate, as hath been shewn; and if there be any Argument in it against Marriage, it is an Argument against the Marriage of all Christians, rather than against the Marriage particularly of Ministers, the persons the Apostle writing unto, and unto whom he gives the advice in this Chapter, being not Ministers, but ordinary Christians amongst the *Corinthians*. The uttermost that can be argued from this place in reference unto Ministers, is, that such of them as are unmarried, and have the gift of continency in the time of the Churches persecution, or in such circumstances of their condition in the World, that by Marriage they are likely to be plunged and incumbered with more worldly cares and distraction, and to be less serviceable unto the Lord in a married estate, than they are in the single; that in such a case they ought to continue single, so long as God doth continue the gift unto them: but this is no Argument for the Popish forbidding the Marriage of the whole Clergy.

Arg. 4. The fourth Popish Argument is drawn from 1 *Tim.* 5. 11, 12. *But the younger widows refuse, for when they have begun to wax wanton against Christ, they will marry, having damnation, because they have cast off their first faith.* Now the interpretation of, and the arguings of the Papists from this Scripture, may run thus: 1. That there was a society of Widows maintained by the Church, more immediately devoted unto God, who were to continue in supplications and prayers night and day, as *Verf.* 5. and that these Widows were under a vow to continue in their single estate unto their lives end, that they might be the more fit for their employment; and this vow was their first faith, spoken of *Verf.* 12. because they entered into this vow when they were first admitted into this society. 2. That such Widows as after this vow did marry, they waxed wanton hereby from Christ, and had damnation upon the account of their casting off this their first faith, or breaking their Celibate Vow. 3. That if Widows, then Virgins too might be gathered into societies to sequester themselves from all worldly affairs, for the more immediate service of God, and enter into the same Celibate Vow. 4. That the Clergy of all ranks being by their Office devoted more immediately unto God, they ought to enter into the Celibate Vow, which they impose upon all in their admission into sacred Functions. 5. That all who have made this Celibate Vow, if afterward they attempt to marry, they incur the penalty not only of deprivation from men, but also of eternal damnation from God.

Ans. 1. We grant that there was in the Primitive times a number of Widows devoted more immediately unto the service of God, whom

the Church did maintain, and who were to be qualified according to what the Apostle doth mention, *Verf. 9, 10.*

2. It is as ealie for us to deny, as for them to affirm, that these Widows did enter into a Celibate Vow upon their first admission into this number, this Scripture making no mention of any such Vow, and therefore they can never prove it.

3. By the first faith here spoken of, it is more rational to understand it not of any Celibate Vow, but of their Vow in Baptism, (which is the first faith of Christians) whereby they were devoted unto the fear and service of the Lord all their days; and this, by their wantonness from Christ, or lascivious practices, and turning aside after Satan, spoken of *Verf. 15.* they did cast off, and for this they had damnation.

4. We deny that the sin of these Widows lay in their marrying, but in their wantonness and breach of faith with Christ, otherwise the Apostle would not have given direction that these younger women (although received into this number) should marry, bear Children, guide the House, and give no occasion (through wantonness) to the Adversary to speak reproachfully, as he doth *Verf. 14.* That the Apostle speaketh of younger women of the number, it is evident, because he saith that some of them had waxen wanton from Christ, had cast off their first faith, had turned aside after Satan; and therefore he doth direct concerning the rest of the younger women, to prevent these evils, that they should marry; and surely he would not have directed them to this, had it been a sin, and had their Marriage it self been a casting off of their first faith.

5. If we should suppose (although we do not grant) that by the first faith is meant a Celibate Vow; yet it doth not follow from hence, that either Virgins or younger Widows have leave from God to enter into such a Vow: for the Apostle doth straightly charge that no Widow for the future should be admitted into this number under threescore years old, at which years there is no such danger of their falling into wanton practices, *Verf. 9.* and younger Widows he would have refused, *Verf. 11.* And what plea then can there be from hence for the society of Nuns, and their Celibate Vows, when most of them are young at their first admission?

6. And if there can be from this place no good plea for younger women to enter into Celibate Vows, much less can there be any hence for the Celibate Vows of the Clergy.

7. Therefore it is sinful for any, especially younger men or women, to make Celibate Vows, when such Vows may not be in their own power to keep; and such who have rashly made them, it is a greater sin for them to keep, when they have not the gift of continency, than to break them by holy Wedlock, which they may do without the penalty of eternal damnation.

Arg. 5. The fifth and last Popish Argument is drawn from Authority. *Bellarmino*, after sufficient weakness betrayed in his *Scripture-Proofs*, doth annex, 1. The Testimony of divers Councils, *Eastern, African, Italian, French, Spanish and German*. 2. The Testimony of divers Popes or Bishops of *Rome*. 3. The Testimony of divers Fathers, both *Greek and Latine*. Should I repeat all which he maketh these to speak, I should weary both my self and the Reader; and how infirm his Argumentation is from hence, will appear in the Answer.

Ans. 1. It is well known by those that are vers'd in Councils, and have written on this subject, that the Councils of *Ancyra, Nice, Gangra* and *Trull*, (the most ancient which *Bellarmino* and other Papists do cite) do not really favour this Popish Doctrine. One Canon of the Council of *Ancyra* hath this passage in it, *Διάκονοι ὅσοι καὶ ἱερομόναχοι, &c.* All Deacons that are established in their Charges, if they have declared that they have need to marry, and cannot remain as they are, let them remain in their service after they are married: and let any judge whether this could be consistent with a general Prohibition of the Marriage of the Clergy. The Council of *Nice* indeed did decree, *That no Bishop, Presbyter or Deacon, should have any women in their houses except Mother, Sister, or Aunt*; therefore they were prohibited, saith *Bellarmino*, the having Wives, and so ought not to marry: whereas it is evident unto all that are unbiassed by prejudice, and make an impartial search into the Records of that Council, that this Prohibition did not shut out the Wives, but unmarried Associates, from the Houses of Ecclesiasticks that were single, for the prevention of scandal by Fornication, which single persons living together, especially in their youth and privacy, might be tempted unto.

Let us see what *Socrates* in his Ecclesiastical History doth relate concerning the Transactions of this Council about this point; which we shall find to this purpose: *Some would have brought in a new Law, to forbid the Clergy to cohabit with their Wives; but Paphnutius a Confessor, and although unmarried himself, stood up and vehemently cried out, That Marriage was honourable, congress with the Wife chaste, and therefore did counsel them not to lay such a heavy yoke upon persons in holy Orders which they could not bear, and hereby give occasion both to them and their Wives to live incontinently: upon which speech of Paphnutius the Council did both approve, and praise his sentence, made no such Law, but left it to every mans liberty to do what he would in that point.* Socr. Lib. 1. Cap. 11. Sozom. Lib. 1. Cap. 23. Here we see that this Law (now established amongst the Papists) is called a new Law, it was never Enacted before, and it was only a Law which some would have brought in, and therefore was not Enacted then: it was called a heavy yoke, and not being found by that Council to be Christ's yoke, it was laid aside. The Council of *Gangra*, (all whose Canons the Council of *Trull* doth approve of) hath this Canon: *Ἐν τῷ διακονίῳ, &c.* If any make a difference

of a married Priest, as if none ought to partake of the Oblation when he doth the service, let him be Anathema. I might give other instances of passages in other Councils, which Bellarmine doth make mention of, to shew how he doth corrupt many of their sayings, in favour of this Doctrine; but I refer the learned Reader unto Chamier's answer, and to Junius's Animadversions upon Bellarmine's Controversies. It is most certain, (if History may be believed) that the most ancient and most authentick Councils, according to their most authentick Copies, did never (like the Papists) forbid the Marriage of the Clergy, whatever some of them may seem to do in the corrupt Translations of them, and false Glosses upon them by the Papists: the Canons of some particular Councils, or rather Popish Synods of latter date, are of no great signification in the proof of this point.

2. The Testimonies which Bellarmine bringeth of Popes, or the Bishops of Rome, carry no weight: It is acknowledged by the most, that Pope Syricius first did forbid the Marriage of the Clergy, but what he did was very unjust: hear what Junius doth say of it: *Syricius contra Verbum Dei & Jus naturale ipsum voluit istud celibatus jugum Ecclesiasticis imponere, & juris ignorantia, & superstitiosa cacozelia.* Syricius against the Word of God, and the Law of Nature it self, would needs lay the Celibate Law upon Ecclesiasticks through ignorance and superstitious Zeal. I shall readily grant, That the Bishops of Rome, especially of latter years since the Apostacy of that Church unto Heresie, Antichristianism and Idolatry, have been generally against the Marriage of the Clergy: but wherefore hath this been? Not out of true Zeal for Chastity, and the purity of all in sacred Orders, as is pretended; but out of carnal Policy, for the enriching of their Church hereby, and the preserving of its Revenues, which might be too profusely expended and alienated in the providing for Wife and Children.

3. The Testimonies which are brought out of ancient Fathers for the most part are either corrupted, or they do not militate against the Marriage, but against the incontinency of the Clergy; and the purity which the Fathers speak of, as requisite in persons of that Function, is as well consistent with a married, as with a single estate, and more ordinarily to be found in the former, than in the latter. But if some of the Fathers were against the Marriage of Ecclesiasticks, this doth not prove the unlawfulness of such Marriages, unless it could be proved to be so by the Word of God; and this the Papists can never prove unto such who do look into the Scriptures with an unprejudiced mind, when they are so plain and clear for the universal lawfulness of Marriage without any particular exceptions.

Use 1. Here you may see the devilish wickedness of the Church of Rome; it would both spend too much time, and carry me besides my purpose too far, to set forth the wickedness of this Apostate Church in the full latitude thereof; I shall only speak of the wickedness which this Doctrine

Doctrine that forbiddeth to marry, is the occasion of. There are three woful effects which this wicked devilish Doctrine hath produced : 1. Wicked Indulgencies of their Popes : 2. Wicked Principles of their Jesuites : 3. Wicked Practices both of their Popes and others under the Celibate Vow.

1. The Popes or Bishops of Rome, however severe against the Marriage of their Clergy, yet they have given Indulgencies for Whoredom, Sodomy, and such like most foul abominations. Hear the complaints as well as acknowledgments of *Esspenceus*, a Writer of their own, *Lib. 2. Cap. 7. De Continentia*; his words are these: *Pro puro mundoque calibatu successit impurus & immundus concubinatus, ut quod eleganter de persecutione, cap. 29. Conquerebatur D. Bernardus, latere, nec præ multitudine queat, nec præ impudentia querat: hæc inquam tolerantia altius radices egit, permissis alicubi sub annuo censu clericis atque laicis cum suis concubinis cohabitare: Quod utinam falso & imerito extaret inter Gravamina Germaniæ; adeoque etiam continentibus ad omnem censum persolvendam coactis, quo soluto iis liceret, vel continentibus vel incontinentibus esse. O rem execrandam!* In stead of the pure and clean Celibate, there hath succeeded an impure and unclean Concubinate, which, as Bernard elegantly complaineth in his 29 Chapter concerning Persecution, neither can be concealed, it is so frequent, neither doth seek to be concealed, it is so impudent: this Toleration or Indulgence hath got firm footing, both the Clergy as well as Laity having permission given unto them to cohabit with their Concubines, upon the payment of a yearly sum of money. And I wish that these things were falsly and undeservedly extant amongst the Grievances of Germany, who complain that even such as are continent are forced to pay the annual Rent; which being paid, they are at their own choice whether they will contain or not, whether they will have a Concubine, otherwise called a Whore, or not. O execrable wickedness! And the same Author in his Comment upon *Titus*, doth further acknowledge in these words: *Episcopi, Archidiaconi & Officiales plerunque dum Diocesses & Paræcias obequitant, non tam facinorosos & criminum reos pænis & correctionibus a vitiis deterrent, quam pecunia emungunt & exugunt tum Clericos, tum laicos; & hos cum concubinis, pellicibus & meretriculis cohabitare, liberosque procreare sinunt, accepto ab iis certo quotannis censu atque adeo alicubi accipiunt a continentibus; habeat (aiunt) si velit, & quoties enim quisque talis, (cum tales tamen tam multi sunt) hodie aliter punitur? Bishops, Archdeacons and Officials, do ride about their Diocesses and Parishes for the most part, not to deter the wicked by corrections and punishments from their vice, but to draw out and defraud both Clergy and Laity of their Money, whom upon the payment of a yearly Revenue, they permit to cohabit with Concubines and Whores, and to procreate Children. And this Revenue they receive in some places of the Continent, for he may have a Concubine or Whore (say they) if he please. And how often are such Priests as keep Whores (although so many) punished other-*

otherwise? There is a Book lately published by *Anthony Egans, B. D.* late Confessor-General of the Kingdom of *Ireland*, and now Minister of the Gospel according to the Reformed Religion. The Title of it is this, *The Book of Rates now used in the Sin-Custom-House of the Church and Court of Rome, containing the Bulls, Dispensations and Pardons for all manner of villanies and wickedness, with the several sums of Moneys given and to be paid for them.* Page 13. there are these Dispensations for Priests and others under the Celibate Vow: *A Priest or Fryar having lain, or carnally sinned with a Woman of whatsoever sort or degree, whether a Nun, or Kinswoman, or a Relation, or with any other whether married or single, whether within the Bounds or Cloisters of his Monastery, or elsewhere, whether the Absolution be made in the Name of the Clergy or no, it gives him power to exercise his Function, and to hold his Livings, and that together with the Inhibitory Clause, he paying 36 l. 9 s. and 6 d. And if besides this there be an Absolution for Buggery, or for unnatural sin committed with brut Beasts, a Dispensation, together with the Inhibitory Clause, will come to 90 l. 12 s. 1 d. A simple Absolution for the sin of Buggery, or the sin contrary to Nature, that is to say, with brut Beasts, together with a Dispensation, and the Inhibitory Clause, is 36 l. 9 s. A Nun having played the Whore very often, aut intra aut extra septa Monasterii, within or without the bounds of the Monastery, is to be absolved and rehabilited to hold the Dignity of her Order for 36 l. 9 s. An Absolution for one that keeps a Whore at Bed and Board, with a Dispensation to hold a Benefice, is 4 l. 5 s. 6 d. Prideaux telleth us of Pope Sixtus the fourth, That he made a grant unto the Cardinal of Lucia to use unnatural lusts for three months in the year, namely, June, July, and August: but whether the Cardinal had the Dispensation gratis, or paid a sum of money for it, the Author doth not relate. This is that Pope who built a Stews at Rome of his own cost, and well might he do it, when the Popes do receive such Revenues from such base Houses. See *Cornelius Agrippa de Vanitate Scientiarum*, Cap. 64. *Lycurgus and Solon* (saith he) those Heathen Law-givers, erected publick Stews, but that is no marvel, for of late years Pope Sixtus the fourth builded a goodly Stews in Rome. The Corinthians, Cyprians, and Babylonians, did encrease their Revenue by the gain of Stews, which in Italy also at this day is no unusual matter; for Whores of Rome do pay weekly to the Pope a Julio, the whole Revenue whereof in the year doth often exceed twenty thousand Duckets. Hence it is that one of their Poets doth complain,*

*Roma ipsa Lupanar
Reddita; nunc facta est toto execrabilis orbe.*

“That Rome was become a Brothel-House, and grown execrable
“throughout the whole World.

The Pope indeed will not allow of Marriage in his Clergy, but by his Indulgencies he doth make provision for their flesh, that they may fulfil their lusts by Fornications and all manner of uncleannesses, which may bring in filthy lucre into his Coffers. Thus concerning the wicked Indulgencies of the Pope.

2. The wicked Principles of the Jesuites is another effect of this Popish Doctrine which forbiddeth to marry. The Jesuitical Doctors pretend to more Sanctity, Learning and Subtily than others; let us see what some of their Principles be, and Positions in their stating of Cases of Conscience concerning uncleannesses. I shall refer the Reader only unto a Book called, *The Mystery of Jesuitism*, see Vol. 1. p. 147. Father Bauny hath this Assertion as it is cited out of his Theolog. Mor. trac. 4. de pœnit. p. 94. *It is lawful for persons of all qualities and conditions to go into the places of common prostitution, there to convert sinful women, although it be very probable that they will commit the sin there themselves; nay haply though they have found by frequent experience that they are drawn into sin by the sight and insinuations of those women.* Who seeth not that this Assertion doth give encouragement unto the unmarried Popish Clergy to run upon occasions, and manifest temptations unto the sin of filthy Fornication? For who are more fit, may they think, to convert those sinful women, than Ecclesiastical persons? But for such to go into places of common prostitution to do it, is both scandalous for any, especially for Ministers, and dangerous lest themselves be entangled and defiled hereby. But the Jesuite telleth us, they may venture into such places; although it be probable they will, and though they have been often drawn into that foul sin hereby; and what is it that they can plead for the lawfulness of such practice? it is only this, their directing their intention to convert sinful women; and may they run into their embraces that they may convert them? may they venture upon a probability of being drawn by them unto this sin, that without any probability of success they may draw them from it? and when they have been often enticed and overcome, may they put their foot again into the snare? are such like to perswade others to repentance and chastity, who have been often unclean in such places themselves? But let us see further what other of their Doctors say: In the *Additionale*, pag. 96. Escobar doth assert, *That a man who hath the reputation of being extremely given to women, doth not commit any mortal sin in soliciting a woman to condescend unto his desires, when he doth not intend to put his design in execution.* This Doctor goeth a step further, the former giveth allowance to go into places of common prostitution, so that the intention be the conversion of sinful women; and this telleth us that it is no mortal sin to sollicite women to be naught, if a man can but hold off his intention from the thing; but who is there that is extremely addicted to women, and doth sollicite, though he doth not actually intend the thing, till he knows the mind of the party, but if there be a compliance,

compliance, that will forbear and withdraw himself, as *Joseph* from his Mistress? May lecherous Mass-Priests sollicite women to lewdness without mortal sin? Who can deny this to be devilish wicked Doctrine? But although the Jesuites Principles do lead their Clergy to Fornication and Adultery, yet they would have them cautious that such impure facts of theirs may not be known, *si non caste, tamen caute*. If they do not live chastly, they would have them sin warily; and therefore they allow most horrid wickedness for the concealing such shame. P. 19. *Caramuel* asserteth in his *Fund. Theolog. Fund. 55. Sect. 7. That it is doubtful whether a religious man having made use of a woman, may not kill her, if she offer to discover what passed between them.* This Doctor doth make a doubt whether it be not lawful for their Priests to commit Murder that they may conceal their Adultery. But what if the woman the Priest is naught withal, be a wife, and she reveal nothing, but her husband cometh unawares upon them, and discovereth the fact? see what *Escobar* saith in such a case, cited pag. 94. out of his *Tract. Theol. Tract. 4. Exam. 6. Cap. 5. An Ecclesiastick surprized in Adultery, if he kill the womans husband whom he hath abused in his own defence, is not for that irregular.* Here the Doctor doth favour not only the murder of the wife if she reveal, but also the murder of the husband if he resist; and although the Marriage of Ecclesiasticks doth make them irregular, yet their Adulteries and Murders do not so, but they may according to these Principles continue in their Function, notwithstanding such horrid abominations. You see what provisions the Jesuites make for themselves and others of the Romish Clergy, for their encouragement, reputation and safety in their practice of the sin of Adultery: but do they take no care for the poor forlorn Nuns, who are mewed up in Cloisters, and are under the same Celibate Vow with themselves? The great danger is, when the Priests and Jesuites come amongst them, of their proving with child, and so of their discovering their own shame: is there no provision in this case? Yes, these kind Fathers have a Principle which may be of use to such, to encourage them with a *non obstante* to this danger unto lewd embraces. See *Addit. p. 19. Egidius Trullench. in Decal. Tom. 5. Lib. 5. Cap. 1. asserteth, That it is lawful to procure abortion before the child be quick in the womb, to save a Maids life or reputation.* I shall add but one Position more concerning the liberty which the Jesuites give unto the most impure persons to communicate immediately upon their confession, pag. 88. *Mascardenas Tract. 4. de Sacr. Eucharist. Disp. 5. Cap. 7. doth assert, That either a secular person, or a Priest being fallen into any kind of impurity whatsoever, nay though such as are against Nature, may, without so much as the least venial sin, (nay, are to be commended for it if they do) communicate the very same day after they have made confession thereof. That the Confessor ought to advise his Penitent to receive the Eucharist the very same day that he is fallen into such crimes, and that the Vow or Reso-*

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lution any one might have made not to come to the Lord's Table in that condition, were null. Thus if the Jesuites acknowledge that a wound and defilement is contracted by some groffer impieties and impurities; yet they can, according to their principles, quickly lick themselves whole by their Confessions, and wash themselves clean by their Communicating; and what is this but an abominable profaning and polluting of the holy Sacrament, and an opening a wide door to all manner of licentiousness? The Harlot could say unto the young man, *Prov. 7. 12. This day I have payed my vows*, and so she was fittet for her wickedness. And if unmarried Ecclesiasticks by Confession and Communicating can so easily wipe off their guilt and filth, what encouragement must this needs give them to return presently again with the Dog to his vomit, and with the Sow that is wash'd to her wallowing in the mire? That the Jesuites are not belyed by the Author of the Mystery of Jesuitism, in these and other gross Principles and Assertions which they hold, may easily be known by such as will consult their Books in print, out of which they are extracted: I confess I have not consulted all of them, not having them by me; but having perused his Citations of *Escobar*, whom I have, and finding him faithful there, I doubt not but he is faithful in the rest.

3. The wicked practices both of Popes and others under the Celibate Vow, is another woful effect of this Popish Doctrine which forbiddeth to marry. And here I may well premise, that many thousand lewdnesses and foul abominations are and have been committed by Popish Votaries so secretly, that they never saw the light, neither have come abroad unto the notice of the world, these works being works of darkness which fly the light, and throwd themselves as close as may be in dark corners, those who are guilty endeavouring all they can to conceal their filthiness; which however at the last day of revelation both of mens sins and God's Judgments, will be made known and exposed to the view both of men and Angels, *when the Lord will bring to light the hidden works of darkness, and make manifest all the counsels of the heart*, *1 Cor. 4. 5.* Yet the wickedness of some Popes and their Clergy in this kind, hath been so notorious, that their own Historians have not thought fit to be altogether silent herein; and, as was said before, their lewdness could not be concealed, it was so frequent; neither in many did it seek to be concealed, it was so impudent. It would spend more time than we have to be together, yea, although we should stay here on this long Summers day till dark night, to enumerate the instances that might be given of the uncleannesses of Ecclesiasticks in the Church of *Rome*. I shall mention only a few of the most remarkable amongst many other, and begin with the viciousness and filthiness of the Popes, whose Title of Holiness, and severity against Matrimony, and imposing the Celibate Vow upon others, one would think should oblige themselves unto more than ordinary mortification of fleshly lusts, and exemplary chastity: but

we shall find by search into the History of the Popes lives, that they have generally been exceeding faulty as to women, and all sorts of filthy lusts. *Platina* doth complain that Riches had made the Church wanton, and Vice had no restraint. Pope *Sergius* the Third had his Sweet-heart *Marozia*, that famous Strumpet, who was the Mistress of his affections, and had no small Government in the Church, of whom in wicked Adultery, as *Luitprandus* doth record, he begat *John* the Eleventh, who afterward by his Mothers means got the Popedom. *Baronius* doth acknowledge that in those days the power of Harlots did so far prevail, that they both removed Popes rightly appointed, and also thrust in violent and wicked men into their room at their pleasure. By this *Marozia's* means also it was that *Octavianus* (Son to *Albericus*) obtained the Popedom, called *John* the Twelfth, who, as *Baronius* doth relate, amongst other wickednesses, was accused in a Synod for abusing the Widow of *Rainerius*, for his filthiness with *Stephana* his Fathers Concubine, with *Anna* a Widow and her Neice. This is that Pope who castrated divers of his Cardinals because they favoured *Otho* the great; but if himself had been so served before he was made Pope, possibly he might have been more chaste: and yet whatever liberty this Pope took himself to commit Fornication and Adultery, he would not give liberty for Marriage to his Clergy, which God doth allow, for he sends over an Inhibition against Priests Marriage into *England*, which at that time caused no small stir: At length the hand of God was remarkable in the cutting off this Pope; for being taken one night in Adultery with another mans wife, he received such a wound in his Temples, that within the space of eight days after he died of it. Pope *Gregory* the Seventh (saith *Prideaux*) had his Minion *Matilda*, who left her own Husband to live with this holy Father. This is that *Gregory* who caused the Emperour *Henry* the Fourth, with his Empress, and Son, to come bare-footed in the cold Winter to his Castle at *Cannueium*, and there to wait three days fasting before he could have audience, which at length was obtained by the Mediation of Madam *Matilda*. *Platina* doth relate that in Pope *Honorius* the Second's time, one *Arnulphus* was put to death at *Rome* for his bitter invieghing against the pomp, luxury and lasciviousness of the Clergy, before whom he propounded the poverty of Christ, and his integrity of life for their imitation. It was from this Pope that *John Cremensis* was sent over Legat into *England*, to dissolve the Priests Marriages, but in the great heat of his urging his Commission, he was found in bed with a Whore. Good man! he would have all to live chastly without Wives and Matrimony, and he came over from *Rome* to shew them an example. Pope *Martin* the Fourth kept the Concubine of his Predecessor *Nicolas*, and removed all Bears from his Palace, lest the beholding of them should cause his Sweet-heart to bring forth a Bear; so fearful was he, that his bruitish lust would produce a bruitish off-spring. Pope *Benedict* the Twelfth is recorded to have

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bought a beautiful young Woman of her Brother with a great sum of money, that he might make use of her. Pope *Sixtus* the Fourth before-mentioned, who built the Stews at *Rome*, and allowed unnatural lusts to the Cardinal, would not wholly deny himself, especially in those lusts which are more natural, for he had his Concubine *Tyresia*, for whom he provided Shooes covered with Pearls. Pope *Innocent* the Eighth had many base Children, gave a great Dowry with his Daughter *Theodorina*: *Mantuan* hath these Verses on him:

*Oſto Nocens pueros genuit, totidemque puellas,
Hunc merito poteris dicere Roma patrem.*

The signification of which is, that this Nocent (not Innocent) person, had begotten eight Boys, and as many Girls, and therefore deserved the name of a Father; but I suppose none, except the Papists, will say that he was a holy Father. Pope *Alexander* the Sixth did succeed him in the Papacy, and his History doth record that he exceeded him in lewdness and Adultery; on whose Daughter there are these Verses:

*Hic jacet in tumulto Lucretia nomine, sed re
Thais, Alexandri Filia, Sponsa, Nurus.*

*Lucrece by name here lies, but Thais in life,
Pope Alexand's Child, Spouse, and Sons Wife.*

This Pope had two Bastards, a Son, and this Daughter *Lucretia*, whom he married unto this Son, and afterwards abused her himself; and it is storied of him, that to compleat his other wickednesses, he gave himself unto the Devil. Pope *Julius* the Second was not much better, who abused two ingenuous Youths sent by the Queen of *France* to be bred in *Italy*. Pope *Clement* the Seventh was so infamous, that because of his own lewdness, and that of his Court, this Distick was written:

*Roma vale, vidi, satis est vidisse, revertar
Cum Leno, aut Meretrix, Scurra, Cinædus ero.*

*Vile Rome adieu, I did thee view, but hence no more will see,
Till Pimp or Punck, or Jade or Spade, I do resolve to be.*

Paul the Third prostituted his Sister *Julia Farnesia* to *Alexander* the Sixth, that he might be made Cardinal; committed Incest with his own Daughter *Constantia*, poisoned her Husband that he might enjoy her the more freely; was naught with his own Sister, and taken in the Act by her Husband; and besides his Incest, he is recorded to have been a Necromancer, and from this Pope's piety came the Council of *Trent*.

Pope *Julius* the Third was not inferiour unto him, who gave his Cardinals Hat unto a Sodomitical Boy whom he had abused: This is that Pope who said he would have his Pork (forbidden by his Physitian) in despite of God; and maintained he had more reason to be angry for the keeping back his cold Peacock Pye, than God had to cast *Adam* out of Paradise for eating an Apple: such a blasphemous as well as luxurious Wretch was he! Thus *Prideaux*. I shall add but two instances more, of two famous Women, one a Pope, and the other a Popess: The Woman-Pope was Pope *Joan*, who succeeded *Leo* the Fourth, sat in the Papacy two years and six months, supposed to be a man, until at length being with Child, she fell in labour in the midst of a solemn procession, whereby her Sex and lewdness were discovered together: hereupon there was an Image of a Woman with Child set up in the same place, where the Pope was delivered both of her Child and her Life: Ever since the Popes when they go to the Lateranè shun that Street, although the nearer way, in abhorrency of the fact, and memory thereof. There was moreover a Chair of Porphyry-stone kept in the Laterane, with a hole in the midst to try the Sex of the new-elected: No less than fifty Popish Writers testify the truth of this History concerning Pope *Joan*. The other Woman was a Popess, as the Pope himself called her, namely, *Donna Olympia*, the Sister-in-law and Mistress of Pope *Innocent* the Tenth, who was perfectly at her devotion, not only in his younger years, and whilst he was Bishop and Cardinal, but also in his elder years when he was Pope, and so continued until the very last: the History we have at large, written in *Italian* by *Gualdi*, and translated into *English*; the Book is called, *The Life of Donna Olympia Malda-chini, who Governed the Church during the time of Innocent the Tenth*. In the Preface of the Book there is this passage: *By the great example laid before us, they must needs confess that the Church-men of the Roman Faith will do any thing with a Woman but marry her*. I shall refer the Reader unto the History, which relateth the great familiarities between this *Donna Olympia* and the Pope, having been too long in relating the viciousness of his Predecessors, although I have passed by many persons and things which might without wrong be spoken concerning them. I must add something concerning the filthiness and uncleannesses of the Popish Clergy, and others under the Celibate Vow. *Platina* doth record, that in Pope *Gregory* the Great's time there were six thousand Infants Skulls found in a Fish-pond at *Rome*; and what did this signify, but the Whordoms and Murders which this Celibate Vow was the occasion of? *Nicholaus de Clemangis*, a Popish Archdeacon, who lived and flourished in the year One thousand four hundred and seventeen, he wrote a Book, *De corrupto statu Ecclesiæ*, wherein he taketh notice of the viciousness of all sort of persons, besides the Pope, that were under this Celibate Vow. Cap. 12. Concerning the Cardinals, these are his words: *Nec enumerare volo eorum adulteria, stupra, fornicationes quibus*

quibus Romanam Curiam infestant, nec referre obscenissimam illorum familie vitam, a dominorum tamen moribus nullatenus absconam. I will not relate the Adulteries, Rapes, Fornications, whereby these Cardinals do pollute the Court of Rome, nor set out the most filthy life of their Family, not at all dissonant from the Manners of their Masters. Cap. 19. Concerning the Prelates, he thus writes: *Qui totos in aucupio, & venatu dies agunt, qui noctes in conviviis acuratisimis, & choræis cum puellis effeminati insomnes transeunt, qui suo turpi exemplo gregem per devia abducunt in præcipitium.* The Prelates spend whole days in fowling and hunting; and being effeminate, they spend whole nights in dancing and sports with young women, and by their filthy example lead their Flock out of the right way upon a precipice. Cap. 20. He calls the Regulars *Ebrios, incontinentissimos, utpote qui passim & inverecunde prolem ex Meretrice susceptam, & scortam vice conjugum domi tenent. Et hos Canonicos aliquis vocabit, qui sic ab omni Canone seu Regula sunt abalienati?* Drunkards, and most incontinent persons, who ordinarily and shamelessly do keep Whores in stead of Wives and Children by them at home in their houses. And who will call them Regulars who walk by no Rule? Cap. 21. Of the Monks he saith, *Quanto magis continentes, magis obedientes esse debebant minus vagabundi, & e Claustrorum septis rarius egredientes in publicum; tanto ab his omnibus rebus licet eos videre magis alienos: pro labore desidia, pro continentia & æquitate, libido & superbia invasere.* By how much the more they ought to be continent and obedient, by how much the less they ought to wander about, and go forth into publick from the bounds of their Cloisters; by so much the more we may see in them a contrary carriage and course unto these things: in stead of labour, sloth; in stead of continence and justice, lust and pride hath invaded them. Cap. 22. Of the Mendicants he writes, *An non hi lupi rapaces sunt sub ovili imagine latitantes, qui more Sacerdotum Belis in suis penetralibus, oblata devorant mero & lautis epulis cum non suis uxoribus, licet sæpe cum suis parvulis, avidè satiantes, cunctaque libidinibus, quarum torrentur ardore, polluentes?* Are not these Mendicants ravening Wolves under the form of Sheep, who like the Priests of Bell do devour what is offered, with others Wives and their own little Ones, greedily satiating themselves in retired places with Wine and costly Banquets, and defiling all things by their filthy and burning lusts? Cap. 23. Concerning Nuns and their Monasteries, he thus expresseth himself: *De his plura dicere verecundia prohibet, ne non de catu Virginum Deo dicatarum, sed magis de lupanaribus, de dolis & procacia meretricum, de stupris & incestuosis operibus dandum sermonem proluxe trabamus. Nam quid obsecro aliud sunt hoc tempore puellarum Monasteria nisi quedam. Non dico Dei sanctuaria, sed Veneris prostibula, sed lascivorum & impudicorum juvenum ad libidines explendas receptacula? ut idem hodie sit puellam velare, quod & publice ad scortandum exponere.* Modesty doth forbid to speak more concerning these, lest in stead of setting forth a society of Virgins devoted unto God, we should de-

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scribe a Stew, and speak of the deceits and wantonness of Harlots, of Rapes and incestuous works. For what other are the Monasteries of young women in these times, than execrable Brothel-houses of Venus, than the Receptacles wherein immodest and lascivious young men do fulfil their lusts? and at this day it is the same thing to put a Maid into a Monastery, and publickly to prostitute her, or put her forth to be a Whore.

We see what kind of persons Celibate persons were formerly, how well they kept their Vow of Chastity, as one of themselves acknowledged; and have we reason to think they are grown better of later years? We see what they have been in other Countries; let us also see what they were before the breaking off the Romish Yoke in our own Land. In King Henry the Eighth's time a search was made into Monasteries and Religious Houses concerning the Life and Manners of these Romish Votaries; and we shall find in *Speed's History of Great Britain*, a Catalogue of vicious Celibate persons there found out, their Names and Crimes. In *Battle-Abby* fifteen Sodomites. In *Canterbury* eight Sodomites, and one that kept three Whores. In *Chichester* two Sodomites, in the Cathedral Church one that kept thirteen Whores. In *Windsor-Castle* twenty five Whores were kept amongst them. In *Shulbred-Monastery* nineteen Whores were kept. In *Bristol* the Abbot kept four Whores. In *Mayden-Bradly* the Prior kept five Whores. In *Bathe-Monastery* one had seven Whores, and was a Sodomite. In *Abingdon-Monastery* the Abbot had three Whores, and two Children by his own Sister. In *Bermondsey-Monastery* *John White* Prior, called the Bull of *Bermondsey*, had twenty Whores. Fuller in his History of Abbies doth relate this story: *One Sir Henry Colt of Neither-Hall in Essex, much in favour with King Henry the Eighth for his merry conceits, suddenly took leave of the King late at night, promising to wait upon his Grace early the next morning. Hence he hastned to Waltham-Abby, being informed by his Letters that the Monks thereof would return in the night from Cheshunt-Nunery, where they had secretly quartered themselves; Sir Henry pitcht a Brick-stall (wherewith he used to take Deer in the Forrest) in the narrowest place of the Marsh, where they were to pass over, leaving some of his Confederates to manage the same. The Monks coming out of the Nunery, and hearing a noise made behind them, and suspecting to be discovered, put out the light which they had with them, whose feet without eyes could find the way home in so used a path; making more haste than good speed, they ran themselves all into the Net: The next morning Sir Henry Colt brought and presented them to King Henry, who often had seen sweeter, but never fatter Venison.* I might add many more instances had I room and time; but I list not any longer to rake in this Dung-hill, being wearied myself in the search, I shall draw towards a conclusion, fearing lest I should trespass upon both the patience and modesty of my Reader. If my Subject did not naturally lead unto this discourse concerning the lewdness and wickedness of these Celibate persons,

sons, and if I did not apprehend that such discourse might be of use, I would have passed by these things in silence.

Use 2. What hath been said concerning the wickedness of the Church of Rome, occasioned by this forbidding to marry, I hope may be a sufficient caution unto all of you to take heed, and move you to abhor both the principles and practices of this corrupt Church. Indeed if any of your hearts be set upon filthy lusts, and the most abominable uncleannesses, and your Consciences are ready under our Reformed Religion to molest and trouble you too much, so that you cannot without secret lashes and stings within prosecute your hearts desires, and gratifie your vile affections: If you have a mind like Swine to wallow in the mire of the most nasty filthiness, and to get Indulgencies for such practices, I would advise you to turn Papists, I know no better way that you can take to sear and cauterize your Consciences, that you may sin with the least controul. And you of the Female Sex, if you desire more secretly to be naught, and to vail all with a Religious Cloak, you may acquaint your selves with the Priests and Fathers of this Church, who though they will not marry, yet they will strain hard but they will gratifie such an inclination in you; and to stop the mouth of your clamorous Consciences, they will give you forthwith an Absolution, yea and admit you unto the Communion. But if you would deny all ungodliness and worldly lusts; if you would live soberly, righteously and godly in the World, as the Word of God, and Grace of the Gospel doth teach; if you desire to be sanctified here, and saved hereafter, abhor Popery, come not near the Tents of this wicked Church, lest you perish with them in the ruine which the Lord will certainly bring upon them. Drink not of the Cup of Fornication which the Whore of *Babylon* would put into your hands; Receive not the Mark of this Beast upon your foreheads: Read and consider one Scripture, which speaketh of those which turn Papists, sufficient to affrighten all from admitting and embracing this Religion by the fearful consequences thereof; the place is, *Rev. 14. 9, 10, 11, 12. And the third Angel followed them, saying with a loud voice, If any man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the Wine of the wrath of God, which is poured out without mixture into the Cup of his Indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb; And the smok of their torment ascendeth up for ever and ever: And they have no rest day nor night who worship the Beast and his Image, and whosoever receiveth the mark of his Name.*

Use 3. Lastly, you that are married Ministers, and live with your Wives in holy Wedlock according to God's Ordinance; Value not the Popish Doctrine or Decrees which forbiddeth your Marriage: So long as God is for it, no matter who they be that are against it; so long as God's Word doth allow it, no matter though the Pope doth forbid it.

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Only let it be your endeavour to put to silence the ignorance and perverseness of foolish men, by being blameless, as well as each the Husbands of one Wife: Above all others, you that are Ministers, and have Wives, should be as if you had none in regard of all inordinacy of affection towards them; and let it appear unto all, that although married, you chiefly care for the things that belong to the Lord, how you may please the Lord. You need not care, or be concerned at the barkings of the impure Papists, like Dogs who bark at the Moon, so long as your Conversations do shine.

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