



## SERMON XXV.

### The Visibility of the True Church.

*Mr Samuel Lee*

Matth. XVI. 18.

*And I say also unto thee, that thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.*

**O**UR Blessed Lord being within the Territories of *Cæsarea Philippi* (neer *Lebanon* and the Fountains of *Jordan*, where *Philip* the Tetrarch of *Ituræa* and *Trachonitis* had his Royal Seat or Throne) was pleased to put two Questions to his Disciples: 1. Whom did men commonly suppose him to be? 2. Whom more especially did they judge and acknowledge him? To this demand, *Peter* in the (a) a *Petrus ex* name of the rest (for our Lord propounded the question to them all) re- *personâ omnium* plies and confesses him to be the true *Messiah*, the Son of the living *Apostolorum,* God. *&c. Hieron. in* loc. Tom. 9. p. 30.

Upon this glorious Confession, our Lord and Saviour,

1. Pronounces a heavenly blessing to *Peter*, v. 17.
2. Acquaints him and the rest present, that upon himself whom he had confessed to be the Son of the living God, not only *Peter*, but his whole Church should be firmly built, v. 18.
3. He makes a Promise to him and the rest, of Ministerial power, v. 19. which he performed unto all, when he breathed on them the Holy Ghost, *Joh. 20. 22, 23.*

In the 18<sup>th</sup> verse, besides the Preface [*And I say also unto thee,*] we have three principal parts.

1. *Encomium Petri*, or a Laudatory Testimony, bestowed upon *Peter*, and in him, upon all, of whom he had demanded answer; *Thou art*  
Sfff 2
*Peter,*

Gen. 17. 5.  
32. 28.  
Glas. Rhet.  
Tract. 2. Cap. 2.

*Peter, &c.* In which our Lord does not *now first* give him that Name, for that was done before, *Joh. 1. 42.* where our Lord told him, that thenceforth he should be called *Cephas* or *Peter* (which is by Interpretation a stone) as God of Old had declared concerning the name of *Abraham* and *Israel*; and as *Elizabeth* about the Name of her Son *John*. In this denomination of *Peter*, there is a manifest allusion to the following words, by an elegant *Paronomasia* or *παρανομία*: Thou art *Peter*, whom I have formerly called by the name of a Stone, to note thy being built upon that Foundation-stone, that Rock of Ages whom the Father hath layd in *Zion*.

II. A Declaration of our Lord concerning his Church, which he compares to a House, Palace, or City, wherein observe,

1. The Foundation of this Building, *On this Rock*, representing him whom thou hast confess'd.

2. The Architect, *I will build*.

Heb. 11. 13.  
Vers. 49.

3. The Edifice, *My Church*. Not any particular Church exclusive to others; but the whole Church Catholick. This Text assigns no *diploma* or Privilege to the Church of *Jerusalem*, *Antioch*, *Constantinople*, *Carthage*, or ancient *Rome*, or any other particular Church, otherwise than as parts and parcels of the whole Church; or as there may have been found in them, such as by lively Faith and sound Doctrine were built upon Christ, the onely true and living Rock, the sure and precious Foundation of his Church. As to the timing of the Verb: *I will build*, that no way excludes the ancient Fathers before our Lords Incarnation, who all dyed in Faith, and without whom we are not made perfect; but notes the continuation of this divine work in building up the Church, till the Top-stone be laid in the end of the World, with Acclamations of Grace. It pre-signifies the enlargement of the Church among the *Gentiles*, by the Ministerial Edification of the Apostles, according to that famous Prophecy in *Zechary*, of the latter times, when they that are afar off, shall come and build in the Temple of the Lord, consonant to the tenor of the whole New Testament.

Zech. 6. 12, 15.

1 Pet. 3. 10.

Deut. 32. 22.

2 Sam. 22. 6.

Vers. 8.

Ps. 59. 5.

III. The Perennity or Perpetuity of the Church. Our Lord addes a Promise as strong as the Foundation it self, for the Mouth of the Lord hath spoken it: That his Church shall be *monumentum aere perennius*, more durable than Heaven and Earth: for they shall pass away with great Noyse, the Elements melt, the Earth, and the works therein shall be burnt up: The Foundations of the Earthly Mountains may be set on fire: *Aetna*, *Vesuvius* and *Hecla* may vomit out their burning bowels. The Channels of the Sea may appear, and the inmost Caverns of the World be discovered; nay the foundations of Heaven may be moved, and shake, and its Pillars tremble, when God is wroth: But the Church of God shall persist and endure against all assaults, against all oppositions imaginable. For 'tis *his Church*, against whom all created power is but weakness; their machinations and contrivements a thousand times more



more frail than the most delicate and tender Web of a Spider. The waves that foam against this Rock, dash themselves in pieces, and (as the Prophet elegantly,) they are cut off as Foam upon the Water, as Bubbles (pufft up with swelling Pride and Animosity against the Church) suddenly subside, and shrink into the bosome of their primitive water. The Gates of Hell shall never prevail against it. The glorious Building of the Church, assaulted it may be and shall be, but prevailed upon or demolisht, never. Like Mount Zion she shall never be moved; nay, she cannot be moved, for the Highest himself hath establish'd her, *there's* her inward stability: And as to the repelling of all external force and fury, *as the Mountains are round about Jerusalem, so the Lord is round about his people for ever.* The Church shall never be extirpated out of the World. The Rain may descend, the Floods rush, and the Winds roar and beat upon this House; but it stands inviolable against all weathers and storms, for it is founded upon the Rock. Enemies may fret awhile, fume and boyle in the brine of their own Anger, and (like Bodies molested with sharp and corrosive humours) become self-tormenters, at last are emacrated, wasted and dissolved. 'Tis Wisdom it self, having hewn out her seven Pillars hath built this House, truly deserving the honourable name of *S. Sophia*, (more than that magnificent Structure at *Constantinople*) the Temple of Sacred Wisdom.

Psal. 125. 1.

Psal. 87. 5.

Psal. 125. 2.

Mat. 7. 25.

Prov. 9. 1.

The farther Explication of the words may be referred to the handling of this Position or main point deducible out of the bowels of this Text:

*That the Lord Jesus Christ, the Eternal Son of the living God, is the onely Foundation of his Church, and the preserver of its duration in some measure visibly throughout all Ages.*

Observ.

Wherein three things are to be discussed, in such a method as a Textual Sermon may admit.

1. We are to treat of the Church of Christ, what it is, and whereof it consists.

2. Of the Foundation of the Church, that it is Christ, and Christ onely.

3. Of the Duration and Continuance of the Church upon this glorious and strong Foundation, in some state of Visibility through all Ages. Though sometimes it may appear more conspicuous, and sometimes less. As the Sun may be sometimes Ecclipsed, and that totally to some places in the Terrestrial Globe, though in it self never extinguisht, nor its radiant beams wholly withdrawn from all parts of the Hemisphere at the precise time of the compleat interposure of the Moons body. Sometimes he may be mantled in a Sable Cloud, and that for many dayes together; sometimes he may have driven his Chariot to visit our *Antipodes*; sometimes his visible Diameter is larger, and sometimes lesser; sometimes he warms our Zenith, and sometimes comforts the Antartick Pole. Neither

is,

is the Queen of the Night a less fit resemblance, being much more variable in her Phases and Appearances. Such hath been the Fate of the Church of God: Now direfully Ecclipsed by bloody Persecutions, Then shining out the more illustriously; Now clouded with thick vails of Error and Heresie, Then vigorously conquering by the bright Rayes of Truth. Now dim and dusky by the thick Fogs and Mists of Superstitious Ceremonies, Then more beautifull and Orient in her naked simplicity, and Apostolical Lustre; being cloathed with the Sun, and a Crown of Twelve Stars upon her head.

Rev. 12. 1.

(1) As to the first, *What the Church of Christ is?* We find it here compared to a House, to a stately Palace, or Princes Mansion, or Castle of Defence, built upon an impregnable Rock: Nay, 'tis the House of the Living God, typed by that ancient sumptuous Temple of Solomon. Sometimes 'tis resembled to a City, to the City of David, founded and built upon the renowned Mountain of Zion, which shadowes forth both its Duration and Visibility. But the Metaphor, as a Vail or a Glass, being laid aside; as under the Notion of a quick Rock, we contemplate the onely begotten Son of the Living God, so by the Regular and well-polish'd Materials of the super-imposed building, we are to understand the lively Stones mentioned in *Peter*, which coming to him by Faith, are built up into a Spiritual House. Such as compose the Structure of the Church are the adopted Children of God. The learned of the Reformed Churches have a little varied in Expressions, but agree in the Substance. That the Church of God is a company of Holy Persons, chosen of God from Eternity, in Christ, unto Eternal Life. The Church consists of Men, not of Angels, and therefore must be Visible: They are Holy ones, not Hypocrites or profane persons, who may sometimes thrust into the Communion of the External Visible Church. They are such, who in Gods due time are called out of the World, by the Ministry of the Word, and the inward Efficacious Grace of his Spirit. Let's summe up these particulars in that Declaration which the Church of *England* hath exhibited

1 Tim. 3. 15.

1 King. 6. 1.

Isa. 2. 1.

Mic. 4. 1.

Pf. 46. 1.

48. 5.

87. 3.

Rev. 21. 2.

1 Pet. 2. 5.

† Homilies of to us †.

the Church of  
*England*, in  
the 2<sup>d</sup> part of  
the Sermon  
for *Whit-Sun-*  
*day*.

[“The true Church is an Universal Congregation or Fellowship of Gods faithfull and Elect people, built upon the Foundation of the Apo-  
stles and Prophets, Jesus Christ himself being the Head corner-Stone.

“And it hath alwayes three Notes or Marks, whereby it is known:  
“Pure and Sound Doctrine; the Sacraments ministred according  
“to Christs Holy Institution; and the right use of Ecclesiastical Disci-  
“pline.]

Upon the particular Branches of this Description, I must not enlarge, onely acquaint you at present, that I shall here treat of some peculiar points, referring to that true real Church of Christ whereof our Lord speaks in this Text: Such, as being founded upon him by Faith, cemented to him by Love, worships him in Spirit and Truth; against which all the Powers of Darkness shall never prevail; but shall continue suc-  
cessively

2 Thess. 2. 13.

Act. 26. 18.

Joh. 4. 24.



cessively throughout all Ages here upon Earth; sometimes shining more clearly, otherwhiles more obscurely, yet alwayes in some measure visible and discernible by the marks of true Doctrine, Worship and Discipline; and at length shall be wholly translated to Eternal Communion with Christ their most glorious head in the highest Heavens.

(2) As to the Foundation of this Church, we assert that Jesus Christ is the Rock, the solid and onely Foundation whereupon 'tis built, which may be demonstrated, 1. *Negatively* or *Exclusively* as to all others. 2. *Positively* as to Christ himself.

1. *Exclusively*. No other is, or can be admitted for the Rock or Foundation of the Church. *ἐν τῷ τῷ πέτρᾳ*. On this single, individual Rock will I build my Church. No other can communicate in this high and supereminent Honour.

*Obj.* But some may say, Does not the Pronoun in the Text relate most properly to the next Antecedent, *Peter*; and not to *Christ*. Is it not more genuine?

*Ans.* 1. This Grammaticisme will not conclude. For, 1. 'Tis commonly otherwise in many other places of Scripture, as *Gen.* 10. 12. *Job.* 8. 44. *Heb.* 12. 17. *Act.* 19. 5. and particularly, *Mat.* 26. 26. If in that Enunciation [*This is my Body,*] *This* should be referred to *bread*, the immediate Antecedent, then (as the learned observe) there's an end of their Doctrine of Transubstantiation: If they will press such a Grammatical Nicety upon that as upon this Text. But 2<sup>dly</sup>, Though the Name of *Peter* be found neereſt in words, yet 'tis also observed, that the Person of Christ in most proper ſence and relation ſtands nigheſt to the Rock upon whom *Peter* was built, and who had received that Denomination from his Confession of the true and living Rock, the Son of God, *the Christ*, v. 20.

A. 2. But laying aside that Grammatical conteſt, let's ſhew, That *Peter* was not, could not be the Rock whereon the Church is built.

For, 1. *Peter* was but a Man. Now no meer man can ſuſtain the wrath of an infinite God, or Redeem the Church by his Blood. The Apoſtle determines him to be God, who hath *purchaſed* the Church by *Act.* 20. 28. his own blood; and the Author to the *Hebrews* declares, that the ſame Person who had by himſelf purged our ſins, is *ſet down on the right hand* *Heb.* 1. 3. *of the Majeſty on high*; the ſame to whom the Father ſpeaks, *Thy throne O God is for ever and ever*, that *High-prieſt who is entred within the Vail*; that *Son of God, who is paſſed into the Heavens*. Such a one *Chap.* 6. 19. *became us, who is made higher than the Heavens*. *Ch.* 4. 14. *Christ the Head of the Church, who is alſo the Saviour of his Body, and gave himſelf for it*; *Eph.* 5. 23. 25. *who loved us, and waſhed us from our ſins in his Blood*. *Rev.* 1. 5.

2. *Peter* was a Frail mortal man. But God had his Church, and *that* built upon this Rock, before ever *Peter* was born, and continued after his Death and Funeral. God the Father had laid this Foundation, *מְבִסֵּס מְבִסֵּס*, *Fundamentum fundatum*, this ſtrong Foundation, long *Iſa.* 28. 16. before

before *Eſay's* time; which the *Chaldee* Paraphraſe Gloſſes thus: [מֶלֶךְ מְאֹד מְאֹד, *the King, the Powerfull King, the ſtrong and terrible.*] And *Rabbi Solomon* expreſſely, *The King Meſſiah, that he may be in Zion a Stone of Munitiõ and ſtrength,*] as *Petrus Galatinus* recites out of him and others of the Rabbins. The Prophets of Old, as well as the Apoſtles, built upon this Foundation. Beſides, when *Peter* came upon the Stage, he goes off again; and when *Peter* dyes, muſt the Church periſh? The Foundation being gone, the Building muſt needs tumble, neither does our Lord any where ſpeak of, or promiſe to any Succeſſors ſo great a Priviledge to ſtep into his room, to lye in the Foundation, and to be the ſuppoſed *Atlas* of his Church; and were it ſo, then *Peter* perſonal muſt be diſmiſſ'd.

3. *Peter* was a ſinfull man, and that by his own Confeſſion, [*Depart from me, for I am a ſinfull man, O Lord*] and this was acknowledg'd, after that our Lord had called him by the name of *Peter*. Nay more than ſo, *Peter* erred in Faith about the Death and Reſurrección of Chriſt, and our Lord rebuked him ſharply, as being under a tentation of Satan; nay, he thrice denyed our Lord. But becauſe ſome would apply the Promiſe in the Text, to a Performance after the Reſurrección, the Holy Scripture (as if on purpoſe to obviate theſe ſutious Objections) ſets it down that even *then* he did not ἀποπορεύειν, not walk uprightly in the Goſpel, and *Paul* withſtood him to the face, becauſe he was to be blamed. Shall we then think, that the Church was founded upon a ſinfull man? ſince ſuch a High-prieſt becomes the Church, who is holy, harmleſs, undefiled, and ſeparate from ſinners; a Lamb without blemiſh and ſpot.

4. *Peter* determines the Point himſelf, and expounds the Prophecy in *Eſay* of Chriſt, and he himſelf doctrinally layes down Chriſt for the true and onely Foundation in the *Zion* of the Church; diſallowed indeed by 1 Pet. 2. 4. 5. 6, 7. *Phariſees* and the proud builders of *Babel*, but approved of God, and Aſt. 2. 22. Verſ. 14. ſolemnly preach'd by *Peter* at *Jeruſalem*, and unanimouſly attesteſt by all the Apoſtles, and recognized for the onely true Foundation of the Church. Will any then, that ſo admire and adore *Peter* for their own ends, yet dare to gainſay him to the face, and force him into the Foundation, ſo flatly againſt himſelf?

5. *Peter* as meer *Peter*, could never victoriously grapple with the Affaults of Satan; he had been finally and fatally foiled, had not Chriſt prayed, had not this Rock ſuſtained him. The Church muſt have a Foundation againſt which all the Gates of Hell can never prevail, and which infuſes Vertue and invincible conſiſtency into the Building it ſelf; as if a quick and living Rock ſhould inſpire and breathe into the ſtones of a Palace fixt upon it, ſome of thoſe Mineral Eradiations wherewith it ſelf is endued, to preſerve it from mouldering and turning into duſt. The Church muſt have a vital and quickening Foundation, that it may not only ſtand againſt impetuous windes, but be a growing Temple, and increaſe

Galatin. 1. 3.  
c. 21.  
Eph. 2. 20.

Luke 5. 8.

Mat. 16. 22, 23.

Mat. 26. 75.

Gal. 2. 14.  
Verſe 11.

Heb. 7. 26.  
1 Pet. 1. 19.

1 Pet. 2. 4. 5.  
6, 7.  
Aſt. 2. 22.  
Verſ. 14.  
Ch. 4. 11, 12.

Eph. 2. 21.



crease with the Increase of God. The Church hath such potent, subtle, Col. 2. 19. and furious Enemies, that she needs strength from the mighty God of Gen. 49. 24. Jacob, the Shepherd, the Stone of Israel; one that is stronger than that Luk. 11. 21, 22. infernal strong man armed; a Lion of the Tribe of Judah, that can tear Rev. 5. 5. that Lion of Hell in pieces.

Since then *Peter* was but a *meer* man, a *frail*, *mortal* man, a *sinfull* man, weak and *impotent* to resist the Powers of Darknes, and one that absolutely *rejects* any such honour from himself or any other; as abhorring such derogation from the Glory of his and our most blessed Saviour; let's inferre that [ *this Rock* ] in the Text, can in no wise be meant of *Peter*, or any other of the Apostles. And that this was the sence of the ancient Church, I might abundantly prove; let it suffice to recite but two or three testimonies.

*Chrysostom* on this Text, *Upon this Rock*, expounds it *τῷ τῷ πῶς τῷ ὁμολογίας* on the Faith of Confession, i. e. upon Christ, in whom thou believest, and whom thou hast confessed. And let *Chrysostom* explain himself: [ *ἐπεὶ εἶπεν ἐπὶ τῷ Πέτρῳ, ὅτι ὁ ἀνθρώπων, ἀλλ' ὅτι τὴν πίστιν τὴν ἐαυτοῦ ἐκκλησίαν ὠκοδόμησε* He said not upon Peter, for he did not build his Church upon a Man, but upon the Faith of himself. ] *Chrysostom*, Tom. 4. p. 344. Edit. 1720. Id. in Homil. 1. in Petre. c. f. Tom. 8. p. 979.

In like manner *Ambrose*, or his Contemporary, upon the 2<sup>d</sup> of the *Ephesians*, citing this Text, [ *Super istam Petram, hoc est, in hac Catholica Fidei Confessione statuo fideles ad vitam.* ] Upon this Rock, that is, upon this Confession of the Catholick Faith, do I fix, settle or build Believers unto Salvation. But of all, none more clear than *Austin*, in his Sermons upon *Matthew*; [ *Super hanc Petram quam confessus es, i. e. super me ipsum Filium Dei vivi, &c. super Me edificabo Te, non Me super Te, &c.* ] Upon this Rock whom thou hast confessed, i. upon my self the Son of the Living God, &c. I will build Thee upon Me, not Me upon Thee. Again, in his 124<sup>th</sup> Treatise on *John*, [ *Super hanc Petram quam confessus es, &c. Petra erat Christus super quod fundamentum etiam ipse edificatus est Petrus.* ] Upon this Rock which thou hast confessed, &c. the Rock was Christ, upon which Foundation even *Peter* himself was built. Again, in his 10<sup>th</sup> Treatise upon the Epistle of *John*, [ *Super hanc Petram, &c. super hanc fidem, super id quod dictum est, Tu es Christus Filius Dei vivi, &c.* ] Upon this Rock, &c. upon this Faith, upon that which had been spoken of (i. e. by *Peter*) thou art Christ the Son of the Living God. So that when *Austin* or other of the Fathers explain this Rock, by this Faith, or this Confession, we see they understood it Objectively of our blessed Lord, the Son of God. Many more might be cited, but I hasten.

*Obj.* Some have replied, That though *Peter* be not the main, principal and essential Foundation of the Church, yet he may be admitted as a Secondary, a Vicarian, a Ministerial Foundation, without detriment to the Honour of Christ.

*A. 1.* I answer, this Secondary Foundation, is an absurd distinction,

and contrary to the very Nature of a Foundation. Whatever is laid upon the Foundation, is a Superstructure or part of the Building. *Vitruvius*, the grand Master of *Roman Architecture*, taught his *Romanists* no such fond language, when he mentions Foundations in three several places; nor *Barbarus* upon him, nor *Palladius*. Let's pass then from Artificial to the Metaphorical or Spiritual Buildings, for whose support Scripture supplies us with no such Additions, or Coagmentations with the main Foundation. If any should urge out of *Paul*, that the *Ephesians* were built upon the foundation of the Apostles and Prophets; it must be understood of a Doctrinal foundation, not an Essential: for Christ himself is expressly there termed the *Corner-stone*, the λίθος ἀκρογωνιαίος, the grand Massie stone, that fills up the whole area, and reaches to all four Corners, on whom solely all the Building, πῶσα, the whole Building is fitly framed together. The Apostles indeed did lay this foundation and no other, and the *Ephesian* Saints were built upon this foundation of the Apostles, i. e. which the Apostles did lay, and so 'tis call'd their foundation, architectonicè, or by a Metonymie. They preaching the Doctrine of Faith in Christ, did lay down for the sole Rock this great and fundamental point (though rejected of the Jewish Builders) that there is no other Name given under Heaven among men, whereby we must be saved.

2. Again, This their secondary Foundation, (which we say is Doctrinal onely) must be co-extended to all the Apostles and Prophets, by the Plumb-line of the same Text; and therefore their laying of *Peter* for the onely foundation, though but Secondary, will sink as in the Moorish ground by *Tyber*, and will prove no single foundation at all; for all the other Apostles are joynt-heirs of the same preheminance. Holy *Paul*, (speaking of such a Doctrinal foundation,) sayes, that he preach'd the Gospel where Christ was not named, lest he should build on another mans foundation.

3. Hence it appears, that the preaching of the Gospel of Christ, is all the Foundation that the Apostle pretends to, viz. to a Doctrinal laying of Christ, as the true foundation of his Church. *Paul* was but a workman, a Labourer dexterously handling his Evangelical Instruments, and *Peter* was no other: Nay, *Paul* testifies, that he laboured abundantly, more than they all, in laying this foundation, and building upon it: for so (sayes he) we preach'd, and so ye believed. No other Foundation can any man lay; he speaks it: οὐτως ὁ ἀνθρώπων, both expressly and exclusively, οὐδὲ τὸ κειμένον, præter quod factum vel positum est. No other besides it. Μὴδὲν ἔστι μετὰ ἡμῶν ὡς Χριστῷ, None between us and Christ, as *Chrysostom* glosses it, and proceeds; ἀνὴρ ὃς ζήτει τι μετὰ, ἐν δὲ αὐτῷ ἀπολλύμεθα; ἡδὲ τὸ μνηστέον. If any thing interpose between us and Christ, though in the least, we perish presently.

4. Again, If *Peter* had been any such Secondary Foundation, surely *Paul*, who received the Gospel by the Revelation of *Jesus Christ*, would,

nay,

*Vitruv.* l. 1. c.  
3. & 5. & l. 3.  
c. 3.

*Eph.* 2. 20.

Verse 21.

1 *Cor.* 3. 11.

*Act.* 4. 12.

*Rom.* 15. 20.

2 *Cor.* 15. 10,

11, 12.

1 *Cor.* 3. 11.

*Chrys.* in 1 *Cor.* 3.  
Tom. 3. p. 297.

*Gal.* 1. 12.



may, must have excepted him from the rest of the Apostles, or at least have conjoyned him with *Christ*, and have laid single *Peter* next and immediately upon him. But this is *Vatican Doctrine*, and to be found no where but in the fained Acts or Revelation of *Paul*, which *Gelasius* condemned for Apocryphal.

To conclude then, since our blessed Lord and Head of the Church hath declared no Vicegerent, being a Spiritual King, the Son of the Living God, who searches the Hearts and Reins, and is Omnipresent by his Divinity, and promised to be with his Church in all Ages, by vertue of his Spirit; He needs no Vice-Roy, has instituted or appointed none; and *Peter* exercised and performed no such Office; but calls himself *συν-πρεσβύτερος* (as 'tis in the *Greek*) a Fellow-presbyter, with such as feed the Flock of *Christ*; since *Paul* and *John* make all the Apostles equal in Preaching, and laying down this Foundation, the Doctrine of Faith in *Christ*, the Son of the Living God: Let us then fairly lay *Peter* aside; without any diminution to his Apostolical Honour, which we greatly reverence, and look upon him as perfectly equal (*pari consortio*, as *Cyprian* speaks) with the rest of the holy Apostles, and let us with all Adoration and Joy, behold Him, (whose Shooe-latchet *Peter* was not worthy to loose,) as laid by the Father in *Zion*, and firmly believe in him as the Son of the living God, whom *Peter* confes'd to be the Rock, and preach'd him up in the face of the Elders of *Israel*, for the onely Foundation of the Church.

If *Peter* then be not the Essential and Personal Foundation of the Church, (which were Blasphemy to assert;) if the Secondary Foundation be a Nullity, Then down falls all the pretended Successors of *Peter*, whether at *Casarea* in *Palestine*, or *Antioch* in *Syria*, or any of the Cities of *Pontus* and *lesser Asia*; much more their wooden Seat at *Rome* (as *Baronius* shapes it) *A. 45. n. 11.* as the furthest, so the weakest pretenders to succeed the Apostle of the *Circumcision*. Nay although it were granted that he were at *Rome*, which some Learned men stilly deny; though he might suffer at *Rome*, which others out of *Ferom* and *Lyra* insinuate to be a misinformation, and that he was crucified by the *Jews*; These things impair not our cause, since *Peter* had no more power than any other of the Apostles, and therefore could transmit no more to his supposed Successors. For 'tis a stated Rule in their own Canon-Law, *Nemo plus juris in alium transfert, quam sibi comperit*; None can transferre that to another, which he hath not himself: And that other for a Successor, *Is qui in jus succedit alterius, eo jure, quo ille, uti debet.* He that succeeds in anothers Right, must content himself with the Right of his Predecessor.

II. *Positively*. That *Christ* our holy and blessed Redeemer, is the onely True and Real Foundation and Rock of the Church. Other foundation can no man lay, than that is laid, which is *Jesus Christ*. He is that Elect and precious Corner-stone, on which all true Builders doe

Col. 2. 7.

Iſa. 28. 16.

1 Pet. 2.

Rom. 12. 5.

1 Cor. 12. 27.

Eph. 1. 23.

4. 15.

5. 23.

Col. 1. 18, 24.

2. 19.

Heb. 5. 14.

Eph. 1. 21, 22.

Iſa. 28. 16.

Pſal. 48. 8.

Pſ. 87. 1, 5.

Pſal. 118. 22,

23.

1 Cor. 3. 9.

Heb. 3. 3.

Eph. 2. 22.

Col. 2. 19.

Joh. 14. 19.

2 Cor. 12. 9.

Rom. 8. 37.

1 Cor. 15. 57.

ædifie the Church of God. Being rooted and built up in him, and ſtabliſhed in the Faith. To this, the Apoſtle *Peter* brings in his clear evidence, *To whom, as the Foundation laid of God, ye coming as living ſtones, are built up a ſpiritual Houſe.* Parallel to this of a Foundation, is that other Metaphor of a Head, taken from the Natural Body; In which reſpect Chriſt is every where declared to be this glorious Head of the Church. *He is the head of the Church, and Saviour of the Body.* As the Head is ſtrictly conjoyned to the living Body; ſo between Chriſt and the Church there is a Sacred and intimate Union. As the Head by the ſeveral conjugations of the Nerves, propagated from the Brain and ſpinal Marrow, derives thoſe curious volatile and vital influences, for the actuating of the ſeveral ſenſes, and for the Rule and Government of the whole Body in all its motions: So doth Chriſt vivifie and quicken the ſpiritual ſenſes, inſtruct, guide and govern every member of his ſpiritual Body the Church. To confirm this a little, and paſs to the third branch of the Text.

1. *God the Father gave Chriſt to be head over all to the Church, and exalted Him far above all Principalities, and hath put all things under His feet. God laid Him in Zion for a Foundation, and no other: The Church is the City of God, and he hath eſtabliſh'd it for ever. It's built upon his Foundation in the holy Mountains, and the Higheſt himſelf will eſtabliſh her. The head-ſtone of the corner fixt in Zion is of the Lords doing.* And as the Foundation, ſo the whole Ædifice of the Church is *ὁμοδομή θεῷ. the building of God.*

2. *Chriſt in the Text builds his Church upon no other than himſelf, ἐπὶ τῷ πετρῷ. on this Rock will I build my Church; and Chriſt being the Son of God, is more Honourable than Moſes, becauſe he builds this Houſe of the Church.*

3. *The Spirit of God fits no other for a Habitation of God, but This Church built upon This Foundation; he increaſes no other with divine and heavenly growth but This.*

4. Such a Foundation muſt be *laid*, againſt which the gates of Hell ſhall never prevail; but Chriſt onely is ſuch a Foundation. Becauſe he lives, the Church lives alſo. No meer man can perform this function. *Peter* falls not finally, becauſe Chriſt prays prevalently; *Paul* ſtands ſtoutly againſt the buffets of Satan in the Sufficiency of Chriſts Grace and Power. And all the Saints are victorious and triumphant, and more than conquerours through him who loveth them, and ſing that *ἐν ἑκείνῳ*, in his Name, and wave the Imperial Standard, the flag of Triumph, like that of *Conſtantine*, *Sub hoc vinces*; in the Sacred words of *Paul*, *Thanks be to God, who giveth us the Victory through our Lord Jeſus Chriſt.* Since then *God the Father* hath laid no other Foundation, and *Chriſt* builds upon no other, and the *Spirit* Influences and quickens no other; ſince no other can ſupport and defend the Church: Let's pronounce them bleſſed whom God hath joyned, and let none dare to impoſe or conjoyn another, at their Eternal peril. 'Tis an Idol-founda-  
tion



tion of their foolish brains; our glorious Lord will not give his Honour to another.

(3.) We are now in view of the Third and last Branch of the Text; The *Duration of the Church of Christ*, in some state of Visibilty throughout all Ages; fortified by the Promise of Christ, that the Gates of Hell shall be successles in their Attempts against it.

The Church as it is built on Christ, as far as it cohaeres and sticks close to this Foundation, by that virtue communicated to it from the intimate connexion with, and union to Christ, can never be dissolved and perish. Neither can external adverse Power demolish it, or secret Subtlety undermine it, so as to render it altogether invisible; and therefore it must and shall so persist, throughout all Ages.

We have here three parts considerable,

1. The Churches Opposites; *πύλαι* *Adē* The Gates of Hell, or of Death and Hell. I shall not dwell upon the Niceties of these terms: Let it suffice, that they signifie the infernal Powers of Darknes, and all that are animated or inspired by them with subtle counsels, and irritated into cruel Machinations, and warlike Agitations against the Church. Not onely open Persecutors, but cunning Hereticks do build the Gates of Hell, and discharge their Artillery against the City of God. As *Origen* Origen in Matth. g. 12. Edit. 1668. p. 277. spake of *Marcion*, *Basilides*, and *Valentinus*, those ancient Hereticks, *Ἀδὲ πύλαι ὡκοδομίσαν*, that they built several Gates in the City of *Babylon*; so may we say of *Nero*, *Trajan*, and *Dioclesian*, the ancient Persecutors, they mounted their battering Rammes, and managed the *ballista fulminales*, they shot their enraged Arrowes against the Church of God, and their followers have been no less sedulous, though as unsuccessfull to this very day.

2. The *grandia Molimina*; their great Undertakings They shall put forth all their strength and policy; whatever the Lion and Serpent can entwine together; what a cunning *Julian* could contrive, or a fierce *Maximinus* execute against the Church; whatever the wit, malice and power of Earth and Hell, could with most inflamed rage either enterprize or atchieve, hath been carryed on to the utmost, but all in vain. They imagine a vain thing against the Lord and his Anointed. The *Psal.* 2. 1, 2. Church like her glorious Head shall never see corruption, though all the puissance of the adverse City march into the Field against her. The *Egyptian City of Destruction* (to allude to that in *Esay*) shall attempt, *Isa.* 19. 18. but all shall prove ineffectual, for the Name of this City is *Jehovah*. *Ezek.* 48. 35. *Shammah, the Lord is there*. The Church hath been assaulted *vi & arte*, by open force and secret fraud; but *no Weapon formed against Zion shall finally prosper*. *Isa.* 54. 17.

3. The Churches *Duration*; she must and shall continue till all the Enemies Arrowes are spent; their courage daunted, and their City ruined and laid in ashes. For the Lord will miserably destroy those wicked men, and our blessed Saviour proves it out of the *118th Psalm*. *Psal.* 118. 22. *Fon*

For the Stone which the Builders refused, is become the head of the corner. Whosoever falls upon this stone shall be broken, and on whomsoever it falls, it shall grinde him to powder. This is that burdensome stone in Zechary. This is the Stone with Seven Eyes engraven upon it; The Stone cut out of the Mountain, that shall fill the whole Earth.

Zeck. 12. 3.

3. 9.

Dan. 2. 34, 35.

For the handling this Third part of the Position, the *Churches Duration* in all Ages, it's necessary to know this Church by those Notes and *texumeta* that have appeared as notable Characters of the true Church in all Ages, against which the Gates of Hell have set their principal Batteries, and thereby to evidence and prove its continual *Duration* and *Visibility*.

Since then, the Church is built upon Christ, the Rock of Ages; since Christ is the onely Head and Bridegroom of the Church, he the onely chief Shepherd, and since that which makes the intimate Union between Christ and the Church, is Faith wrought in the Hearts of all the true members by the Spirit of Christ: This may be one Note:

Note 1.

1. That wherever this Doctrine of Justification by Faith in Christ has been maintain'd and sincerely defended, there hath been visibly the True Church of Christ. And it might be amply evinced, that this Heavenly Doctrine hath been conserved in all Ages, against all the furious Assaults of its Enemies.

Note 2.

Psal. 45. 11.

Joh. 4. 23.

5. 23.

12. 26.

Rev. 14. 12.

2. Since Jesus Christ, the onely Head of the Church, is her glorious Lord, the Son of the Living God, he ought to be worshipt by her. He is thy Lord, and worship thou him; and this Worship must be performed in Spirit and Truth. But here, because all the three persons in the Divine Essence, are one God, I shall consider this Worship, as terminated Objectively in God Essential; and since that this most Holy and Glorious God, abhorres Idolatry, and worshipping of him by Idols, Images, Pictures, or any other Symbol to represent him, or by which, (as helps to Devotion) to accend and inflame the Heart in Worship; this may be set down as another Note of the true Church, which keeps the Commandments of God in point of Worship mentioned before, v. 9. And indeed, in respect to worshipping of God by Images, consists the very Essence and Formality of the Second-Commandment. The First being *de Objecto cultus*; That God is the true and onely Object of Religious Worship, the Second is, *de modo & mediis cultus*: That God who is exceeding Jealous of his own Glory, detests and abhorres to be worshipt by the Intervention of Idols, and to present any Adoration before them, though men may excuse it, and profess that God is the ultimate term of their Worship. But these things I must leave to be more amply insisted upon by such whose peculiar Province it is to handle them more distinctly: But so far 'tis necessary here to use and improve them as critical marks and notes of the true Church; the one in point of Doctrine the other in point of Worship. The true Church of Christ hath in all times according to the holy Scriptures, born a Testimony to these two grand point



points, and I shall endeavour to prove it as to both. There be other points, I confess, and very material, whereby this Truth might be exemplified, but I chose these as Cardinal.

I. For the Point of *Justification by Faith.*

This particular is best worded in Scripture Language, to which all must adhere. Though mens sentiments may vary in the Explication, yet I think it most fit to lay it down in the words of holy *Paul*, indited by the Spirit of God.

*That a man is justified by Faith, without the Works of the Law :* Rom. 3. 28. They have no Ingredieny into our Justification before God. If they had, it were not *by Grace*, and if by Grace, then it is no more of Works; and Rom. 11. 6. this Work of free Grace proceeds on to Salvation it self. *For by Grace are ye saved through Faith, and that not of your selves, it is the Gift of God. Not of Works, lest any man should boast. Not by Works of Righteousness which we have done, &c.* Being justified by his Grace. That Eph. 2. 8, 9. Tit. 3. 5, 7. which the Apostle had set down *privatively* before, here he sets it down *negatively*, as in that to the *Galatians*. *A man is not justified by the Works of the Law, but by the Faith of Jesus Christ, &c.* Now whereas their Cardinal *and others*, would have *Paul* to exclude the Works of the Ceremonial Law, not the Works of the Moral Law, or the Gospel; Gal. 2. 16. that cannot stand; for then we should still be justified by Works: But Bell. de. Justif. l. 1. c. 25. the Apostle puts Works and Faith in a Diametrical Opposition; and after that he himself was in a Regenerate Estate, desired to be found in *Christ*, not having *his own Righteousness*, which is of the Law, but Phil. 3. 9. that which is *through the Faith of Christ, the Righteousness which is of God by Faith*; and that though he were conscious of nothing by himself, yet herein he was not justified. Yea that Works done with Faith, Ex Ratione Operum, upon the account of Works, do not justifie, as the 1 Cor. 4. 4. Apostle amplifies it in the case of *Abraham*; no nor Faith it self as a River Controv. Tract. 4. q. 10. p. 265. Work, but as it apprehends the Lord *Jesus Christ*, and yet the Apostle Rom. 4. 3. 22. charges *Titus* to affirm constantly, that they which believe in God, must be Tit. 3. 8. carefull to maintain good Works, for these things are good and profitable to men. They are necessary to Salvation, though they have not a Gal. 2. 20. formal Ingredieny into our Justification. The holy Apostle professes, that by this Faith in the Son of God he did live, and in this Faith he would dye; Phil. 3. 9, &c. desiring to be found in no other at the appearing of *Christ*. This was the ancient Faith of the Primitive Apostolical Church of *Christ*, and the good Old Way of the ancient *Roman*. On this Rock *Christ* hath built his Church, sc. on himself by Faith. This is *Articulus stantis atque cadentis Ecclesie*, The grand Article, which being maintained, the Church Luth. flourishes; being rejected, she perishes.

I might here, out of every Age of the Church since our Lord, produce clear Evidences for this Doctrine of *Paul*, dictated by the Spirit of God. I might shew its preservation by the ancient Fathers, and how attested by some of the Councils; by whom it may appear in what

Coun.

Countries this Apostolical Doctrine was taught and embraced. By *Hilary* in *France*, *Ambrose* in *Lombardy*, *Chrysostom* in *Syria* and *Thrace*, *Jerom* in *Palestine*, *Austin* in *Africa*, *Basil* in *lesser Asia*, and many more. But not to swell the Discourse too largely, I shall onely exhibit two or three Testimonies in distant Ages, of *Clement*, *Ambrose* or his Contemporary, and *Bernard*; after whom this Truth glittered forth in the Confessions of the *Waldenses*, in the Doctrine of *Wickliffe*, and shined forth most gloriously more and more till the great Reformation appeared.

*Sculteti Annal.*  
p. 11.

*Epiphanius panar.*  
l. 1. T. 2. p. 107.  
Vol. 1. Edit.  
Petav. 1622.

*Clem. ad Corinth.*  
1 Edit. Jun. p.  
41 Oxon. 1633.

Let's begin with *Clement*, who was *συγγενος*, &c. contemporary with *Peter* and *Paul*, (as *Epiphanius* accounts in his Discourse of the Heresie of the *Carpocratians*). He in his first Epistle to the *Corinthians*, speaks disertly to this point, [*ἐν δὲ ἑαυτοῖς δικαιώμεθα ἐξ ἑδὲ διὰ τὴν ἡμετέραν σοφίαν, ἢ συνέσταν, ἢ εὐσεβείας, ἢ ἐργων, ὧν κατεργασάμεθα ἐν ὁσιότητι καρδίας, ἀλλὰ διὰ τὴν πίστεως δι' ἧς πάντας τοὺς αἰῶνας ὁ παντοκράτωρ θεὸς ἐδικαίωσεν. ὃ ἔστω δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.*] We are not justified by our selves, nor by our Wisdom, Understanding, Piety, or Works which we have wrought in Holiness of Heart; but by Faith, by which God Omnipotent hath justified all from the beginning (of the World;) unto whom be Glory for ever and ever. Amen.

*Rom. 3. 24.*  
*Ambrose Edit.*  
*Paris. 1569.*  
col. 1819.

*Gratian. Decr.*  
part 3. dist. 4.  
de Consecr. c. 95.  
Edit. Romæ, col.  
2635. whereby  
we see *Ambrose*  
was anciently  
taken to be the  
Author of the  
Commentary.  
*Ambros. in Rom.*  
c. 11 col. 1862.

*Triibem. de*  
*Script. Eccles.*  
f. 56. b.

Let *Ambrose* succeed, who flourish'd at *Millane*, or whoever was Author of those Commentaries, he was coæval to *Damasus*, and was much of the same Age with *Ambrose*; *Bellarmin* judges him to be, *Hilar. Diac. de Script. Eccl.* p. 98. And he declares this expressly on that Text, *Being justified freely by his Grace: Quia nihil Operantes, nec vicem reddentes, solâ fide justificati sunt, dono Dei.* They are said to be freely justified, because working nothing, nor rendring any Duty or Service, are justified by Faith alone; it is the gift of God: And this by Faith alone, he four times repeats in his Exposition upon the fourth Chapter. *Nay Gratian* in the third part of the *Decretum* cites him thus. *Gratia Dei in Baptismate non requirit gemitum, non plañtum vel opus aliquod, sed solam fidem, & omnia gratis condonat.* The Grace of God in Baptism requires not Mourning or Lamentation, or any work but Faith alone, and he freely forgives all. Where the new Gloss indeed set forth by *Greg. 13.* says, that *Gratian* took this citation out of the Ordinary Gloss, not out of *Ambrose* himself, whose words on the 11<sup>th</sup> to the *Romans* are, *Nisi solam ex corde professionem*, Except a Profession onely from the Heart. Which is true; but it seems hereby, that both *Strabus* the Author of the Gloss, and *Gratian*, took the mind of *Ambrose* more clearly than these new Glossators. For before, *Ambrose* speaks of the *Jews*, their returning to Faith, and after uses these words, *Hoc decrevit ut solam fidem poneret per quam omnia peccata abolerentur.* God decreed this, that he might appoint Faith alone, through which all sins might be abolished. So that now we have *Ambrose* and *Strabus*, and their own *Gratian*, all agreeing in this Doctrine of Faith alone. Here, though these



these Commentaries by some are not judg'd to be genuine to *Ambrose*, yet since they are cited by *Sirabus*, and the Synod of *Paris*, *A.* 825. pag. 655. and *Gratian*, and urg'd by *Romanists* in their own Cause, they ought not to reject them. For 'tis a Rule in the Canon-Law, *Quod pro se quis inducit*, &c. What testimony any bring for themselves, they ought not to reject when brought against them, *Dist.* 19. c. *si Romanorum*. However we may put *Hillary* in his room, in *Can.* 8. in *Matth.* expressly. *Fides sola justificat*, That Faith alone justifies, *Ed. Basil.* 1523. p. 355.

The next shall be the Testimony of *Bernard*, of *France*, who dyed in the year 1153. who expresses himself thus: *Tam validus ad justificandum, quam multus ad ignoscendum. Quamobrem quisquis pro peccatis compunctus esurit & sitit justitiam, credat in te qui justificas impium, & solum justificatus per fidem pacem habebit ad Deum.* "He is as powerful to justify as to multiply pardon. Wherefore, whoever being under compunction for his Sins; hungers and thirsts after Righteousness, let him believe in thee who justifiest the ungodly, and being justified by Faith alone, he shall have peace with God. And then he proceeds to exhort to Holiness by eying and following of Christ. And otherwhere, *Credens solâ fide hominem posse salvari, cum desiderio percipiendi Sacramentum*, &c. *Si mors anticipet*, &c. "Believing that a man can be saved by Faith alone, with a desire of receiving the Sacrament, &c. If Death should prevent, &c.

I shall not expend more time with further Allegations of the Ancients, or any particular discussion of these, or of that famous Canon of the Council of *Carthage*, or that other of *Orange*, c. 5. & 6. under *Leo I.* neither shall I recite the Testimony of learned † *Bradwardine*, or the ancient Confessions of Faith set forth by the *Waldenses*. I might shew that this Doctrine hath been held by the faithful, in all Ages, consonant to the Holy Scriptures: Unto which the Church of *England* hath given a full and ample Attestation, both in her Articles and Homilies: "Whoever preaches contrary to these Articles is to be excommunicated, *Canones* 1571. *Tit. Concionatores*, p. 20. Which are the Test and Touchstone of the Soundness of the Members of this Church. Of the Justification of Man, the 11th Article: "We are accounted Righteous before God, onely for the Merit of our Lord and Saviour Jesus Christ, by Faith, and not for our own Works or Deservings. Wherefore that we are justified by Faith onely, is a most wholesome Doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification. If we look then into the Homilies, we finde, that after this Doctrine is asserted, and proved by Scriptures, and several of the Fathers; it's added, "This saying, that we be justified by Faith onely, freely and without works, as being unable to deserve our Justification at Gods hands, &c. and therefore wholly to ascribe the Merit and Deserving of our Justification unto Christ onely, and his most precious blood.

Uuuu

*Bern. in Canonic. Sect. 22. f. 130. b.*

*Isa. 55. 7.*

*Epist. 77. f. 194. a.*

*An. 412. Justel. li Cod. Can. Eccl. Afric. p. 293. † De Causâ Dei, l. 1. c. 43. p. 392. Canon. 36, 46, 51. An. 1604.*

*Article 11. composed 1562. and printed 1571. p. 8.*

*Book of Homilies in the Second part of the Sermon of Salvation, E. ij. 4to. 1563 & in folio 1635. p. 16.*

Hooker in Dis-  
course of Justi-  
fication, p. 500.  
at the end of his  
Polity. 1622.

P. 513.

"blood-shedding. This Faith, the Holy Scripture teacheth: This is the  
"strong Rock and Foundation of Christian Religion. This Doctrine  
"all old and ancient Authors of Christs Church do approve: This Do-  
"ctrine advanceth and setteth forth the true glory of Christ, and beateth  
"down the vain glory of man. This, *whosoever* denyeth, is not to be  
"compted for a *Christian-man*, not for a setter forth of Christs Glory,  
"but for an *adversary* to Christ and his Gospel, and for a setter forth of  
"Mans vain-glory. Blessed be God for this excellent Sermon of the  
Church of *England*, which all good Christians doe *ex animo* reverence  
and embrace. To which a person of great Note may well be admitted  
to bring in a Gloss or Comment. *As for such as hold with the Church*  
*of Rome, that we cannot be saved by Christ alone, without Works; they*  
*do not onely by a circle of Consequence, but directly deny the Foundati-*  
*on of Faith; they hold it not, no not so much as by a Thred.* And again:  
*That Faith alone justifieth, by this speech we never meant to exclude either*  
*Hope or Charity from being alwayes joyn'd, as inseparable Mates with*  
*Faith in the Man that is justified; or Works from being added as necessa-*  
*ry Dutyes required at the hands of every justified man; but to shew that*  
*Faith is the onely hand which putteth on Christ to Justification.* Which  
agrees with that known saying: *Fides sola* justificat, sed non solitaria.  
Faith stands alone in the Work of Justification, but is alwayes attended  
with the sanctifying Fruits and Effects of the Spirit of God. And thus  
*Austin* reconciles *Paul* and *James*. *August. lib. de diversis questionibus,*  
*col. 599. Tom. 4. 1569. Bas.*

Hist. Conc.  
Trid. l. 4. p. 369.

Sess. 6. Can.  
10. 11.

Sess. 14. c. 8.

Ib. Can. 12.

Now to conclude: What sayes the *Convention* at *Trent* (as *Henry*  
2d of *France* term'd it) to this Scriptural and Apostolical Doctrine of  
the Reformed Churches. Truly, they proceed no higher, than to curse  
such as say, men are Formally justified by the Righteousness of Christ,  
*i. e.* Essentially, purely, and exclusively; which they explain in the very  
next Canon, and curse them again, who shall say, that men are justified  
by the sole imputation of Christs Righteousness, &c. And they curse  
them again Can. 12. that shall say, that justifying Faith is nothing else,  
than a trusting of the Divine Mercy, forgiving sins for Christs sake, &c.  
Nay, they tell us, "It becomes the Divine Clemency not to forgive  
"us our sins, without any Satisfaction; *i. e.* of Ours. To which they  
annex a cursing Canon against such as affirm, "That the whole Penalty  
"is alwayes remitted of God together with the Sin, and that there is no  
"other Satisfaction of Penitents (required) than Faith, by which they  
"apprehend Christ to have satisfied for them. By these and the foresaid  
Testimonies, all may see what is the Doctrine of Holy Scripture, of the  
Primitive times, and the succeeding Ages of the Church, (which might be  
abundantly amplified in Testimonies,) and what is the Doctrine of the  
Reformed Churches; and of ours in particular, and what is the Doctrine  
of the *Romanists*; how opposite, how contradictory. But let us descend  
to a second inquiry, and that is about a great point of Worship.

II. Con-



II. Concerning the *Worship of God by Images.*

Let us now shew, that the Church of God, consonant to the Holy Scriptures, hath in all Ages given notable testimonies against Idolatry, and the Worship of Images, or of God by Images, as being flatly against the Second Commandment. As *Faith* is that Bond and Ligament which unites the true Church and every living Member thereof, to Christ their Head; so pure Worship is the Honour, and Reverence, and Obedience which the Spouse of Christ renders to her Lord and Husband, who will not communicate his Glory to graven Images. *Idolatry* is compared to *Whoredom* in Scripture, that dissolves the knot of Marriage. God sent a Bill of Divorce for this cause to the ancient external Church of the *Jews*, and expressly upon this account denounces against her, that *she was not his Wife*; and will God (think you) spare any particular Gentile Church, guilty of so fearfull a Crime; having annexed that high Argument of his Jealousie, against such as violate the Second Commandment, and reputed them as haters of him, and whom he will judicially visit with great detestation?

For the Exhibition of this point, how the true Church of God hath in all Ages held close to the Institutions of chaste and holy Worship, in Spirit and Truth: I might transcribe testimonies out of all the Ancients, that were the Luminaries and Columns of the Primitive Church, down along till *Gregory the Great*, and after his time also many notable and pregnant instances through the very depth of Popery, both of Emperours and Church-men, that did stoutly resist that growing Abomination in the world. I shall, (to avoid prolixity) mention some of the Councils that have determined against this point, and draw to an Issue.

That of *Elvira* neer *Granada* in *Spain*, celebrated *An. 305.* (as *Baronius* thinks) is peremptory in the case, and I shall desire to cite it out of *Agobardus*, because of that his ancient testimony about the year 830. to the truth of this Canon, which runs thus: *Ab orthodoxis patribus definitum est Picturas in Ecclesiâ fieri non deberæ, nec quod colitur & adoratur in parietibus depingatur.* "It is enjoyned by the Orthodox Fathers, that Pictures ought not to be in a Church, nor let that be painted on the Walls, which is to be worshipt and adored. It were vain to spend time, to shew how *Albaspinæus* and others, shift and shuffle about this Canon. Let that good old Bishop of *Lyons*, *Agobardus*, living so many hundred years nearer the time, give his sense upon it: "Let's keep the Kings High-way; the Apoitles, the Masters (or Teachers) of the Church, they have taught it, &c. Let God be adored, worshipt, revered; let us sacrifice to him alone, either in the Sacrament of the Body and Blood, or of a contrite Heart, &c. Let's look upon a Picture as a Picture, without Life, Sense and Reason. So likewise, if we see winged Angels painted, or the Apostles preaching, or the Martyrs suffering torments, we can hope for no help, &c. Wherefore, to avoid this Superstition, the Orthodox Fathers, did rightly determine, &c. ]

Concil. Eliberti-  
num, Can. 36.

& 41.

Baron. An. 305.

n. 39. &c.

Agobard. opera,  
Par. 1605.

p. 254.

P. 251, 252.

P. 253.

*Ivo. Carnot. decret. l. 3. c. 40. Lovan. 1561. Sixt. Sen. Bibl. l. 5. Annot. 247. Burchard. l. 3. c. 35. p. 85. b. Agobard, p. 254.* in the Canon aforesaid. The very same is extant in *Ivo*, only *ne* put for *nec*, and so 'tis read in *Sixtus Senensis* and *Burchardus*: And that *Agobardus* understood this Canon aright, against any Religious Worship to be given to Pictures and Images, he further adds: "Neither let their deceitfull craftiness run to their old starting holes, to say, that they do not worship the Images of the Saints, but the Saints themselves, (*i. e.* by the Images) for God cries out, *I will not give my glory to another, nor my praise to graven Images, &c.* Nay further, so strict were the good Fathers of that Synod aforesaid, that they would not suffer any Idols in their Houses. To conclude, the Authenticalness of this Synod must not be question'd, since several of its Decrees are recited by

*As Trithemius affirms, de Script. Eccles. p. 73. a. and finally by Greg. 13. in his Roman Edition.* *Gratian*, whose whole work is confirmed by *Eugenius* the 3<sup>d</sup>, and by others succeeding, canoniz'd for Church-Law, and the Government of Ecclesiastical Courts.

But let their confirmation be how it will, it is a notable testimony against them, even in that Age; and however *Sixtus Senensis* and *Albaspinaus* would evade, as if it were decreed against the Heathens Images and Pictures, as in the 11<sup>th</sup> Canon of the 12<sup>th</sup> Council of *Toledo*, that's but a weak shift: for, was it ever known, that the Christians brought the Pictures or Statues of the Heathen Gods into their Churches? No, no; the Fear was of a New kind of Imagery, and of Worshipping of God, and our Lord, and Saints, and Angels, by Representations and Pictures; which at length obtained dreadfully, to the high dishonour of God, contempt of his Commandements, the ruine of the Eastern Empire, and fearfull Judgements on the Western.

It were too long to trace, what direfull stirres and commotions were in the East, about the time of the Second Council of *Nice*, and what excellent testimony was given against it by the Council of *Frankeford*, and the four Books of the Emperour *Charles* the Great, the Synod, *Genet. ac Parisiens.* &c. and by the Church of *England*, in an Epistle written to *Charles* by *Alcuinus*, in the Name of the Princes and Bishops of our Land, execrating that Idolatry, as *Hoveden* and *Simeon of Durham* testifie: But notwithstanding all Opposition, how it prevailed in every Age, till at last it was finally ratified at *Trent*, and what eminent witness hath been all along raised up by God against it; these things being matter of Fact and Story, would rise to a just Treatise, and many things relating to it, being amply handled by *Reynolds*, *Usher*, *Mede*, and *Dailly*, &c. famous in their Generations, who have skilfully handled the Sword taken from behind the Ephod. I shall come to a close of this Paragraph, only recommend to your diligent Reading, those excellent Homilies of the Church of *England*, against the *Peril of Idolatry*; which if well read and digested, I hope by divine blessing may prove a Sovereign Antidote against the creeping Cancer of *Romish Idolatry*. But I suppose this will be the Subject of a compleat Position among these Exercises, and therefore at present shall enlarge no further. And now let us hasten



hasten to some Inferences or Conclusions flowing from this Text and Point, of *Christ* being the onely *Foundation* of his Church, enduring throughout all Ages, united to him by their most holy *Faith*, and adhering to him by holy and pure *Worship*.

I. From what has been hitherto treated of, we may learn which is the *true Church of Christ*, and where it hath subsisted and been preserved in all Ages, and how to discern and know it, and the true Members thereto belonging, *viz.* By its being built upon *Christ* alone, the firm Rock and Basis of its Constitution. Such are to be owned for Living Members, who acknowledge *Christ*, the Son of the Living God, to be the true and onely Head of the Church; such as are built upon *Christ*, and the Doctrine of the holy Apostles and Prophets; Such as adhere to the Scriptures, and receive and refuse things as they are proved or rejected by Scripture: to whom both *Peter*, and *Paul*, and *James*, and all the Apostles writings are equally precious: that dare not advance Humane Traditions, into a parity of Honour with the Divine Writings of Scripture, dictated by the Spirit of God; which teaches by what Notes and Characters to discern the true Church of God: (Not like those abominable Wretches, who finding *Paul* so directly level'd against them, thought of censuring his Epistle as favouring of Heresie, and the Author for a hot-headed person:) 'That tremble at such Devices, and dare not try the Church by glorious and pompous Visibilty, Universality, and continual succession of Bishops in one place; looking upon them as false and counterfeit Notes: But by pure Scripture Doctrine, by Sacraments rightly administred, by Adherence to *Christ* alone for Righteousness and Justification in the sight of God, by Spiritual and Scriptural Worship, and such like. We deny not, but firmly hold, that the true Church of *Christ* hath been alwayes in some measure Visible. *Visibilis, licet non omnibus visa.* Capable of being seen and known by such whose Eyes are anoynted by Scripture Eye-salve. Indeed if that were true which we find in the *Roman Catechisme* set forth by the Authority of *Trent*, concerning that Article in the Creed about the Church: *Præcipue in hoc articulo, Ecclesia bonorum simul & malorum multitudinem, &c. significat.* That the Church in this Article doth principally signifie the multitude both of good and evil: Then indeed there might be some tolerable Plea for the Splendor and Perspicuity of the Church in most Ages. But when we consider the sharp Persecutions raised against the Apostles and the Primitive Church by the *Jews*, and against their Successors by the *Gentile Pagan Empire*, so fierce and terrible, that *Dioclesian* doubted not to erect Columns of Triumph over Christianity, among the *Arevaca* in Spain; which some take to be remembered in *Arevacco* neer *Madrid*, with these Inscriptions, *Nomine Christianorum deleto*; and in another, *Superstitione Christi ubique deleta. sc.* The Name of *Christ* being extinct, and the Superstition of *Christ* being every where abolisht: Or when

1 Corollary..

Eph. 2. 22.

Sir Edw. Sande  
Survey of the  
Religion in the  
West, p. 116.  
Edit. Lond.  
1637.

Catechism.  
Rom. p. 79.  
Ant. 1591.

Ocones Nu-  
mism. 4<sup>o</sup>. ad  
Herac. Ant.  
1579.

when we reflect upon the *Aploguaria*, the Violence of the *Arians* against the sincere Embracers of the holy Doctrine of *Peter*, That *Christ* was the *Eternal Son of the Living God*, and so notably determined by the first Council of *Nice*: Or when we call to mind the astonishing Tragedies, acted by the *Papal Power* for about 1200 years, against such as have kept close to the same Apostolical Faith and Purity of Worship; We may well take up the *Threnodia*, or Lamentations of the Apostle, concerning the Church under the *Syrian Princes*: *They wandred about in Sheep-skins, and Goat-skins, &c. of whom the world was not worthy; They wandred in Desarts, and Mountains, in Dens and Caves of the Earth.* True is that of *Hillary*; That the Church did meet with the Apostles, *intra cœnacula & secreta*, in chambers and secret places: Who afterwards fighting out his complaints against the *Arians*; *Mâlè Ecclesiam Dei in Tectis Ædificiisque reveramini*: You do ill to reverence the Church of God in stately Buildings, &c. *Montes mihi & Sylva & Lacus sunt tutiores*: I count the Mountains, Woods and Marshes to be more safe: And as the Gloss cites him, *Potius in Cavernis Ecclesiam delitescere, quàm in primariis sedibus eminere*. That the Church is rather to be found lying hid in secret Caverns, than to be eminently conspicuous in principal Sees.

But not to heap up witnesses; the testimony of the Church of *England*, in that notable Homily against the *Peril of Idolatry*, may suffice once for all, out of *Eusebius* and *Austin*. "That when Christian Religion was most pure, and indeed golden, Christians had but low and "poor *Conventicles*, and simple Oratories, and Caves under ground "called *cryptæ*; where they (for fear of Persecution) assembled secretly "together. And so it hath continued more or less during the *Papal Dominion*, according to the Prophecy, That *the Woman*, i.e. the Church, should recede into a Wilderness-state for 1260 years from the taking up of *Constantine* into Heaven:

The true Church of Christ, consisting of all its Members, (the greater part whereof is Triumphant in Heaven, and the rest Militant upon Earth, on which account onely is it to be genuinely called *Catholick*.) cannot properly be styled *Visible* to the Eye of *Sense*, but (according to our ancient Creed) to the Eye of *Faith*. We believe there is such a Church, all whose true Members are certainly and onely known to God. For what Eagle-sighted Angel can search the Heart, and positively determine the truth of Faith in that sealed Fountain, whereby the Heart flowes out in streams of Love unto Christ? Against such a Soul, against a Society composed of such heavenly Members, against such a Church, the Gates of Hell shall never prevail. But against a catholick, external, visibly glorious Church, the Gates of Hell have so far prevailed in many Ages, that she hath been reduced into a very low and gloomy Estate; as she was in the Vision of *Zechary*, when the Man riding upon a red Horse, stood still among the Myrtle-trees that were in the bottome, by night.

Our

Heb. 11. 37.

*Hilarius contr. Auxentium,*  
p. 282.

P. 286.

Gloss.

Homily, part  
3. p. 72. b. 4<sup>th</sup>.

Rev. 12. 6, 14.

Ep. of Cov. &  
Licht. Grand  
Imposture, p. 9.

2 Tim. 2. 19.

Zech. 1. 8.



Our Lord promises the Churches Existency, and its perennial Duration, throughout all Ages, and his own presence among his Myrtle-trees, in a dark bottome, and his walking among his golden Candle-sticks in the deep Night of Adversity, but not its Glory and and Perspicuity; not Triple Crowns, and Eminencies. *Peter* never came forth shining with precious Stones, and glittering in Silks, and overlaid with Gold, and prancing on a white Palfry, guarded with *Switzers*, and hemm'd in with a crowd and Noyse of Servants; as *Bernard* accosts *Eugenius* the 4<sup>th</sup>, telling him, In these he succeeded the Imperial *Constantine*, and not *Peter*. Our Lord never promised such Glory and Splendor; those fine things become another kind of Creature in the *Revelations*. Bern. de Conf. ad Eug. l. 4. f. 142. b. Rev. 18. 15.

The true Church hath usually been as indigent of Silver and Gold as the true *Peter*; yet hath been preserved in all Ages from Extremity and Ruine. Some particular Churches, some members of the true and invisible catholick Church, whereof Christ is the Head, have been alwayes marching along the howling Wilderness of this World toward *Canaan*. The Church hath been mostwhile in a troublous and desert Estate, few *Elims* of Palm-trees to sit under, or Fountains in which to wash her sacred Eyes; yet as to Purity of Worship, and the Food of Heavenly *Manna*, she hath alwayes enjoy'd some *Moses*'s, some Pastors to feed her in the Wilderness, such as have Propheci'd to her all along. Her Faith in Christ, and chaste Love to him, hath been clearly discerned by none but his holy Eye; especially in times of general defection from the Truths of God, when as to her secret Communion in Ordinances, none but such whose Eyes are clarified in the Chrystal streams of holy Scripture, have been able to discern her. But there have been some few times, when very *Balaams* having climbed up into the Mountain of Contemplation, and stood upon a Prophetical Rock, and looking toward this Wilderness, have cried out in an Extasie, upon a sight of the glorious beauty of the Church, *How goodly are thy Tents, O Jacob, and thy Tabernacles, O Israel! as Gardens by the Rivers side, as the Trees of Lign-aloes, which the Lord hath planted, as Cedar-trees besides the Waters.* The Church hath been alwayes visible in *se*; God hath left no Age without a witness of the pure Word dispens'd, of the two Sacraments duely administred, and of Spiritual Worship and Order managed in a comely Apostolical manner, without the garish dresses of Humane Fancies, and Institutions; which are the onely proper Notes, Marks and Characters, where the true Church hath been and is, and where the faithfull Pastors are to be found, who stand in the *Counsel of God*. But who can help, if blind men cry out, they see her not; or such as want the Optick-glass of Scriptures, and call for a gay, splendid, sensual Appearance of glittering and costly Ceremonies? whose Ears fill'd with Temple Musick, their Eyes ravish'd with stately Pictures and *Babylonian* Images pourtrayed with Vermilion, and their Nostrils perfumed with the rich Odours of *Arabia*, cry out *Templum Domini, The Temple of the Lord is here.* Aët. 3. 6. Rev. 12. 6. 11. 3. Numb. 24. 1. 5, 6. Jer. 23. 22. Ezek. 23. 14.

Was

Luk. 17. 20.  
Act. 25. 23.

Luk. 12. 32.  
Joh. 16. 33.  
Act. 14. 22.

Was not *Nebuchadnezzars* Image dedicated with great glory, set off with Consorts of Musick, and attended with numerous Worshippers? Alas, this universal consent, grand Acclamations, copious Assemblies, uninterrupted Successions in mitred Habits, Splendour, and Pomp, and Grandeur, are not the tokens of his Kingdom which cometh not with Observation, or as *Agrippa* and *Bernice*, *μετὰ πολλῆς παντασίας*, with state-ly and splendid Presence. *Heathenisme* and *Turcisme* may plead for a Suffrage in such cases. Christs Flock is a little Flock; *In this World ye shall have tribulation*, sayes our Lord; and in many tribulations we must enter into the Kingdom of God.

Now here I might, out of several ancient Records and Monuments, shew the Succession of some parts of the true Church of Christ in *France*, in the *Alpine Valleys*, and in *Britain*, and elsewhere in the East; where true Doctrine, (and for the main, true Discipline and Worship) hath been preserved all along, though secretly for the most part, and not with External Glory and Splendor: But that would infringe upon the dispatch of the remaining Corollaries.

2 Corollary.

Col. 2. 19.

Hilar. contr.  
Auxent. p. 282.

August. in Ep.  
Job. Tract. 3.  
Tom. 9. p. 598.

Id. Tract. 6.  
p. 623.

Tit. 1. 16.

¶ Rainolds,  
Whitaker,  
Sharp,  
Crakanthorp,  
Wotton, &c.

II. This Text, and Doctrine thence deduced, discovers all false pretending Churches, from the true: such as lay any other Foundation than Christ the Son of God; such as hold not the Head; such as build not upon the Doctrinal Foundation of the holy Apostles and Prophets, cannot be true Churches of Christ. Let good *Hilary* be Judge; *Quisquis Christum, qualis ab Apostolis est predicatus, negavit, Antichristus est.* He is the Antichrist whoever denies Christ, *qualis* such as he is preached by the Apostles. Then such as are departed from the Doctrine of the Apostles in Fundamental Points, are counted by *Hilary*, Antichristian Societies. To him we may adjoyn holy *Austin*: *Mendax est Antichristus, qui ore profitetur Jesum esse Christum, & factis negat. Opera loquuntur, & verba requirimus? Ideo mendax quia aliud loquitur, aliud agit. Quis enim malus non bene vult loqui? Antichristus est a Lyar, who professes Jesus to be the Christ with his mouth, and denies him in deeds. therefore a Lyar, because he speaks one thing and does another. The Works speak, and do we require Words? For what evil man will not speak well. And again: *Quare ab Arianis, Eunomianis, Macedonianis, consentitur Jesum Christum in carne venisse, &c. Quid ergo facimus? unde discernimus, &c? Nec nos negamus, nec illi negant, &c. invenimus factis negare.* Ask of *Arians*, *Eunomians*, *Macedonians*; they confess Jesus Christ to be come in the flesh, &c. what shall we do then? how shall we discern him? neither we nor they deny it; we finde that they deny him in deeds: As the Apostle saith of such, *They profess to know God, but in works they deny him. Quaramus in factis, non in linguis.* Let's seek it in their works, and not in their tongues. If we examine their Creeds, they profess to believe all the Articles, and more too; but yet in all his three Offices they evacuate the truth of their pretended Credence, as the learned have abundantly evinced: Which being true,*



true, then their own rule in the Canon-Law condemns them: *Certum est quod is committit in legem, qui legis verba complectens, contra legis niti-* Reg. Jur. 88. 6 Decretal. E 5.  
*tur voluntatem*: It's certain, that he trespasses against the Law, who embracing the words of the Law, practises against the mind of the Law. For by their *traditions* they have made the *commandments* of God of none effect. So true is that which *Ambrose*, or some Ancient under his name, thunders against such; *Quicquid non ab Apostolis traditum est, sceleribus plenum est*: Whatever is not delivered by the Apostles, is full of wickednesses. But before we enter the particulars of this Enquiry, we must conclude, that the question in hand ought not to be determined by particular Doctors of this or that Communion. It is not what an *Erasmus*, or a *Cassander*, or an *Espencaus*, or *Ferus*, do teach; nor what a *Bellarmino*, a *Stapleton*, a *Scioppius*, a *Pighius*, nor what the Spanish Divines in some cases at *Trent*, or the French Divines in point of Supremacy, and defence of the *Pragmatical Sanction*; nor wherein the *Thomists* and *Scotists*, the *Dominicans* and *Jesuites*, do conflict: That were an incongruous method, either to discern their minds by, or to accommodate any *Syncretismes*, or fallacious *Unims*: These are but personal Opinions, they'll stand to none of their Doctors. But what Councils and Authorized Assemblies, what Confessions and Catechismes, composed by their direction and warranty, have determined; there lyes the Rule of Enquiry, and therefore I shall here touch upon no Authorities or Citations, but such as are found in the Canon-Law, the Council and Catechism of *Trent*, their Missals, Bulls, and Determinations from the Chair. As for others, but *obiter & per transennam*, as collateral proofs, or confirm'd by Papal Edicts; or such Authors as have pass'd the tryal of their Purging Indexes, set out by their own Authority. Let's then proceed to some Enquiries in this Affair.

(1.) Is that a true Church of Christ that determines Fundamental Doctrines contrary to Christ and his Apostles, that builds upon another Foundation than Christ? That they have assumed *Peter* for the onely Head of the Militant Church, might be abundantly proved: Inasmuch, that if Princes and Emperours doe but perform their duty as keepers of both Tables, how greatly are they offended? As when *Charles 5.* took to himself some Spiritual Jurisdiction, how does *Baronius* exclaim, Baron. ad Ann. 1097. n. 28. as if he set up another Head of the Church, *pro monstro & ostento*, as a portentuous Monster; which might with much more truth be retorted upon themselves in respect to our Lord, whom they rob of his Glory when they ascribe it to *Peter*. Let but *Peter* be imprisoned by *Agrippa*, how does the same *Baronius* cry out, *Magno sanè terremotu Ecclesia* Ann. 44. n. 3. *Christi tunc concuti visa est, cum ipsa Petra in Ecclesie fundamento locata, tanta agitatione quassari conspiceretur*: The Church of Christ truly then seem'd to be shaken with a great Earth-quake, when the very Rock placed in the Foundation of the Church, was seen to be so sorely shaken. It seems *Peter* was the Rock placed by Christ for the

Crakanthorp  
Conncels p. 422.

Basil. 1526.  
Turrian Paris,  
1568. f. 326.  
Dist. 80. c. 2. f.  
507. & Caus. 6.  
q. 1. c. 5. & caus.  
11. q. 3. c. 12. &  
15. Edit. Rom.

Dist. 20. c. 1.  
p. 130.

Dist. 19. c. 7. f.  
110. Edit. Rom.  
352.

Extrav. l. 5. c. 1. p.  
345. Rom. Edit.

Foundation of the Church; But let's look a little further. *Clemens* in his first Epistle to *James* the Brother of our Lord, written to him after the Apostle was dead, (as the learned *Crakanthorp* hath proved,) which is set forth at *Basil*, and by *Turrian* and others, and is extant in the first Tome of the Councils, and ratified by the Canon-Law, which speaks thus: *Simon Petrus, &c. vera Fidei merito, & integra Prædicationis obtentu, fundamentum esse Ecclesiæ definitus est: Simon Peter* by the merit of his true Faith, and having obtained it by his sincere preaching, is defined to be the Foundation of the Church. The Divinity transcends the Latin in Barbarisme; But it seems by the Forger, that it was our Lords doing, consonant to after Popes asserting the same, "That he committed to *Peter*, the blessed Key-keeper of Eternal Life, the Laws both of the Earthly and Heavenly Empire. And again, treating of *Peter*; *Hunc in consortium individue unitatis assumptum, id quod ipse erat voluit nominari, dicendo, Tu es Petrus, &c. ut æterni ædificatio Templi, mirabili munere gratiæ Dei in Petri soliditate consisteret*: This person being taken into fellowship of individual Unity, (*O fearfull!*) he would have him called that which he was, saying, *Thou art Peter, &c.* that the building of the Eternal Temple might consist in the solidity of *Peter*, by the wonderfull gift of the Grace of God. This needs no Gloss. But the learned Glossators upon the common Extravagants, after they have expounded *Cephas* to signifie a *Head*, they proceed: *Sicut in corpore materiali est ponere caput unum, in quo sunt omnes sensus seu plenitudo sentiendi: Sic in Ecclesiâ militante (ne sit tanquam corpus monstruosum, si duo haberet capita) est tantum ponere unum caput, viz. Rom. Pontificem, in quo est plenitudo potestatis, & auctoritatis, &c.* As in a material Body there is but one Head placed, in which are all the Senses, or a fulness of Sensation; so in the Church militant, (lest it should be like a monstrous Body, if it have two heads) there is but one Head placed, viz. the Roman Bishop; in whom is the Fulness of Power and Authority. And *Boniface 8<sup>th</sup>*, in *Extrav. Comm. l. 1. c. 1. de Majorit.* *Igitur Ecclesiæ unius & unica, unum corpus, unum caput, non duo capita, quasi monstrum, Christus, viz. & Christi Vicarius, Petrus, Petrique Successor, &c.* Therefore, of the one onely Church, one Body, one Head, not two Heads, like a *Monster*, *sc.* Christ and *Peter*, Christ's Vicar and *Peters* Successors. By these Doctrines we are now clearly illuminated, that as to the influence and Government of the militant Church, Christ hath excluded himself from Headship, lest the Body should be monstrous, with two Heads. Such fearfull and tremendous points are taught South of the Mountains. But the truth is, they speak of themselves, and seek their own Glory; and not Christs, whose Commandments they have annulled and evacuated by their many Additions to and Subtractions from his. They would seem indeed to retain all, onely adde some; but whosoever addes as well as detracts, is lyable to the Curse of God: for hereby they stain the Glory of the Divine Law, as

insuffi

Joh. 7. 18.

Deut. 12. 32.  
Prov. 30. 6.  
Rev. 22. 18.  
Gal. 1. 8.



insufficient and imperfect, and more especially when they add Fundamental Points upon peril of Damnation; when they frame new Articles of Faith, as Pope *Pius* the 4<sup>th</sup> hath done. Articles are Principles, and therefore indemonstrable, except by Scripture: Now when new ones are added, *de fide*, extraneous to the holy Scriptures, nay repugnant in such mighty and weighty matters, can any man alive, that is not deep in the golden Cup, sedately believe the true Church of Christ to be there; When, 1. They require firm Faith in the Traditions, Observations, and Constitutions of the Church of *Rome*: And, 2. Tye all Churches to *their* sense of the Scriptures: And, 3. To hold Seven Sacraments to be instituted by Christ: And, 4. The *Trent* Doctrine about Justification: 5. The Propitiatory Sacrifice in the Mass: 6. Transubstantiation: 7. Purgatory: 8. Invocation of Saints: 9. Adoration of Images: 10. Indulgences: 11. The *Roman* Church to be Mistress of all Churches, and the Bishop thereof Christs Vicar: 12. And all things in the Canons and Councils, but especially of *Trent*; and in the conclusion, *Hanc veram catholicam fidem, extra quam nemo salvus esse potest, &c. profiteor & veraciter teneo, &c.* You must profess and truly hold this to be the true *catholic Faith*, without which none can be saved.

But for the easing of mens Minds in these and the like particulars, they cry up the Immenity of their Power, and Privilege, to dispense with Scripture and Apostolical Doctrine. Indeed there's great need that should be well proved; and the Canon-Law has done the deed. For in the first place, It is pronounced *ex Cathedrâ*, from the very Chair of *Peter*; *Subesse Romano Pontifici omnem humanam creaturam, declaramus, dicimus, diffinimus & pronunciamus, omnino esse de necessitate salutis*: Pope *Boniface* the 8<sup>th</sup> hath very well express'd it in his definitive Sentence: "We declare, affirm, determine, and pronounce, that it is *"altogether necessary to Salvation, that every humane creature be subject to the Pope of Rome. Is not this Doctrine wonderfull clear in Holy Scriptures, and obvious in every Page? But lest we should mistake the places, we shall be help'd out with some dispensations as to Scripture.*

The Gloss upon Pope *Nicholas* his Rescript to the Bishops of *France*, expressly sayes, *Contra Apostolum dispensat*; That he may dispense against the Apostle, and against Natural Right. And again, upon an Edict of Pope *Martins*; *Sic ergo Papa dispensat contra Apostolum*: So then, the Pope dispenses against the Apostle. And *Greg.* 13. addes a Note out of *Aquinas*, *Non est absurdum quoad jus positivum*: It is not absurd as to a positive Law. And again, *Secundum plenitudinem potestatis de jure possumus supra jus dispensare*: Where the Gloss addes, *Nam contra Apostolum dispensat, & contra Canones Apostolorum: Item contra Vetus Testamentum in Decimis*: According to fulness of Power, we can of Right dispense above or beyond Right: For he dispenses against the Apostle, and against the Canons of the Apostles, and against

Art. 1.  
Bull. Priv. super  
forma presentis  
professionis  
fidei.

Extra. Com. 1.  
c. 1. de Major.  
& Obed. n. 212.  
Rom. & Quic-  
quid salvarur,  
est sub summo  
Pontifice. Ib.  
Gloss. col. 205.

Caus. 15. p. o. 6.  
c. 2. Rom. col.  
1442.

Dist. 34. c. 18.  
p. 230.

Decretal. 1. 2. Tit.  
8. c. 4. col. 672.

Mat. 5. 32.  
& 19. 9.  
Caus. 32. q. 7. c.  
18. col. 2156.  
Rom. 12. 17.  
Mat. 5. 39.  
Sext. decretal.  
Tit. 11. c. 6.  
p. 717.  
Dist. 82. c. 5.  
col. 529.

the Old Testament, in Tithes. Our Lord determines Marriage not to be dissolved, but in case of Whoredom; but *Greg. 3.* orders, If a Wife be infirm, *ad debitum*, then *jugalīs nubat magis*, let her Husband marry rather, *qui non potest continere*. Our Lord teaches, not to *resist evil*, but *Innocent 4<sup>th</sup>* teaches, *Vim vi repellere, & utcumque gladium, &c. alterum altero adjuvare*; To resist force with force, and help out one Sword with another. I might shew it in the case of Oaths and Vows, and several others, as, If a Priest commit Fornication, though by the Canons of the Apostles he ought to be deposed, yet by the Authority of *Sylvester*, let him doe Penance for ten years, &c. But enough of this.

Let's proceed to shew their Power in the point of Subtractions, in some particulars.

First, As to the Holy Scriptures, let's observe several points.

Hist. of Cardinals, p. 4.

Sess. 4.

1. They substitute the Vulgar Latin Translation to be the Authentick Word of God, instead of the Original Hebrew and Greek: Of which an Author of their own attests, That the Roman Church permits not the Scriptures but in Lattin. But we need no further witness than the Sanction of *Trent*, which appoints and declares, That the Old Vulgar Edition, &c. should be used for the Authentick, in publick Lectures, Disputes, Preachings, and Expositions, and that none dare or presume to reject it upon any pretense.

Index libr. prohib. Reg. 4.

Obs. in Reg. 4. Rborum. 1640. ad calcem Concil. Trident.

Concil. Trid. Sess. 4. & Pii 2. Bulla super form. iuram. profess. fidei, Art. 2.

Platin. in Paul 2. f. 336. a. Edit. Par. 1505.

2. The Common People are not to read them. Indeed *Pius 4<sup>th</sup>*, in the fourth Rule for the managing of the purging Indexes of Books prohibited according to the appointment of *Trent*, grants to read them, if translated by *cathoick* Authors, and leave had from the Priest or Confessor, else not. Since as they say, *Si passim sine discrimine permittantur, plus inde ob hominum temeritatem detrimenti quam utilitatis oriri*. If they be commonly permitted without distinction, more detriment rises than profit, through the rashness of men. But in *Clement* the 8<sup>th</sup>, his observation on that fourth Rule, this faculty or license of reading or retaining vulgar Bibles, is wholly taken away, and concludes, *Quod quidem inviolatè servandum est*, Which is to be kept inviolably.

3. They must be received and understood according to the sense of the Roman Church: *Cujus est judicare de vero sensu & interpretatione Scripturarum sanctarum*; In whose Authority it is, to judge of the sense and interpretation of the Holy Scriptures. It's said of *Avicroes*, that he anoynted *Avicens* Books with Poyson, in design upon him; and what cause we have to fear the like from their Commentaries, let the Learned judge. But besides, since the *Lateran* Decree of the Popes Superiority to a Council, we are in the dark what their Church is; but *Paul* the Second expounded it to poor *Platina*, as himself relates. *Torvis oculis me aspiciens, &c. ac si nescires omnia jura in Scrinio pectoris nostri colata esse, sic stat sententia; loco cedant omnes, eant quo volunt, nihil eos moror;*



*moror; Pontifex sum, mihi que licet, pro arbitrio animi, aliorum acta & rescindere et approbrare:* Let it be English'd by the Abbots Version; *H. St. Carols, p. 122,*  
 "Know ye not that I am infallible, and carry all their Judgements and  
 "Reasons in the Cabinet of my Breast. I consider no mans Person, I am  
 "Pope, and 'tis in my Power to null or confirm their Acts, as I think good  
 "my self. This case is manifest.

4. They equal the *Canons* and *Traditions* to the *Scriptures*: *Paripietatis affectu ac reverentiâ suscipit et veneratur.* They receive and reverence the one with equal pious affection as the other: And for this in the Canon-Law we have ample testimony. All the Sanctions of the Apostolical Seat, are to be received, as if confirmed by the Voyce of holy Peter himself; and although the yoke imposed by that holy Seat, be scarce tolerable, yet let us bear and endure it with a pious Devotion: And if any man sin against them, *Noverit sibi veniam denegari,* Let him know, that pardon shall be denyed him. Again, *Nulli fas est, vel velle, vel posse transgredi Apostolica sedis præcepta:* It is lawfull for none, so much as to will, much less to be able to transgress the Precepts of the Apostolical Chair. Again, The Popes Decretal Epistles are expressly reckoned among Canonical Scriptures. *Inter quas sane ille sint quas Apostolica sedes habere, et ab ea alii meruerunt accipere Epistolas:* Among which surely those Epistles are to be, which the Apostolical Seat receives, and which others have deserved to receive from thence. Further, the Violation of Canons they state it to be Blasphemy, and a sin against the Holy Ghost. Nay, as to some Discipline, and the ancient Institution of Christian Religion, *Tantâ Reverentiâ apicem Apostolica sedis omnes suscipiunt, ut magis, &c. ab ore præcessoris ejus quam à sacris paginis, &c. expectant, &c.* With such Reverence do all look up to the Pinnacle of the Apostolical Seat, that they rather receive from the Mouth of his Predecessor, than from the holy Scriptures. So that the matter may well be reduced to the Edict of the Jesuites at *Dole*, mentioned by Sir Edw. Sands, having thus effectually deprived the People of the holy Scriptures; to avoid all further contests and troubles in Religion, forbid any talk of God either in good sort or bad. Thus we must bid adieu to holy Scriptures, and (as one sayes) embrace their holy Trumperies. For if any man desire to know which is the true Church; how should he know it but one'y by the Scripture. *Auth. Op. Imperfect. in Matth. Hom. 49.*

Secondly, They take away the *Cup* in the *Lords Supper* from the Christian People, and that with a *Non-obstante.* *Licet Christus post cœnam instituerit, &c.* Although Christ did after Supper ordain, and administer to his Disciples in both the Elements of Bread and Wine, this Venerable Sacrament, *tamen hoc non obstante,* yet nevertheless, the Authority of Sacred Canons, the laudable and approved custom of the Church, hath kept and doth keep, *&c. & habenda est pro Lege,* they pass it into a Law, to communicate in one kind, and pronounce such to be.

*H. St. Carols, p. 122,*

*Trident. Sess. 13. c. 2. & c. 3. col. 106.*

*Dist. 19. c. 1. col. 105.*

*Dist. 19. c. 5. col. 109. & Ivo. Epist. 8. Par. 1610. & Synod. Rem. p. 47. Francof. 1600.*

*Dist. 19. c. 6. col. 107.*

*Caus. 25. q. 1. c. 5. col. 1897.*

*Dist. 40. c. 6. col. 259.*

*Sir Edw. Sands. Survey of Religion, in the West, p. 23 L.*

*Council. Constantin. Sess. 13. f. 515. Graevob. 2.*

be dealt with as Hereticks, that oppose this new Law made in defiance of Christ, and the Primitive Church. What a Church is this, that puts a Barre to Christ! Pray resolve how blessed and obedient a Spouse this is.

Mat. 19. 5, 6.

1 Cor. 7. 2.

1 Tim. 3. 2.

& 4. 7.

Heb. 13. 4.

Caus. 26. q. 2. c.

1. col. 1921.

Dist. 82. c. 5.

col. 530.

Caus. 31. q. 1. c.

9. col. 2084.

† *Licenter* ]  
quia pœnam  
temporalem  
non patiebantur. Because  
they suffered  
not temporal  
punishment.  
Gloss. *ibid.*

Decretal. l. 2. de

Jedic. c. 4. col.

523.

Dist. 34. c. 7.

col. 125.

*Espenc.* in Tir.  
cap. 1. digr. 2. p.  
67. Edit. Par.  
1568 and the  
Cent. in gravamina in Fascic.  
rerum. 178.

Ranchin Re  
view of Trent,  
p. 79.

Vitiera, of the  
Lives of Popes  
p. 150. out of  
P. Jovius.

Urspe 2 Chron.  
p. 135 Argentor.  
1609.

Thirdly, Though our blessed Lord and his Apostles, commend *Marriage* as the Institution of God, and honourable among all, and the forbidding of it repulsed, as the Doctrine of Devils; yet there's sounder Advice it seems to be found in the Canon-Law: "Priests Marriage is not forbid by the Authority of Law or Gospel, or of the Apostles, *Ecclesiasticâ tamen lege penitus interdicatur*, yet by Ecclesiastical Law it is utterly forbidden. And they may commit Fornication; and not be deposed, and their gloss gives this satisfying Reason, *Quia hodiè fragiliora sunt corpora nostra quam olim erant*; Because our Bodies are now adayes more frail than they were of old: And though, to take a second Wife, *Secundum præceptum Apostoli est*, That's but according to the Præcept of the Apostle, *Secundum veritatis autem rationem vere Fornicatio est*; Yet according to the account of Truth, verily it is Fornication: *Sed dum permittente Deo publicè et licenter committitur, fit honesta Fornicatio*; But when it is publicly † committed, and with license, by the permission of God, it becomes *honest fornication*. And for Adultery it's counted among the iesser crimes. *De adulteriis verò et aliis criminibus, quæ sunt minora*. A Bishop may dispense with his Clerks. More of the like stuffe may be read in *Pelagius* his Rescript to the Bishop of Florence, and Reason rendred, *Quia corpora ipsa hominum defecerunt*; Because the very Bodies of men are grown weak. And if a Clerk embrace a Woman, it's to be expounded to blese her, *caus. 11. q. 3. c. 14. col. 1223*. But for these and the like cases, the Tax of the Apostolical Chancery gives the richest Reasons, where any thing is dispens'd with for Money: A Book wherein (saith *Espencus*) thou may'st learn more wickedness than in all the *Summists* and Summaries of all Vices; set forth in the dayes of Pope *Leo* the 10th, who made that infamous Reply to Cardinal *Benbus*, *Quantum nobis ac nostro catui profuit ea de Christo fabula, satis est seculis omnibus notum*: It's known well enough to all Ages, how much that Fable of Christ hath benefited us and our Society. Well might the Abbot of *Ursberg* cry out, *Gaude mater nostra Roma, &c.* Rejoyce, O *Rome*, our Mother, for the Cataracts of Treasures are opened in the Earth, that Rivers of Money may flow in to thee: Rejoyce over the iniquity of the Sons of men, for thou receivest the price for a Recompence of such great wickedness.

Fourthly, For Prohibition of Meats. Whereas the Apostle tells us, 1 Cor. 10. 25. *Whatever is sold in the Shambles, that eat, asking no question for Conscience sake*; and let no man judge you in meat or drink. For God hath 1 Tim. 4. 3, 4. created them to be received with thanksgiving, of them which believe, and know the truth, and nothing to be refused. Such as believe in God, and are acquainted with the truth of his holy Word, make no scruple,

as



as those who *speake Lies in Hypocrisie*, and are seducing Spirits. But the Canon-Law commands Fastings, as a tenth part of time consecrated to God out of the whole year, and against our eating of Flesh, assigns a pregnant citation out of the Apostle; *Bonum est Vinum non bibere & carnes non comedere*: It's good not to drink Wine, nor to eat Flesh. But the connect words are left out, which referre to Offence in the Primitive times. But I shall not further touch this point: their Precepts and Practices stand opposite to the Holy Scriptures; but how wholsom to the Body to appoint their grand Fasts, and abstinence from Flesh, in the Spring, let *Fuchsius* a learned Physician be Judge, out of *Soranus* and *Hippocrates*. *Quod verno tempore minimè sit jejunandum*: We ought least of all to fast in the Spring-time. And after he hath urg'd his Argument, he closes; *Romanum Pontificem non solum esse Antichristum, &c.* That the Roman Bishop is not onely Antichrist, in stating a Doctrine contrary to Christ, but *A tiatrum*, contrary to Physicians; to appoint a Fast *then*, and forbid flesh; when they have unanimously taught, we ought to eat more largely, and abstain from Fish. But it became the Man of Perdition, not onely to destroy our Souls but our Bodies also, by his Decrees, and our Purfes also, (imitating *Peter* in fishing for Money at the Sea of *Galilee*, *Matt. 17. 27.*) we must buy of him leave at that time to eat Milk, and the like Viands.

But to finish this Paragraph; of such a Society as adde to, subtract from, dispense with, and over-rule the Laws of God; what should all the sober and pious judge, but what the Scripture hath Prophetically decipher'd them to be, and what the Church of *England* hath determined concerning them; that since they have forsaken, and daily doe forsake the Commandments of God, to erect and set up their own Constitutions, we may well conclude, according to the Rule of *Augustine*, that the Bishops of *Rome*, and their adherents, are *not the true Church of Christ*, much less then to be taken as chief Heads and Rulers of the same. Who-soever, saith he, do dissent from the Scriptures concerning the Head, although they be found in all places, where the Church is appointed, yet are they not in the Church. A plain place, concluding directly against the Church of *Rome*.

(2) Is that the true Church of Christ, that pollutes the Worship of God by *Idolatry*? Why is this Sin so often called *whoredom* in Scripture? Does not Whoredom dissolve the bonds of Marriage, by our Lords own determination? Did not the Lord give up the ancient *Israel* and *Judah*, and disavow them from being his Spouse, under the name of two notable Whores, *Aholah* and *Aholibab*: and if we rightly consider the *Revelations*, we find also this to be the very cause, why the Name of *Where* is branded upon the forehead of a certain Congregation that was to appear in the World after the dissolution of *Rome Imperial*; and therefore God sent the *Saracens* and *Turks* against them, with stings both in Head and tayl, both in the East and West, but yet they repented not of their

1 Tim. 4. 1. 2.

Deer. 3 part. de  
Consecr. dist. 5.  
c. 16. c. l. 2671.Dist. 35. c. 2.  
col. 231.Fuchf. Instit.  
Medicin. lib. 1.  
sec. 2. cap. 9.Homilie of  
the Church of  
*England*, in  
the 2<sup>d</sup> part of  
the Sermon  
for *Whit-Sun-*  
*day*, 4<sup>to</sup>. f. 229.  
b.

2 Cor. 6. 15.

Ezek. 23. 4.

Rev. 9. 20, 21.

Idols,

Count Serini's  
Character,

p. 107.

Paralip. Dr-  
perg. p. 267.

Naucler. p. 991.

Domes Pseudo-  
martyr, p. 91.

Alcoran. c. 10,  
11, 13, 16, &c.

Hottinger, the  
fame, p. 66.

Sands, p. 54.

Synod. Septim.

Alt. 4. p. 556.

Tom. 3. Binii.

& Dailly de

Imag. p. 68.

Hottinger. jur.  
Hebr. p. 336.

Id. p. 41.

View of Re-  
ligion in the  
West.

Hornbeck cont.  
Judæos, proleg.

p. 17. and the  
learned L.

Sarson in his  
Roman Cultus

Nullitas, p. 15.

Gage, Survey  
of the West-

Indies, p. 175.

Idols, &c. This is that Generation which layes stumbling-blocks, both before *Turks*, *Jews* and Heathens. For haste, I le instance but in a few. Among the Four great Offences and Scandals, which the Grand Seignior told the *German* Ambassadour he took at the *Roman* Religion, one was, that they made their God in the Church; another, that they eat him in the Eucharist. What would he have said, had he heard of the Empe-  
rour *Henry* the 7<sup>th</sup>, his being poysoned out of the Sacrament Cup, by a *Guelph* of the Popes Faction, or as Dr. *Donne* expresses it more earnestly, To poyson their God, that they might poyson their Emperour? But how greatly the *Turks* are incensed against Idols, the *Alcoran* almost every where discovers, and *Hottinger*, *Sands*, and others. As for the *Jews*, how greatly they are scandalized, we may observe even in Elder times, when the Second Council of *Nice* was fain to give a solemn though a sorry answer to them, [ὅντως φοβερός ὁ λόγος ὃ ἐντεταμένον τῷ Ἰσραὴλ, &c.] Verily, it was a terrible word, giving command to *Israel*, Not to make any carved Image, &c. and yet afterward to command *Moses* to make Cherubims, yet not as Gods, but for Rememoration onely, &c. Not to observe at present how they shift off the Second Commandement, as if belonging to *Israel* onely; nor what they further reply about the framing of Images, not to be ultimate Objects of Worship, but onely commemorative helps of Devotion: That which I would principally take notice of, is, that even then at the first solemn and Judicial publication of Image-doctrine, how greatly the *Jews* were provoked and offended; who were so exact in the abhorrency of Images, that they counted it unlawfull to look up to an Image in Civil use; and forbad the very Art of Painters and Statuaries: Nay, so nice and curious, that they scruple to pluck out a Thorn out of their feet, or gather up Money casually fallen, lest they should seem to stoop down in respect to any Image in such a place; and as to the present indelible continuance of the same hatred, Sir *Edw. Sands* hath given a large account; and how they call Popish Churches, because of the worship of Images in them, בית התרופה, *The Houses of Idolatry*, or filthinesses, with some remarkable Observations out of their Authors, may be seen in the Learned

*Hornbeck*, his Treatise against the *Jews*.

As to the Pagans or Heathens, I might enlarge, but I shall onely re-  
ferre to a story of the *Americans*, who being vex'd at the burning their wooden God, by Mr. *Gage*; replied, That they knew it was a piece of wood, and of it self could not speak, but seeing it had spoken (as they were all witnesses) this was a Miracle whereby they ought to be guided, and they did verily believe that God was in that piece of wood, which (since the speech made by it) was more than ordinary wood, having God himself in it, and therefore deserved more Offerings and Adorations than those Saints (i. e. of the *Spaniards*) in the Church; who did never speak unto people. And to this may be annex'd, since it touches upon Saint-Worship, what *Santa Clara* insinuates, as a Reason why there's



no Precept under the Gospel for Invocation of Saints, *sc.* Least the converted Gentiles should believe, that they were again reduced to the Worship of Men, (*terrigenarum*) and according to their old custome, should adore Saints not as Patrons but as Gods. To conclude this point, since God hath so severely forbidden the Worshipping of his Divine Majesty by Statues, Pictures, Sculptures or Images, and in all Ages given ample Evidences of his wrath against such Worshipers: Since the true Christian Religion by means of such titular and nominal pretenders to it, is greatly vilified and obstructed in its progress, as to the sincere Conversion both of *Turks, Jews* and Heathens; we may easily discern where that dangerous Society resides, that commit Fornication with Stocks and Stones, termed by the Church of *England*, in her excellent and zealous Homilies against Idolatry, “A foul, filthy, old withered Harlot, &c. that “understanding her lack of natural and true beauty, and great loathsomeness (which of her self she hath) doth after the custom of such Harlots, “paint her self, and deck and tire her self with Gold, Pearl, Stone, and “all kind of precious Jewels.

*Sancta Clara*  
*Deus natura*  
*Gratia* p. 323.  
de invoc. Sancti.

Homily of the  
Church of *Engl.*  
in 3d. part of  
the Sermon a-  
gainst the Peril  
of Idolatry, t.  
75. b.

(3.) Is that the true Church of Christ, that out of her own Invention, intermixt with *Jewish* and Heathenish Customs (as might be specified out of *Blondus, Polydore Virgil*, and others) hath patch'd up a pompous Worship, and bottom'd now upon that grand Fundamental of the *Popes Authority*, which (as 'tis said of *Jeroboams*,) is *devised of their own hearts*, and in comparison to the Institutions of Christ, and Scriptural, Apostolical, Primitive practice, is as it were but a Novelty, and of Yesterday. As to which, the History of the Church in most things gives us a precise account of their particular Rise and Genealogy; in the rest, we may evidently prove by the primitive Administrations, that *then they were not*, and afterward find, *when they were* in use and practice; though the exact moment of their intrusion be not determinable: Since they did, *sensim sine sensu*, secretly creep in, by the subtle artifice of some, and the sequacious temper of others; and likewise, that the barbarous times of the *Goths* and *Vandals*, making fearfull havock of Learning, and the rare Monuments of Antiquity, hath destroyed many Records. But however, there are great heaps of Rubbish and Soil, that might easily be sent up to their original Stable: Let's but instance in a few. The use of fine Linnen, Prayers in odd Numbers, Sanctuaries, Wax-candles, Worship towards the East, Ember-dayes, Consecrations, and the *Bacchanalia*, and other Feasts turned into the present Festivities; their Origine, and multitudes of others, may be observed out of *Polydor, Innocent 3. Durandus* his *Rationale*, and *Durandus de Ritibus, Rupertus Tuitiensis, Gavantus, Gratian, Ivo, Blondus*, and many others. Give me leave a little to enlarge upon one Constitution of the greatest moment, because 'tis a Fundamental amongst them, *sc.* The Decree of the *Lateran Council* under *Leo* the 10<sup>th</sup>, whereby the Popes Authority was fully settled; and whence he became exalted above a Council, and

1 King. 1: 33.

*Polyd. Virgil.*  
Bis. 1532.  
*Innocent. 3. de*  
*Altari, Lipl.*  
1534. &c.

Elina Concil.  
Tom. 4. part. 2.  
Concil. Lateran.  
Sess. 11. Dat.  
Rom. 1516.  
14 Kal. Jan.

Infallible, and to be adored; as 'tis in the *Ceremoniale Romanum*, l. 1. p. 51. & l. 3. p. 286. and 'tis this: *Solum Romanum Pontificem pro tempore existentem, tanquam Auctoritatem super omnia Concilia habentem, &c. manifestè constat.* It clearly appears, &c. that the Roman Bishop solely, for the time being, as having Authority over all Councils. And then, p. 121. *Cum de necessitate salutis existat omnes Christi fideles, Romano Pontifici subesse:* It is necessary to Salvation, that all Christs faithfull ones should be subject to the Roman Bishop. This was determined the 14. Kal. Jan. 1516. within the compass of the same year wherein Luther began to assault them, as may be observed out of *Sculetus* his Annals. Whence we may note, what a profound Question that is, when they demand of us, Where our Religion was before Luther? when as themselves do date the Commencement of the greatest point and Pillar of their Religion, viz. The Doctrine of *Infallibility*, within the same year wherein Luther arose; putting the Hay and Stubble of their infallible Judge, into the Foundation of the Church. Whereas, one of their own could boldly and freely assert, "That though the Catholicks "accuse them of pinning their Faith upon Luther and Calvin, which is "false: for neither Luther nor Calvin instituted any new Religion. When they ask, Where was ours? we answer, Where theirs is not; *sc.* Instituted by our blessed Lord, preached by the holy Apostles, set forth in the sacred Scriptures, and practised by the Primitive Churches, and preserved all along by some notable Confessors of the Truth in every Age, to our present times. But theirs indeed, as it now stands, built upon the *Lateran* and *Trent*-Councils, in their main Fundamental, is but a meer Novelty, started up in the very dayes of Luther; and in other things wherein they dissent from us, is but of later invention, in comparison with the Primitive Apostolical times. And in how many grand and weighty particulars (besides their accessory and gaudy Ceremonies) they dissent from Scriptures, forsake the Apostles, run contrary to the Sanctions of ancient Councils, might be at large educed out of Authentick Records, and demonstrated to be but a Novelty.

*Obj.* But are there not several things found in the Reformed Churches that are of the same standing, and favour of equal Novelty, of which it may be said, *Non sic ab initio*, It was not so from the Beginning.

*A.* To which it may be replied, That 'tis the duty of all Reformation, to come up exactly to Scripture, and what is not done at one time, in *levioribus aliquot*, in some smaller matters, may be performed at another. The ingenious Bernard glossing upon that of the *Canticles*, [O thou fairest among Women,] speaks thus; *Pulchram, non omnimodè quidem, sed pulchram inter mulieres eam docet, viz. cum distinctione, quatenus ex hoc ampliùs reprimatur, & sciat quid desit sibi:* He calls her Fair, yet not altogether, but fairest among women, *sc.* with a distinction; that hence she may be somewhat the more checkt, and know wherein she is defective. There's no Church under Heaven perfectly beautifull,

Preface to the  
Common-prayer.

Bernard in Cantic.  
Serm. 38.  
f. 144. 2.



beautiful, that remains for Glory, when Christ will present her to himself Eph. 5. 26. without spot or wrinkle. If but pretended Watchmen take away her spotted Vail, she'll be glad of a purer. *Fas est & ab hoste doceri*: It's wisdom to learn by the reproof of an Adversary. But as to the grand Fundamental points, we unanimously agree; we lay no other Foundation than the Rock Christ Jesus, and seriously profess the Scriptures to be our perfect Rule; and if any will teach us wherein we swerve, we are ready to yield Obedience to the Laws of Christ. So that (as the learned *Crakanthorp* determines) those persons, as *Irenæus*, *Justin Martyr*, and *Cyprian*, &c. though in some things they might erre, yet because they thought those things to be taught in Scripture, which they made their Guide, and were ready to reform upon Eviction out of the Holy Scriptures, they no doubt dyed in the Faith: But he teaches the contrary of those that hold the Popes infallible Judgement in Causes of Faith, for that's none of God's Foundation, whereupon to ground our Belief or practice.

*Crakanthorp, of Councils, p. 182.*

(4.) Can that be deemed a true Church of Christ successively in all Ages, that *varies from it self*, contradicts it self, makes Decrees quite contrary to precedent times, and that in matters of Faith? And if the Philosopher said right, that there is no *medium* in a perfect Contradiction; if the one be true, the other is equally as false; what shall be deemed of such a Society, that in the great matters of Faith have determined quite contrary, besides many other things of grand importance? Truth is alwayes Homogeneous, consistent and invariable. But here's Pope against Pope, Council against Council, one Society, Order and Fraternity against another: where shall a poor Christian (*sistere pedem*) fix his Resolution? If the former be true, the latter are undenyably false; if the latter be true, in what a case were the Fore-fathers of Old? in what state did they leave the world? how might this amaze the drowsie and enchanted world, did it but awaken to muse seriously on this point onely? Have not Popes from the Chair determined against each other, and that in matters of Faith, and other weighty cases? How *Sylverius* and *Vigilius* clash'd and conflicted, in that grand point of the three Chapters agitated in the fifth general Council, is at large set forth by the Learned *Crakanthorp*. Did not Pope *Agatho* determine quite contrary to Pope *Vigilius* in the same case, as may be observed in comparing the Actions of the fifth and sixth Council. *Stephen* the 6th abrogates the Decrees of *Formosus*, digs up his Body, and cuts off the two fingers of his Right hand, which are used in Consecrations: And he addes, *Postea ferè semper servata hæc consuetudo sit, ut Acta priorum Pontificum sequentes aut infringerent aut omnino tollerent*; That afterward this custom was almost alwayes kept up, That following Bishops did either invalidate or utterly take away the Acts of their Predecessors: Of which he gives Instances in *Romanus*, *Theodorus*, *John* 10. 2 and *Sergius*: *Greg.* determines him to be Antichristian, and to blaspheme, that should arrogate that profane

*A 1. toller. 1. 13.*

*Crak. Councils, p. 471. & alibi. Id. p. 28. Plain. in vit. f. 139. b.*

*Greg. Registr. 14. Ep. 32. 56. 1. 6. Ep. 31. & c. Reman. Edit.*

Dist. 19. c. 5.  
col. 107.  
Dist. 22. c. 1.  
col. 130.  
† Fascic. re-  
rum expet.  
Dist. 81. c. 15.  
col. 516, &c.  
C. Ivo. Decret.  
3 part. de pri-  
mat. f. 153.  
Decretal. l. 3.  
Tit. 33. c. 1.  
col. 1276.  
Ib. l. 4. c. 6.  
col. 1556.  
Caus. 27. q. 2.  
c. 20. col. 1991.  
& Dist. 31. c. 1.  
col. 195.

Name of *Supreme* over all other; and calls him *the King over all the children of Pride*. But his Name-sake *Greg. 4.* deposes every one, [*Sit ruina sue dolore prostratus, &c.*] whosoever does not obey the Apostolical Seat; and *Nicolas 2.* pronounces him without doubt for a Heretick; and that worthy person *Greg. 7.* or *Hildebrand*, (as set out by † *Benno* the Cardinal, and others,) stigmatizes such with the Brands of Idolatry, Witchcraft and Paganisme, *Quisquis dum Christianum se asserit, sedi Apostolica obedire contemnit*; Whosoever asserting himself for a Christian, contemns to obey the Apostolical Chair. Again, *Cælestine 3.* determines against a Divorce between Christians and Infidels, but *Innocent 3.* determines the contrary. Again, *Pelag. 2.* had commanded, that the Sub-deacons of *Sicily* should abstain from their Wives, but *Greg. 1.* sayes 'tis *durum & incompetens*, hard and inconvenient, and allows the quite contrary; and the Gloss addes, That the Statute of *Pelagius* was against the Gospel. There are multitudes of Cases might be added, wherein they made no scruple to rescind, abrogate, and decree contrary to their Predecessors. But I shall (for haste sake) speak a little of the variance of *Councils* also.

Concil. Basil. in  
Epistola Syno-  
dali ad uni-  
versos Christi  
fideles.

The Council of *Constance* determines thus: *Est de necessitate salutis, credere Generale Concilium habere supremam Autoritatem in Ecclesiâ*: It is of *Necessity to Salvation*, to believe that a General Council hath *supreme* Authority in the Church; yea over the Pope himself: And this is ratified by Pope *Martin* the 5<sup>th</sup>, as the Fathers of *Basil* set it forth to all the world; and yet you have seen before, how that the *Lateran* Council hath determined the quite contrary, stating it in those very words, That it is *necessary to Salvation*, that all Christs Faithfull ones should be subject to the *Roman* Bishop, and in that very point, as having Authority over all Councils.

Concil. Tom. 2.  
p. 340. a.  
p. 285. b.  
p. 305. a.

Gangr. concil.  
Can. 4, &c.  
Paris 1612. p.  
312. cum Ze-  
narâ.

Ep. Hall's  
Peace of  
Rome.

The Council of *Orange*, in many Canons, and that of *Milevis*, or *Melci* in *Numidia*, neer *Algier*, and the *African* Council (commonly so called) determine against *Free-will*. The Council of *Gangra* (now *Congria*) by the River *Halys*, determines *Anathema* to such as refuse to communicate with a married Priest. But these things are contradicted by *Trent*. The like might be shewn about *Romes* Jurisdiction, and communicating the *Cup* to the People, the Conception of the Blessed Virgin, and several other Points, which would swell too large: Neither will time admit the several varieties and Confessions to be recited out of *Augustin* of *Tarracena*, found in *Gratian*; nor the private Oppositions of their Doctors, in numerous cases, collected by a Reverend person. I shall conclude this Section with an Observation about the Holy Bible it self; whose former Editions not satisfying *Sixtus 5.* set forth a new one, ratified by his Edict, *An. 1589*. Then comes *Clement 8. A. 1592.* with another *Breve*, commanding another new Edition to be received with equal Veneration, and the contemnners of it exposed to new Imprecations and Curses; and yet these two Editions of the holy Bible, differ in  
two



two thousand places, and some so material, that they arise to flat contradictions, which is made evident by Dr. James, in his *Bellum Papale*, and the Edicts themselves, (because the *Sixtine* Bibles are hard to come by) are at large set forth by the learned *Amama*. So that if their Popes decretory Sentences in matters of Faith, their Councils in points necessary to Salvation, their Doctors in great and important concerns of the Church, their very Bibles (such as they will permit) in multitudes of places egregiously differ one from another; where shall a Christian fix his mind, in such a Society, under such grand uncertainties, contradictions and Oppositions one to another, in the high and momentous Concernments of Eternity and the other World.

(5.) Can such claim the Honour of being a true Church of Christ, which impiously derogate from the Essential Honour of God and of Jesus Christ? that exalt a sinfull man unto the Dignities and incommunicable Excellencies of the Divine Majesty? I trow not: But such there are, who highly pretend to Christ and his holy Church, and yet dare to open their mouths in strange and fearfull Expressions, in their *Canon-Law*; when they magnifie their *Roman* President: [He is said to have a heavenly Arbitrement, he changes the Natures of things, &c. he can make any thing of nothing. In what he wills, his Will stands for Reason; neither may any say, *Why dost thou so?* which is by *Jeb* applied to God. He can make Justice out of Injustice, by correcting and changing of Laws, and hath the fulness of Power.] They alledge, that the Pope was called God by *Constantine*; and again, Not Man but God separates them, whom the *Roman* Bishop does, who bears the Viceroyship of the true God in the Earth, (but that never was nor can be proved). Again, To believe that the Lord our God the Pope, the Enactor of this Decree, could not so determine, is heretical. Again, It's Idolatry, Paganisme and Heresie, not to obey the *Roman* Seat: not one Iota of his Statutes must be disputed. Again, Christ professes himself to preside under the Faith and Name of *Peter*, &c. and although he lead innumerable People by Troops to Hell, (or *primo Mancipio Gehenna*, i.e. *Diabolo*, sayes the Gloss,) there to be eternally beaten with many stripes, yet none must reprove him, &c. And to name no more, The common Extravagants, treating of Christs Power and his Vicars, the Gloss upon Pope *Boniface*, set out by *Greg.* 13. addes this, *Non videretur Dominus discretus fuisse, ut cum ejus reverentiâ loquar, nisi unicum post se talem Vicarium reliquisset qui hæc omnia possit*: "The Lord would not seem to have been discreet, that I may speak with reverence of him, unless he had left such an onely Vicar behind him, who might do all these things. Whoso desires to know more of the like tremendous matter, may peruse *Ranchinus* his Review of the Council of *Trent*, an Author of their own, and many others.

(6.) The sixth and last Inquiry is, Whether that can be a true Church, that persecutes them to the utmost, yea and upon that very account,

*Amama Anti-barb. bell. 410. p. 57. 98, &c.*

*Decretal. Greg. 9. l. 1. Tit. 7. c. 3. gloss.*

*Decretal. l. 1. Tit. 7. c. 3. gloss.*

*Extrav. Joan. 22. Tit. 14. c. 4. col. 153.*

*Dist. 81. c. 15. col. 517. & dist. 19. c. 5. gloss. col. 107.*

*Extrav. Joan. 22. Tit. 14. c. 4. gloss. col. 145.*

*Caus. 24. q. 1. c. 10. gloss. col. 1835.*

*Extrav. Com. l. 1. c. 1. de Maj. fol. 211.*

*Review of the Council of Trent, p. 114.*

count, because they teach, profess and maintain the holy Doctrine and pure VVorship, which was left by our blessed Lord and his Apostles, in the holy Scriptures? And this is not an accidental thing, falling out now and then when cruel ones sit in power, for 'tis by Principle: To go no higher than *Trent*, what great points of Primitive Christianity are smitten with terrible *Anathema's*? Nay, what smaller differences are made obnoxious to the same indignation? as to say Marriage is no Sacrament, and that it does not conferr Grace; or to say the Church cannot dispense with the degrees of Consanguinity, or Affinity in *Leviticus*; or to say that Matrimonial Causes belong not to Ecclesiastical Judges, &c. or if we enquire all the Causes that state men guilty of Heresie; what guilt would millions be involved in at that Tribunal? To deny the Supremacy of *Rome*, is absolute Heresie; and *Pius* the second has determined it to be Treason and Heresie to appeal to a future Council. In what a case stands the *Gallican* Church? Now in these and all other points they will be Judges in their own Cause; though sometimes they have asserted, That what touches all, ought to be approved by all, and *Nicholas* 1. and *Celestine* 3. profess'd, that even Reason it self teaches, that our Enemies must not be our Judges; and the Canon-Law expressly, That the Pope himself must not judge in his own Cause: Yet they proceeded at *Trent*, though the Clergy of several Provinces were absent, and some Christian Princes disavowed it. Now what becomes of persons thus determined against and excommunicated? why the Canon-Law dispatches the matter speedily: *Non arbitramur*, &c. We do not esteem them for Murderers, who burning with zeal of the Catholick Mother-Church, should happen to kill any that are excommunicated; and besides, Hereticks are reckoned in so black a Catalogue, that Faith is not to be kept with them; and although *Molanus* and others seem to differ, that's but a private Opinion, they but plow upon the Ocean, and write upon the Sea-sands, so long as it stands in force in the Canon-Law. *Absolutos se noverint*, &c. Let them know that they are absolved from the Obligation of Fealty, Homage and all Duty, whoever were held bound by any Covenant, strengthened by whatsoever band, to such as are manifestly lapsed into Heresie: and the Council of *Constance* hath defined, That the safe conduct of Princes granted to such, ought to be no barre to Ecclesiastical Procedures; *Quocunque vinculo se astrinxerint*; By whatever Band they have obliged themselves. And then let's observe a ruled Case laid down in the same Canon-Law: *Frustra sibi fidem quis postulat*, &c. In vain does any man require Faith to be kept to himself by him, to whom he refuseth to keep the Faith plighted by himself. Now what brave work would these things make in the world, since all the Reformed Churches lie prostrate under the Thunderbolts of the *Roman* Capitol? First censured for Hereticks, and then no punishment is severe enough: What will become of Christian or of Humane Society, if any Church differ from their Sentiments? And what sad Havock has been made in the Earth,

the

Council. Trident.  
Sess. 24. Can. 1.  
2, 12.

Di. 2. c. 1.  
omnes.

Pii 2. Commem-  
tar. p. 92.  
Franc. 1614.

Reg. Juris, 29.

Caus. 16. q. 6.  
c. 1. gloss.

Caus. 23. q. 5.  
col. 1791.

Decretal. 1. 5.  
Tit. 7 c. 16. col.  
1686.

Council. Constance.  
Sess. 19. c. 52. b.

Reg. Jur. 75.  
col. 850

Bulla Coenæ per  
Sess. 5.



the red lines in the Annals and Martyrologies of most Churches, doe abundantly testifie; even for such things as are consonant to the holy Scriptures. How unmanly and brutish; to use Blowes instead of Reasons! yea, how devilish, to persecute men for keeping the Commandments of God! They are of the seed of the *red Dragon*, Rev. 12. 17. How vain, to think to conquer mens spirits by Croziers turn'd into Swords, and Keyes into Guns! Persecution indeed may turn some, but 'tis into Hypocrites; that man's never gain'd, but exasperated. That's a declining Cause that can't support it self by the same means by which it was at first propagated. Did the Apostles so, whose lines ran to the ends of the Earth, and conquered so great a part of the *Roman World* to Christ by the Sword of the Spirit, which is the Word of God? Good *Bernard* said once to *Eugenius*, what do you use a Sword for, you are commanded to sheath it, (as *Peter*) do the work of an Evangelist, and feed the Sheep? Our Lord did not bid *Peter* feed his Sheep with Iron and Steel, or his Lambs with twisted Wire; though *Baronius* said, *Peter's* Ministry hath two parts, *To feed, and to kill*. *Hist. of the Quarrels of Venice*, p. 65. That Pastor shews weakness in Policy, that takes wayes to increase dissenters; as *Polydore* could observe, that the Churches troubles under *Pagan* Emperours, so increased the numbers of Believers, that they were at length more suspected for their Multitudes, than their Religion. The more *Israel* was afflicted in *Egypt*, the more they multiplyed and grew, *Exod.* 1. 12. *Rome* never lost ground so fast, as since they used the silly Engine of Persecution to gain it. Mankind is not devoid of Humanity, and Christianity has Nobler Maxims than *Phalaris*; such as flow from that Prince of Might, Elect, who bids the world learn of him, *for he is meek and lowly*; who rebuked the Apostles for desiring that fire might descend upon the *Samaritans*, *Luk.* 9. 54. and so is his blessed Church a flight of Doves, and a flock of Sheep, who by the generous power of the Spirit of God in Conversion, doe *Ponere id bruti*, lay down the brutish Tyger at the foot of the Prince of Peace, and, of ferocious and savage by Nature, become mild, meek and peaceable, forgiving and forbearing one another, because God for Christs sake hath forgiven them.

Eph. 6.

Bern. de Consid.  
ad Eugen. 1.  
1426.Polydor. Virg.  
l. 4. c. 11.

Psal. 45. 3.

Eph. 4. 32.

Col. 3. 12, 13.

But how unhappy are they that leave the Posts of Wisdom, and take Sanctuary at the Gates of Hell, and adde this Note, (besides Purity of Doctrine, VVorship and Discipline) whereby the Church may be known, *Viz.* Its perilous and troublesome state, and shew to be of the world: As our Lord foretold, *In the World ye shall have tribulation*, *Joh.* 15. *but in me ye shall have peace*. VVhere Hawks and VVolves do haunt, there's Dove-coats or Flocks of Sheep neer. So that if any ask, Where our Church was of old? Reply, VVhere Persecutions tryed their Faith. They know well enough where it was, they need not ask us: 'Tis but reading their own Records, their *Rubrica*, their Scarlet Registers, and they'll easily discern, by the Scriptural points for which holy men suffered, a sufficient mark and evidence of the true Church.

Let's

1 Cor. 6. 9.

Rev. 14. 10, 11.

21. 8.

22. 15.

Let's then briefly recapitulate and conclude, That since there are to be found such as in fundamental Doctrines determine contrary to Christ and the blessed Apostles, such as by Idolatry have broken Covenant with God, and give even the VVorship of *Latria* to Creatures, due to him alone; can such without Repentance and Reformation enter into the Kingdom of Heaven? such as form a VVorship to God out of their own Inventions and Novelties, such as contradict themselves in very material and important matters of Salvation; such as blasphemously derogate from the Glory and Honour of Jesus Christ; such as persecute them who profess and endeavour to follow onely the Apostolical Rules, and the consonant practice of the primitive Churches? Though they may pretend to a Unity and Uniformity, yet does it not result into a League and Conspiracy against the Truth? The Ship of the Church is in danger to split against such a Rock as this: Can we judge such Societies and Communions to be true Churches of Christ; and not rather consent with the Determination of the Church of *England*, to the contrary? 2d part, *Homil. for Whit-Sunday*.

*Hist. of Cardinals*, p. 39.

If *Charles the Great*, *Alcuinus*, *Agobardus*, *Bertram*, *Bernard*, *Abbot Joachim*, *Peter de Vinets*, *Marsilius*, *Dantes*, *Bradwardin*, *Petrarch*, *Mantuan*, *Gerson*, *Clemonis*, *Theodoricus de Nyem*, and the compiler of *Fasciculus rerum expetendarum*, and many others down along the darker times, might bring in their suffrages in various points; It might be justly feared, that the late *Abbot Gualdi* would be acquitted from rashness in concluding that, "Amongst all the Churches since the Beginning of the World, there has not been found that unconstancy and confusion as in the Church of *Rome*, so many Antipopes, Schismes, Heresies, Controversies, Confusions, Suspensions, Persecutions, so many false Opinions, Scandals, Tyrannies, and intestine Quarrels, as there. But we will rather turn these complaints into unfeigned prayer for their Salvation, and wish them no more hurt than to our own Souls, that the great God would give them Repentance to the acknowledging of the Truth.

2 Tim. 2. 25.

3 Corollary.

III. Since those are true marks of the Church of God, which the Church of *England* hath exhibited, and have been in some measure insisted upon; we may conclude, that the people of God in *Britain* (blessed be his holy Name) are in the happy possession of the true Apostolical Doctrine and Worship, according to the holy Scriptures, and consonant to what the true Church of God hath held in all Ages, since the Lord Jesus, the Apostle and High-priest of our Profession, hath left this Heavenly Commission of the Father with his Church.

Heb. 3. 1.

It were no difficult task (onely of labour) to shew out of our own Monuments and Antiquities, and from the VVritings and Records of several Ancients and Moderns, that *Britain* was not converted by such

*Isidorus de Sanctis* l. 1. *Orthodox* pat. Vol. 1. p. 598.

as came from *Rome*, but by others that came hither in the Reign of *Tiberius*, and such as attended *Joseph of Arimathea* sent out of *Gaul* by *Philip*. I. That *Philip* preach'd the Gospel in *Gaul*, *Isidorus*, and our ancient



ancient *Nennius*, and *Freculfus*, do attest. That *Joseph of Arimathea* came into *Britain* to preach the Gospel, is exceeding probable; unless to such whom no ancient Testimonies, Records or Traditions doe favour or relish, but such as gratifie their own private Fancies and Designs: Yea, several agree that he came at the instance and by the direction of *Philip*. If the Charters and Muniments set forth in *Monasticon Anglicanum*; if the Charter of *Henry the 2d*, granted to the Abby of *Glastenbury*, which our Annalist *John Stow* sayes he both saw and read, and Sir *John Price*, in his Defence of the *History of Britain* recites (*verbatim*) in part; wherein our King declares the several Grants of his *British* and *Saxon* Ancestors, which (sayes he) *Diligenter feci inquiri, & coram me presentari & legi*: I caused to be diligently searched out, to be presented and read before me; where the very Deeds of *K. Arthur*, and *Kenwa'ch* a Pagan Prince, are mentioned, and in some of them that place is called the *Mother of Saints*, the *Grave of the Saints*, and that it was first built by the very disciples of *Christ* themselves: If these be not enough, let *Capgrave* speak, mentioning the Acts of *Arthur* and *Melkin* of *Avalon*, or *Glastenbury*, who lived before *Merlin*, an Author not utterly to be contemned, especially by some, as having rescued several Memorials from the Grave of Oblivion: Let *Baleus* testific, delivering many things from *Leland*, one employed by King *Henry 8.* in searching the Antiquities of *Britain*, and out of *Fleming*, *Scroop*, and others; yea *Leland* himself, in his assertion of King *Arthur*: Not to mention such as have been of later date, as *Polydor Virgil*, and *Harding*, *Pitseus*, &c. According to these it appears, that what work *Joseph* performed in *Britain*, was by the Recommendation of *Philip* out of *Gaul*, and not from *Italy*. But yet we may ascend higher, and shew, that the seeds of *Christian Religion* were first sown in this Island 26 years earlier, *sc.* in the latter end of the Reign of *Tiberius*: For thus writes our ancient *Gildas*, [both of *Polydors* Edition, and *Josselins*,] *Tempore, ut scimus, Summo Tiberii Cesaris, &c. radios suos primum indulget, i.e. sua praecepta Christus*: "Christ first indulgeth his Rayes, *i. e.* his Precepts, in the latter end of *Tiberius Caesar*, as we know.] This testimony of *Gildas Badonicus* is also confirmed by *Gildas Albanus*, in his Tract of the Victory of *Aurelius Ambrose*, as some relate; but however, let's take the former *Gildas* his time, whereof, though some of ours have in some measure debated, yet let us a little further examine it. The last year of *Tiberius* fell in *An. Chr. 37.* as *Petavius* one of their exactest Chronologers states it; who brings *Peter* first to *Rome A. 42.* and sets him in the Chair *An. 43.* But the *Britains* receiv'd the Gospel five years before his coming to *Rome*, and that while *Peter* was yet (in the Year 37.) at *Joppa*. But if *Baronius* his account be true, (who has but a small Faculty at Chronology, or Astronomical Calculations, especially of Eclipses, so necessary to an Annalist, besides the truth of his allegation;) he brings *Peter* to *Rome. An. 44.* but settles his Episcopal Chair

Ba'. de Script.  
fol. p. 15.  
Freculf. Tom. 2.  
l. 2. c. 4. p. 448.

Monast. Angl.  
Vol. 1. p. 13. &c.

Stow Annals  
p. 37.  
Price in defence  
hist. Brit. p. 111.  
Usser primord.  
p. 3. 27. 719.

Spelman Concil.  
Tom. 1. appar.  
p. 12.  
Stow, p. 37. &  
Selden polycolb.  
p. 54.

Capgrave de Jo-  
seph Ar. f. 197.  
a. b.

Bal. p. 15. Bal.  
1559 fol.

Leland Assert.  
Arth. M. S.  
Harding, f. 40, 41.  
Anno 63.  
Polydor p. 52.  
Pitseus p. 12.

Gildas ex edit.  
Polydor. p. 10.  
1525 & edit.  
Joan. Josselins  
p. 9. b. 1568.

Fox Martyrol.  
Vol. 1. p. 137.

Dr. Mason, p. 51.  
Bishop of Cov.  
grand impost.  
p. 35.  
Petav. de doct.  
temp. l. 11. c. 8.  
p. 304.

Ag. 9. 10.

Baron. Annal. A.  
44. p. 11. 25.

Id. ad Ann. 41.  
n. 78. & A. 45.  
p. 1.

Marian Scotus,  
p. 367.

Marsil. defen.  
p. 107.

Id. ib.

Chair there, *An. 45.* If this be true, the *Britains* receiving the Gospel *An. 37.* must then anticipate *Peters* coming to *Rome*, seven years, and erecting his Seat, and ordering a Church there, eight years. Again, *Marianus Scotus* brings him to *Rome, An. 47.* and then *Britains* Conversion antedates theirs by ten years. But all this and much more that might be urged, lies upon the Supposition of *Peters* being there at all, which many of the Learned greatly question. For *Marsilius* of *Padua* argues, that *Peter* was not there, and that *Paul* was the first Bishop of *Rome*. But these things impeach not our Cause at all, forasmuch as all the Apostles had the same Commission with parity of Honour and Power.

If then the *British* Church were planted before ever *Peter* came to *Rome*, let's call to mind that ancient Rule, *Omnes Ecclesie huic subiecta manent à quo instituta sunt*: All Churches remain subject to him, (*i. e.* in his Successors) by whom they were instituted. And this is not so much a private, as a publick Sanction of the general Council of *Ephesus*, in the case of the *Cypriots*; who having received the Faith from *Barnabas*, yet were much molested by the Bishops of *Antioch*: Concerning whom the *Ephesine* Fathers made a Decree, and extended it to all Churches: *Nullus Episcoporum, &c. aliam Provinciam quæ non antea & ab initio fuit sua, sub suam, &c. manum trahat*: "Let no Bishop bring under his power another Province, which was not his before, and from the beginning." This is yet more insisted upon by *Zonaras*, in his Comment upon the 8<sup>th</sup> Canon of that Council, and by *Balsamon* in his *Scholeæ*; and what is there spoken of *Cyprus*, some have applied also to *Creet* upon the same ground: but it's not time to discuss that, or of other Provinces. Suffice this Canon to our case; That since *Britain* received the first glorious Light of true Faith from other Disciples of our Lord, and not from *Peter*, and was converted some years before ever the common Tradition of *Peters* coming to *Rome* can be cleared: This Rule totally exempts us from all Jurisdiction pretended by them; since we are (upon these grounds) evidently reducible to some of the *Asian* or *Greek* Churches, in respect to the ancient Rites of Worship, con-  
cording with theirs, and oppugnant to *Rome*. This was the Quarrel between the *British* Bishops, and *Austin* the Monk, as Venerable *Bede* relates, *in multis*, in many things, but especially in the celebration of *Easter*, and Ministrations of Baptism. This troubled the North *British* Churches; about which very thing the Synod at *Whitby* was called, *An. 664.* and there *Hilda* and her associates averred their customs from *John, Philip, Polycarp, &c.* of the Eastern Communion. Neither were these matters wholly silenced as to the *Welsh Britains*, till the year 762. More might be said also about *Lucius* and *Ethelberts* times, that the last especially was but an attempt to yoke the *British* Churches under the Dominion of *Rome*, which they stoutly resisted. And it might be evidenced, that Christian Religion was initiated among the *Saxons* before

*Austin*

Acta Concil.  
Ephesin. Tom. 2.  
App. cap. 4. p.  
201. Edit.  
Pekân.

Concil Ephesin  
Zenaræ, p. 85.  
Edit. Par. 1618.

Balsam. in Synd.  
Ephes. Can. 8. p.  
319. Paris, 1620.

Corol. a S.  
Paulo p. 18.

Beckh. c. c. p. 112.

Baleus, f. 81.  
Spelm. Concil. p.

Ltwyds Brev.  
of Britain. fol.  
39. b.



*Austin* the Monk arrived. For *Queen Bertha* enjoyed the Benefit of Christian Worship, by the Ministry of *Luidhardus* a Bishop, sent with her out of *France*, and it was celebrated in a British Church dedicated to *S. Martin*, in the East-side of the City of *Canterbury*, and built in the time of the *Romans*, as some others were which *Austin* had leave to repair.

But say, 1. We received our Light first from *Rome*, (which is false;) and grant, 2. The Dominion of *Peter* to be Universal; and yield, 3. The Bishop of *Rome* to be his undoubted Successor; and that, 4. There are no flaws in the Old Chair; and that, 5. This Bishop is invested by Christ with all the Priviledges of an Apostle; which are all precarious and begg'd: Yet, if they apostatize from the Doctrine and Faith of *Peter*, must all other Churches be censured for separating from them who separate from Christ, from *Peter* and from *Paul*? We profess to hold unfeignedly with Old *Rome*, whatever it held according to *Pauls* Epistle to the *Romans*, nay and with the Church in *Babylon*, (possibly near *Memphis*,) in whatever they retained of *Peters* Doctrine: When they are return'd to *Peter* and *Paul's* Doctrine, &c. then let them treat with us; but else, if any depart, that old Maxim should be refresh'd, *Causa, non Separatio Schismaticum facit*: 'Tis not Separation, but the Cause that determines Schisme. They are *Schismaticks* that depart from *Peter*, *Constit. Apostol. l. 6. c. 4.* And another not to be forgotten; [*Dum Ecclesia habet Pastorem Hereticum vel Schismaticum, vacare intelligitur*:] While a Church hath a Heretick or Scismatick for its Pastor, it's to be counted Vacant.] In which case what shall be said to their own *Genebrard*, who affirms, That Fifty Popes in Succession, for almost one hundred and fifty years together, were either *Apotattici, vel Apostatici, potius quam Apostolici*: Irregular or Apostates, rather than Apostolical. Pope *Marcellinus* said, He could not see how they could be saved, who were advanced to the Papacy, *Onuphr. in vit. Marcell.* I shall not here enlarge upon any of their irregular Intrusions into the Throne, the Fighting and Blood-shed (mentioned by *Ammianus*) at the Election of *Damasus*, nor their personal Vices and Héresies, nor the Infession of the Chair by that Learned Dame, unkindly mentioned by *Laonicus*, and uncomfortably revived in our Church-Homilies: When these points are duely and seriously weigh'd, what cause the Reformed have had for a Seccession and departure from them, to the Glory of God, to the Reverence of *Peters* Doctrine, to the Comfort and Peace of our Consciences; let the *Greek* Churches, or any other that maintain Scripture-Doctrine and Worship, nay, let all in other parts of the World that own the true God, be Judges.

But to draw to an end: How greatly ought we to resound his Praises, who hath in all Ages, through the depth of the darkest times, conserved the true Faith and Doctrine all along, and of his great Mercy conveyed to us authentick Testimonies and Evidences, notwithstanding the Bar-

Beal. c. 16.

1 Pet. 5.

1 Pet. 5. 13.  
by Basilid.Decretal Greg.  
o. 1. 5. Tit. 7. f. 28;  
Par.Genebrard Chron.  
l. 4. Ann. 904.  
f. 87.

Amian. l. 27.

Laonicus Chal-  
cocondyl. de re  
Turc. l. 6. p. 200.  
Ed. Col. Allobr.  
1615.2d. part of the  
Serm. for Whit-  
sunday, f. 332. 2.

barism and Violence of several Ages against the Truth. Nay, it might be shewn, that God hath not left us without a Lamp of Testimony to the most material Points, even here in *Britain*; but that it would arise to a little Chronicle, not proper for this Place and Time, but obvious to be observed, in the several Hints and Reflections upon what they called *Errours*, in several publick Synods in this Island, even till the time of *Wickliff*, when the Truth broke out more gloriously, and still shineth in great Lustre, blessed be his most holy Name.

4 Corollary.

IV. Hath Almighty God, of his infinite goodness, so graciously hitherto preserved his Church, and bestowed upon the Reformed Countreys his most holy Bible, translated with great care and diligence out of the Sacred Originals into our Mother-tongues, and poured out that Grace to endeavour to Reform, according to his Heavenly Directions therein recorded; *let us give the more earnest heed to the things which we have heard, lest at any time we should let them slip, and hold fast that which we have received from Heaven, that no man take away our Crown.* Let's take heed of Wantonness, of resisting or abusing the blessed Gospel, or any way walking unworthy of it, lest God provoked by our Unholiness, should remove the Golden Candlestick into Corners, or to other Nations. Let's take great heed of creeping corruptions, and of those Communiones that erre in Faith, departing from the Head, from the Scriptures, from the Doctrine of the Apostles, from Purity of Worship, lest if we partake of their Sins, we be involved also in their Plagues. *Come out of her, my people,* sayes the Lord; and having been obedient to the Heavenly Vision, let us keep our Garments unspotted, that men see not our shame, as we love the Salvation of our Souls, and the Glory of the Son of the Living God, the onely true Basis and Rock of his Church. Let's heartily pity, and earnestly pray for such as are yet Judicially hardened to believe a Lye.

Heb. 2. 1.

Rev. 3. 11.

Rev. 18. 4.

Rev. 16. 15.  
2 Thes. 2. 10, 11.

5 Corollary.

V. Since our blessed Lord hath built his Church upon *himself*, who is a *Rock flowing with Milk and Honey*, then all true Believers being fixed upon this amiable and lovely Foundation laid in *Zion*, should sweetly unite in holy Love together, *being rooted and built up together in him.* Let not these living Marbles, polish't for *Solomon's Palace*, dash against one another. Let not the Sheep of Christ push each other.

Col. 2. 7.

*Quis teneros mihi fascinat agnos?*

Who hath bewitched you, O foolish *Galatians*? These unnatural buttings (as Shepherds observe) presage very stormy dayes. Shall Roses that grow in *Sharon*, gash each others tender sides, and the Churches Vines turn Brambles? When some Troops in an Army fight not against the Enemy, but give fire at their own Regiments, is it not a notorious sign of Infatuation, or Conspiracy against their Native Prince? Shall a few Externals engage spirits in mutual heats and conflicts, to the laughter, scorn, and hope of the Adversary; who will joyn with one part for a while, that they may devour both at last, and blow up those intestine heats



heats into a flame, at which they'll joyfully warm their hands? Mildness and Meekness is the Glory of a Christian; and the way to gain Brethren to our Opinions, is by ponderous Arguments and sweet Affections. Naturalists observe, that Fish will never be taken by a bloody Net; and when Sheep bring forth Lions, 'tis portentuous of Tyranny. It's utterly impossible in our laps'd Estate, to make all of a Mind, and a most improper Means, to propagate Opinions by Violence. *Socrates* treating of the Diversities about *Easter*, and other Rites, in an excellent Chapter tending to Christian Union, sayes, *ἡ δέποτε πρὸς ἑαυτοὺς διαφωνοῦν*. That they by no means dissociated from one another, and that those who consent in the same Faith, may differ in Rites and Ceremonies, and that the Apostles gave no Precepts about such matters, but left all to their free liberty; and again, bewails such as in his time counted Whoredom indifferent, but strove for such Feasts as for their Lives. Neither may we forget those golden sayings of blessed *Austin*: [*Interminabilis est ista contentio generans lites, non finiens questiones: sit ergo una fides, &c. etiamsi ipsa fidei unitas quibusdam diversis Observationibus celebratur, quibus nullo modo quod in fide verum est, impeditur*: "This Contention is "endless, gendring to strife, not putting an end to Questions: let the Faith "therefore be one, &c. although the Unity of Faith be celebrated with "certain diverse Rites, by which that which is true in the Faith, is no "ways hindred.] All the Glory of the Queen is within; those outward Rites are onely the Embroidery of her Garments, which may be of various Colours. The Dove of the Church may have her *Wings covered with Silver, and her Feathers with yellow Gold*. The same Army may have diversity of Banners, and yet fight unanimously and victoriously under one and the same General. We agree in the main, and whereto we have already attained, let's walk by the same Rule, and mind the same thing, and if any be otherwise minded, God may in time reveal even that unto them. There will never be Peace in the Christian World, so long as scrupulous Externals are by proud and foolish persons press'd with equal rigour to many Substantials and Fundamentals.

So far are some pious Spirits from this fiery temper, that they are not without hope of several in farre different Communions: But if any among ours speak or write more mildly, favourably and softly, of some of theirs, 'tis not to be understood of such as finally persist in the high and fundamental points of difference; but of them that privately whisper and sigh among their Friends; *Sic dicerem in Scholis, sed tamen (maneat inter nos) diversum sentio, &c. non potest probari de sacris literis, &c.* "So I speak in the Schools, but yet (let that be kept private) I think "otherwise, and that it cannot be proved out of Holy Scriptures. Of such as sincerely cry out with the Cardinal, *Tutissimum est fiduciam totam in solâ Dei misericordiâ & benignitate reponere*. It's safest to cast all our Confidence on the Mercy and Benignity of God onely: To adhere to the precious Blood of Christ alone, without Works. There be some

Ælian.

Socrat. Eccl. hist. l. 5. c. 21.

p. 695.

p. 697.

p. 699.

August. Ep. 26, p. 328.

Psal. 45.

Psal. 68. 12.

Phil. 3. 15, 16.

Gal. 6. 16.

Ursperg. par. 1. l. 1. p. 343.

Edit. 1609.

Bell. de justif. Tom. 4. l. 5. c. 7. p. 276. Col. Ag. 1628.

some even in *Babylon* of his People, to be called out in the Day of Vengeance, *Rev.* 18. 4. Such as are in heart ours, and as to the Cardinal Point of Justification, dye in the Reformed Religion; such as *Pighius* (though otherwise bitter,) as *Vergerius*, *Gerson*, *Ferus*, *Jansenius*, and Father *Paul* the *Venetian*, and many others.

*Osiand.* Cent. 16.  
p. 501.

6 Corollary.

VI. In the sixth and last place. All the true living Members of the holy Church of Christ, may be greatly comforted from this Text and Doctrine; for though the Church will never be fully quiet and at rest, while the Gates of Hell stand undemolish't, but will be still exposed to furious Assaults, to boisterous waves, tempestuous storms, direfull persecutions, and secret undermining Heresies, to their *Molimina* and *Blandimenta*: Sometimes to fierce Oppositions and flattering Inticements, and sometimes to both together, yet herein stands the Faith and Patience of the Saints. Therefore all gracious Christians must be content, and resolved to exercise themselves in this spiritual Warfare, and by fervent Prayer call down Auxiliary help from Heaven, whereby the invincible and omnipotent God is humbly implored, and Legions of holy Angels sent in for assistance. Yet,

*R.v.* 13. 10.  
14. 12.

(1) Let holy Souls be comforted in this, that *no Weapon formed against Mount Zion shall finally prosper.* The Virgin Daughter of Zion hath despised them, and laughed them to scorn, the Daughter of Jerusalem hath shaken her head at them. For as the Golden-mouth'd Preacher

*Isa.* 54. 17.  
37. 22.

*Chrysost.* Serm.  
1. in Penticost.  
*Tom.* 5. p. 979.  
*Ed.* *Æron.*

expresses it, *Τὴν Βελοθήκην αὐτῆς ἐξεκένωσε ὁ διάβολος, τὴν δὲ ἐκκλησίαν ἐν ἑβλάτῃ* *Satan hath emptied his quiver, but hath not hurt the Church.* By how much the more the Enemies rage against her, by so much the more the true Professors of Piety and Faith increase: Not unlike the Vine, that growes the more fertile by pruning, or as the Palm, that rises the more erect after weights and pressures; and although in time of trouble, like some Plants that shut up their Flowers upon a storm, yet afterward display their lively and lovely colours more Oriently to the face of the shining Sun. The Church of God, though she be not alwayes so openly visible, as that all the World shall cry *Hosanna* to her splendor and glory, yet she growes more numerous, holy and stable, by her troubles: Her Enemies may seem for a time *ignem, valere*, but shall not *prevale*, as 'tis promis'd in the Text; to be potent and strong, but shall never subdue and vanquish her. They might believe Christ, and spare their trouble. They may *vires exerere*, put forth their utmost power, but the Gates of Hell, (*ἄδύ. porta Mortis,*) of Death and the Grave, shall never attain to, or compass so deadly a stroke, as shall extirpate the Church in any Age. Nay, the Wisdom of God hath ever turned their Policies into Folly, and their Puissance into Cowardice. They have often been forced to suck up the Cockatrice-Egges that they have laid, and felt the keenness of their own recoiling Arrows. They may open, but shall never be able to swallow the Church: They may cast out floods, but shall never drown her; as he said of ancient *Rome*, *Mersa profundo, pulchrior*

*Rev.* 12. 15, 16.



*pulchrior evenit*: Cast her in the Sea, she dives, and rises again with her face washt from spots, and looks more beautifull. The Church may be press'd for a while, but suppress'd never. The Archers may shoot sorely at her, but her bow shall abide in strength. God will have a Church to endure to the Worlds end, in spite of all the privy Leagues and Confederacies that are contrived in, or all the Forces and Powers that issue from the Gates of Hell. *Her place of defence shall be the Munition of Rocks*; and all the Nations that fight against Ariel shall be as the dream of a Night Vision. Isa. 33. 16.  
Isa. 29. 7.

(2) The Church after all Assaults and Conflicts, in fine, shall be completely victorious and triumphant; she will joyfully survive her Enemies, and behold their Funerals. Let holy Souls rely upon this promise in the Text, and improve it in Prayer for their comfort and sustentation; for the mouth of the Lord hath spoken it. *The Nations shall see it and be confounded at all their might, &c. They shall lick the dust like a serpent, and move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and fear because of him.* There is a time, and it hastens, that this Rock shall dash them in pieces, and they shall become like the chaffe of the Summer-threshing-floores, and the wind shall carry them away, and no place be found for them. There is a glorious time a coming, (*rumpantur ut ilia Roma*,) when the Stones of this Temple shall be laid with fair colours, and her Foundations with Saphirs, her Windowes with Agates, her Gates with Carbuncles, and all her Borders with pleasant Stones; when the false Rock of the pretended Peter shall like a Millstone be flung into the depth of the Sea, and her gaudy Ædifice shall melt into foam, and be dissipated among the Waters. Then shall one of their own Prophecies (I mean of the Irish *Malachy*,) be surely fulfilled; *Civitas septicolis diruetur, & Judex tremendus judicabit populum suum*: "The seven-hilled City shall be ruined, and the terrible Judge shall judge his People. Or rather that of *Obadiah*: *Saviours shall come upon Mount Zion, to judge the Mount of Esau, and the Kingdom shall be the Lords.*" Mich. 7. 16.  
Isa. 54. 12.  
Messingham Florileg. Hi-bernica. p. 378.  
Obad. v. 21.

(3) In the mean time, let the Church of God be comforted also in this, that the bread of support shall be given her, and the water of consolation shall be sure. Out of this Rock of Ages flowes a River of living waters, the streams whereof shall make glad the City of God. Nay, with Honey out of the Rock shall they be satisfied, while wandring in the Wilderness toward Canaan, and at last transported to the City of the New Jerusalem, which is above, where there's fulness of joy, and pleasures for evermore; where they shall be abundantly satisfied with the Fatness of that Heavenly Temple, and shall drink in the Rivers of the Cœlestial Eden. Isa. 33. 16.  
Psal. 46. 4.  
81. 16.  
Psal. 16. 11.  
Psal. 36. 8.  
עֲדֵן  
Edenis tua.

# F I N I S.