SERMON. XXV.

The Visibility of the True Church.

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.

Our Blessed Lord being within the Territories of Caesarea Philippi (neer Lebanon and the Fountains of Jordan, where Philip the Tetrarch of Ituraea 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 name of the rest (for our Lord propounded the question to them all) replies and confesses him to be the true Messiah, the Son of the living God.

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, Job. 20. 22, 23.

In the 18th 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 S"ff 2 Peter,
The Visibility of the True Church. Serm. XXV.

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 παρανομασίας: 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 laid 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 confes'd.

2. The Architect, I will build.

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 only true and living Rock, the sure and precious Foundation of his Church. As to the timeing 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 Zechar, 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.

III. The Perennity or Perpetuity of the Church. Our Lord adds a Promise as strong as the Foundation it self, for the Mouth of the Lord hath spoken it: That his Church shall be monumentum are perennis, 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 Eclata 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 Hps. 10. 7,
the Prophet elegantly,) they are cut off as Foam upon the Water, as
Bubbles (puff'd up with swelling Pride and Animosity against the Church)
suddenly subside, and shrink into the bosom 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
demolish't, 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 weather's
and storms, for it is founded upon the Rock. Enemies may fret a while,
fume and boyle in the brine of their own Anger, and (like Bodies mol-
lefted with sharp and corrosive humours) become self-tormenters, at last
are emaciated, 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 Constanti-
nople) the Temple of Sacred Wisdom.

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
only Foundation of his Church, and the preserver of its duration in some
measure visibly throughout all Ages.

Wherein three things are to be discussed, in such a method as a Textu-
al 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-
only.

3. Of the Duration and Continuance of the Church upon this glo-
rious 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 Eclipsed, and that totally to some places
in the Terrestrial Globe, though in it self never extinctish't, nor its ra-
diant beams wholly withdrawn from all parts of the Hemisphere at the
precise time of the compleat interposefit 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; some-
times his visible Diameter is larger, and sometimes leffer; sometimes he
warms our Zenith, and sometimes comforts the Antartick Pole. Neither
The Visibility of the True Church.  

Serm. XXV.

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 Eclipse 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 Fogg's and Mist's of Superstitious Ceremonies, Then more beautifull and Orient in her naked simplitie, and Apostolical Lucre; being cloathed with the Sun, and a Crown of Twelve Stars upon her head.

(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 to us.

The true Church is an Universal Congregation or Fellowship of Gods faithfull and Elect people, built upon the Foundation of the Apostles and Prophets, Jesu 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 ministr'd according to Christs Holy Institution; and the right use of Ecclesiastical Discipline.

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 successively.
Serm. XXV. The Visibility of the True Church.

cessively throughout all Ages here upon Earth; sometimes shining more clearly, otherwhiles more obscurely, yet always 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 only Foundation whereupon 'tis built, which may be demonstrated,

1. Negatively or Exclusively as to all others.
2. Positively as to Christ himself.

I. Exclusively. No other is, or can be admitted for the Rock or Foundation of the Church. ἔτι παντὸς τῷ πάτερ. 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 Grammatical sense will not conclude. For, 1. 'Tis commonly otherwise in many other places of Scripture, as Gen. 10. 12. Job, 8. 44. Heb. 12. 17. Acts. 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 observer) there's an end of their Doctrine of Transubstantiation: If they will pres who a Grammatical Nicety upon that as upon this Text. But 2dly, Though the Name of Peter be found nearest in words, yet 'tis also observed, that the Person of Christ in most proper fence and relation stands nearest to the Rock upon whom Peter was built, and who had received that Denomination from his Concession of the true and living Rock, the Son of God, the Christ, v. 20.

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 Acts. 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 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 entered within the Vail; that Son of God, who is passed into the Heavens. Such a one became us, who is made higher than the Heavens. Christ the Head of Ch. 7. 25. 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.

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, Fundamentum fundatum, this strong Foundation, long before
before Esay's time; which the Chaldee Paraphrase Glosses thus: [יוֹם יַעַרְיָה יִשְׁתַּכְתָּשׁוּ, the King, the Powerfull King, the strong and terrible.] And Rabbi Solomon expressly, The King Messiah, that he may be in Zion a Stone of Muntion and strength,] as Pemius Galatinus recites out of him and others of the Rabbins. The Prophets of Old, as well as the Apostles, built up 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 promife 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 Resurrection of Christ, and our Lord rebuked him sharply, as being under a tentation of Satan; nay, he thrice denied our Lord. But because some would apply the Promise in the Text, to a Performance after the Resurrection, the Holy Scripture (as if on purpose to obviate these futile Objections) sets it down that even then he did not ὑπερωπλέσθη, 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 doctirinally lays down Christ for the true and onely Foundation in the Zion of the Church; disallowed indeed by Pharisees and the proud builders of Babel, but approved of God, and solemnly preach'd by Peter at Jerusalem, and unanimously attested 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 gainfay 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 Assaults 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 endowed, 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 in-
create with the Incrcafe of God. The Church hath fuch potent, fubtle, 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 fینull man,
weak and impotent to refit the Powers of Darkness, and one that abso-
lutely rejects any fuch honour from himfelf or any other, as abhorring fuch
derogation from the Glory of his and our moft blessed Saviour;
let's inferre that [this Rock] in the Text, can in no wise be meant of
Peter, or any other of the Apoftles. And that this was the fence of the
ancient Church, I might abundantly prove; let it suffice to recite but two
or three testimonies.

Chryfofom on this Text, Upon this Rock, expounds it τατείᾳ τῷ πέτρῳ
philologia on the Faith of Confeflion, i.e. upon Christ, in whom thou
believeft, and whom thou haft confessed. And let Chryfofom explain
himself: [υπὸ διὰν ἐπὶ τῷ Πέτρῳ. ἦσαν ὦ δῆτε τῷ δυσφατω. all' ἦσαν τὰν πίπτων
ἐντὸς εκκλησίαν ἱεράς. He faid not upon Peter, for he did not build
his Church upon a Man, but upon the Faith of himfelf.]

In like manner Ambrofe, or his Contemporary, upon the 2d of the
Ephesians, citing this Text, [Super ifram Petram, hoc eft, in hac Catho-
licae Fidei Confeflione status fideles ad vitam.] Upon this Rock, that is,
upon this Confeflion of the Catholick Faith, do I fix, fettle or build Be-
lievers unto Salvation. But of all, none more clear than Ambrof, in his
Sermons upon Matthew; [Super hanc Petram quam confessionem eft, i.e.
super meipsum Filium Dei vivi, &c. super Me edificabo Te, non Me super
Te, &c.] Upon this Rock whom thou haft confessed, i. upon my felf
the Son of the Living God, &c. I will build Thee upon Me, not Me upon
Thee. Again, in his 124th Treatife on John, [Super hanc Petram quam
confessionem eft, &c. Petra erat Christus super qud fundamentum etiam ipse
edificatus eft Petrus.] Upon this Rock which thou haft confessed, &c.
the Rock was Christ, upon which Foundation even Peter himfelf was
built. Again, in his 10th Treatife upon the Epiifle of John,[Super hanc
Petram, &c. super hanc fideum, super id quod dictum eft, Tu es Christus
Filium Dei vivi, &c.] Upon this Rock, &c. upon this Faith, upon that
which had been fpoken of (i.e. by Peter) thou art Christ the Son of the
Living God. So that when Ambrof or other of the Fathers explain this
Rock, by this Faith, or this Confeflion, we fee they understood it Ob-
jectively of our blessed Lord, the Son of God. Many more might be
cited, but I halten.

Obj. Some have replied, That though Peter be not the main, prin-
cipal and effential Foundation of the Church, yet he may be admitted as a
Secondary, a Vicarian, a Miniflerial Foundation, without detriment to
the Honour of Chrift.

A. 1. I answer, this Secondary Foundation, is an abfurd diftinclion,
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 Coagentmentations 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 πέτρα angaγωνιας, the grand Mosaic stone, that fills up the whole area, and reaches to all four Corners, on whom solely all the Building, ναος, 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, architectonic, 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 only) must be co-extented 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 Týber, and will prove no single foundation at all; for all the other Apostles are joint-heirs of the same preheminence. Holy Paul, (speaking of such a Doctrinal foundation,) lays, that he preach'd the Gospel where Christ was not named, left 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 (laves he) we preach'd, and so ye believed. No other Foundation can any man lay; he speaks it γεῖτον e & ἀπρόψη, both expressly and exclusively, δέ τε καὶ αὐτός, προέρχεσθαι, quod paulum vel postium est. No other besides it. Μηδὲ τὸ μικρόν μηδὲ τὸ μεγάλον τὰς Χριστίν οὐδεμίαν. None between us and Christ, as Chrysostom glosses it, and proceeds; εν νυ ὡς ὡς τε μικρόν, ἦδε το πράξαν ἔκτελεῖν; εἰ δὲ τὸ μεγάλον. 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,
nay, must have excepted him from the rest of the Apostles, or at least have conjoyed 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 Celsus 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 Omniperent 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 \(\text{πρεσβευτης}\) (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 (\textit{pari consilio}, as Cyprian speaks) with the rest of the holy Apostles, and let us with all Adoration and Joy, behold Him, (whole Shoos-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 confessed to be the Rock, and preach'd him up in the face of the Elders of Israel, for the only 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 Caesarea 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) \textit{A. 45. n. 11.} as the furthest, so the weakest pretenders to succeed the Apostle of the Circumcision. Nay although they were granted that he were at Rome, which some Learned men stilly deny; though he might suffer at Rome, which others out of 
\textit{Jerom 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, \textit{Nemo plus juris in alium transfert, quam sibi composit?} None can transferre that to another, which he hath not himself: And that other \textit{in 6. Decretal.} for a Successor, \textit{Is qui in jus sucessit alterius, co jure, quo ille, uti debebit.} He that succeeds in another's Right, must content himself with the Right of his Predecessor.

II. \textit{Positively.} That Christ our holy and blessed Redeemer, is the only True and Real Foundation and Rock of the Church. \textit{Other foundation can no man lay, than that is laid, which is Jesus Christ.} He is \textit{1 Cor. 3. 11.} that Elect and precious Corner-stone, on which all true Builders \textit{doc Eph. 2. 20.}
The Visibility of the True Church. Serm. XXV.

Col. 2. 7.

Heb. 5. 14.

The Church shall establish the Church of God. Being rooted and built up in him, and established 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 conjoined 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 established 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 fixed in Zion is of the Lords doing. And as the Foundation, so the whole Edifice of the Church is founded on. the building of God.

2. Christ in the Text builds his Church upon no other than himself, upon 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 increaseth 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 prayes prevalentely; Paul stands stoutly against the buffets of Satan in the Sufficiency of Christ's Grace and Power. And all the Saints are victorious and triumphant, and more than conquerours through him who loveth them, and sing that coniunx, in his Name, and wave the Imperial Standard, the flag of Triumph, like that of Constantine, Sub hoc victus; 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-foundation.
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 Visibleness throughout all Ages; fortified by the Promise of Christ, that the Gates of Hell shall be succesfull in their Attempts against it.

The Church as it is built on Christ, as far as it cohares and sticks close to this Foundation, by that virtue communicated to it from the intimate connexion with, and union to Christ, can never be dissolvd and perished. 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 perish, throughout all Ages.

We have here three parts considerable,

1. The Churches Opposites; πολλα Ἀδιακομητής The Gates of Hell, or of Death and Hell. I shall not dwell upon the Niceties of these terms: Let it suffice, that they signify the infernal Powers of Darkness, and all that are animated or inspired by them with subtle counsels, and irritated into cruel Machinations, and warlike Agitations against the Church. Not only open Persecutors, but cunning Hereticks do build the Gates of Hell, and discharge their Artillery against the City of God. As Origen spake of Marcion, Basilides, and Valentinus, those ancient Hereticks, "Αδιακομητής πολλα 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 baliße fulminales, they shot their enraged Arrows against the Church of God, and their followers have been no less sedulous, though as unsucessfull 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 Ἰτιλιαν 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 enterprise or achieve, hath been carried on to the utmost, but all in vain. They imagine a vain thing against the Lord and his Anointed. The Psalm 2. 13 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 Esaï) shall attempt, 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 assailted vi et arte, by open force and secret fraud; but no Weapon formed against Zion shall finally prosper.

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.
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 grind 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.

Note 1.
1. That wherever this Doctrine of Justification by Faith in Christ has been maintained 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 Assaulsts of its Enemies.

Note 2.
2. Since Jesus Christ, the onely Head of the Church, is her glorious Lord, the Son of the Living God, he ought to be worshiped 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 moit 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 ascend 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 Objeétio cultus; That God is the true and onely Object of Religious Worship, the Second is, de modo et mediis cultus: That God who is exceeding Jealous of his own Glory, detests and abhors to be worship'd 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 it is necessary here to use and improve them as critical marks and a tíjes 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 gran
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: They have no Ingrediency 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 this Work of free Grace proceeds on to Salvation itself. 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 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; that cannot stand; for then we should still be justified by Works: But 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 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 justify, as the Apostle amplifies it in the case of Abraham; no nor Faith it self as a Work, but as it apprehends the Lord Jesus Christ, and yet the Apostle charges Titus to affirm constantly, that they which believe in God, must be careful to maintain good Works, for these things are good and profitable to men. They are necessary to Salvation, though they have not a formal Ingrediency into our Justification. The holy Apostle professes, that Gal. 2. 20. by this Faith in the Son of God he did live; and in this Faith he would dye; desiring to be found in no other at the appearing of Christ. This was Phil. 3. 9, &c. 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, &c. on him self by Faith. This is Articulus fiantissimae cadentis Ecclesiae, The grand Article, which being maintained, the Church flourisheth; 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 Hilar in France, Ambrose in Lombardy, Chrysostom in Syria and Thrace, Jerome in Palestine, Austin in Africa, Basil in lesser Asia, and many more. But not to swell the Discourse too largely, I shall only 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.

Let’s begin with Clement, who was, &c. contemporary with Peter and Paul, (as Epiphanius accounts in his Discourse of the Herefie of the Carpoctrianas.) He in his first Epistle to the Corinthians, speaks directly to this point, [ε'] δι' εκαθόρισμα αυτου, εδω δει τη σωτηριας σημας, ευα γενεσος, ε η σαβων, εν καθενας ειναι καθες, ολαι, δι' η πιστες δι' εις πινακας του δαυιδιον, δι' παντοκρατορ η η εκδοσιας εις τον αιωνας, η αιωνον. Amen.] We are not justified by our works, nor by our Wisdome, 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.

Let Ambrose succeed, who flourish’d at Millane, or whoever was Author of those Commentaries, he was coaxal to Damasus, and was much of the same Age with Ambrose; Bellarmin judges him to be, Heliar. Disc. 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, sola fide justificati sunt, dono Dei. They are said to be freely justified, because working nothing, nor rendering 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 Bapismate non requirit geminum, non planitum 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 Glosses indeed set forth by Greg. 13. says, that Gratian took this citation out of the Ordinary Glosses, not out of Ambrose himself, whose words on the 11th to the Romans are, Nisi solam ex corde professionem, Except a Profession one by the Heart. Which is true; but it seems hereby, that both St. Ambrose 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 poners 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 St. Ambrose, and their own Gratian, all agreeing in this Doctrine of Faith alone. Here, though
Serm. XXV.  The Visibility of the true Church.

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 testimon'y any bring for themselves, they ought not to reject when brought against them, Diff. 19. c. fi Romanorum. However we may put Hilary in his room, in Can. 8. in Math. 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 justiificantium, quam multis ad ignoscendum. Quamobrem quisquis pro peccatis compunctus esset, & fuit justitiam, credit in te qui justificas impium, & solam justificatus per fidem pacem habebit ad Deum. "He is as pow'rful to justifie 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 eyeing and following of Christ. And otherwhere, Credens fola fide hominem poiffe salvari, cum desiderio per Epift. 77. 1. cipiendi 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 diffusion 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 faithfull, 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 Text and Touchtome of the Soundness of the Members of this Church. Of the Justification of Man, the 11th Article: "We are accompted Righteousness before God, only for the Merit of our Lord and Saviour Jesus Christ, by Faith, and not for our own Works or Deservings. Wherefore that we are justifie by Faith only, 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 only, 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 only, and his most precious Blood.
The Visibility of the true Church.  Serm. XXV.

"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 Christ's Church do approve: This Do-"trine advanceth and feteth forth the true glory of Christ, and beateth "down the vain glory of man. This, who in all denyeth, is not to be "computed for a Christian-man, not for a fetter forth of Christ's Glory, "but for an adversary to Christ and his Gospel, and for a fetter 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 only by a circle of Consequence, but directly deny the Foundation of Faith; they hold it not, no not so much as by a Thread. And again: That Faith alone justifieth, by this speech we never meant to exclude either Hope or Charity from being alwayes join'd, as inseparable Mates with Faith in the Man that is justified; or Works from being added as necessary Duties required at the hands of every justified man; but to shew that Faith is the only hand which putteth on Christ to justification. Which agrees with that known saying: Fides sola justificant, sed non solitaria. Faith stands alone in the Work of Justification, but is always attended with the sanctifying Fruits and Effects of the Spirit of God. And thus Austin reconciles Paul and James. Augst. lib. de diversis questionibus, col. 599. Tom. 4. 1569. Baf.

Now to conclude: What sayes the Convention at Trent (as Henry 2d of France term'd it) to this Scriptural and Apoqophilical Doctrine of the Reformed Churches. Truely, they proceed no higher, than to curse such as say, men are Formally justified by the Righteousness of Christ, i.e. Essentally, 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 Christ's 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 Christ's 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 curst Canon against such as affirm, "That the whole Penalty "is always 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 forefaid 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. 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 denounced 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 repute 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 resift 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 Iffue.

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 partibus definitum est Picturas in Ecclesiâ fieri non deberé, nec quod colitur & adoratur in varietibus 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 Albaspinus and others, shift and shuffle about this Canon. Let that good Bishop of Lyons, Agobardus, living so many hundred years nearer the time, give his fence upon it: "Let's keep the Kings High-way; the Apolitles, the Masters (or Teachers) of the Church, they have taught it. &c. Let God be adored, worship, 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 Apolitles preaching, or the Martyrs suffering torments, we can hope for no help, &c. Wherefore, to avoid this Superstitition, the Orthodox Fathers, did rightly determine, &c."
in the Canon aforesaid. The very same is extant in Ivo, onely ne put for nec, and fo tis read in Sixtus Senensis and Burchardus: And that Agobardus understood this Canon aright, against any Religious Wor-
ship to be given to Pictures and Images, he further addes: "Neither let their deceitfull craftines 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 Houfes. To conclude, the Authenticenes of this Synod must not be question'd, since several of its Decrees are recited by Gratian, whose whole work is confirmed by Engenius the 3d, 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 Al-
baspinus would evade, as if it were decreed against the Heathens Images and Pictures, as in the 11th Canon of the 12th 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 Em-
pire, and fearfull Judgements on the Western.

It were too long to trace, what direfull flirres 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 Emperor Charles the Great, the Synod, Gen-
til. ac Parifens, &c. and by the Church of England, in an Epiftle written "to Charles by Alcinus, in the Name of the Princes and Bishops of "our Land, executring that Idolatry; as Hoveden and Simeon of Durham teftifie: But notwithstanding all Opposition, how it prevailed in every "Age, till at laft it was finally ratificd at Trent, and what eminent witnes "had been all along raised up by God against it; these things being matter of Fact and Story, would rise to a juft Treatise, and many things re-
"lating to it, being amply handled by Reynolds, Usher, Mede, and Dail-
ly, &c. famous in their Generations, who have skillfully handled the "Sword taken from behind the Ephod. I shall come to a clofe of this Pa-
"ragraph, onely 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 Sove-
reign Antidote against the creeping Cancer of Romish Idolatry. But I "suppose this will be the Subject of a compleat Position among these Exer-
cifes, and therefore at present shall enlarge no further. And now let us"

hasten to some Inferences or Conclusions flowing from this Text and Point, of Christ being the only 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 preferred 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 only Head of the Church; such as are built upon Christ, and the Doctrines 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 cenfuring 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 Visibility, 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 administered, 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 always in some measure Visible. VISIBLE, LICEIT NON OMNIUS VISIBI. Capable of being seen and known by such whose Eyes are anointed by Scripture Eye-salve. Indeed if that were true which we find in the Roman Catechism feit forth by the Authority of Trent, concerning that Article in the Creed about the Church: Præcipué in hoc articulo, Ecclesia bonorum simul & malorum multitúdinem, &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 Perfidicity of the Church in most Ages. But when we consider the sharp Perfections 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 Arevaco in Spain; which some take to be remembered in Arevaco neer Madrid, since 4°. and with these Inscriptions, Nomine Christianorum deletus; and in another, Superstitione Christi ubique deletâ, &c. The Name of Christ being extinct, and the Superstition of Christ being every where abolished: Or when
The Visibility of the true Church. Serm. XXV.

when we reflect upon the Arians, 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 fame 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 cavernula & secretu, in chambers and secret places: Who afterwards fighing out his complaints against the Arians; Male Ecclesiæ Dei in Tellis Edificisque reveramum: You do ill to reverence the Church of God in stately Buildings, &c. Montes, mibi & Sylvia & Lactus sunt tutores: I count the Mountains, Woods and Marshes to be more safe: And as the Glof cites him, Potius in Cavernis Ecclesiæ delitescere, quam in primariis sedibus eminere. That the Church is rather to be found lying hid in secret Caverns, than to be eminently conspicuous in principal Seats.

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 Domination, 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 stiled 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-fighted 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 Zecharia, when the Man riding upon a red Horse, stood still among the Myrtle-trees that were in the bottome, by night. Our
Our Lord promises the Churches Existency, and its perennial Duration, throughout all Ages, and his own presence among his Myrtle-trees, in a dark botomne, and his walking among his golden Candle-flacks in the deep Night of Adversity, but not its Glory and and Perplicitue; 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 accofts Eugenius the 4th, telling him, In these he succeeded the Imperial Constantin, and not Peter. Our Lord never promised such Glory and Splendor; those fine things become another kind of Creature in the Revelations.

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 always marching along the howling Wilderness of this World toward Canaan. The Church hath been molest'd in a troublous and defert Estate, few Elims of Palm-trees to fit under, or Fountains in which to wash her sacred Eyes; yet as to Purity of Worship, and the Food of Heavenly Manna, the hath always enjoy'd some Moses', some Pastors to feed her in the Wilderness, such as have Prophecied to her all along. Her Faith in Christ, and chast 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 Chrysal 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 always visible in se; God hath left no Age without a witness of the pure Word dispens'd, of the two Sacraments duly administered, and of Spiritual Worship and Order managed in a comely Apostolical manner, without the garnish 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 Jer. 23. 22. who can help, if blind men cry out, they see her not; or such as want the Optick-glaafs of Scriptures, and call for a gay, splendid, sensual Appearance of glittering and costly Ceremonies? whose Ears fill'd with Temple Mulick, their Eyes ravish'd with stately Pictures and Babylo-Ezek. 23. 14. nian Images pourtrayed with Vermilion, and their Nostrils perfumed with the rich Odours of Arabia, cry our Temple Domini, The Temple of the Lord is here. Was
The Visibility of the true Church. Serm. XXV.

Was not Nebuchadnezzar's Image dedicated with great glory, set off with Consorts of Muzick, and attended with numerous Worshippers? Alas, this universal content, grand Acclamations, copious Assemblies, uninterrupted Successions in mitered Habits, Splendour, and Pomp, and Grandeur, are not the tokens of his Kingdom which cometh not with Observation, or as Agrippa and Bernice, with State and splendid Presence. Heaviness and Turcifme may plead for a Suffrage in such cases. Christ's Flock is a little Flock; In this World ye shall have tribulation, fays 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 preferred 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. 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; Quid quis Chriftum, qualis ab Apostolis est pradicator, negavit, Antichriftus est. He is the Antichrist whoever denies Christ, quais 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 adjoin holy Austin: Mendax est Antichristus, qui ore profitetur fefum effe Chriftum, & fætus negat. Opera loquuntur, & verba reprehimus? Ideo mendax quia alid loquitur, alid agit. Quis enim malus non bene vult loqui? Antichrist is 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, confientur fefum Chriftum in carne veniffe, &c. Quid ergo facimus? unde discernimus, &c? Nee nos negamus, nec illi negant, &c. invenimus falsis 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 faith 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 committis in legem, qui legis verba complectens, contra legem initur 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 traditur est, scelebris 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 Escencaus, or Feron, do teach; nor what a Bellarmine, a Stapleton, a Sciopeius, 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 Purgating Indexes, let 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: Insomuch, 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 himsself some Spiritual Jurisdiction, how does Baronius exclaim, *Baron. ad Ann.* as if he set up another Head of the Church, *pro monstro & ostento,* as a portentous 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, *Magna sanè terramotu Ecclesia* Amn. 44. n. 3. *Christi tunc concutti viza est, cum ista Petra in Ecclesia fundamento locata, tanta agitatione quaedam conficeretur:* 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 seem to be so sorely shaken. It seems Peter was the Rock placed by Christ for the Xxxx Foundation.
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 Turrivian 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 Praedicationis obtenitn, fundamentum esse Ecclesiae definitissim: 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 Barbarism; 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 individuae unitatis assumpsit, id quod ipse erat voluit nominari, dicendo, Tu es Petrus, &c. ut aterni adficiationis Templo, mirabilis munere gratia Dei in Petri soliditate consistet: This person being taken into fellowship of individual Unity, (O fearful!) 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 wonderful gift of the Grace of God. This needs no Gloss. But the learned Glossators upon the common Extravagants, after they have expounded Cephas to signify a Head, they proceed: Sic, in corpore materiali est ponere caput unum, in quo sunt omnes sensus sen plenitudine sentiendi: Sic in Ecclesiae militante (ne sit tanguam corpus monstruosum, si duo barret capita) est tantum ponere unum caput, viz. Rom. Pontificem, in quo est plenitudine 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, (left 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 8th, in Extrav. Comm. l. 1. c. 1. de Majorit. Igniti Ecclesiae unius & unica, unum corpus, unum caput, non duo capita, quas monstrum, Christum, viz. & Christi Vicariam, Petrus, Patrisque Successor, &c. Therefore, of the one only Church, one Body, one Head, not two Heads, like a Monster, &c. Christ and Peter, Christ's Vicar and Peter's 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, left the Body should be monstrous, with two Heads. Such fearful and tremendous points are taught South of the Mountains. But the truth is, they speak of themselves, and seek their own Glory; and not Christ's, whose Commandments they have annulled and evacuated by their many Additions to and Subtractions from his. They would seem indeed to retain all, onely add some; but whosoever adds as well as detracts, is lyable to the Curse of God: for hereby they stain the Glory of the Divine Law, as insufficient.
Serm. XXV. The Visibleness of the True Church.

indeficient and imperfect, and more especially when they addle Fundamental Points upon peril of Damnation; when they frame new Articles of Faith as Pope Pius the 4th hath done. Articles are Principles, and therefore inademonstrable, except by Scripture: Now when new ones are added, de side, 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 fence 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 of Christ's Vicar: 12. And all things in the Canons and Councils, but especially of Trent: and in the conclusion, Hanc veram catholicam siderem, extra quam nemo salvus esse potest, &c. profiteor & veracier 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 Immensity 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 Cathedra, from the very Chair of Peter; Subesse Romano Pontifici omnen humanam creaturam, declaramus, dicimus, d fingimus & pronunciamus, omnino esse de necessitate salvationis: Pope Boniface the 8th hath very well expressed 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 Nicholus his Recript to the Bishops of France expressly fayes, Contra Apostolum dispensaret; That he may dispense against the Apostle; and against Natural Right. And again, upon an Edict of Pope Martin; Sic ergo Papa dispensaret contra Apostolum: So then, the Pope dispenses against the Apostle. And Greg. 13. addes a Note out of Aquinas, Non est absurdo quod jus positivum: It is not absurd as to a positive Law. And again, Secondum plenitudinem potestatis de jure possessione super ius dispensare: Where the Gloss addes, Nam contra Apostolum dispensaret, & contra Canones Apostolorum: Item contra Vetus Testamentum in Decimas: 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 the
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 debitem*, then *jugalis nubat magis*, let her Husband marry rather, *qui non potest continere*. Our Lord teaches, not to *resist evil*, but Innocent 4th teaches, *Vim vi repellere, & ut nunc quer gladium*, &c. al-terum 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 Apoilles 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.

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 Authentical, in publick Lectures, Disputes, Preachings, and Expositions, and that none dare or presume to reject it upon any pretence.

2. The Common People are not to read them. Indeed Pius 4th, 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 catholick Authors, and leave had from the Priest or Con-"fessor, else not. Since as they say, *Si passim sine discrimine permittatur, plus inde ob hominum tementatem detrimenti quam utilitatis oviri*. If they be commonly permitted without distinction, more detriment rizes than profit, through the rashness of men. But in Clement the 8th, his observation on that fourth Rule, this faculty or license of reading or retaining vulgar Bibles, is wholly taken away, and concludes, *Quod quidem inviolate servandum est*, Which is to be kept inviola-

ably.

3. They must be received and understood according to the sense of the Roman Church: Cujus est judicare de vero sensu & interpretatione Scripturarum sanctorum; In whose Authority it is, to judge of the sense and interpretation of the Holy Scriptures. It's said of Avicen, that he anoyted Avicen 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 aspicientes, &c. ac si nescires omnia jura in Scrinio pectoris nostrir col-locata esse, sic fiat sententia; loco codant omnes, eam quo volunt, nihil cos meront;"
Serm. XXV.  The Viability of the True Church.

moror; Pontifex fum, mihique licet, pro arbitrio animi, alicudum acta & rescindere et approbrare: Let it be English'd by the Abbots Version; “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 cafe is manifest.

4. They equal the Canons and Traditions to the Scriptures: Pari pictatis affectu ac reverentia sucipit 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 Apoitolical Seat, are to be received, as if confirmed by the Voice 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 fin against them, Noverit sibi veniam negare, Let him know, that pardon shall be denied him. Again, Nulli fas est; vel velle, vel posse tranfegredi Apostolica sedis praecpta: It is lawfull for none, fo much as to will, much lefs to be able to tranfgrefs the Precepts of the Apoitolical Chair. Again, The Popes Decretal Epifiles are expreffely reckoned among Canonical Scriptures. Inter quas fane illa sint quas Apostolica sedis habere, et ab ea alihi meruerunt accipere Epipolas: Among col. 107. which purely thoee Epifiles are to be, which the Apoitolical Seat receives, and which others have deferved to receive from thence. Further, the Violation of Canons they flate it to be Blafphemy, and a fin against the Holy Ghoft. Nay, as to fome Discipline, and the ancient Inftitution of Christian Religion, Tant a Reverentia apicem Apostolica sedis omnes suspicium, ut magis, &c. ab ore preceptris ejus quam à sacris paginis, &c. col. 259. expetant, &c. With such Reverence do all look up to the Pinacle of the Apoitolical 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. Sir Edw. Sands: Sands, having thus efffectually deprived the People of the holy Scriptures; to avoid all further contents and troubles in Religion, forbid any talk of God either in good fort or bad. Thus we must bid adieu to holy Scriptures, and (as one faves) embrace their holy Trumperies. For if any man defiere to know which is the true Church; how should he know it but one’y by the Scripture. Auth. Op. Imperfeft. in Matth. Hom. 49.

Secondly, They take away the Cup in the Lords Supper from the Christian People, and that with a Non-obstante. Licef Christus per Concil. Concil. Con- cernam instituerit, &c. Although Christ did after Supper ordain, and ad- minister to his Disciples in both the Elements of Bread and Wine, this Venerable Sacrament, tamen hoc non obstante, yet nevertheless, the Au- thority 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.
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.

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 founder Advice it seems to be found in the Canon-Law: "Priests Marriages is "not forbid by the Authority of Law or Gospel, or of the Apostles, Ec-

clesiasticà raman lege penitum interdictur, yet by Ecclesiatical Law it "is utterly forbidden. And they may commit Fornication, and not be
deposed, and their glosses gives this satisfying Reason, Quia hodie fragi-
litora sunt corpora nostra quam olim erant; Because our Bodies are now
adays more frail than they were of old: And though, to take a second
Wife, Secundum preceptum Apostoli est, That’s but according to the
Praecept of the Apostle, Secundum veritatis autem rationem vero Forni-
catio est; Yet according to the account of Truth, verily it is Fornica-
tion: Sed dum permittente Deo publicè et licenter committitur, sit honesta
Fornicatio; But when it is publickly + committed, and with licence, by
the permission of God, it becomes honest fornication. And for Adultery
it’s counted among the iisser crimes. De adulterio vero et aliis crimini-
nibus, quæ sunt minora. A Bishop may dispence with his Clerks. More
of the like stuffe may be read in Pelagius his Refcript to the Bishop of
Florence, and Reafon rendred, Quia corpora ipsa hominum despecturus;
Because the very Bodies of men are grown weak. And if a Clerk em-
brace a Woman, it’s to be expounded to bless her, cauf. 11. 9. 3. 14.
col. 1223. But for these and the like cases, the Tax of the Apostolical
Chancery gives the richest Reafons, where any thing is dispens’d with
for Money: A Book wherein (faith Esponenus) thou mayst learn more
wickedness than in all the Summaries and Summaries of all Vices; set forth
in the days of Pope Leo the 10th, who made that infamous Reply to
Cardinal Benbus, Quantam nobis ac nostri cœpti profuit ea de Christo
fabula, satis est faculis omnibus nostrum: 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, Caude mater nostre Roma, &c.
Rejoyce, O Rome, our Mother, for the Catastas of Treasures are open-
ed 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,

Whatever is sold in the Shambles, that eat, asking no question for Con-
science sake; and let no man judge you in meat or drink. For God hath
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,
Serm. XXV. The Visibility of the True Church.

as those who speak, Lies in Hypocrifte, 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, affigns 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 oppolite to the Holy Scriptures; but how wholiffm to the Body to appoint their grand Fail, and abstinence from Flesh, in the Spring, let Fuchfius a learned Phyfician be Judge, out of Soranus and Hippocrates. *Quod verno tempore minime 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 Antichriftum,* &c. That the Roman Bifhop is not only Antichrift, in stating a Doctrine contrary to Christ, but *A tiarum,* contrary to Physicians; to appoint a Fast then, and forbid flesh; when they have unanimously taught, we ought to eat more largely, and abtain from Fift. But it became the Man of Perdition, not only to destroy our Souls but our Bodies alfo, by his Decrees, and our Purfes alfo, (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 finifh this Paragraph; of such a Society as add to, subtrah from, dispence 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 fame. Whofoever, faith he, do diftiff from the Scriptures concerning the Head, though 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 fo often called *whoredom in Scripture?* Does not Whoredom disolve the bonds of Marriage, by our Lords own determination? Did not the Lord give up the ancient Israel and Judah, and disfavow them from being his Spouse, under the name of two notable Whores, Abolab and Abolibah: and if we rightly consider the Revelations, we find also this to be the very caufe, 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 flings both in Head and tayl, both in the East and West, but yet they reputed not of their Idols.
Idols, &c. This is that Generation which layes stumbling-blocks, both before Turks, Jews and Heathens. For hafe, 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 Emperor Henry the 7th, 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 Emperor? 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 formy answer to them, [ὅπως φάσεσθαι δ λάβοντες δ ειναι μισθον τῷ Ισραηλ, &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 only, &c. Not to observe at present how they shift off the Second Commandement, as if belonging to Israel only; nor what they further reply about the framing of Images, not to be ultimate Objects of Worship, but only 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 abhorrence of Images, that they counted it unlawful to look up to an Image in Civil use; and forbade 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, ἕνα ἄρον ἡμών, The Houses of Idolatry, or filthinesse, with some remarkable Observations out of their Authors, may be seen in the Learned View of Religion in the World.

Hornbeck, cont. Judas, prel. Hornbeck, his Treetise against the Jews. As to the Pagans or Heathens, I might enlarge, but I shall only 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 deferred 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 Sancta Clara insinuates, as a Reason why there's no
no Precept under the Gospel for Invocation of Saints, &c. Least the converted Gentiles should believe, that they were again reduced to the Worship of Men, (terrigenarum) and according to their old custom, 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 Worshippers: 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 refides, 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 loathsome nefs (which of her felf she hath) doth after the custom of fuch Harlots, paint her felf, and deck and tire her felf with Gold, Pearl, Stone, and all kind of precious Jewels.

(3.) Is that the true Church of Christ, that out of her own Invention, intermixt with Jewifh and Heathenifh 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 Jeroboems,) 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 Rife 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, fenim sine fenfu, secretly creep in, by the subtle artifice of some, and the fequacious temper of others; and likewise, that the barbarous times of the Goths and Vandals, making fearfull havoc 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 fented 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 Origin, and multitudes of others, may be observed out of Polydor. Innocent 3. Durandus his Rationale, and Duranus de Ritibus, Rupertus Tuietensis, Gavantus, Gratian, Ito, Blondus, and many others. Give me leave a little to enlarge upon one Constitution of the greatest moment, because 'tis a Fundamental amongst them, &c. The Decree of the Lateran Council under Leo the 10th, whereby the Popes Authority was fully settled, and whence he became exalted above a Council, and

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Infallible,
The Visibility of the true Church.  Serm. XXV.

Infallible, and to be adored; as 'tis in the Ceremoniale Romanum, l. i. p. 51. & l. 3. p. 286. and 'tis this: Solum Romanum Pontificem pro tempore existentem, tanquam Auctoritatem super omnia Concilia habentem, &c. manifestè consitit. 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 salus existat omnes Christi fideles, Romano Pontifici subesse: It is necessary to Salvation, that all Christ's 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 Schultetius his Annals. Whereas 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; &c. Instituted by our blessed Lord, preached by the holy Apostles, set forth in the sacred Scriptures, and practised by the Primitive Churches, and preferred 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 days of Luther; and in other things wherein they differ from us, is but of later invention, in comparison with the Primitive Apostolical times. And in how many grand and weighty particulars (besides their accesory and gaudy Ceremonies) they differ from Scriptures, forfake 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 Reformations, to come up exactly to Scripture, and what is not done at one time, in leviatoribus 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 omni modo quidem, sed pulchram inter mulieres eam docet, viz. cum distinctione, quatenus ex hoc amplius reprimatur, &c. Seint quid desit sibi: He calls her Fair, yet not altogether, but fairest among women, &c. with a differentiation; that hence she may be somewhat the more checkt, and know wherein she is defective. There's no Church under Heaven perfectly beautiful,
The Visibility of the true Church.

Serm. XXV.

beautifull, 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, the I be glad of a purer. Eas est & ab hoste doctri: It's wisdom to learn by the reprooof 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 Crakamhorp determines) thofe perfon s, as Irenæus, Justin Martyr, and Cypryan, &c. though in fome things they might erre, yet because they thought thofe 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 thofe that hold the Popes infallible Judgement in Caufes of Faith, for that's none of God's Foundation, whereupon to ground our Belief or practice.

(4.) Can that be deemed a true Church of Christ successfully in all Ages, that varies from itfelf, contradicts it felf, makes Decrees quite contrary to precedent times, and that in matters of Faith? And if the Philosopher faid right, that there is no medium in a perfect Contradiction; if the one be true, the other is equally as false; what fhall be deemed of fuch a Society, that in the great matters of Faith have determined quite contrary, besides many other things of grand importance? Truth is always Homogeneal, conflent and invariable. But here's Pope againft Pope, Council againft Council, one Society, Order and Fraternity againft another: where fhall a poor Christian (fifere pedem) fix his Resolution? If the former be true, the latter are undenably falfe; if the latter be true, in what a cafe were the Fore-fathers of Old? in what cafe did they leave the world? how might this amaze the drowfie and in-chanted world, did it but awake to mufe feriorly on this point onely? Have not Popes from the Chair determined againft each other, and that in matters of Faith, and other weighty cafes? How Sylvæus and Vigilicus clash'd and conflicted, in that grand point of the three Chapters agitated in the fifth general Council, is at large fet forth by the Learned Crakamhorp. Did not Pope Agatho determine quite contrary to Pope Vigilicus in the fame cafe, as may be oberved in comparing the Actions of the fifth and fixth 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 Confebrations: And he adds, Post, & fempere revera habe confuetudinis, ut Acta priorum Pontificum sequentes aut infringentes aut omnino tollentes; That afterward this customary was almoft always kept up. That following Bishops did either invalidate or utterly take away the Acts of their Predecessors: Of which he gives Illustrations in Romans, Theodosius, Poffa, and Sergius. Greg. determines him to be Antichriftian, and to blaspheme, that should arrogate that profane Name.
The Visibility of the true Church. Serm. XXV.

Name of Supreme over all other; and calls him the King over all the children of Pride. But his Name-fake 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 Here-tick; and that worthy person Greg. 7. or Hilebrand, (as set out by † Ben-no the Cardinal, and others,) stigmatizes such with the Brands of Idolatry, Witchcraft and Paganifine. Quisquis dum Christianum se afferit, sedi Apostolica obedientem contemnit; Whosoever ascertaining himself for a Chris-tian, contends to obey the Apostolical Chair. Again, Cceleffine 3. determines against a Divorce between Christians and Infidels, but Inno-cent 3. determines the contrary. Again, Pelag. 2. had commanded, that the Sub-deacons of Sicily should abitain from their Wives, but Greg. 1. fayas tis durum & incompetens, hard and inconvenient, and allows the quite contrary; and the Glofs adds, That the Statute of Pelagius was against the Gospel. There are multitudes of Cases might be added, wherein they made no scruple to recind, abrogate, and decree contrary to their Predecessors. But I shall (for haste sake) speak a little of the variance of Councils also.

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 su-preme Authority in the Church; yea the Pope himself: And this is ratified by Pope Martin the 5th: 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.

The Council of Orange, in many Canons, and that of Milevis, or Melci in Numidia, near Algier, and the African Council (commonly fo called) determine against Free-will. The Council of Gangra (now Congria) by the River Halys, determines Anathema to such as refuse to commun-i cate with a married Priest. But these things are contradicted by Trent. The like might be shewn about Rome's 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; collectted 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 receiv'd with equal Veneration, and the contemners of it expos'd to new Impreca-tions 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 necessar-y 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 finfull 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 Decretal,Græt heavenly Arbitrement, he changes the Natures of things, &c. he can 9. l. 11. Tit. 7. 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 Job applied Job 9. 12. to God. He can make Justice out of Injustice, by correcting and chang-ing of Laws, and hath the fulnes of Power.] They allege, that the Decretal, l. 1. Pope was called God by Constantine; and again, Not Man but God separates them, whom the Roman Bishop does, who bears the Viceroy-ship 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, Paganifme and Herefie, not to obey the Roman Seat: not one Iota of his Statutes must be disputed. Again, Christ profeifes himself to pre-side under the Faith and Name of Peter, &c. and although he lead in-numerable People by Troops to Hell, (or primo Mancipio Gehenne, i.e. Diabolo, fayes the Glofs,) 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 Glofs upon Pope Boniface, set out by Greg. 13. addes this, Non videreor Dominus discretus fuisti, ut cum ejus reverentia loquar, nisi unicum post se saltem Vicarium reliquisset qui bec omnia possit: "The Lord would not "seem to have been discreet, that I may speak with reverence of him, un-less he had left such an onely Vicar behind him, who might do all these "things. Whofo 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 persectures them to the utmost, yea and upon that very ac-count,
count, because they teach, profess and maintain the holy Doctrine and pure Worship, 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 confer Grace; or to say the Church cannot dispense with the degrees of Confanguinity, 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 Herefie; what guilt would millions be involved in at that Tribunal? To deny the Supremacy of Rome, is absolute Herefie; and Fius the second has determined it to be Treafon and Herefie to appeal to a future Council. In what a cafe 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 i. and Ca-

lestine 3. profess'd, that even Reafon it fell 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 abfent, and some Christian Princes dis favored 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 fo 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 blow upon the Ocean, and write upon the Sea-fands, fo long as it stands in force in the Canon-Law. Absolutors se nonerint, &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 Herefie: and the Council of Conftance hath defined, That the safe conduct of Princes granted to fuch, ought to be no barre to Ecclesiastical Procedures; Quocunque vinculo se astringerint; By whatever Band they have oblighed themselves. And then let's observe a ruled Case laid down in the fame Canon-Law: Frustrâ sibi fidem quis posset hor. &c. In vain does any man require Faith to be kept to himself by him, to whom he re-

foth to keep the Faith pledged 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 cen-

fured 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
the red lines in the Annals and Martyrologies of most Churches, doe abundantly testify; 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 persectue 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 Croziors turn'd into Swords, and Keyes into Guns! Persecution indeed may turn some, but 'tis into Hypocrites; that man's never gain'd, but eazpated. 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 Pafior fhews weakness in Policy, that takes ways to increase difsenters; as Polydore could observe, that the Churches troubles under Pagan Emperors, fo 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 multiplied and grew, Exod. 1. 12. Rome never loft ground so fast, as since they ufed 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 bleffed 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 brutifh Tyger at the foot of the Prince of Peace, and, of ferocious and favage by Nature, become mild, meek and peacable, forgiving and forbearing one another, because God for Christs sake hath forgiven them.

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, Worship and Discipline) whereby the Church may be known, Viz. Its perilous and troublefome state, and fiew to be of the world: As our Lord foretold, In the World ye shall have tribulation, Joh. 16. but in me ye shall have peace. VVhere Hawks and Wolves 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 Rubrices, their Scarlet Registers, and they'll eafily difcern, by the Scriptural points for which holy men suffered, a sufficient mark and evidence of the true Church.

Let's
The Visibility of the true Church.  Serm. XXV.

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 Latricia 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 only 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 content with the Determination of the Church of England, to the contrary? 2d part, Homil. for Whitsunday.

If Charles the Great, Alcuinns, Agobardus, Bertram, Bernard, Abbot Joachim, Peter de Vinets, Marsilium, Dantes, Bradwardin, Petrarch, Mantuan, Gerson, Clemongis, 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, Schisms, Heresies, Controversies, Confusions, Sulpensions, 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.

III. Since those are true marks of the Church of God, which the Church of England hath exhibited, and have been in some measure insinuated 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.

It were no difficult task (only of labour) to shew out of our own Monuments and Antiquities, and from the Writings and Records of several Ancients and Moderns, that Britain was not converted by such as came from Rome, but by others that came hither in the Reign of Titus, and such as attended Joseph of Arimathea sent out of Gaul by Philip. 1. 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 Angli- canum; if the Charter of Henry the 2d, granted to the Abbey of Glasfen- bury, which our Annalist John Stow fayes he both faw 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 Britisj and Saxon Ancestors, which (fayes he) Diligenter feci inquiri, & coram me presentari & legi: I cau ed to be diligently searched out, to be presented and read before me; where the very Deeds of K. Arthur, and Ken- wa'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 Glasenbury, who lived before Merlin, an Author not utterly to be contemned, especially by some, as having rescues several Memorials from the Grave of Oblivion: Let Baleus tellifie, 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 affertion of King Arthur: Not to mention such as have been of later date, as Polydor Virgil, and Harding, Pitfe- us, &c. According to the first 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, &c. in the latter end of the Reign of Tiberius: For thus writes our ancient Gildas, [both of Polydor’s Edition, and Joselinia,] Tempore, ut scimus, Summo Tiberii Cæsar, &c. radios suos primum induxit, i.e. sua praecepta Christus: “Christ first indulgeth his Rays, i. e. his Pre- cepts, in the latter end of Tiberius Caesar, as we know.”] This testi- mony of Gildas Badonius is also confirmed by Gildas Albanius, in his Tract of the Victory of Aurelius Ambrofe, as some relate; but how- ever, let us take the former Gildas his time, whereas, 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 al- legation;) he brings Peter to Rome. An. 44. but settels his Episcopal Chair
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 Marilinus of Padua argues, that Peter was not there, and that Paul was the first Bishop of Rome. But these things impeach not on Caufe at all, forasmuch as all the Apostles had the same Communion 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 Ecclesiae huius subjecta vamant a 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 public Sanctification 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 Ephefines Fathers made a Decree, and extended it to all Churches: Nullus Episcoporum... & 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 8th Canon of that Council, and by Basamon in his Schola; and what is there spoken of Cyprus, some have applied also to Creet upon the same ground: but it's not time to dilate 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, concerning 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 Ministration 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 averter 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 Ethelberht's times, that the last especially was but an attempt to yoke the British Churches under the Dominion of Rome, which they stoutly refuted. And it might be evidenced, that Christian Religion was initiated among the Saxons before Austin
Serm. XXV.  The Visiblity of the True Church.

Austin the Monk arrived. For Queen Bertha enjoyed the Benefit of Christian Worship, by the Ministry of Ludibardus 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 Privileges 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 cenfrured 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 Paul's Epistle to the Romans, nay and with the Church in Babylon, (possibly nearer Memphis,) in whatever they retained of Peter's 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 fact: 'Tis not Separation, but the Cause that determines Schisme. They are Schismaticks that depart from Peter, Constat. Apostol. l. 6. c. 4. And another not to be forgotten; [Dum Ecclesia habet Pastorum Hereticum vel Schismaticum, vacare intelligi tur:] While a Church hath a Heretick or Schismatick for its Pastor, it's to be counted Vacant.] In which case what shall be said to their Genebrard, who affirms, That Fifty Popes in Succession, for almost one hundred and fifty years together, were either Apostatice vel Apostolice, potius quam Apostolice: 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 Bloodshed (mentioned by Ammianus) at the Election of Damascus, nor their personal Vices and Heresies, nor the Inseffion of the Chair by that Learned Dame, unkindly mentioned by Laonicus, and uncomfortably revived in our Church-Homilies: When these points are duly and seriously weighed, what cause the Reformed have had for a Seccession and departure from them, to the Glory of God, to the Reverence of Peter's 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 Praisess, who hath in all Ages, through the depth of the darkest times, conserv'd the true Faith and Doctrine all along, and of his great Mercy conveyed to us authentick Testimonies and Evidences, notwithstanding the Bar-
barbarism 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 Errors, in several public Synods in this Island, even till the time of Wicliff, 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 hither to 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, left 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 Unholines, should remove the Golden Candlestick into Corners, or to other Nations. Let's take great heed of creeping corruptions, and of those Communions 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 unsotted, 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 only true Bafis and Rock of his Church. Let's heartily pity, and earnestly pray for such as are yet Judicially hardened to believe a Lye.

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'd for Solomon's Palace, dash against one another. Let not the Sheep of Christ puff each other.

Quis teneros mihi fascinat agnos?

Who hath bewitched you, O fool'n Galatians? These unnatural butt- ings (as Shepherds observe) prevage very stormy dayses. 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 Externalys engage spirits in mutual heats and conflicts, to the laughter, scorn, and hope of the Adversary; who will join with one part for a while, that they may devour both at last, and blow up those intefine-
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 Fire will never be taken by a bloody Neck; and when Sheep bring forth Lions, 'tis portentous of Tyranny. It's utterly impossible in our lapsed Estate, to bring 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, says, [συνετερετι τετευμενεις διαφωμοιν. That they by no means dislocated 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 strive for such Feasts as for their Lives. Neither may we forget those golden sayings of blessed Austin: [Interminabilis est ifta contentio generans lites, non finiit questions: sit ergo una sedes, &c. etiamsi ipsa sit iniquissima quisdam diversa Observationibus celebratur, quisbus nulo 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 hindered.] All the Glory of the Queen is within; those outward Rites are only 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 where to we have already attained, let's walk by the same Rule, and mind the same thing, Gal. 6:16. 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 serpuluous Externalns are by proud and foolish persons pres'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 dicere in Scholis, sed tamen (maneant inter nos) diversum sentio, &c. non potest probari de sacris litteris, &c. Sol. 3:14.

"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, Tuissimum est fiduciam totam in sola Dei misericordia & benignitate reponere. It's safest to cast all our Confidence on the Mercy and Benignity of God only: To adorn here to the precious Blood of Christ alone, without Works. There be some..."
The Visibility of the True Church.

Serm. XXV.

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.

6 Corallary. VI. In the first 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 undestroyed, but will be still exposed to furious Assaults, to boyterous waves, tempestuous storms, direfull perfecutions, 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,

(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 expresses it, \( \text{Thou hast despised me,} \quad \text{and laughed them to scorn, the Daughter of Jerusalem hath shaken her head at them.} \)

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 presses; 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 Orientally to the face of the shining Sun. The Church of God, though she be not always 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 insidius, valeure; but shall not xamogov, 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 exercere, put forth their utmost power, but the Gates of Hell, (\( \text{porta Mortis,} \)) 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, Merfa profundo, pulchrior.
pulchrior evenit: Cast her in the Sea, she dives, and rises again with her face washed from spots, and looks more beautiful. The Church may be pres'd for a while, but supp'ls'd never. The Archers may shoot finely 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 defense shall be the Munition of Rocks; and all the Nations that fight against Ariel shall be as the dream of a Night Vision.

(2) The Church after all Assaults and Conflicts, in fine, shall be compleatly 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 suffuration; 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 happens, that this Rock shall dash them in pieces, and they shall become like the chaff of the Summer-threshing-flores, and the wind shall carry them away, and no place be found for them. There is a glorious time a coming, (vampantur 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 falle Rock of the pretended Peter shall like a Millstone be slung into the depth of the Sea, and her gaudy Edifice shall melt into foam, and be dissipated among the Waters. Then shall one of their own Prophecies (I mean of the Irish Malachi,) be surely fulfilled; Civitas septicollis 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.

(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 wandering 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 Fattness of that Heavenly Temple, and shall drink in the Rivers of the Celestial Eden.

FINIS.