

S E R M O N VII.

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Popery is a Novelty, and the Protestants Religion was not only before *Luther*, but the same that was taught by Christ and his Apostles.

Jer. 6. 16. Thus saith the Lord, stand ye in the way and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your Souls: But they said, we will not walk therein.

AL Men in this World having for their Constituent parts a Mortal Body (*a*), and an Immortal Soul, are passing out of this Life into another: Out of this, because of the Mortality (*b*) of the Body; into another, because of the Immortality of the Soul. And all both good and bad are daily and hourly travelling to an everlasting and unchangeable state, whose Bodies shall be quickly turned into lifeless dust, and their Souls enter into Heaven or Hell, and be with God or Devil (*c*), in Joy or Torment, when they come to their Journeys end; and according to the way they now walk in, so it will be with them for ever: Those that walk in the way chalked out by God, at the end of this Life shall have the end of their Faith, and Hope and Holiness, the Salvation of their Souls; but those that walk after the flesh, and in the ways of sin, shall find Hell to be at the end of their walk. Therefore it is of Infinite concernment to all, to observe and do what is prescribed in the Text, in which are contained these Parts following.

(*a*) *ψυχὴν ἑ βασιλὸν νέκρω.* *Epist.*

(*b*) In terra orimur, & in terra morimur, reverentes in eam undesumus assumpti.

Bernard in fest. St. Martin.

(*c*) *Bona mors iusti propter requiem, melior propter novitatem, optima propter securitatem. Mala peccatorum*

mors in mundi amissione, peior in carnis separatione, pessima in vermis ignisque duplici contritione. Idem Epist. 105.

(d) Similitudine utitur.
Calv. in loc.
Facite ut viatores solent,
ubi dubitant,
quæ eundem
tit. Grot. in loc.

(e) וְשִׂיחָתִי
לְנִתְיָבוֹת?
Et Interrogate,
(sub. alios sapientiores. Vatab. in loc.

עֲלֵי
Antiquis per
quas iverunt
Abraham, Jacob, &c. Grot.

(f) There is
the old way
of Cain, Jude
c. 11. 1 Joh.
3. 12. Gen. 4. 8.
and the old
way of Balaam,
2 Pet. 2. 15.
but the way of
Sin, though
never so old
leads to Hell,
Mat. 7. 13.

(g) לְכֹרֶבֶת
Per Metaphoram
de vita,
moribus, &
actionibus.

(h) Hic docet
Propheta, non
posse extenuari cul-

pam populi,
quasi errore
peccasset quoniam
facis superq;
admonitus à Deo fuerat, Calv.

I. The Duties that are enjoined, and they are two. First, to ask and enquire after the right way that leads to Rest and Happiness; a Metaphor (d) taken from a Man that is upon his Journey, and not well acquainted with the way to his intended place, stands still and asketh, Which is my way to such a Town, I am bound and bent for such a Country? and if I mistake my way, I lose my self, my labour and my business; and being directed doth heedfully observe what is said unto him, and carefully remembers the marks that are told him, by which he might conclude that he is in his direct and ready way. Sirs, this is your case, you are bound for Heaven, you would all be happy when you die, and if you mistake your way, you lose your selves, your Souls and Bodies too, and God and Christ, and Happiness, and all, and that for ever: Stand then, and earnestly enquire (e), which is your way, and diligently observe what are the Marks whereby you might know that you are in the road to a Blessed, Glorious Life: and these in the Text are two.

First, It is the old Way; Seek not out new paths to Heaven, keep in the old Way that all the Millions of Saints now happy in the enjoyment of their God, went in: If you would get to the place where they be, you must go the same way they did. The old Way that Abraham, and Isaac, and Jacob went; the old Way that Moses and David, Peter and Paul, and all the holy, humble, and believing, penitent People of God did go.

Secondly, It is the good Way as well as old; for though Goodness was before Wickedness, yet every way that is old is not good (f); there is the old Way of Swearing and Lying, and Drunkenness; there is the old Way of Hypocrisie, Impenitency, and Unbelief; the old Way of Whoredom, and hating Holiness: This hath been the old Way, but a bad one, and that leads to Damnation: If you be in this Way and hold on in this Way, and go forwards, and do not turn, and that quickly too, you will be in everlasting torments, and that quickly too. Stand then and see that your Way be the good and the old Way.

Secondly, (g) The next Duty in the Text enjoined, is to walk in this Way both old and good, when you have found it; for if a man have the most exact knowledge of his Way, & shall sit down, and shall sit down or stand still, and not walk in it, he will never come to the place that Way doth lead unto. The Way is pointed out by God himself unto you; get up then, arise and walk therein, and that with hast and speed; your Way is to a long Eternity, the night of Death is coming upon you, be daily jogging on, do not loyter in your way; time goeth on, therefore so do you.

II. In the Text there is by what Authority (h) you are thus strictly enjoined to ask for, and walk in the good old Way; that is, by Divine Authority. [Thus saith the Lord, stand ye in the ways and see, and ask, &c.] It is the Lord that made thee, that doth thus command thee; it is that Lord that doth preserve thee, in whom thou dost live, and move, and hast

hast thy being, that hath kept thee out of Hell all this while; thou hast been going in the wrong way, and running in the paths that lead to destruction and damnation; it is *that* Lord that can damn thee, when he will, and that can inflict the punishments and plagues upon thee, that are due unto thee, for thy sin against him; that could this day and hour cast thy Body to the dust, and thy Soul to Devils, that doth command thee to stand and see, whither thou art going; he seeth the way wherein thou art walking, and out of pity to thee, calleth after thee, saying, Poor Sinner! why art thou so swift, and makest such haste in the way of Sin? Why dost thou run with so much speed to a place of torment, as if thou couldest not get thither sure enough, or soon enough; whereas the Way thou walkest in (except thou turn) will bring thee to eternal misery, surely and quickly too? Oh stand and see, whither thou art going! stand and see that at the end of this thy sinful walk thou wilt come unto a lake of burning Brimstone; to a doleful Dungeon, to a place of torment, and of utter darkness! Oh stand and see, and look about thee if thou canst behold any that are going to eternal Happiness walking in that way and road that thou art daily travelling in! I therefore charge thee upon pain of everlasting torment, as thou lovest thy Soul, or ever wouldest be received unto everlasting joy and happiness, go not on, turn back again; thou art out of thy way to rest and glory, stand then and ask, for the good old way and walk therein.

3. Here is *the encouragement propounded*, to stir you up to ask for, and walk in the good old way, and that is (i) *rest for your Souls*. Rest in some measure, and from some things for the present, and rest perfect and perpetual in Heaven hereafter for ever. Oh what ails the sons of men to be so mad upon their lusts and ways of sin, that though God doth threaten them with everlasting, restless, and [hereafter] remediless torments, will yet go on in the way that leads them thither! and though God promiseth a place and state of rest, and love, and life, if they will turn their hearts and feet unto the ways that would bring them to it, will notwithstanding keep their sinful course! which brings to the next part in the words.

4. *The Obstinacy and wilful rebellion of Sinners, and their resolute purpose to the contrary* (k). God commands you to walk in a good way, but you will not; he promiseth you rest and happiness, if you will, but yet you will not; and doth threaten you with death and hell, and yet you will not. Oh the hardness of your hearts! Oh the stubbornness of your wills! how great is it, when the *Precepts*, nor the *Promises*, nor the *threatnings* of the great, eternal God, will not make you bend, nor bow, nor buckle to his revealed Will! It is your own Will that will undo you, if you perish. It is your Will that is the great enemy and re-

Deus proposuerat illis felicem statum, sed contemptam fuisse hanc gratiam ab ipsis, idque pervicaciter, nam hoc sonant verba, ubi dicunt, non ambulabimus, Calvin:

(i) וְיָנוּחַ
מְנוּחַ
לְנַפְשְׁכֶם
רָנִי

Subito motus, concitatus, volutus fuit; transitive, movit, volutavit, per antiphrasin, quievit.

Jer. 49. 19. & 31. 2. Isa. 51. 4. Schindler:

(k) Hic significat Prophetam tantum stetit per Judæos quo minus fruerentur rebus prosperis, & tranquillo statu — & sponte fuisse miseros, quia

(1) Reprobatio
 Dei non sub-
 strahit aliquid
 de potentia
 reprobati—
 Unde licet a-
 liquis non
 possit gratiam
 adipisci, qui
 reprobatur à
 Deo, tamen
 quod in hoc
 peccatum
 vel illud laba-
 tur, ex ejus
 libero arbitrio
 contingit :
 Unde & me-
 ritò sibi im-
 putatur in
 culpam. Aquin.
 par. 1. Quest. 23.
 Art. 3.

bel against the blessed God, against his holy Law and Ways, do not plead and say, *thou canst not* walk in the good old Way, when the reason is rather, because *thou wilt not*. It is not so much your Impotency, as your obstinacy that you do not leave your sinful, and your wicked ways. You can forbear to swear, but you will not; you can leave your drunkenness, who compels you, who doth constrain and force you? you can but will not (1); who puts the cup so often to thy mouth but thine own hand, commanded so to do by thy own will? Who turns thy tongue to curse and to blaspheme the holy name of God but thy own will? Who compels thy feet to carry thee to a Whore-house? Dost thou not voluntarily move thitherward, and thou goest, not because thou *canst not* forbear, but because thou *wilt not* forbear to go? Moreover, as thou canst leave many of thy wicked ways, if thou wilt, so thou canst set upon a better course of life if thou wilt. Thou canst go to Sermons if thou wilt, and thou canst consider of what thou hearest if thou wilt; and thou canst fall down upon thy knees and pray to God if thou wilt; who doth hinder thee but thine own will? And if thou wilt not do what thou canst, is it not a plain case that thou wouldest not do more, though thou couldest? Do not plead that thou canst not, till thou hast done the best that thou canst do, which yet unto this day thou never hast done. If thou wert *now a dying*, canst thou say, thou hast done thy best, and the most that thou couldest do to leave the way of sin, and to walk in a better way? thy own Conscience would condemn thee, and tell thee that thou hast not. The day is hastening when it shall be roundly told thee, in thy ear, thou mightest have been holy and so happy, but thou wouldst not. Thou wast called to come to Christ that thou mightest have lived, but thou wouldst not. Thou wast exhorted to ask for, and walk in the good old way; but the reason, *why thou didst not, was because thou wouldest not*. And how deservedly are they damned, that are wilful in their ways, and are resolved that in the good way they will not walk.

The Text according to these Parts contained in it, would afford so many Doctrines, which would yield matter for many Practical Sermons, but must all be omitted, because I am limited to endeavour to make good this Position, *viz. That Popery is a Novelty, and the Protestants Religion was not only before Luther, but the same that was taught by Christ, and his Apostles*.

For the more clear and distinct proceeding in the handling of this Assertion, I shall cast what I have to say (and can bring into one Sermon) into this Method:

First, I shall premise some certain Propositions for the better stating of the matter in hand:

Secondly, I will give you a parallel or comparison of the Doctrines taught by the Prophets, Christ, and his Apostles, the Doctrines of the Protestants, or Reformed Churches, and the Doctrines of the Papists; by which you may

may easily discern, that ours is the old and true, but theirs a new and false Religion.

Thirdly, *I will shew you that the same Religion and Doctrine professed and owned by the Protestants was (after Christ and his Apostles) before Luther, taught, and received by many.*

Fourthly, *I will give you an account of some of the material, essential Points of Popery, when they first sprung up in the Church; and when first made Articles of Faith, with such strictness that they should be accounted Hereticks that did not profess to believe them, but would oppose them; that by their original and rise, you may rightly conclude that the charge of Novelty laid upon the Popish Religion is a just charge.*

Fifthly, *I will make some Practical Application of the whole.*

The first part of the Method propounded contains these Eight Propositions.

First Proposition.

That the ordinary way in which lost sinners since the Fall of Adam have been recovered and restored to Life and Salvation, as to the Essentials of the Covenant of Grace, in all ages hath been one and the same (m). For ^(m) *Ea quippe fides iustos servavit antiquos, quæ & nos. i.e. Mediatoris Dei & hominis Jesu Christi.* *Aug. de natur. & grat. cap. 44. Heb. i. 1.* *πολυμερὲς ἔ πολυτρόπως.* ⁽ⁿ⁾ *Christi veri Sacrificii multiplicia variaq; signa erant sacrificia prisca sanctorum, cum hoc unum per multa figuraretur, tanquam verbis multis res una diceretur, ut sine fastidio multum commendatur* *Aug. de Civit. Dei, lib. 10. cap. 20.* *Ad. 18. 27. did yet preach no new Doctrine concerning Christ and Salvation by him, but what Moses and the Prophets did say, and that also in reference to the Gentiles, as well as to the Jews, Ad. 26. 22, 23. To believe on Christ, to love God above all, to repent, and mortifie Sin, to be sanctified and renewed after the Image of God, to be obedient to the Will of God, hath been the good way from of old. The new charge in outward Administrations made by Christ, and the Apostles did not make a New way to Heaven, though the old Dispensations then did cease, and give place to those appointed by Christ, which with the Doctrines of the Apostles are retained in the Reformed Church, but are depraved, corrupted and departed from by the Church of Rome, as will appear by the parallel of Doctrines.*

Second Proposition.

Antiquity is not a mark of a true Church; a Church of a long standing and continuance successively from age to age might be a false Church :

(o) *Secunda nota Ecclesiæ est antiquitas; nostra autem Ecclesia, quam adversarii Papisticam vocant, est illa ipsa, quam Christus instituit, & proinde vetustior omnibus hæreticorum.* Bell. de concil. & Eccles. l. 4. c. 5.

The Church of *Rome* contrary to all reason makes Antiquity a mark (o), whereby a true Church might be known; and contrary to all History brags of her own Antiquity. But that which is a distinguishing mark to difference one thing from another must be found in (p) *one kind, in all of that kind, only in that kind, and yet always in it*; as a man hath two feet, but thereby cannot be distinguished from some other Creatures, because this is common to birds as well as men : So to be skilful in Musick is proper only to man, but not found in every man, and therefore no mark to know a man by; for one that is no Musician is a true and real man, as well as he that is : So also there might be something proper to one kind of beings, and only to that kind, and to every one of that kind, but not always; as Laughter to Mankind only, and to every one, but not always; for though no Creature can laugh but Man, yet one is as true and real Man when he doth not use that action, as when he doth. Again, though Man only is endued with Learning of Arts and Sciences amongst living Creatures, yet to say this is a mark of a Man, were to say that most Men in the World were no Men; for the most are not so learned, and the Men that are now learned, were not always so, and yet had then the true and real nature of Men. But if you say, a Man hath a power or faculty to laugh, you then give a plain mark to distinguish him from all others, because this power is proper to Mankind only, to every one of Mankind, only, and always; and therefore this being a property of Mankind, and inseparable from any of that kind, a difference to distinguish man from all other living Creatures might be taken from thence, besides the constitutive specific difference.

(p) *Proprium convenit soli alicui speciei, omnibusq; illius Individuis & semper.*

Tres notarum conditiones ponit, Bellarm.

1. Debet esse propriæ non communes.

debet esse.

2. Notiores, eâ re cujus sunt notæ, alioqui non sunt notæ, sed ignotæ.

3. Sunt inseparabiles à vera Ecclesia. De concil. & Eccles. Lib. 4. cap. 2.

By this plain familiar instance the common and unlearned people, (to whose capacity the design is to accommodate this Sermon) might understand something of the nature of a mark, whereby one thing might be known from another, and applying this to the business in hand might make a judgment, that the Popish braggings of Antiquity, (alone considered) will fall short of a demonstration, or evidence, that the Church of *Rome* is the only true Church, that hereby she cannot prove her self to be a true Church; and that upon these two Grounds or Reasons.

1. Because *Antiquity is separable from a true Church*, as the Church of God in *Adams* days was a true Church, and yet it was not then an ancient Church, when it first began; and the Christian Church in the Apostles days was a true Christian Church, and yet it was not then an ancient Christian Church, no more than an Infant newly born might be said to be an old man, and yet it is a true man, though not old.

2. Because Antiquity is not only separable from a true Church, but

is also common to other things now as well as to a true Church; yea, it might be spoken of the Synagogue of Satan, for as much as Satan hath had his followers in the World for many thousand years; and there have been many wicked and ungodly societies of men, far more ancient than the Church of *Rome*, or any *Pope* the Head thereof. So that the Antiquity that the Church of *Rome* boasts of (but hath not) cannot prove it to be the true Church of Christ, any more than the Synagogue of Satan. And that Antiquity, that indeed she hath, together with her Spiritual fornication may evidence her to be an *old harlot*, but not the true Church; for when she saith, she is so old as to be the Mother of all other Churches, we can name some Churches that she would have to be her Daughters to be more ancient than the Church of *Rome*; but it is absurd to say the Mother is younger than any of the Daughters.

Third Proposition.

As Antiquity is not a mark of a true Church, so neither is *Antiquity a note of true Doctrine*; for although all truth is more ancient than error (error being a corruption of truth) yet every Doctrine that is old, or of many hundred (*q*. years standing is not therefore true; for there are *old errors*, and *old heresies*, yea such as are more ancient than those that are properly and formally Popish Errors. There are the old Errors and Heresies of *Cerintus*, *Ebion*, *Arrius*, and many more, of a sooner and more early original, than the main Doctrines of Popery, that are essential to that Religion; and if we judg of Doctrines meerly by Antiquity, many Heresies have the precedency before Popery. Since then Wickedness and Error can plead Antiquity of many Ages; it is plain that *Antiquity is a praise or dispraise, according to the nature of the thing of which it is spoken; if it be good, the older, the better; if it be bad, the older, the worse*; continuance in Sin being an aggravation of it; as an old Swearer, an old Drunkard or Idolater is worse than one that hath lately taken up such wicked practices. Antiquity of Doctrine and Worship without truth and purity being but (*r*) grey-headed Error and Sin, it follows that the longer the Church of *Rome* hath embraced such Worship, and taught such Doctrines; she is not so venerable for her Antiquity, as vile for her Iniquity.

Fourth Proposition.

Some of the Popish Doctrines, and some parts of Popish Worship are older, and of a longer standing than some other be. *Rome* was not built in one day; and the body and systeme of Popish Doctrine, as now it is held, was not finished in one age. Popery came in by degrees, and Antichrist did rise to this height as now he is in, step by step. The (*s*) Question propounded by the Papists to be resolved by the Prote-

ista sex demonstrari possunt. 1. Auctor ejus: 2. Dogma aliquod novum. 3. Tempus quo cepit. 4. Locus ubi cepit. 5. Quis eam oppugnaverit. 6. Exiguus aliquis cætus unde paulatim aliis accedentibus, creperit. Nihil autem horum de nobis ostendere possunt, (sub. Hæretici.) Bellarm. de Concil. & Eccles. lib. 4. cap. 5.

(q) Quodcumque adversus veritatem sapit, hoc erit hæresis, etiam vetus consuetudo. Tertul. de Virg. Veland.

(r) Consuetudo sine veritate, vetustas erroris est. Cypr. Epist. ad Pomptium.

(s) In omni insigni mutatione religionis semper

stants, saying, *Who was the first Pope that brought in their Religion? and who was the first that made all the Innovations we complain of?* is ridiculous and absurd, supposing that to be introduced into the Church by one man, in one age, which was brought in gradually, by many men, in many ages.

Fifth Proposition.

Those things that are essential to our Religion, are owned by the Papists themselves; for they do profess to own the Scripture to be the Word of God, and that it is certainly true; but do add their own Traditions, things not contained in the Scripture, yet necessary to Salvation, which we cannot receive. They own Christ to be the Head of the Church, and so do we; but they add and say, That the Pope is the Head of the Universal Church also, but so do not we. They own Baptism and the Lords-Supper, so do we; but they add five Sacraments more, which we deny. They own that there is an Heaven and an Hell, as well as we, but they teach that there was a place distinct from both, in which the Souls of Believers were before Christs death. And that there is a Purgatory, and a place for the Souls of Infants, distinct from Heaven and Hell, all which we do deny. They own the Merits of Christ, and so do we; but they add their own Merits, which we deny; and so in other Points. So that the Controversie betwixt us and them is not, Whether what we hold be true and old, for that is granted by the Papists themselves (t), as to the essential parts of our Religion, but about what they have invented, and added to the true Religion. All our Religion is contained in the Scripture, and what is there, we own, and nothing else as necessary to Salvation. The sum of our Religion is comprehended in the Ten Commandments, Creed, and Lords-Prayer, which the Papists also do confess and own. So that our Religion is past dispute, and is in a manner granted to us: But whether the Popish Doctrines as such, be true and old, is the very Controversie betwixt us and them.

Sixth Proposition.

From the former follows this, *That there are more things essential to the Popish Religion as such then there are to our Religion.* They do own our Essentials, but we deny theirs. Those in which we and they do agree, are acknowledged by both to be true and old; those in which we differ from them, we truly say are New.

Seventh Proposition.

The Reformation of the Church doth not consist in bringing in of New things, but in casting them out, and paring them off: It is a gross mistake that in the Reformation, in and since Luthers time, the Church hath brought in new Doctrines, and rejected the old: But (which is the truth) hath cast away the new, and retaineth the old. Gold and dross were mixed together, the Jewel of Truth was hid under the filth of corrupt Doctrines, our Reformers kept the Jewel and the Gold, and cast the dross and filth away. The Reception of the old Doctrine, and the

Re-

(t) Nota secundo ea quæ sunt simpliciter necessaria Apostolos consuevisse omnibus prædicare, — Dico, illa omnia Scripta esse ab Apostolis, quæ sunt omnibus necessaria, & quæ ipsi palam omnibus vulgo prædicaverunt. Bell. de Verb. Dei. Lib. 4. cap. 11.

Rejection of the New is that which made the Reformation. And if the Church of Rome would own what is in the Scripture, and no more, as necessary to Salvation, and would cut off the New, which they have added to the Old, we and they should be of the same Religion. Our Religion was perfect and compleat before the Doctrine and the Worship of the Church of Rome, (as now it is) were in being; and if you give a Coat to a Man, and he afterwards put some pieces to it, long after it was a Coat, if you ask a Mendicant, or a Beggar in the street, he may tell you, that is the New part which was put to it, after it was a perfect Coat.

Eight Proposition.

To know which is the Old Religion and the New, we must keep to the Word (u) of God, as the rule and test thereof. What is not in the Word of God, no way, neither expressly, nor by just, immediate, necessary consequence; and yet is made necessary to Salvation is certainly a New Religion; though it hath been taught many hundred years. Thus all false gods though long since served and worshipped are called New gods, that newly came up, *Deut. 32. 17.* The Old Religion then must be examined by the Old Rule, the Holy Scriptures; so that to determine this, we need not run to the *Canons* of the Church, the *Councils* of Men, to the *Decrees* of the Pope, to the *Writings* of the Fathers, which are all fallible, and of later standing than the Word of God, as being before any such *Councils, Canons, Constitutions* and *Writings* of Men, since the Apostles time. When therefore the Papists ask you, Where was your Religion before *Luther*? you might confidently answer, Where their Religion never was, nor will be found; and that is, in the holy Scriptures, which was long before *Luther* was, or the Pope either. But if you ask them, Where was their Religion in the Apostles times, and several hundred years after Christ, you will put them hard to it to shew you, nay they cannot do it.

The second General Head in the Method proposed, is to give you a parallel of Doctrines taught by the Prophets, Christ, and his Apostles; by the Protestants or Reformed Church; by the Papists or the Church of Rome. The first shall be laid down in the very words of Scripture. The second out of the publick Confessions of faith of the Reformed Church in England, and beyond the Seas. The Third out of the Writings and Decretals of the Popes, Councils, Cardinals, and other Doctors approved by the Church of Rome. By all which the Three Things contained in this Position will be made manifest. First, That the Doctrine of Protestants is the same, that was taught by Christ and his Apostles. Secondly, That therefore it was long before Luther. Thirdly, That the Doctrine of the Church of Rome, differing from, and being contrary to the Doctrine of Christ and his Apostles must be a very Novelty. But here I have not time nor room to make this Comparison in all points of differing Doctrine betwixt us and them, but shall make choice of some out of many, but

(u) Si ad divinæ traditionis caput, & originem revertamur, cessat error humanus. Cypr. Epist. ad Pomp.

enough to prove the thing asserted. A Parallel of the Doctrines of Prophets, Christ and his Apostles, the Protestants and Papists.

I. Concerning the perfection and sufficiency of the Scripture unto Salvation.

I. The Doctrine of the Prophets, Christ and Apostles concerning this Point :

Deut. 12. 32. *Whatsoever things I command you, observe to do it, thou shalt not add thereto, nor diminish from it.* Psal. 19. 7. *The Law of the Lord is perfect, converting the Soul.* Joh. 20. 31. *But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name.* Gal. 1. 8. *But though we or an Angel from Heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.* 9. *As I said before, so say I now again, if any man preach any other Gospel to you, than that you have received, let him be accursed.* 2 Tim. 3. 15. *And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation, through faith which is in Christ Jesus.* 16. *All Scripture is given by Inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in righteousness.* 17. *That the man of God may be perfect, thoroughly furnished unto all good works.* Rev. 22. 18. *For I testify unto every man that beareth the words of the Prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book.* 19. *And if any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the holy City, and from the things which are written in this Book.*

II. The Doctrine of the Reformed Churches concerning the Perfection and Sufficiency of the Scripture unto Salvation.

(w) Church of Engl. Artic. 6. (w) *The holy Scripture containeth all things necessary for Salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite and necessary to Salvation.*

(x) Artic. 20. (x) *It is not lawful for the Church to ordain any thing, that is contrary to Gods Word :----as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.*

(y) Assemb. Confession of Faith. *The whole Counsel of God concerning all things necessary for his own Glory, mans Salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture ; unto which nothing at any time is to be added, whether by new Revelations of the Spirit, or Traditions of men (y).*

The Canonical Scripture, or the Word of God delivered by the Holy Ghost, and

and by the Prophets and Apostles propounded to the world is the most perfect (2) Confessio: and ancient Philosophy, doth alone perfectly contain all piety, all rule of Helvet. Synta. Confes. p.67.

The Reformed Church in France thus (a). "Whereas the Word (a) Quum of God is the summ of all Truth, containing whatsoever is requisite Verbum Dei "to the Worship of God and our Salvation; we affirm that it is not law- fit omnis ve- "ful for Men or Angels either to add any thing to it, or take away any ritatis summa, "thing from it, nor to change any thing at all therein; from whence it complectens "follows, that it is not lawful to set, either Antiquity, or Custom, or a quicquid ad "Multitude, or Humane Wisdom, Opinions, Decrees, Councils, or cultum Dei & "Visions, or Miracles, in opposition to Divine Scripture; but rather salutem no- "that all things ought to be examined and tried according to this Rule, stram requiri- "and what is prescribed therein. nibus, neque " ipfis etiam Angelis fas esse dicimus quicquam ei verbo adicere, vel detrahere, vel quicquam prorsus in eo immutare : Ex hoc autem efficitur, neque antiquitatem, consuetudines, neq; multitudinem, neq; Humanam Sapientiam, neq; Judicia, neq; Edicta vel Decreta ulla, neq; Concilia, neq; Visiones, neq; Miracula, Scripturæ illi Divinæ opponere licere: Sed potius omnia ad ejus regulam & præscriptum examinari & exigi oportere, Gallic. Confes. in Syntag. Confes. p. 78.

The Belgick Confession thus (b). "We believe that the Holy Scrip- (b) Credimus "ture doth perfectly contain the Will of God, and that whatsoever is sacram hanc "necessary to be believed by men, for the obtaining of Salvation, is Scripturam, "sufficiently taught therein.-----For when it is forbidden that any Dei volunta- "should add to it, or take away from it, thereby is abundantly de- tem perfecte "monstrated, that the Doctrine thereof is most perfect, and every complecti, & "way complet. quodcunq; ab "hominibus, ut "salutem con- "sequantur, cre- "di necesse est, in illa sufficienter edoceri:— Quum enim vetitum sit, ne quis Dei verbo quicquam addat, aut detrahat, satis eo ipso demonstratur, Doctrinam illius perfectissimam, omnibusque modis consummatam esse. Belg. Ecclesj. Confes. Syntag. p. 131.

Wittember. Confes. (c) "That all Doctrine necessary to be known (c) In hac "by us in order to true and eternal Salvation is not contained in the Scriptura non "Scripture is sooner said than proved. To add no more, by these it contineri om- "is evident that in this point the Reformed Churches do not only agree nem Doctri- "among themselves, but also with the Prophets and Apostles, teaching nam, nobis ad "herein the same Doctrine that Christ and they did, which was the thing veram & per- "to be proved. petuam salu- "tem cognitu- "necessariam,

— videtur facilius posse dici, quàm probari. Wittemb. Confes. Syntag. pag. 130.

III. The Doctrine of the Papists concerning the Perfection and Sufficiency of the Scripture.

The Council of Trent declared (d), "That the Doctrine of the Go- (d) Sacrosan- "ta — Triden- "tina synodus— "perspiciens hanc veritatem [Evangelii] & disciplinam contineri in libris Scriptis, & sine Scripto Traditionibus. — Omnes libros tam veteris quam Novi Testamenti — Nec non Traditiones ipsas, tum ad fidem, tum ad mores pertinentes, — Pari pietatis affectu ac reverentia suscipit & veneratur. Concil. Trident. Sess. 4.

“spel is contained in the Written Word, and in Unwritten Traditions,
 “and that they did receive and honour the Unwritten Traditions, whe-
 “ther appertaining to Faith, or Manners, with the same reverence and
 “holy affection, as they did all the Books of the Old and New Testa-
 “ment.

(e) Et revera tantā reveren-
 tiā apicem præfata Apo-
 stolica sedis omnes suspi-
 ciunt. — Ut antiquam Christianæ

The *Canon Law* saith (e), “That men do with such reverence re-
 “spect the Apostolical Seat of *Rome*, that they rather desire to know the
 “ancient Institution of Christian Religion from the Popes mouth, than
 “from the holy Scripture; and they only enquire what is his pleasure,
 “and according to it, they order their Life and Conversation. Again,
 “(f) that the [Popes] *Decretal Epistles* are to be numbred with Canonical
 “Scripture.

Religionis institutionem magis ab ore præcessoris ejus, quam à sacris paginis, & paternis Tra-
 ditionibus expetant: illius velle, illius nolle tantum explorant, ut ad ejus arbitrium suam con-
 versationem & ipsi remittant, aut intendant. *Corp. jur. Canon. Dist. 40. si Papa in Annot.*

(f) Inter Canonicas Scripturas Decretales Epistolæ connumerantur. *Corp. juris Canon. Dist. 19: cap. 6.*

Dr. *Standish* in his Book against *English* Bibles saith, “Take from
 “them the *English* damnable Translations, and let them learn to give
 “as much credit, to that which is not expressed, as to that which is
 “expressed in the Scripture.

(g) Multa per-
 tinere [docet]
 ad Christiano-
 rum fidem &
 Doctrinam
 quæ nec aper-
 tē, nec ob-
 scurē, in sacris
 literis conti-
 nentur. —
 Sanctorum
 Martyrum
 auxilium pre-
 cibus imple-
 randum, eorumque memorias celebrandas, Imagines venerandas esse, in Sacrificio Eucharistiæ
 simul cum corpore sanguinem sacerdotibus esse, & conficiendum, & sumendum, &c. Sacre literæ
 nusquam fortē tradiderunt. At ejusmodi atq; alia pleraq; id genus, ita firmiter Ecclesia Catholica
 retinet, ut si sacris codicibus fuissent inscripta: *Melch. Can. loc. Theolog. Lib. 3. cap. 3.* Adde, quod
 ad confutandos Hæreticos major vis in Traditione, quàm in Scriptura est. — Quorsum hæc tam
 longo Sermonē repetita? Nempe ut intelligas, non modò adversum hæreticos plus habere Tradi-
 tionem, quàm Scripturam virium, sed etiam omnem fermè cum hæreticis disputationem ad Tradi-
 tiones à majoribus acceptas esse referendam: *Ibid.*

(g) *Melchior Canus* writeth, “That many things belong to Christian
 “Faith and Doctrine, which are neither plainly nor obscurely contained
 “in holy Scripture. And he doth give particular Instances, “That
 “the help of the holy Martyrs should be craved by Prayer, and their
 “Memories celebrated, and their Images worshipped, and such-like, is
 “not taught in the holy Scripture, and yet the Catholick Church doth
 “as firmly hold these and many such-like Doctrines as if they were writ-
 “ten in holy Scripture. — Again he says, “There is more efficacy for
 “confutation of Hereticks in Tradition, than in Scripture. — Again,
 “Almost all Disputations with Hereticks should be referred to the Tra-
 “ditions received from our fore-fathers.

(b) Multòque
 maxima pars

Evangelii pervenit ad nos Traditione, perexigua literis est. Mandata: *Hosius confes. Fid. Cathol. cap. 92. pag. 133. fol.*

“Gospel

"Gospel is come to us by Tradition, very little of it is committed to Writing.

By this, Reader, thou maist plainly perceive that the Doctrine of the Papists in this, is expressly contrary to the Doctrine of the Prophets, Christ, and his Apostles, and that the Doctrine of the Protestants is the very same with the Doctrine of Christ and the Apostles: compare them together, and thou will see the agreement of the one, and the contrariety of the other, to the Doctrine of Scripture, and conclude that the Doctrine of the Reformed Church is the *old and true*, but the Doctrine of the Church of Rome, is both *new and false* Doctrine; And that what the Rhemists on Gal. 1. 8. say, *It is great pity and shame that so many follow Luther and Calvin, and such other lewd Fellows into a new Gospel*; is more true of, and better applied to the followers of the Popish Doctors, or of the Rhemists themselves; who on 2 Tim. 3. 16. say, *The Hereticks upon this commendation of holy Scriptures, pretend (very simply in good sooth) that therefore nothing is necessary to Justice and Salvation but Scriptures.* And on Job. 21. 25. *Few things are written of Christs Acts and Doctrine in comparison of that which he did and spake, and yet the Hereticks will needs have all in Scripture.* Whereas the Evangelist saith not, That any thing is omitted of his Doctrine, but of his Acts: For though he spake more words than be expressed, yet all the Doctrines that he uttered in those words, is contained in the Scriptures of the Old and New Testament. The Apostles preached nothing but that which was contained in the Scriptures, Act. 17. 11. & 26. 22. Rom. 1. 2. *Fulk in loc.*

II. Of Reading of the Scripture.

I. The Doctrine of the Prophets, Christ, and Apostles concerning the common Peoples reading and knowing of the Scripture.

Deut. 31. 12, *Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord your God, and observe to do all the words of this Law.* 13. *And that their children, which have not known any thing, may hear and learn to fear the Lord your God, as long as ye live in the Land.* Josh. 8. 35. *There was not a word of all that Moses commanded, which Joshua read not before all the Congregation of Israel, with the women and the little ones, and the strangers that were conversant among them.* Psal. 1. 2. *His delight is in the Law of the Lord, and in his Law doth he meditate day and night.* Act. 8. 28. *Was returning and sitting in his Chariot read Isaiahs the Prophet.* Joh. 5. 39. *Search the Scriptures, for in them ye think ye have eternal life, and they are they which testifie of me.* Act. 17. 11. *And these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.* Ephes. 3. 4. *Whereby when ye read ye may understand*

derstand my knowledg in the mystery of Christ. Col. 3. 16. Let the word of God dwell in you richly in all wisdom: 1 Thes. 5. 27. I charge you by the Lord that this Epistle be read unto all the holy Brethren. 2 Tim. 3. 15: And that from a child thou hast known the holy Scriptures.-----Rev. 1. 3. Blessed is he that readeth and they that hear the words of this Prophecie, and keep those things that are written therein.

II. The Doctrine of the Protestants and Reformed Churches concerning the Peoples reading and knowing of the Scriptures.

" Because the Original Tongues are not known to all the People of
" God, who have right unto, and interest in the Scriptures, and are
" commanded in the fear of God to read and search them, therefore they
" are to be Translated.-----All sorts of People are bound to read it
[The Word of God] apart by themselves, and with their Families.-----

(i) Omnibus
facras literas
privatim le-
gere domi, &
instruendo æ-

----- (i) " It is lawful for all men privately at home to read the holy
" Scriptures, and by Instructions to edifie one another in the true Re-
" ligion.-----

dificare mutuum in vera Religione liceat. Confes. Helvet. cap. 22.

III. The Doctrine of the Papists concerning the Peoples having, or reading of the Scripture.

(k) Cum ex-
perimento
manifestum
sit, si sacra Bi-
blia vulgari
lingua passim
sine discrimi-
ne permittan-
tur, plus inde,
ob hominum
temeritatem,
detrimenti,
quam utilita-
tis oriri, hac in
parte judi-
cio Episcopi,
aut Inquisito-
ris stetur, ut
cum consilio
Parochi, vel
confessorii,

(k) " Whereas experience teacheth, that if the Bible be every-where
" without difference, permitted in the vulgar Tongue, through mens
" unadvisedness, more hurt than good doth arise thereby, in this point
" let the judgment of the Bishop, or Inquisitor be followed; that with
" the advice of the Parish-Priest, or Confessor, they may grant the rea-
" ding of the Bible, Translated by Catholick Authors, in the vulgar
" language, to such as they shall understand, can take no hurt by such
" reading, but increase of Faith and Godliness. The which License let
" them have in writing. And if any presume without such License ci-
" ther to read or have it, unless they first deliver up their Bibles to the
" Ordinary, they may not have the pardon of their sins. And the Book-
" sellers, that without such License, shall sell, or any way afford Bibles
" in the vulgar Language, shall forfeit the price of the Books, to be
" converted by the Bishop to pious uses, and be liable to such other pe-
" nalties according to the quality of the offence, as the Bishop shall
" think meet.

Bibliorum, à Catholicis auctoribus versorum, lectionem in vulgari lingua eis concedere possint, quos intellexerint; ex hujusmodi lectione non damnum, sed fidei atq; pietatis augmentum capere posse, quam facultatem in Scriptis habeant. Qui autem absq; tali facultate ea legere, aut habere, præsumperint, nisi prius Bibliis Ordinario redditis, peccatorum absolutionem percipere non possint. Bibliopola vero, qui prædictam facultatem non habenti, Biblia Idiomate vulgari conscripta vendiderint, vel alio quovis modo concesserint, librorum pretium, in usus pios ab Episcopo convertendum, amittant, aliisque panis pro delicti qualitate ejusdem Episcopi arbitrio subjaceant.

Index. Lib. prohib. Regul. 4.

Though

Though this is not agreeable to the Doctrine of Christ and his Apostles that men must not read the Scripture without a License from men, for so what is strictly commanded by God, would be at the pleasure of others, whether God be obeyed or no, and some liberty by Pope *Pius* the Fourth doth seem to be granted for the reading of the Bible, to whom they please, yet it is taken away fully by Pope *Clement* the Eighth, in his Observation of this before alledged Rule, in these words.

(l) "It is to be observed concerning this Rule of *Pius* the Fourth, that by this Impression and Edition, no new Power is granted to Bishops, or Inquisitors, or Superiors, to license the buying, reading, or keeping the Bible in the vulgar Tongue, seeing hitherto by the command and practice of the holy *Roman*, and Universal Inquisition, the power of granting such Licenses, to read or keep Bibles in the vulgar Language, or any parts of the holy Scripture, as well of the New as of the Old Testament, or any sums or Historical Abridgments of the same, in any vulgar Language, hath been taken from them; which inviolably is to be observed.

(l) Animadvertendum est circa supra scriptam quartam Regulam Indicis *Pii* Papæ IV. nullam per hanc Impressionem & Editionem de novo tribui facultatem Episcopis, vel

Inquisitoribus, aut Regularium Superioribus, concedendi Licentiam emendi, legendi, aut retinendi Biblia vulgari Lingua edita, cum hactenus mandato & usu sanctæ Romanæ & universalis Inquisitionis sublata eis fuerit facultas concedendi hujusmodi Licentias legendi, vel retinendi Biblia vulgaria, aut alias Sacræ Scripturæ tam novi, quam veteris Testamenti partes quavis vulgari Lingua editas: ac insuper summaria & compendia etiam Historica eorundem Bibliorum, seu Librorum Sacræ Scripturæ, quocunque vulgari Idiomate conscripta: quod quidem inviolate servandum est. *Ind. Lib. prohib. Observat. circa Reg. 4.*

(m) Cardinal *Bellarmino* to the same purpose teacheth, "That the People would get not only no good but much hurt from the Scriptures; for they would easily take occasion of erring, both in Doctrines of Faith, and in Precepts concerning Life and Manners. (m) Populus non solum non caperet fructum ex Scripturis, sed etiam detrimentum: Acciperet enim facillimè occasionem errandi, tum in Doctrina fidei, tum in præceptis vitæ & morum. *Bellar. de Verb. Dei. Lib. 2. cap. 15.*

Peregrinus (quoted by Dr. *White*) saith, "Shall no bounds be set to popular, rude, and carnal men? Shall old men, before they have put off the filth of their mind, and young men that yet speak like children, be admitted to read the Scripture? I suppose verily (and my opinion fails me not) this Ordinance under the pretence of Piety, was invented by the Devil.

The *Rhemists* Translators in their Preface write in these words. "Which Translation we do not publish upon Erroneous opinion of necessity, that the holy Scriptures should always be in our Mother-tongue, or that they ought, or were ordained of God to be read indifferently of all.-----Or that we generally and absolutely deemed it more convenient in it self, and more agreeable to Gods Word and Honour, or edification of the Faith to have them turned into vulgar Tongues.

"Tongues, than to be kept and studied only in the Ecclesiastical learned Languages.-----The wise will not regard what some wilful People do mutter, That the Scriptures are made for all men; and that it is of envy that the Priests do keep the holy Book from them: Which suggestion cometh of the same Serpent that seduced our first Parents, who perswaded them that God had forbidden them that tree of Knowledge, lest they should be as cunning as himself, and like unto the Highest: No, no, the Church doth it to keep them from blind ignorant presumption, and from that which the Apostle calls, Knowledge, falsely so called, and not to bar them from the true Knowledge of Christ.-----She knoweth how to do it without casting the holy to Dogs, or pearls to Hogs.

Bravely said! O the excellent art of the Mother-Church, that by keeping of her Sons and Daughters ignorant of the Word of God (the means of Knowledge) keeps them from blindness and ignorance! Who ever thought that to keep People in ignorance had been the way to keep them from it? What pretty conceit is this that they bar the People from knowing the Scripture, and yet do not bar them from the Knowledge of Christ? When Christ bids us *Search the Scriptures, for they are they that testify of him.*

III. Of Religious Worship in a known Tongue.

I. The Doctrine of the Scripture concerning this Point.

1 Cor. 14. 2. *He that speaketh in an unknown tongue speaketh not to men, but to God, for no man understandeth him; howbeit in the spirit he speaketh mysteries.* Read ver. 3, 4, 5, 6, 7, 8, ----- 9. *So likewise ye except ye utter by the tongue words easie to be understood, how shall it be known what is spoken? for ye shall speak unto the air.* v. 11. *If I know not the meaning of the voice, I shall be to him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me.* 14. *For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.* 16. *Else when thou shalt be bless'd with the spirit, how shall he that occupieth the room of the unlearned, say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest.* 18. *I thank my God I speak with tongues more than you all.* 19. *Yet in the Church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue.* Read also ver. 22, 23, 24, 25, 26, 27, 28.

II. The Doctrine of the Reformed Churches concerning Religious Worship in a known Tongue.

(r) Ang. Artic. 24. (n) "It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister Sacraments in a Tongue not understood by the People.

(o) Because

(o) "Because the Original Tongues are not known to all the People, who have right unto, and interest in the Scriptures, and are commanded in the fear of God to read and search them, therefore they are to be Translated into the vulgar Language of every Nation unto which they come, that the Word of God dwelling plentifully in all, they might Worship him in an acceptable manner.-----

(o) Assemb.
Confes.

(p) "Let all things in the Church be done decently and in order, finally let all things be done to edification; therefore let all strange Tongues keep silence in the holy Assemblies; let all things be uttered in the vulgar Tongue, which is understood of all men in the company.

(p) Omnia decent & ordine fiant in Ecclesia, omnia deniq; fiant ad ædificationem, tamen

ceant ergo omnes peregrinæ linguæ in cætib; sacris : omnia proponantur lingua vulgari, quæ eo in loco ab hominibus in cætu intelligatur. *Confes. Helvet. cap. 22.*

(q) "Contrary to the exprefs command of the Holy Ghost, in the Church all things are said and sung in a language which the People do not understand.

(q) Contra expressum spiritus sancti præceptum, in ea omnia dicuntur & canuntur lingua, quam populus non intelligit. *Confes. Argentinens. cap. 21.*

cuntur & canuntur lingua, quam populus non intelligit. *Confes. Argentinens. cap. 21.*

(r) "What hath been already said concerning the use of a Language known to the common People, is to be understood not only in singing of Psalms, but also of all the parts of the Ecclesiastical Ministry; for as Sermons and Prayers ought to be in a Tongue known unto the Church, so also should the Sacraments be dispensed in a known Language; for though it be lawful for the sake of the Learned sometimes to use a strange Tongue, yet the consent of the Universal Church requires [proves this] that the necessary services of the Church should be done in the Mother-tongue.

(r) Quod jam dictum est de usu Linguæ vulgo notæ, intelligendum est non tantum de cantu Psalmorum, sed etiam de omnibus partibus Ecclesiastici Ministerii.

iii. Sicut enim conciones & preces lingua Ecclesiæ nota habendæ sunt, ita & Sacramenta noto Sermone dispensanda sunt. Etsi enim licebit aliquoties peregrinâ linguâ propter studiosos uti, tamen consensus Catholicæ Ecclesiæ hoc exigit, ut necessaria Ministeria Ecclesiæ fiant Sermone vernaculo. *Confes. Wittenb. de horis Canon.*

(s) "Our [Ministers] use all diligent endeavours that they may teach in the Church and preach the Word of the Gospel, without mixture of Humane Traditions; do read the very Gospels and other Scriptures in the Churches in the vulgar Tongue, and after do interpret them to the People.

(s) Nostri omnem operam navant, ut verbum Evangelii, impermixtam Humanis Traditionibus, in Ecclesia doceant ac prædicent, proinde ipsa Evangelia, nec non alias Scripturas, Lingua vulgari in Templis legunt; ac ita demum populo interpretantur. *Confes. Bohemic. Artic. 10.*

tionibus, in Ecclesia doceant ac prædicent, proinde ipsa Evangelia, nec non alias Scripturas, Lingua vulgari in Templis legunt; ac ita demum populo interpretantur. *Confes. Bohemic. Artic. 10.*

III. The Doctrine of the Papists concerning publick Religious Worship in a known Tongue.

B b

" Although

(t) *Etsi Missa magnam contineat populi fidelis eruditionem : non tamen expedire visum est Patribus, ut vulgari passim lingua celebraretur.* *Concil. Trident. Sess. 22.*

(t) “ Although the Mass containeth much instruction of the People, yet the Fathers thought it not expedient that it should be everywhere celebrated in the vulgar Tongue.

(u) *Experientia Magistrâ didicimus quid fructus ea res attulerit, quod in plerisque locis Officia Divina, in linguam vernaculam ad verbum translata decantentur. Tantum abest, ut accesserit ad Pietatem aliquid plus, ut etiam diminutum esse videatur.* *Hofius de Sacro vernaculè Legendo.*

(u) “ Experience teaching us we have learned, what hath been the fruit of this, that Divine Service in many places Translated into the Mother-tongues; is said, It is so far that Piety should be encreased, that it is much diminished thereby.

The *Rhemists* Divines on 1 *Cor.* 14. thus : “ We do not doubt but “ it is acceptable to God, and available in all necessities, and more agreeable to the use of all Christian People ever since their Conversion “ to pray in *Latin*, than in the *Vulgar*, though every one in particular “ understandeth not what he saith : So it is plain that such pray with as “ great consolation of spirit, with as little tediousness, with as great “ devotion and affection, and sometimes more than the other, (such of “ their own Church that learn their *Pater-Noster* in their vulgar Tongue) “ and always more than any Schismatick or Heretick [Protestants] in “ his own Language.-----There is a Reverence and Majesty in the “ Churches Tongue dedicated in our Saviours Cross, and giveth more “ force and valour to them [Prayers] said in the Churches obedience, “ than to others.-----The special use of them [Prayers] is to offer our “ hearts, desires and wants to God, and to shew that we hang on him “ in all things, and this every Catholick doth for his condition, whether “ he understand the words of his Prayer or not.-----It is enough that “ they can tell, this holy Orison to be appointed to us, to call upon God “ in all our desires, more than this is not necessary ; and the Translation of such holy things often breedeth manifold danger and irreverence in the *Vulgar* (as to think God is the Author of Sin, when they “ read *Lead us not into temptation*) and seldom any edification at all. To “ conclude, for praying either publicly or privately in *Latin*, which is “ the common Sacred Tongue of the greatest part of the Christian “ World, this is thought by the wisest and godliest to be most expedient, and is certainly seen to be nothing repugnant to *St. Paul*.

Reader, View over again 1 *Cor.* 14. and wonder at this Popish insolence, to say, This is nothing repugnant to *St. Paul*.

IV. Of the Authority of the Scripture.

I. The Doctrine of the Apostles concerning the Authority of the Scripture

Scripture, that it doth not depend upon the Testimony of Men.

2 Pet. 1. 19. *We have also a more sure word of Propheſie, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place.---*
 21. *Holy men of God ſpake as they were moved by the holy Ghoſt.* 2 Tim. 3. 16. *All Scripture is given by inſpiration from God.-----* 1 Joh. 5. 9. *If we receive the witneſs of men, the witneſs of God is greater.* 1 Theſ. 2. 13. *Ye received the word of God which ye heard of us,-----not as the word of men, but as (it is in truth) the word of God.----*

II. The Doctrine of the Proteſtants, or Reformed Churches concerning the Authority of the Scripture.

(w) "The Authority of holy Scripture, for which it ought to be (w) Aſſemb. Confell. believed and obeyed, dependeth not upon the Testimony of any Man or Church, but wholly upon God (who is truth it ſelf) the Author thereof; and therefore it is to be received becauſe it is the Word of God.

(x) "We believe without wavering all things which are contained in the Scriptures, not ſo much becauſe the Church alloweth and receiveth them for Canonical, as for that the Holy Ghoſt beareth witneſs to our Conſciences that they come from God, and have proof thereof in themſelves.

non tam, quod Eccleſia eos pro huiusmodi recipiat & approbet, quam imprimis quod Spiritus ſanctus in cordibus noſtris teſtetur à Deo perfectos eſſe, comprobationemq; ejus in ſeipſis habeant. Confell. Belg. Artic. 5.

(y) "We believe and confeſs that the Canonical Scriptures of the Prophets and Apoſtles, of Old and New Teſtament, be the true Word of God, and have ſufficient Authority from themſelves, and not from men; for God himſelf ſpake unto the Fathers, Prophets and Apoſtles, and doth yet ſpeak unto us by the holy Scriptures.

utriuſq; Teſtamenti ipſum verum eſſe Verbum Dei: & authoritatem ſufficientem non ex hominibus habere. Nam Deus ipſe loquutus eſt Patribus, Prophetis & Apoſtolis, & loquitur adhuc nobis per Scripturas ſanctas. Confell. Helvet. cap. 1.

(z) "We acknowledg theſe Books to be Canonical, that is, we receive them as the Rule of our Faith, and that not only from the common conſent of the Church, but much rather from the Testimony and inward perſuaſion of the holy Spirit.

Regulam habemus; idq; non tantum ex communi Eccleſiæ conſenſu, ſed etiam multo magis ex Teſtimonio, & intrinſeca Spiritus ſancti perſuaſione. --- Confell. Gallic. Art. 4.

"As we do believe and confeſs that the Word of God doth ſufficiently inſtruct, and make the man of God perfect. So we do affirm and freely profeſs, that its Authority is from God, and doth not de-

(a) Sicut credimus & confitemur Scripturas Dei sufficienter instruere, & hominem Dei perfectum
 "pend upon Men or Angels. We therefore assert, that they which say,
 "The Scripture hath no other Authority, but what it receiveth from
 "the Church; are Blasphemers against God, and wrong the true
 "Church, which always heareth and obeyeth the voice of her Bride-
 "groom and Pastor, but never challengeth to her self a power to be
 "the Mistress over it. (a)

reddere ita; ejus auctoritatem à Deo esse, & nec ab homine vel Angelo pendere affirmamus & profiteamur. Afferimus itaq; quod qui dicunt Scripturam non aliam habere auctoritatem, sed eam quam ab Ecclesia accepit, sunt in Deum blasphemi, & veræ Ecclesiæ injuriam faciunt, quæ semper audit, & voci sponsi & Pastoris sui obsequitur, nunquam autem magistrum agere sibi arrogat.
Confess. Scotican. Art. 19.

(b) Quòd à Deo ipso. — (b) "Forasmuch as the holy Scriptures were given and inspired by God himself, [for this cause especially] that they might be understood of all, they are read in our Churches in the vulgar Tongue.----
 Sacra Scripturæ traditæ & inspiratæ,
 Hancq; ob causam potissimum, ut ab omnibus intelligantur, eas Ecclesiis nostris, lingua vulgari, — [nostri omnes] Legunt & recitant. — *Confess. Bohemic. Art. 1.*

III. The Doctrine of the Papists concerning the Authority of the Scripture.

(c) Creditum est Ecclesiæ sine omni Scripturarum subsidio. — (c) Cardinal *Hosius* President in the Council of *Trent*, saith, "To ask, Whether more credit should be given to the Scripture or the Church? is to ask, Whether more credit should be given to the Holy Ghost, speaking by the mouth of the Church, or to the Holy Ghost speaking in the Scripture by the Writings of the Prophets and Apostles.----The Church is to be believed without the Authority of the Scriptures.----If Authority be not granted to the Testimony of the Church, the Writings of the Evangelists would be of no Authority.
 Scripta sunt ab Evangelistis auctoritas. *Hosius Confess. Fid. Cath. cap. 15.*

Hermanus speaks most contemptuously of the holy Scriptures inspired by the glorious God, saying, "When the Authority of the Church leaveth the Scriptures, they then are of no more account then *Æsops* Fables.

(d) *Pigh. de Hierar. Lib. 1. cap. 2.* (d) *Pighius* treads in the steps of the rest, concluding, "That all the Authority which the Scripture hath with us, dependeth of necessity on the Church.

(e) *Melch. Canus. loc. com. lib. 2. cap. 8.* (e) And so doth *Canus* asserting, "That we are not bound to take the Scriptures for Scripture without the Authority of the Church.
 "And so do many more, whose sayings we have not room to insert.

V. Of the *Judg* of Controversies and expounding Scriptures.

I. The Doctrine of Christ and his Apostles concerning the *Judg* of Controversies and expounding Scriptures.

Mat. 22. 29. *Jesus answered and said unto them* (in the Controversie about the Resurrection) *ye do err, not knowing the Scriptures, nor the power of God.* 31. *But as touching the Resurrection of the Dead, have ye not READ that which was spoken unto you by God, saying,* 32. *I am the God of Abraham, &c.* Act. 18. 28. *For he mightily convinced the Jews, and that publickly, shewing by the Scriptures that Jesus was the Christ.* Act. 17. 2. *And Paul as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures.* 3. *Opening and alledging that the Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach unto you is the Christ.* See Acts 26. 22. & 13. 33.

The Apostle teacheth that the Scripture must not be expounded according to any private interpretation, 1 Pet. 1. 20. and such is any Exposition that is not according to the Analogy of Faith, which must be carefully heeded in Scripture-interpretation, according to the Apostles Doctrine. Rom. 12. 6.

II. The Doctrine of the Protestants and Reformed Churches concerning the *Judg* of Controversies and expounding Scripture.

(f) "The Supream *Judg* by which all Controversies of Religion are to be determined, and all Decrees of Councils, opinions of ancient Writers, Doctrines of Men and private Spirits are to be examined, and in whose sentence we are to rest, can be no other but the holy Spirit speaking in the Scripture. (f) Assemb. Confess.

(g) "We hold no other *Judg* in matters of Faith than God himself, declaring by the holy Scriptures what is true, and what is false, what ought to be embraced, and what to be avoided. (g) Confess. Helvet. cap. 2.

(h) "The Infallible Rule of Interpretation of Scripture is the Scripture it self, and therefore when there is a Question about the true and full sense of any Scripture, it must be searched and known by other places of Scripture that speak more clearly. (h) Assemb. Confess.

(i) "We acknowledg that Interpretation of Scripture only to be orthodox and genuine, which is fetcht from the Scriptures themselves. So other Churches in their Confessions. (i) Confess. Scotican. Art. 18. de notis Ecclesiæ.

(k) "We acknowledg that Interpretation of Scripture only to be orthodox and genuine, which is fetcht from the Scriptures themselves. So other Churches in their Confessions. (k) Confess. Helvet. cap. 2. Confess. Wittenberg. de sacra Scriptura, & de Ecclesia.

III. The Doctrine of the Papists concerning the *Judg* of Controversies and expounding Scripture.

(l) The Council of Trent decreed, "That none should interpret the *Scripturas contra eum sensum, quem tenuit, & tenet sancta mater Ecclesia, cujus est judicare de vero sensu & interpretatione Scripturarum sanctarum*——interpretari audeat. Concil. Trid. Sess. 4. "holy

"holy Scripture contrary to the meaning which the holy Mother-Church, (to whom it doth belong to judge of the true sense and interpretation of Scripture) hath held and doth hold.-----

(m) Corpus
jur. Can. Dist.
19. c. enim-
vero.

(m) "For as much as the holy Church of Rome-----is set up to the whole world for a glass or example, whatsoever she determineth, or ordaineth, ought by all perpetually and invincibly to be observed. So their Canon Law.

Others of them to the same purpose: "All power to interpret Scripture, and reveal the hidden Mysteries of our Religion, is given from Heaven to the Popes and their Councils. We are bound to stand to the judgment of the Pope, rather than to the judgment of all the World besides.

"We do constantly avouch all the Popes that are rightly elected to be Christs Vicars,-----and to have the highest power in the Catholick Church, and that we are bound to obey him in all things pertaining to Faith and Religion :-----All Catholick men must necessarily submit their judgment and opinions, either in expounding the Scripture, or otherwise to the censure of the Apostolick Seat ; and God hath bound his Church to hear the chief-Pastor in all Points. [Thus *Andradius, Alvarus Pelagius, Simancha. Whites way to the Church, p.37.*]

Bellarmino sticks so close to the judgment of the Pope, that he had as good say, That if the Pope say that black is white, or white black, that darkness is light, or that light is darkness, we must believe it, because his Infallible Holiness saith it, as say what he doth in these words.

(n) To prove
the Pope can-
not err, he u-
seth this *Argu-*
ment. Si au-

(n) "If the Pope did err commanding Vices and forbidding Virtues, the Church should be bound to believe, that Vices are good, and Virtues evil, unless she would sin against conscience.

Is not this a notable saying, spoken like a Cardinal?

tem Papa er-
raret præcipiendo vitio, prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, & vir-
tutes malas, nisi vellet contra conscientiam peccare-----ac ne forte contra conscientiam agat, te-
netur credere bonum esse quod ille præcipit, malum quod ille prohibet. *Bell. de Pont. lib.4. cap.5.*

(o) Staplet. de
authorit. Scrip.
lib.2. cap.11.

(o) *Stapleton* advancing the judgment of the Church, speaks resolutely ; "I have said, and do say that Scripture in it self is not so much the Rule of Faith, as the Faith of the Church is the Rule of Scripture.

(p) Gregor. de
valent. Analys.
fidei, lib.8 c.1.

(p) And *Gregory of Valence* puts in his saying for the Popes judgment.

(q) Corpus
Juris Can. Di-
stin&. 40.

"In the *Roman* Bishop resideth that full Authority of the Church, when he pleaseth to determine matters of Faith, whether he doth it with a Council, or without.

Si Papa, &c.

Yea, the *Canon-Law* sets him up for such an uncontrollable Judge, That if the Pope by his negligence or remissness in his work, (q) be found unprofitable to himself or others; or if he should draw with him innumerable Souls by heaps or troops to hell, yet might no mortal man be so bold or presumptuous to reprove him, because he is the Judge of all, to be judged by none.-----

VI. Of the Head of the Universal Church.

I. The Doctrine of Christ and his Apostles concerning the Head of the Universal Church.

Mat. 23. 8. *But be not ye called Rabbi, for one is your Master even Christ, and all ye are brethren.* Ephes. 1. 22. *And hath put all things under his feet, and gave him to be the Head over all things to the Church.* 23. *Which is his body, the fulness of him that filleth all in all.* Ephes. 5. 23. *Christ is the head of the Church, and he is the Saviour of the body.* Col. 1. 18. *And he (Christ) is the head of the body, the Church.* 1 Cor. 12. 28. *And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c.* Ephes. 4. 11. *And he gave some Apostles, and some Pastors and Teachers.*

Reader, observe in these places where the Apostle gives an Enumeration of Church-Officers, here is no mention of a Vicar of Christ, or of any mortal man being the Head under Christ, of all the Churches of Christ in the World, and is it likely that he would have omitted the chiefest and most principal Officer, that is essential to the Church, if there had been any such? I can find several Officers mentioned, but no Universal (though secondary) Head, if I have over-looked him, and thou findest any such, do me the kindness to come, or send, and tell me that thou hast found him in the Apostles Catalogue; which I could not see mentioned neither *expressly*, nor *reductively*; not *expressly*, that is plain; nor *reductively*, for to which of these should he be reduced? to the Prophets? let me hear his Prophecies, and when any of them have been fulfilled: Besides, I know not that he pretends thereto. To be an Apostle? Apostles went up and down to preach the Gospel, and were not fixed to any particular State, which is not the case of the Bishop of Rome. To the number of Teachers, and Pastors? this is below the Pope to be ranked amongst such, for he is the Pastor of Pastors. Besides in the Catalogue there are many Pastors, but I see not one to be the chief and head of all the rest, and of the whole Universal Church. So that in the Catalogue of the Apostle there is no such thing, but is a *non-ens*, a meer *Chimera*, a fiction.

II. The Doctrine of the Protestants, or Reformed Churches concerning the Head of the Universal Church.

"There is no other Head of the Church, but the Lord Jesus Christ,
 "nor can the Pope of Rome in any sense be Head thereof; all true Pa-
 "stors in what place soever they be placed, have the same and equal
 "Authority among themselves, given unto them under Jesus Christ, the
 "only Head, and the chief, and alone Universal Bishop: And there-
 "fore it is not lawful for any Church to challenge unto it self, Domi-
 "nion

"nion or Sovereignty over any other Church.-----The Bishop of Rome hath no more Jurisdiction over the Church of God, than the rest of the Patriarchs, either of *Alexandria* or *Antioch* have.

(r) Confess. To this Doctrine (r) subscribe the Churches of *Helvetia*, *Scotland*, *Belgia*, *Wittemberg*, *Bohemia*, &c.

Confess. Scoti-

cana Art. 16. de Ecclesia. Confess. Belgic. Art. 29. Confess. Wittemb. de summo Pontifice. Confess. Bohemic. Art. 8.

III. The Doctrine of the Papists concerning the Head of the Church.

(s) Corpus,

Jurif. Can. De-

cret. part. 2.

Q. 7. cap.

Beati. distinct.

22. c. Romana

Ecclesia cate-

rarum prima-

tum habet. &

glos. distinct.

22. c. Non. &

glos. Sacro-

sancta. Distin.

21. c. quamus.

i. id. c. Deniq;

distinct. 19. c.

enimvero.

Distin. 22. c.

omnes. Distin.

81. P. Greg. 7.

c. si qui.

(t) Catechif.

Trident. in

Expos. Symb.

Apost.

(s) "The *Canon Law* makes the Church of *Rome* higher than all others by the Head; affirming the Church of *Rome* to be the Head and Prince of all Nations; the mother of Faith; that it had this Headship not from the Apostles but from the Lord himself, and hath the eminency of power over the Universal Church, and the whole flock of Christian people, the Hinge and Head of all Churches, as the door doth turn upon the Hinges, so all Churches by Gods appointment (but where I wonder) are governed by the Authority of this holy Seat; the first of all other Seats, without spot or blemish, or any such thing. [Thats a loud one.] The Mistress of all other Churches, a glass and spectacle unto all men, to be followed in all things she appointeth. Against which Church of *Rome* whosoever speaketh any evil, or endeavours to take away her Priviledg is forthwith an Heretic; and whoso shall refuse obedience to the Apostolick Seat, is an Idolater, a Witch, and Pagan.

Reader, these are high and swelling words, but the best on it, is, it is false Doctrine.

(t) The *Roman Catechism* propounds the Question, *What we are to think of the Bishop of Rome?* and answereth, *the account and unanimous opinion of all the Fathers, (Oh horrible falshood!) concerning him was, that this visible Head was necessary to the constituting and preserving of the Unity of the Church.*

Reader, thou should know that this is a great cause of division, not of union; for many Churches have separated from them, and continued without communion with them for this, as well as for other Reasons.

Bellarmino lays down this Assertion; (u) *The Pope is immediately appointed by Christ, (but I wonder where) the Pastor and Head, not only of all particular Churches, but also of the whole Universal Church taken together.* But this is their so well known Doctrine by all, that I need quote no more that do assert it.

VII. Of Infallibility.

I. The Doctrine of the Apostles concerning the Fallibility of Churches and Pastors.

I Cor.

I Cor. 13. 12. *For now we see through a glass darkly.-----Now I know but in part.* Gal. 2. 11. *But when I came to Antioch I withstood him (Peter, the Popes pretended Predecessor) because he was to be blamed, (and yet his Successor must not be blamed) though through his negligence he should draw many to Hell, as before is shewn.)* Ver. 12. *For before that certain came from James, he (Peter) did eat with the Gentiles; but when they were come, he with-drew, and separated himself, fearing them which were of the Circumcision.* 14. *But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, &c.* Reader, from hence thou maist learn that the Successor so called, claimeth a greater Priviledg than his supposed Predecessor had, for Peter did err, but the Pope (torsooth) cannot; yet Papists call this Text a rough Scripture; for it so puzleth them that they know not how to answer it, Rom. 11. 18, 19, 20, 21. turn to it, ver. 22. *Behold therefore the goodness and severity of God; on them (the Church of the Jews) which fell severity; but towards thee (the Gentile and Church of Rome amongst them) goodness, if thou continue in his goodness, (as she hath not); otherwise thou shalt be cut off.* (Where then is her Infallibility)? Revel. 18. 2. *Babylon the great is fallen, is fallen, and is become the habitation of Devils, (and yet cannot err, no more may Devils), and the hold of every foul spirit, (and yet boasts she is without spot) and a cage of every unclean and hurtful bird; (and yet is the holy Mother-Church, all this is hard to be reconciled.)* Read also the second and third Chapters of the Revelation, what is said of the Seven Churches; and then look for good proof that Infallibility is settled by Christ upon the Church of Rome, above all other Churches, before thou believest any such Priviledg to be granted to it.

II. The Doctrine of the Protestants and Reformed Churches concerning the Fallibility of Churches.

(w) "As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred; not only in their living and manner of Ceremonies, but also in matters of Faith.----(x) When General Councils are gathered together (so far as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometime have erred, even in things pertaining unto God.-----Hereunto agree many other Churches in their Confessions. (y)

III. The Doctrine of the Papists concerning Infallibility of the Church.

(z) "They teach that the visible Church whose Rector is the Pope of Rome, never hath erred, never can err.

(a) Bellarmine affirmeth, "1. That the Pope when he teacheth the whole Church can in no case err in things appertaining to Faith.

(w) Church of Engl. Art. 19.

(x) Art. 21:

(y) Confes. Helvet. de Ecclesia. Confes. Saxon. de Eccles. Confes. Wittenberg. de Conciliis.

(z) Catechis. Trident. in Expos. Symb. Apost. de Eccles. Q. 15. Test. Rhemist. Annot. on

1 Tim. 1. 15. & Ephes. 5. 24.

(a) Bell. de Rom. Pontif. lib. 4. cap. 3

- (b) Ibid. lib. 4. cap. 4. (b) 2. Not only the Pope of *Rome*, but the particular Church of *Rome* cannot err in Faith. (c) 3. The Pope of *Rome* cannot err, not only in Decrees of Faith, but also not in Precepts of Manners, which are prescribed to the whole Church, and are necessary to Salvation, or in those things which in themselves are good or evil.
- (c) Ibid. lib. 4. cap. 5. (d) 4. It is probably and piously to be believed, that the Pope not only as Pope, cannot err, but as a particular person cannot be an Heretick. (This is a foul mistake, for several Popes have been Hereticks in the judgments of some of their Popes, so that some of them must needs err, either some of them in being Hereticks, or others of them in saying they were, if they were not.) (e) By pertinaciously believing any thing that is false, contrary to the Faith. 5. Saith he, (e) "Our opinion is, That the Church cannot absolutely err, neither in things absolutely necessary, nor in other things, which she propoundeth to be believed or done by us, whether they be expressly contained in the Scriptures, or not.---6. (f) In these two things, all the Catholicks do agree; 1. That the Pope with his General Council cannot err in making Decrees of Faith, or general Precepts of Manners. 2. That the Pope alone, or with his particular Council determining any thing in a doubtful matter, whether he may err or not, ought to be obeyed by all the faithful. [A goodly Agreement!]
- (d) Ibid. lib. 4. cap. 6. (g) *Catholicus* gives the opinion of the Papists, saying, 1. "That the Church is the Judge of Controversies. 2. That the Rule by which the Church doth determine Controversies, or give its definitive sentence, is not the Scripture only, but the Scripture and Tradition together. 3. That the Church according to the Rule (of Scripture and Tradition) pronounceth sentence either by the Pope, the Pastor of the Church, or by a Council approved by the Pope, and both ways infallibly.
- (f) Idem. de Ecclef. milit. lib. 3. cap. 14. (h) *Pighius* also puts in his Judgment, "That the Pope cannot any way be an Heretick, nor publickly teach Heresie, though he alone determine any matter.
- (g) *Catholicus* tria docent, &c. *Becanus*. Manual. lib. 1. cap. 5. (i) *Spondan.* Epitom. Baro. par. 2. p. 96. (k) *Genebr.* Chron. lib. 3. pag. 484. (l) *Concil.* Constantinop. 6. a. d. 13. Sur. Tom. 2. p. 992. (m) *Caranz.* Sum. Concil. p. 591, 610, 612.

But Reader, notwithstanding all this confidence of Infallibility. whether of Pope, or Councils, or both, they are proved to have erred from the Historical Narratives of their own Writers, *Baronius* acknowledgeth that Pope *Honorius* (i) was counted an Heretick, joyning with the *Monothelites*, or those that denied two Wills in Christ; and by their own *Genebrard* (k); and by the *Rhemists*, though some of them go one way, and some another to save the Infallibility, yet in vain, when he was condemned by (l) a General Council, and anathematized, with six more holding the same Heresie, and this when the Legats of Pope *Agatho* were present; whose Epistles to *Sergius*; &c. were produced and read in the Council, and judged Heretical, destructive to Mens Souls and condemned to be presently burnt, and so they were.

Their own *Baronius* also gives an account of the Barbarous actings of

of Pope *Stephen* (m) the Seventh, (called the Sixth) towards the dead body of *Formosus* his Predecessor, for taking it out of the Sepulchre, set it clothed in its *Pontificalibus* in the Pontifical seat, and after he had derided it, took off its Vestments, and cut off three fingers, and cast it into the River *Tiber*; and all that *Formosus* had ordained, he degraded and ordained them again. This Pope (saith the Author) gathering a Synod approved his inhumane fact, which was condemned again by Pope *John* the Ninth, as he had made void the Decrees of *Formosus*. And thus they can Decree, and others rescind and decree the contrary, and act worse than Heathens, and yet not err any of them, in Faith or Manners, which to any mans reason seemeth very strange.

(n) Besides, *Marcellinus* was an Idolater; (o) *Liberius* an *Arrian*; *Siricius*, *Calixtus*, *Leo* the 9, and *Paschalis* condemned Ministers Marriage. *John* the XXII held, That the Souls of the Wicked should not be punished till the day of Judgment. *John* the XXIII. denied the Souls Immortality. *John* the Eleventh kept for his Paramour a famous Strumpet called *Marozia*. *John* the Thirteenth at Dice called to the Devil for help, and drank an Health to him; lay with his own Mother, and his Fathers Concubine; ordained Deacons in a Stable; for Money made Boys Bishops; committed Incest with two of his Sisters; at last being found in the act of Adultery, was slain by the Womans Husband.

rit *Hieronimus*: testantur id ipsum alii quoque antiqui Scriptores; ac deniq; Ipse *Liberius* Scriptis literis ad, &c. *Spondan. Epitom. Baron. in Ann.* 357.

(p) Pope *Sylvester* the second was a Conjuror; He enquiring of the Devil how long he should live? was answered, *Till he should say Mass in Jerusalem*; in the *Lent* after as he was saying Mass in the Chappel of Saint *Cross*, he suddenly fell sick, and remembering that that Chappel was called *Jerusalem*, he perceived how he was couzened by the Devil. Before he died, he bequeathed his Soul to the Devil, and commanded his Cardinals, *That after his death they should cut his body in pieces and so bury him.* (q) Pope *Hildebrand* was a Conjuror, and enquiring of the Host (which they say is the Body of Christ), for an answer against the Emperour, because it would not speak, *he threw it into the fire and burnt it.* For many Wickednesses he was Deposed and Banished. Pope *Leo* the Tenth, pleased with the great Summs of Money which he had got by Indulgences, said to Cardinal *Bembas*, *See what abundance of wealth we have gotten by this Fable of Christ.* And when he lay upon his death-bed, the same Cardinal rehearsing a Text of Scripture to him, he replied, *Away with these Fables concerning Christ.* Pope *Nicolas* the first

Consecratam Eucharistiam in ignem projecit, Consulens Demones contra Henricum 4. Imp. Beno Cardinalis, qui & plura de hoc & aliis Romanis Pontif. miranda narrat, que nullus historicorum neq; Platina, nec quisquam alius prodidit. Vide. Illyric: Catal. pag. 219, 220, 221, 223, &c.

(r) Laurent. Suri. Concil. Tom. 4. pag. 104.
 (s) Vide Luitprand. lib. 2. c. 13. & Baron. Annal. ad An. 912. vel Spondan. — Ex quibus videas fœdissimam hujus temporis Ecclesiæ Romanæ faciem, — ad An. 912.

(t) Genebrar. in Seculum decimum. Infelix dicitur hoc seculum, exhaustum hominibus ingenio & Doctrina claris sive etiam claris principibus & Pontificibus, in quo nihil fere dignum memoria posteritatis gestum sit. Hoc ipso infelicitissimum, quod Ecclesia esset, — sine ullo bono fere Pontifice.

— Hoc vero uno infelix, quod per annos fere 150, Pontifices circiter 50, à Johanne scilicet 8, qui Nicolao, & Adriano 2. sanctis successit, ad Leonem 9, usq; à virtute majorum prorsus defecerint, Apotactici, Apostaticè potius quam Apostolici, è tanto Pontificum numero, quing; modo, & satis tenuiter, laudantur, &c. Genebrard. Chronol. lib. 4. pag. 552, 553. (u) Primo definitur quod generalis Synodus in spiritu sancto legitime congregata, generale Concilium faciens, Ecclesiam militantem representans, potestatem à Christo immediate habet, cui quilibet cujuscunque status, etiamsi Papalis existat, obedire tenetur in his, quæ pertinent ad fidem & ad extirpationem schismatum, & ad generalem reformationem Ecclesiæ in capite & in membris. Secundò, declarat quod quicunque, cujuscunque dignitatis, & etiamsi Papalis existat, qui mandatis aut præceptis hujus sanctæ Synodi, & cujuscunque alterius Concilii generalis: — Obedire contumaciter contempserit, nisi resipuerit, condignæ poenitentiae subiciatur & debite puniatur. Tertiò, declarat quod

forbade Marriage to the Clergy; saying, *It was more honest to have to do with many Women privately, than openly to take one Wife.* John the XXIV. was accused before the Council of Constance for Heresie, Simony, Murder, Poysonings, Adulteries, and Sodomy; which being made good against him he was Deposed and Imprisoned. (r) Pope Eugenius the Fourth was Deposed by the General Council at Basil, for being a Simonist, and guilty of Perjury, being a Schismatick, and an obstinate Heretick. It would make a large Book to give an account of the failings of Popes in matters both of Life and Faith; but I have but little room allowed. Take two general Expressions of their own Authors, and then judg. (s) *What then was the face of the holy Roman Church? How exceeding filthy, when the most potent, and yet the most sordid Whores did rule at Rome? — and their Lovers thrust in Peter's Chair?* (t) Another fixt enough to the Popish Religion, acknowledged that *in this one thing that age was unhappy, that for near one hundred and fifty years about fifty Popes did wholly fall away from the virtue of their Ancestors, being rather Apotactical [irregular] and Apostatical than Apostolical.*

And as the Church (if thereby understood the Pope) hath failed, so also if taken for General Councils hath also failed, as is plain by this Infalible Argument, in that several General Councils ratified by Popes have decreed things contradictory, and that in matters of Faith; and some of them must necessarily err, except contradictions can be reconciled, and both parts be true, which is impossible. For example, the General Council of Constance and of Basil have fully asserted that a General Council is above the Pope, and is to be judged by them, and by them may be deposed; in these words; *Not one of the skilful did ever doubt but that the Pope was subject to the judgment of a General Council, in things that concern Faith; and that he cannot without their consent dissolve or remove a General Council, yea and that this is an article of Faith, which without destruction of Salvation cannot be denied, and that the Council is above the Pope, de fide, and that it cannot be removed without their own consent, and that he is an Heretick that is against these things.* Thus the Council of Basil, owned by Pope Eugenius. And the Council of Constance (u) confirmed by Pope Martin the Fifth, being personally present in it. And yet another General Council at the (w) Lateran under Julius the second, and Leo the tenth, expressly decree on the contrary that

quod ipsum generale Concilium pro præmissis, eaque concernentibus Congregatum sine ipsius consensu, per nullum, quavis autoritate, etiam si Papali dignitate præfulgent, dissolvi, transferri, aut ad aliud tempus prorogari potest. — Hæc tria sunt veritates fidei Catholicæ, — quibus pertinaciter repugnans est censendus hæreticus: (w) Cum etiam solum Romanum Pontificem, pro tempore existentem, tanquam auctoritatem super omnia concilia habentem, conciliorum indicendorum, transferendorum, ac dissolvendorum plenum jus & potestatem habere, ex — Conciliorum confessione manifeste constet: *Laurent. Surius, Concil. Tom. 4. pag. 683.* There was but one in all the Council, but gave his *placet* hereunto, that would not recede from the determination of the Council of *Basel*: *Ibid. pag. 684.*

the Pope is above a General Council; till these two can be true, both of them, the Pope is above a General Council, and the Pope is not above a General Council, the Infallibility of their Church (and that even in a fundamental Point thereof) is laid in the dust. Let them chuse which side they will, one did err.

VIII. Of the Catholick Church.

I. The Doctrine of the Apostles concerning the Catholick or Universal Church.

1 Cor. 1. 2. *Unto the Church of God which is at Corinth,-----with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.* 1 Cor. 12. 13. *For by one spirit, we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made drink into one spirit.* Rev. 7. 9. *After this I beheld, and lo a great multitude which no man could number, of all Nations and kindreds, and people, and tongues, stood before the Throne, and before the Lamb.-----* See also *Ephes. 1. 10, 22. Aët. 2. 39. Ephes. 2. 19. & 3. 15. Aët. 3. 47. Mat. 28. 19. Mar. 16. 15. Aët. 2. 21. Rom. 1. 16. Gal. 3. 28. Aët. 13. 39. Rom. 10. 4. Luk. 13. 28. Aët. 10. 35.*

Reader, observe that these Scriptures speak of the Church, under Christ the Head thereof, (making no mention of owning of, or being joyned to, any mortal man, as their visible Head) in which Church, (not limited or confined to the Church of *Rome*) there is Salvation.

II. The Doctrine of the Protestants concerning the Catholick or Universal Church.

“The Catholick or Universal Church which is invisible, consists of “the whole number of the Elect that have been, are, or shall be gathered into one, under Christ the Head thereof, and is the Spouse, the “Body, the fulness of him that filleth all in all.

“The visible Church which is also Catholick or Universal under the “Gospel, (not confined to one Nation, as before under the Law) “consists of all those throughout the World, that profess the true Religion, together with their Children, and is the Kingdom of the “Lord Jesus, the House and Family of God, out of which there is no “ordinary possibility of Salvation.

(x) This is the Confession also of the Churches of *Helvetia, Bohemia, Belgia, Wittemberg, &c.*

(x) Conf. Gall.
art. 27, 28:
Conf. Helv.
2. cap. 17:
Bohem: c. 8:
Belg. art. 27:
Wittemb. art.
32:

III. The

III. The Doctrine of the Papiſts concerning the Catholick or Universal Church.

(y) Catechiſ. Rom. in Symb. pag. 139, 141. (z) Concil. Lateran. abrogat. pray. Mat. ſanct. Bull. (a) Ad ſon-tem veri per-veni. Quem ſancti doctores, — quorum una vox eſt, ſalvari non poſſe, qui ſanctæ Romanæ Eccleſiæ

(y) The *Trent* Catechiſm maketh that the only Church that is under the Pope, excluding all others that ſubmit not to him as the Vicar of Chriſt; the ſame in a General Council made it neceſſary to Salvation, (z) to be ſubject to the Pope of *Rome*; by *Leo* the tenth: Pope *Pius* the ſecond approved this Doctrine; [“ I came (a) to the fountain of Truth, which the holy Doctores, — with one voice ſay, That he cannot be ſaved that holdeth not the Unity of the holy Church of *Rome*; and that all thoſe virtues are maimed to him that refuseth to obey the Pope of *Rome*, though he lie in ſackcloth and aſhes, and faſt and pray both day and night, and ſeem in other things to fulfil the Law of God. — We learned that the one Catholick and Apoſtolical Church (of *Rome*) is the Mother of all the Faithful, out of which there is no Salvation. —]

non tenet unitatem; omneſq; illas virtutes mancas eſſe ei, qui ſummo Pontifici obedire recuſat; quamvis in ſacco & cinere jacens, dies & noctes jejundet, & oret, & in cæteris videatur legem implere, — didicimus unam Eccleſiam Catholicam & Apoſtolicam (ſubaud. Romanam) eſſe matrem omnium fidelium, extra quam non invenitur ſalus. — *Pius* 2. Bul. Retractionum apud *Laurent. Surium, Concil. Tom. 4. pag. 506.*

But Reader, doſt thou think that God will damn any holy, humble and believing perſons, becauſe they are not ſubject to the Pope? hath God any where made ſuch ſubjection to him a condition of Salvation? let them ſhew it if they can. Or are there no ſuch perſons in the World that are holy and believing, that do not ſubmit unto the Pope? There are many thouſands that know themſelves better than his Infallible Holineſs can know them, that know that to be a falſhood.

Neither doth *Bellarmino* vary from them in his definition of the Church; (b) “ That it is a company of men knit together in the profeſſion of the ſame Chriſtian Faith, and communion of the ſame Sacraments, under the Government of lawful Paſtors, eſpecially of the Biſhop of *Rome*, Chriſt's Vicar upon Earth. From whence it might be eaſily gathered (ſaith he) who do belong to the Church, and who do not. There are three parts (as he goeth on) of this definition of the Church. 1. Profeſſion of the true Faith. 2. Communion of the Sacraments. 3. Subjection to the Pope of *Rome* the lawful Paſtor. By the firſt all Infidels, Turks, Pagans, Hereticks and Apoſtates are excluded from the Church. By the ſecond, Catechumens and Excommunicated perſons be excluded. By the third, all Schiſmaticks that have the Word and Sacraments, but do not ſubmit to the lawful Paſtor, (the Pope); but all others though they be Reprobates, wicked and ungodly are included in the Church.

Mark this, good Reader, whether this ſounds like the Apoſtles Doctrine before laid down, if men be never ſo good, and holy, though con-

converted, and believe, if they do not submit to the Pope as the Universal Head, they are no Members of Christs Church, nor can be saved; and if they be wicked and ungodly, if they own the Pope they are included in the Church. Oh what an odious Religion is that, which damns all the Christians in the world besides themselves! O what wretched dissembling is this, to call their Church the most holy Church without spot or wrinkle or any such thing; when the worst might be and are owned as Members thereof, if they profess subjection to the Pope! but however by this the Head and Members are conformable, and let them go together.-----

IX. Of Justification:

I. The Doctrine of the Apostles concerning Justification.

Rom. 4. 5. Now to him that worketh not, but believeth on him, that justifieth the ungodly, his faith is counted for righteousness. 6. Even as David describeth the blessedness of the man unto whom God imputeth righteousness without works. 7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8. Blessed is the man to whom the Lord will not impute sin. 2 Cor. 5. 19. Not imputing their trespasses unto them. 21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Rom. 3. 22. Even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all that do believe. 24. Being justified freely by his grace, through the Redemption that is in Christ Jesus. See ver. 25, 28. and Tit. 3. 5, 7. Rom. 5. 17, 18, 19. Gal. 2. 16. Phil. 3. 9. Ad. 13. 38, 39. Eph. 1. 2, 8, 9.

II. The Doctrine of the Protestants concerning Justification.

"We are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works (c) Confes-
"and deservings. Helvet. 1. 4. 16.
"Those whom God effectually calleth, he also freely justifieth; not & 2. cap. 15.
"by infusing righteousness into them, but by pardoning their sins, and Bohemic. cap. 6, 7.
"by accounting and accepting their persons as righteous; not for any Gal. art. 12. 22.
"thing wrought in them, or done by them, but for Christs sake alone. August. art. 4.
"Imputing the Obedience and Satisfaction of Christ unto them, they 6. 26.
"receiving and resting on Him, and his Righteousness by Faith, which Belg. art. 22, 24.
"Faith they have, not of themselves, it is the gift of God. Wittemberg. art. 5.

To this Doctrine consent the (c) Reformed Churches in *Helvetia*, *Bohemia*, *France*, *Belgia*, &c.

III. The Doctrine of the Papists concerning Justification.

"(d) Justification is not only the forgiveness of sin, but also the (d) Justificatio
"peccatorum
"remissio, sed &c.

Sanctificatio. & renovatio interioris hominis per voluntariam susceptionem gratiæ & donorum, &c. unica formalis causa ejus est justitia Dei. &c. qua videlicet, ad eo donati, renovamur spiritu mentis nostræ, &c. Si quis dixerit homines justificari vel sola imputatione justitiæ Christi, vel sola peccatorum remissione, exclusa gratia, & charitate, quæ in cordibus eorum per Spiritum sanctum diffundatur, atque illis inhæreat, aut etiam gratiam qua justificamur, esse tantum favorem Dei, anathema sit. Concil. Trident. Sess. 6.

Sancti-

"Sanctification and Renovation of the inward man by a voluntary sus-
 "ception of grace and gifts, whereby a man of unjust is made just, and
 "of an enemy is made a friend, that he might be an heir according to
 "the hope of eternal life.-----The only formal cause of Justification is
 "the Righteousness of God, not wherewith he himself is righteous, but
 "whereby he makes us righteous; namely, by which, being given to
 "us by him, we are renewed in the spirit of our mind, and not only
 "reputed, but are, and are truly called righteous, receiving Righteous-
 "ness in our selves, every one according to his measure, which the
 "holy Spirit imparteth to each, as he will, according to every ones
 "own disposition, and co-working.-----If any one shall say that a man
 "is justified by the sole Imputation of the Righteousness of Christ, or in
 "the sole remission of Sin, excluding Grace and Charity, which is shed
 "abroad in their hearts by the holy Spirit, and is inherent in him, or
 "that the Grace whereby we are justified is only the favour of God, let
 "him be accursed:

Reader, by this Council thou maist see, how the Papists do confound
 Justification, and Sanctification together, and place it in our inherent
 Righteousness; though these are not separated, that any should be jus-
 tified that are not sanctified, penitent, and believing, yet they are care-
 fully to be distinguished.

X. Of Merit of good Works.

I. The Doctrine of Prophets, Christ, and his Apostles.

Isa. 64. 6. *All our righteousnesses are as filthy rags.* Job 22. 2: *Can a man be profitable unto God?* 3. *Is it any gain to him that thou makest thy way perfect?* Job 35. 7. *If thou be righteous what givest thou unto him? or what receiveth he of thy hand?* Luk. 17. 10. *We are unprofitable servants, we have done that which was our duty to do.* Rom. 8. 18. *For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.* Also Psal. 130. 3. & 143. 2. Rom. 4. 2, 4, 5, 6. 1 Cor. 4. 7. Eph. 2. 9.

II. The Doctrine of the Protestants.

(e) Confess.

Wittemb. de
 bonis operi-
 bus.

Bohem. art. 7.
 Saxon. art. 3. &
 8.

August. art. 4.
 & 20.

Helvet. 2. c. 16.

Belg. art. 24.
 Argentinens.

cap. 10.

"We cannot by our best Works merit pardon of Sin, or Eternal Life
 "at the hand of God, by reason of the great disproportion that is be-
 "tween them and the Glory to come, and the infinite distance that there
 "is between us and God, whom by them we can neither profit, nor satis-
 "fie for the debt of our former sins, but when we have done all we
 "can, we have done but our duty, and are unprofitable servants; and
 "because as good they proceed from his Spirit, yet as they are wrought
 "by us, they are defiled and mixed with so much weakness and imper-
 "fection, that they cannot endure the severity of Gods judgment. To
 this Doctrine the Reformed Churches do subscribe. (e)

III. The Doctrine of the Papists.

"If any one shall say, That the good Works of a justified person are
 "so

“So the gifts of God, that they may not also be the good Merits of him
 “that is justified, or that he that is justified, doth not by the good works
 “which he doth, by the Grace of God and Merit of Christ (of whom he
 “is a living Member) truly merit increase of grace, eternal life, and (if
 “he depart in a state of Grace) the enjoyment thereof, and moreover also
 “increase of Glory, let him be accursed. (f)

(f) Si quis
 dixerit homi-
 nis justificati
 bona opera
 ita esse dona
 Dei, ut non
 sint etiam
 bona ipsius

justificati merita, aut ipsum justificatum bonis operibus, &c. non vere mereri augmentum gra-
 tiæ, vitam æternam & ipsius vitæ æternæ, &c. consecutionem, atq; etiam gloriæ augmentum,
 anathema sit. *Concil. Trid. Sess. 6.*

“Mens works proceeding from Grace deserve or merit Heaven.-----
 “If the joy of Heaven be retribution, repayment, hire-wages for
 “works, then works can be no other but the value, desert, price,
 “worth and merit of the same.-----The word Reward in *Latin* or *Greek*
 “is the very stipend that the hired Workman (g) or Journey-man (g) Rhemists
 “covenanteth to have of him, whose work he doth, and is a thing e- on 1 Cor. 3.8.
 “qually and justly answering to the time and weight of his travels and
 “works,-----rather than a free-gift, &c. (h) it is most clear to all not (h) Rhem. on
 “blinded in pride and contention, that good Works are meritorious, and Heb. 6. 10.
 “the very cause of Salvation.

(i) The Heavenly Blessedness which the Scripture calls the Reward (i) Andrad.
 “of the Just, is not given of God *gratis* and freely, but is due to their orth. expl. l.6.
 “Works.-----Yea God hath set forth Heaven to sale for our Works.

(k) Far be it from us that the righteous should look for eternal life, (k) Dean of
 “as a poor man doth for his alms, for it is much more honour for them Lovan Expli.
 “as victors and triumphers to possess it, as the garland which by their art. Lovan.
 “labour they have deserved. (l) Although the restauration of Mankind Tom. 2. art. 9.
 “be ascribed to the Merits of Christ, yet it is not for Christs Merits (l) Bayus de
 “that our Works are rewarded with eternal life; neither doth God, Merit. ope-
 “when he gives the Reward, look towards Christs death, but only to the rum lib. 1. c. 9.
 “first institution of Mankind, wherein by the Law of nature it was
 “appointed that in the just judgment of God, obedience should be re-
 “warded with life, as disobedience is with death.

(m) “A supernatural Work proceeding from Grace, within it self, (m) Suarez.
 “and of its own nature, hath a proportion and condignity with the Toni. 1. in Tho.
 “Reward, and a sufficient value to be worth the same. The Reward there 3. d. 41. Sect. 3.
 “fore is not given for Christs Merit,-----It must not be denied but our ff. secundo,
 “Merits are true Merits, so that the Works of the godly proceeding & oportet:
 “from Grace, have of themselves an inward worthiness, and are pro-
 “portionable to the Reward, &c.

The Papists in this Point are not all of a mind, but many of them
 swell with horrible pride, and think themselves do deserve Heaven as
 well as a Journey-man doth his Wages, and cannot be brought to stoop
 so low, as to receive the highest happiness as the free gift of God.

XI. Of Works of Supererogation.

I. The Doctrine of the Scripture.

Nehem. 13. 22. *And I commanded the Levites that they should cleanse themselves.-----Remember me O my God, concerning this also, and spare me according to the greatness of thy mercies.* Luk. 17. 10. Gal. 5. 17.

II. The Doctrine of the Protestants.

"Voluntary Works, besides, over and above Gods Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety; for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required, whereas Christ saith plainly, *When ye have done all that are commanded you, say we are unprofitable servants.*

(n) Confess.

Helvet. 2. c. 16. France, Saxony, &c.

August. art. 20.

Gal. art. 24.

Sax. art. 3. 17.

Basil. art. 10.

Belg. art. 12.

(o) Rhemists

on 2 Cor. 8. 14.

Against such Works are the Reformed (n) Churches also in Helvetia,

III. The Doctrine of the Papists.

"(o) The fastings and satisfactory deeds of one man, be available to others; yea, and holy Saints, and other vertuous persons may in measure and proportion of other mens necessities and deservings allot unto them, as well the Supererogation of their Spiritual Works, as those that do abound in worldly goods may give Alms of their Superfluities, to them which are in necessity. Again, they expound 1 Cor. 9. 16. "But now preaching not only as enjoined me, but also as of Love and Charity, and freely without putting any man to cost, and that voluntarily and of very desire to save my Hearers, I shall have my reward of God, yea, and a reward of Supererogation, which is given to them that of abundant Charity do more in the service of God than they be commanded.

But Reader, though a man might have more Money than he doth need, yet thou shalt not find a man that hath more Grace than he doth need, and he that cannot satisfy for himself cannot impart satisfaction to another; for none can give what they have not; and if we do what is no way commanded, we might hear, Who hath required this at your hands? and though Paul was not burdensome to the Corinthians, yet he received from other Churches to do them service. So that all that is said falls short to prove Works of Supererogation: Let proud Papists boast of doing more, while thou goest to thy knees to lament, that when thou hast done thy most and best, hast done less than is commanded.

XII. Of Religious Worship.

I. The Doctrine of Christ and his Apostles, that Religious Worship is due only to God.

Mat. 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Col. 2. 18. *Let no man beguile you of your reward in a voluntary*
humility

humility and worshipping of Angels. Rev. 19. 10. *And I fell at his feet to worship him, and he said unto me, see thou do it not; I am thy fellow-servant,---worship God.* See also Rev. 22. 8, 9. Act. 10. 25. *As Peter was coming in, Cornelius met him and fell down at his feet and worshipped him.* 26. *But Peter took him up, saying, stand up, I my self also am a man.* Read also Act. 14. 13, 14, 15, 18. Rom. 10. 14.

II. The Doctrine of the Protestants;

“(p) Religious Worship is to be given to God; the Father, Son, and Holy Ghost, and to him alone, and not to Angels, Saints; or any other creature.---The acceptable way of Worshipping the true God; is instituted by himself, and so limited to his own revealed Will, that he may not be Worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture. In this the Reformed Churches do agree in their publick Confessions.

III. The Doctrine of the Papists concerning Religious Worship given to Saints, and their Reliques, and to Images.

“(q) “The holy Synod of Trent doth command all Bishops and others that have the office and care of teaching, that according to the use of the Catholick and Apostolical Church (that is false,) received from the Primitive times of the Christian Religion, and according to the consent of the holy Fathers, (this is false too,) and Decrees of sacred Councils, (which yet have decreed against it.) that they first of all diligently instruct the faithful concerning the Intercession and Invocation of Saints, the honour of Reliques, and the lawful use of Images, teaching them that the Saints, reigning together with Christ, do offer their Prayers to God for men, and that it is good and profitable, humbly kneeling to call upon them; and to run to their Prayers, help and aid, for the benefits to be obtained from God through his Son Jesus Christ our Lord, who is our only Redeemer and decreta, imprimis de Sanctorum Intercessione, Invocatione, Reliquiarum honore & legitimo Imaginum usu, fideles diligenter instruant, docentes eos, Sanctos una cum Christo regnantes, orationes suas pro hominibus Deo offerre, bonum atque utile esse simpliciter eos invocare, & ob beneficia impetranda à Deo per filium ejus, &c. ad eorum orationes, opem, auxiliumq; confugere; illos vero qui negant sanctos æterna felicitate in cœlo fruentes, invocandos esse, aut qui asserunt, vel illos pro hominibus non orare, vel eorum, ut pro nobis etiam singulis orent, Invocationem esse Idololatriam, vel pugnare cum verbo Dei, adversariq; honori unius Mediatoris Dei, & hominum Jesu Christi, vel stultum esse, in cœlo regnantibus voce, vel mente supplicare, impie sentire: Sanctorum quoq; Martyrum, & aliorum cum Christo viventium sancta corpora quæ viva membra Christi fuerint, & templum Spiritus sancti, ab ipso ad æternam vitam suscitanda, & glorificanda, à fidelibus veneranda esse, per quæ multa beneficia à Deo hominibus præstantur; ita ut affirmantes sanctorum Reliquiis venerationem atq; honorem non deberi, vel eas, aliq; sacra monumenta à fidelibus inutiliter honorari, atq; eorum opis impetrandæ causa sanctorum memorias frustra frequentari, damnandos esse, prout jampridem eos damnavit, & nunc etiam damnat Ecclesia. Imagines porro, Christi, Deiparæ Virginis & aliorum Sanctorum, in templis præsertim habendas & retinendas, eisque debitum honorem & venerationem impertiendam. Concil. Trident. Sess. 25.

(p) Confess. Helvet. c. 4, 5. Gall. art. 24. Belgic. art. 26. Argent. c. 11. August. de Int. Saxon. de Invocation. &c.

(q) Mandat sancta Synodus omnibus Episcopis, & cæteris docendi munus curamq; sustinentibus, ut juxta Catholicæ & Apostolicæ Ecclesiæ usum, à primævis Christianæ Religionis temporibus receptum, Sanctorumq; patrum consensionem & sacrorum Conciliorum

"Saviour; and that they are of a wicked opinion that say, that the
 "Saints enjoying eternal happiness in Heaven are not to be called up-
 "on; or who do affirm, either that they do not pray for men, or that
 "to pray to them, that they would pray for us, yea each one particu-
 "larly, is Idolatry, or contrary to the Word of God, or against the ho-
 "nour of Jesus, the one Mediator of God and Men; or that it is
 "a foolish thing to make humble request in words, or in our
 "minds to those that are reigning in Heaven. Moreover,
 "that the sacred bodies of the holy Martyrs and others
 "living with Christ, which were living Members of Christ, and the
 "Temple of the Holy Ghost, which shall be raised by him to eternal life
 "and be glorified, are to be worshipped by Believers, by which God
 "bestoweth many benefits on men. So that whosoever shall say, that
 "Veneration and Honour is not due to the Reliques of the Saints, or
 "that these and other sacred Monuments are without profit honour-
 "ed [worshipped] by the faithful; and that for the gaining of their
 "help the memory of Saints in vain is solemnized, are utterly to be
 "condemned, even as the Church hath long condemned them, and
 "doth now condemn them. Moreover, the Images of Christ, the Vir-
 "gin Mary, and of other Saints are especially to be had and kept in
 "Churches, and due honour and Veneration to be given to them.

Again, "It is beyond all doubt, that Believers according to the
 "custom always received in the Catholick Church should give to the
 "holy Sacrament, the Worship of *Latria*, (Highest Worship) which is
 "due to the true God. *Concil. Trident. Sess. 13. cap. 5.*

The Popish Doctors maintain of Images in general, that they ought
 to be worshipped with the same Adoration as the thing represented by
 the Image. So *Aquinas*. The same reverence is given to the Image of
 Christ as to Christ himself. Since therefore Christ is worshipped with
 Adoration of *Latria* (Highest Worship due to God) it follows that his
 Image ought to be worshipped with Adoration of *Latria* (or Highest
 Worship due to God.)

XIII. Of Transubstantiation.

I. The Doctrine of Christ and his Apostles, that after Consecration
 in the Lords Supper there is real Bread and Wine.

*Mat. 26. 26, 27. Luk. 22. 19, 20. 1 Cor. 11. 23. The Lord Jesus the
 same night in which he was betrayed took bread. 24. And when he had
 given thanks----he took the cup----saying, This cup is the New Testament
 in my Blood. Mark Reader, after the blessing it is called Bread. 26. As
 often as ye eat this bread, drink this cup. 27. Whosoever shall eat this
 bread. 28. Examine----and eat of that bread. 1 Cor. 10. 16. The bread
 which we break is it not the communion of the body of Christ. Act. 20. 7. They
 came together to break bread. 11. And had broken bread.-----*

II. The Doctrine of the Protestants.

"Transubstantiation (or the change of the substance of Bread and
 "Wine) in the Supper of the Lord cannot be proved by holy writ;
 but

“but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasions to many Superstitions,-----and Idolatries, and is repugnant to very sense and reason. Which reasons have moved all the Reformed Churches against the Doctrine of Transubstantiation. (r)

III. The Doctrine of the Papists.

(s) “If any shall deny the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and so whole Christ to be truly, really and substantially contained in the most holy Sacrament of the Eucharist (Lords Supper) but shall say, it is there only as in a sign, either figuratively or virtually, let him be accursed. If any shall say, that the substance of Bread and Wine together with the Body and Blood of our Lord Jesus Christ, doth remain in the Sacrament of the holy Eucharist, and shall deny that wonderful and singular conversion of the whole substance of the Bread into his Body, and of the whole substance of the Wine into his Blood (the figures of Bread and Wine only remaining) which Conversion [change] the Catholick Church doth most fitly call Transubstantiation, let him be accursed.

charistix Sacramento remanere substantiam panis & vini, &c. negaveritq; mirabilem illam & singularem conversionem totius substantix panis in corpus, & totius substantix vini in sanguinem, &c. Concil. Trident. Sess. 13. Can. 1, 2.

XIV. Of Receiving both kinds.

I. The Doctrine of Christ and his Apostles, that those that have the Bread should also have the Cup.

Mark 14. 22, 23, 24. Luk. 22. 19, 20. 1 Cor. 10. 16. & 11. 24. Take, eat,-----25.-----as oft as ye drink it.-----26. eat this bread, and drink this cup.-----27. shall eat this bread and drink this cup,-----so let him eat-----and drink of this cup. 29. for he that eateth and drinketh.-----

II. The Doctrine of the Protestants.

“The cup of the Lord is not to be denied to the Lay-people, for both the parts of the Lords Sacrament, by Christs Ordinance and Commandment, ought to be ministred to all Christian men alike. That the People are to receive the Wine also, is the Confession of Reformed Churches in *Helvetia, Bohemia, France, &c.* (t)

III. The Doctrine of the Papists.

The Council of *Constance* decreed, “(u) That though Christ administered this Sacrament in both kinds to his Disciples, and in the Primitive Church it was also accordingly received by Believers under both kinds [Bread and Wine,] *hoc tamen non obstante*, (notwithstanding Christs Institution, and the example of the Primitive Church) the Lay-people shall have the bread only. Others that pertinaciously affirm otherwise are to be expelled as Hereticks. Also we command upon pain of Excommunication that no Presbyter administer it to the people under both kinds of Bread and Wine. The Council of

Trent.

(r) Conf. Helv. 1. art. 22. & 2. c. 21. Wittem. c. 19. de Euchar. Basil. art. 6. Scotian. art. 21.

(s) Si quis negaverit, in sanctissimæ Eucharistix Sacramento contineri; verè, realiter, & substantialiter corpus & sanguinem, unà cum anima & divinitate Christi, &c. Si quis dixerit in Sacramento Eucharistix

(t) Confess. Helv. 1. art. 22. & 2. c. 21. Bohem. c. 13. Gall. 36, 38. Wittemb. cap. 19. Belg. art. 35. Saxon. de cæna Domini August. de missa, art. 1; 2. (u) Concil. Constant. Sess. 13.

(w) Concil.
Trident. Sess. 21
cap. 1, 2, 3.

Trent to the same purpose did decree, The taking away the Cup from the People, (w) notwithstanding Christs Institution, and administration of it in both kinds, "having a power to alter and change, so that they keep the substance of the Sacrament, as they judge most profitable for the receivers; and though they confess the Primitive Church received both, yet the Church of Rome for grand and just reasons hath approved and decreed the Peoples taking of it in one kind only.

XV. Of the Sacrifice of the Mass.

I. The Doctrine of the Apostle Paul.

Heb. 9. 22. *And almost all things are by the Law purged with blood, and without shedding of blood there is no remission.* 25. *Nor yet that he should offer himself often, as the high Priest entereth into the holy place every year with the blood of others.* 26. *(For then must he have often suffered since the foundation of the world) but now once in the end of the world hath he appeared to put away sins by the sacrifice of himself.* 28. *So Christ was once offered to bear the sins of many.*-----Heb. 10. 11. *And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins.* 12. *But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God.* 14. *For by one offering he hath perfected for ever them that are sanctified.* 18. *Now where remission of these is, there is no more offering for sin.* Read also Heb. 7. 23, 24, 25, 26, 27.

II. The Doctrine of the Protestants.

Confess. Helvet. 1. art. 22. & 2. "The offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole World, both original and actual, and there is no other satisfaction for sin, but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said that the Priest did offer Christ for the quick and dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits. This is the Doctrine of all Reformed Churches against the sacrifice of the Mass. (x)

1. art. 22. & 2. "Basil. art. 6.
Saxon. art. 14.
Belg. art. 35.
Wittemb. c. 19
Bohem. c. 13.
Augustan. de
Missæ, art. 13.

III. The Doctrine of the Papists.

(y) "If any shall say that in the Mass a true and proper sacrifice is not offered to God, let him be accursed. If any shall say in those words (do this in remembrance of me) Christ did not institute his Apostles to be Priests, or that he did not ordain, that they and other Priests should offer his body and blood, let him be accursed.

(q) Si quis dixerit, in Missa non offerri Deo verum & proprium sacrificium, —

Anathema sit. Si quis dixerit, illis verbis, hoc facite in meam Commemorationem, Christum non instituisse Apostolos sacerdotes; aut non ordinasse, ut ipsi aliiq; sacerdotes offerrent corpus & sanguinem suum, Anathema sit. Si quis dixerit, Missæ sacrificium tantum esse laudis & gratiarum actionis, &c. non autem propitiatorium; vel soli prodesse fumentis, neq; pro vivis & defunctis, pro peccatis, poenis, satisfactionibus, & aliis necessitatibus offerri debere, anathema sit. Concil. Trident. Sess. 22. de Sacrific. Missæ, Can. 1, 2, 3.

"If

“ If any shall say the Sacrifice of Mass is only of praise and thanksgiving, or a bare Commemoration of the Sacrifice of Christ upon the Cross, and not a Propitiatory Sacrifice, or that it profits him alone that takes it, and ought not to be offered for quick and dead, for sins, punishments and satisfactions, and other necessities, let him be accursed.

So in that part of the Mass called the Offertory, the Priest saith, “ Holy Father, Eternal and Almighty God, receive this Immaculate Host, which I thine unworthy servant, offer unto thee my true and living God, for my innumerable sins, and offences and neglects, and for all them that stand here about, and also for all faithful Christians, both living and dead, that it may profit me and them unto Salvation, into eternal life. *Amen.*

Again, in the Mass-book the Priest prayeth: “ We beseech thee, therefore most merciful Father through Jesus Christ thy Son our Lord, and do ask of thee that thou wilt accept, and bless these + gifts, these + presents, these holy Sacrifices Immaculate, especially those which we offer unto thee for thy holy Catholick Church,----and all them that assist here,----for themselves and for all theirs, for the Redemption of their Souls, and for the hope of their Salvation.---- Which Oblation, thou, O God, vouchsafe in all things to make blessed + Ascript, + Reasonable + and acceptable; that it may be made unto us the Body and Blood + of thy most beloved Son.----We present to thy excellent Majesty of thy gifts and things given, a pure + Host, a holy + Host, an Immaculate + Host, the holy Bread + of eternal life, and the Cup + of eternal Salvation.----We humbly pray thee, Almighty God, command that these things be carried by the hands of thy holy Angels on thy Altar on high, into the presence of thy Divine Majesty, that we all who of the Participation of thine Altar [*kisses here the Altar,*] have taken the holy Body and Blood + of thy Son, may be filled with all Heavenly Blessings and Grace,----*And then the Priest for the Dead prays,* “ Be mindful also, O Lord, of thy Men-servants, and Women-servants, [*naming their names that are deceased, for whom friends or kindred would have Mass,*] “ who have preceded us with the sign of the Faith, and who sleep in a sleep of peace.

View and consider this little piece which I have transcribed, Reader, for thy sake, out of the Mass-book, and then judg whether there be any such thing concerning the Lords-Supper in the Scripture; and whether these be not new Doctrines and Devices.

XVI. *Of Worshipping the Host.*

I. The Doctrine of the Scripture concerning the Lords-Supper, where it is treated of, containeth nothing for the worshipping of it; as *Mat. 26. 26, 27. Mar. 14. 22, 23, 24. 1 Cor. 11. 24, 25, 26, 27, 28, 29.*

II. The

II. The Doctrine of the Protestants.

(2) Confess.

Helvet. 2. c. 21. "The worshipping the Elements, the lifting them up, or carrying them about for Adoration, and the reserving of them for any pretended Religious use, are all contrary to the nature of this Sacrament, and to the Institution of Christ. *So say other Reformed Churches in their publick Confessions of faith.* (2)

III. The Doctrine of the Papists.

(a) Nullus itaq; dubitandi locus relinquitur, quin omnes Christi fideles pro more in Catholica Ecclesia semper recepto, latræ cultum, qui vero Deo debetur, huic sanctissimo sacramento in veneratione exhibeant, &c.

(a) "It is beyond all doubt that the faithful, according to the custom always received in the Catholick Church [*That is poorly begun of a learned Council,*] "may give in veneration the Worship of *Latria*, [*Highest Worship*] "which is due to God, to this holy Sacrament; for it is not the less to be adored, because it was appointed by the Lord to be received; for we believe that the same God is present in it, whom the eternal Father, bringing into the world, saith, *And let all the Angels of God worship him.*

(b) Concil.

Trident. Sess. 13. cap. 5.

Moreover the holy Synod doth declare (b) "That with very great Religion and Piety of the Church was this custom brought in, that every year upon some peculiar holy-day, this high and venerable Sacrament with singular Veneration and Solemnity should be celebrated; and that it should in Processions, reverently with honour and worship be carried about through the ways and publick places.

XVII. Of Auricular Confession.

I. The Doctrine of Christ and his Apostles concerning Confession of Sin.

Luk. 17. 3, 4. Jam. 5. 16. 1 Joh. 1. 9. See also Prov. 28. 13. Psal. 32. 5, 6. and 51. 4, 5, 7, 9, 14. In all which places there is Confession of Sin to God, to the party wronged by us, and to one another; but not a word of secret Confession of all our Sins in the ears of the Priest.

II. The Doctrine of the Protestants.

(c) Confess.

Helvet. 2. c. 14. "As every man is bound to make private Confession of his Sins to God, praying for the pardon thereof, upon which and the forsaking of them he shall find mercy; so he that scandalizeth his brother, or the Church of God, ought to be willing by a private or publick Confession and sorrow for his sin, to declare his Repentance to those that are offended, who are therefore to be reconciled, and in love to receive him. So other Reformed Churches. (c)

III. The Doctrine of the Papists.

(d) Concil. Lateran. Can. 21.

(d) "Let every one both Men and Women truly make Confession of all their Sins at least once a year to their own Priest, or some other, having leave first from their own Priest, else he can neither absolve nor bind him.

(e) The

(e) "The universal Church to the great profit of Souls doth keep the custom of Confession in that holy and most acceptable time of *Lent*, which also this holy Synod doth most highly approve and receive, as piously, and with good cause to be retained.

vatur mos ille salutaris, sacro illo & maxime acceptabili tempore Quadragesimæ, quem morum, &c. Concil. Trident. Sess. 14. cap. 5.

(f) "If any shall deny Sacramental Confession, either to be instituted, or to be necessary to Salvation by Divine right; or shall say the manner of making secret Confession to the Priest alone,----is not instituted and commanded by Christ, but is an humane invention, let him be accursed.

am esse jure divino, &c. Concil. Trident. Sess. 14. can. 6.

(g) "If any shall say that in the Sacrament of Penance it is not necessary to remission of sin, and that by Divine right, to confess all, and every mortal sin, that one can by all due diligent præmeditation call to remembrance, even those that are secret sins, and against the last precept of the Decalogue, and the very circumstances which alter the kinds of sin,---let him be accursed.

(e) Unde jam in universa Ecclesia, cum ingenti animarum fidelium fructu, obser-

(f) Si quis negaverit Confessionem Sacramentalem, vel institutam, vel ad salutem necessari-

(g) Si quis dixerit in Sacramento penitentiae ad remissionem peccatorum necessarium non esse jure

Divino confiteri, omnia & singula peccata mortalia, &c. Concil. Trid. Sess. 14. Can. 7.

XVIII. Of Penitential Satisfaction.

I. The Doctrine of the Scripture.

Ezek. 16. 61. *Then shalt thou remember thy ways and be ashamed.*---62. *And I will establish my Covenant with thee.*---63. *That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord.* And 36. 31, *Ye shall loath your selves in your own sight.* 32. *Not for your sakes do I this.*---Be ashamed and confounded for your own ways. See *Hos.* 14. 2, 4.

II. The Doctrine of the Protestants.

"Although Repentance be not to be rested in as any satisfaction for Sin, or any cause of the pardon thereof, which is the act of Gods free Grace in Christ; yet is it of such necessity to all Sinners, that none might expect pardon without it. So other Churches. (b)

III. The Doctrine of the Papists.

(i) "If any shall say, that the whole punishment together with the guilt, is always remitted by God, and that the satisfaction of the penitent is no other than the Faith whereby he apprehendeth Christ to have satisfied for him, let him be accursed.

(k) "If any shall say, That God is not satisfied for sins, as to temporal punishment, through the Merits of Christ, by the punishments which he inflicts, and we patiently bear, or by such as are enjoined

(b) August. de Confessione. Saxon. in Præfatione, & artic. de Satisfactione.

Wittemb. de Satisfactione. (i) Concil. Trident. Sess. 14. Can.

12. (k) Concil. Trident. Sess. 14. Can. 13.

“ by the Priest, nor by those that we voluntarily put our selves unto,
 “ nor by Fastings, Prayers, Almes-deeds, and other works of Piety,
 “ and that therefore the best Repentance is only a new life, let him be
 “ accursed.

(1) Concil.
 Trident. Sess.
 14. Can. 14.

(1) “ If any shall say, That the Satisfaction whereby Penitents
 “ through Jesus Christ do redeem Sins, are not the Worship of God,
 “ but the Traditions of men, thwarting the Doctrine of the Grace,
 “ and true Worship of God, and the benefits of the death of Christ, let
 “ him be accursed.

XIX. Of Venial Sins.

I. The Doctrine of Christ and his Apostles.

Mat. 12. 36. *I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment.* Rom. 6. 23. *For the wages of sin is death.*-----See Rom. 5. 12. and Isa. 55. 7.

II. The Doctrine of the Protestants:

(m) Confes.
 Bohemic. art.
 4. Saxon. de
 discrimine
 peccatorum.

“ As there is no sin so small but it deserves damnation, so there is no
 “ sin so great, that it can bring damnation upon those that truly re-
 “ pent. So other Churches also. (m)

III. The Doctrine of the Papists.

(n) Aquin.
 par. 3. Quest.
 87. art. 3.
 (o) Bellarm.
 Tom. 3. de
 amissione gra-
 tia. Lib. 1. c. 3.

“ Some Sins are venial, neither offering injury to God, nor deserving
 “ Hell, nor binding us to be sorry for them, but may be forgiven by
 “ knocking of the brest, (n) going into a Church, receiving holy
 “ Water, or the Bishops blessing, or crossing ones self, or by any work
 “ of Charity, though we never think actually of them. (o) Those
 “ sins which in their own nature are not contrary to the love of God,
 “ and our Neighbour, as idle words, immoderate laughing, those sins
 “ that are not perfectly voluntary, as sudden motions of anger, &c. and
 “ are in trivial things, as stealing of an half-peny, &c. are venial sins;
 “ that is, do not turn us from God, and are easily expiated, like unto
 “ a slight hurt, which doth not endanger life, and is easily cured.

Idem. ibid.
 cap. 2.

XX. Of the state of Men after Death.

I. The Doctrine of the Scripture concerning the state of Men after Death.

Luk. 23. 43. *Verily I say unto thee, this day shalt thou be with me in Paradise.* Heb. 12. 23. *And to the spirits of just men made perfect.* 2 Cor. 5. 1. *For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God.* 8. *Willing rather to be absent from the body and to be present with the Lord.* Phil. 1. 23. *Having a desire to depart and to be with Christ.* See also Mat. 7. 13, 14. Job. 3. 18. Luk. 16. 23, 24. where and in other places, the Scriptures speak of two ways, one leading to destruction, the other to life. Two sorts of men, some that do not believe, and they are damned, some that do, and they are saved, no third.

II. The

II. The Doctrine of the Protestants.

"The Bodies of men after death return to dust, and see corruption, but their Souls (which neither die nor sleep) having an Immortal subsistence, immediately return to God, who gave them. The Souls of the Righteous being then made perfect in Holiness, are received into the highest Heavens, where they behold the face of God in light and glory, waiting for the full Redemption of their Bodies; and the Souls of the Wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the Judgment of the great Day: Besides these two places for Souls separated from their Bodies, the Scripture acknowledgeth none. So the Reformed Churches also (p) in *Helvetia*, France, Saxony, &c. (p)

(p) Confess. Helv. 2. cap. 26. Gall. art. 24. Saxon. art. 11. August. art. 11. Wittemberg: cap. 25. (q) Concil. Trident. Sess. 6. Can. 30. & Decret. de Purgat. Sess. 25.

III. The Doctrine of the Papists.

(q) "If any shall say that after the Grace of Justification received, the offence is so forgiven to every penitent Sinner, and guilt of eternal punishment so removed, that there remains no guilt of temporal punishment to be suffered, either in this life, or the life to come in Purgatory, let him be accursed.

By this Parallel of Doctrines you may easily judge that ours is the old Religion, and the Religion of the Papists (wherein they differ from us), is a new Religion; for they that do own, profess and hold to the same Doctrines and Worship that were taught by Christ himself and his Apostles, and no other (as to Essentials at least) are of the old Religion; and those that forsaking and corrupting the Doctrine and Worship taught by Christ and his Apostles, maintain and hold Doctrines not contained in the Scripture, but risen up since and contrary to it, are of a new Religion; But the Protestants do the first, and the Papists do the last, as appeareth by the Parallel of Doctrines; Therefore the Protestants are of the old Religion, and the Papists of a new One. For that Religion which doth agree with the oldest, and the only Rule is the oldest and only Religion; and if the Papists will keep to the first and ancient Rule, the Word of God, they must be of our Religion; if they will not, but add or diminish, they will never answer to the charge of Novelty laid upon them.

So that their insulting and ridiculous Question so often used, even till it is become odious and doth nauseate, *Where was your Religion before Luther?* (which is the second part of my Task), is plainly and fully resolved in the Scriptures, and in the Primitive Churches. And methinks learned Papists should blush and be ashamed, (that have or can read the Writings of the Fathers, and determinations of ancient Councils,) to propound such a Question; but they do it to amuse the common People that cannot read Greek and Latin Authors, and are not acquainted with the History of the Church; whilst I am perswaded they themselves know better, and could resolve this question themselves, if they would read indifferently and judge impartially. But the

People that cannot read the Fathers, Councils, &c. might be abundantly satisfied, that our Religion is the old Religion, because found in, and founded upon the Word of God; for all the Books in the World must give place to the holy, sure, infallible Word of the most true and faithful God.

But though we shew our Doctrines in the Scripture, yet the Question, *Where was our Religion before Luther?* (who began the Reformation in the year 1517.) is put to beget jealousies in the People, that for many hundred years before him, our Doctrine and Religion was not taught nor professed; and therefore call for a Catalogue of such as have taught our Doctrines from the Apostles time successively to the time of *Luther*; as they pretend they can do theirs; and would bear the People in hand that the Church as now Reformed, and the Doctrines now received by them, are new and upstart things, and have not been since the Apostles times, or before *Luther*; the contrary whereof, that there have been such Doctrines, and a Church owning them in all ages since they were preached by the Apostles, will appear by two Heads of Arguments; the one taken *a priori*, that such a Church cannot, shall not cease, but always be in some part or other of the World; the other *a posteriori*, that it hath not ceased, but hath always actually been, and therefore before *Luther*.

The first, That it cannot, shall not cease to be, taken *a priori* stands firm upon these two grounds; First, *upon the promise of Christ*, that is of Infallible Verity; Christ hath promised that the true Church which is built upon the Doctrine of the Scripture, and is conformed thereunto should continue always, and not fail: That the Reformed Churches are built upon the Doctrine of the Scriptures, and are conformed thereunto, appeareth from the Parallel of Doctrines before laid down. So that there is evidence from the Promise of Christ, that the Church holding such Doctrines as the Reformed Churches do, did continue, could not fail; and there our Church and Religion was before *Luther*.

Secondly, *Upon the Relation between Christ and his Church*; Christ is the only Head of the Church, and the Church the Body of Christ. Christ is the King of his Church, and the Church subject to Christ. Christ is the Husband and Bridegroom of the Church, and the Church the Wife and Spouse of Christ; such a Church then could not cease to be, else there would have been some time in which Christ would have been an Head without any body upon Earth, a King without Subjects, an Husband and Bridegroom, without a Wife or Spouse; all which are absurd, as to say a Man is a Father that hath no Child. But in this the Controversie doth not lie betwixt us, but which Church is this Body, Subjects, and Spouse of Christ, which by virtue of Christs promise and relation to him, could not fail or cease to be, theirs, or such as the Reformed Churches are. There is this ground (among others) on our side. That Church which owneth Christ to be her only Head, Husband and King, and no other

other, which owneth and professeth subjection to the Laws of Christ, and no other as necessary to Salvation, and worshippeth the true God according to the Scripture, and no other, is the Body, Spouse and Subjects of Christ, that could not cease to be in any age; But such Churches as the Reformed are, do own Christ to be their only Head, Husband and King, and no other, and profess subjection to the Laws of Christ, and no other as necessary to Salvation, and worship God according to the Rules contained in the Scripture, and no other. All which the *Roman* Church as Papal doth not do; for they own another Head besides Christ; as necessary to Salvation, and profess Subjection to the Laws of another, besides the Laws of Christ, and that equally with them, yea before them, though distinct from, and contrary thereunto, and give Religious Worship to others besides the true God, and so plays the Whore and Harlot; that we might conclude, that such Churches as the Reformed are, and not as Papal, are the Body, Subjects and Spouse of Christ, which could not cease in any age to be, since the Apostles times, and there our Religion was, and Church too before *Luther*.

The second evidence that there have been the same Doctrines, necessary to Salvation, taught all along since the Apostles successively to *Luthers* times, is a *posteriori*, from the Writings of Men, and Histories of the Church, even such as are abundantly satisfactory to us and undeniable by our adversaries, that our Doctrines are not so late as *Luther*. I had here prepared several things to be inserted concerning the Succession of the Church from the Primitive times, to the age in which we live; but because I would not have this Discourse to swell above the bounds of a Sermon, and understanding that there is a Reverend Brother desired to treat of that particularly, to which I do refer you, I here omit them; yet the frequent demand of Papists, asking, *Where was your Religion before Luther?* and that part of this present Position, That it was before *Luther*, will not suffer a total silence herein. Though this is no real prejudice to the Truth of our Doctrine, or Religion, if we could not give a Catalogue of names that did hold and profess them in all ages, so long as we find them in the Scripture, nor could they for want thereof be justly charged, either with falsity or novelty; for what is in the Word of God is true and old, and what is not contained therein and made necessary to Salvation, is false and new, though of many hundred years standing. That this is unreasonably required by the Papists, no hurt to our Religion, as to the Verity and Antiquity of it, nor no cause of stumbling to the common People, familiarly assaulted in this point, and all because not necessary to be known, will appear by these things following.

1. *It is not necessary to prove our selves to be men to give an account of all the names of all the men that have lived before us, no, nor of any of them.*

It is sufficient hereunto that we can prove we have the same Essential Con-

Constitutive parts of Men as our Predecessors had ; that we have such Bodies and such Souls as they had, is a proof we are real Men as they were, though we know not the names of all the Intermediate persons successively by whom we have received our Beings from them : would not you laugh at one that would persuade you, you are no Men, or that the Humane nature is a new thing, because you cannot give a Catalogue of the names of Men from *Adam*, or from *Noah*, from one age to another ? or would it not be sufficient proof of your Manhood that you have the same Identity of Nature as *Adam* or *Noah*, and Men of former ages had ? So here ; so long as we can tell and are sure we own and believe the same Doctrines that the Apostles did, we are sure we are of the same Religion as they were, though we could not give the names of the persons that have from time to time professed the same, this is as if one should say *Melchizedek* did not succeed his Progenitors, because his Genealogy cannot be given. Ridiculous !

2. *It is not necessary to know the falseness of any Doctrine that we should know the names of the Hereticks that have handed them down from one age to another ; but we know them to be false, by their being contrary to the Scripture.*

3. *We know that the dictates of the Law of nature are good and true, and that we have such a Law though we cannot give an account of the name of our Ancestors from whom we have received them.*

4. *A man might be an exact artificer, though he be not able to mention the names of those that have been in all ages, that professed the same occupation from the times of those that did first invent them. So a man might be a good Christian, and of the true Religion, and be ignorant of the many thousands Christians that have been before him.*

5. *Without this knowledge a man might love God, repent, believe and be saved, therefore not necessary to true Doctrine, Religion or Salvation ; else every unlearned Believer must be acquainted with all the Histories of the Church, and Fathers, and Professors before him, which is impossible.*

6. *If a man did know this, yet he might be damned, if a man could tell all the Writers, Preachers, Doctors and Councils that have lived this Sixteen hundred years he might go to Hell at last. God will condemn men for being ignorant of the Essential Points in Christianity contained in the Scripture, and if they do not believe, nor are converted ; but not for being unacquainted with the Histories of the Church, and names of those that did profess the true Religion in the ages before them.*

7. *The Scripture never denieth that to be a true Church, that cannot, and because it cannot shew the succession thereof by Histories and Humane Writings.*

8. *The Scripture doth never send us to Histories, Councils and Fathers to judge of true Doctrine and Religion by, but to the Word of God. Where in Scripture are Professors or Ministers either commanded to study, and be so conversant in all Histories, Councils and Antiquities as to be able to*

to give a Catalogue, who have taught or owned the true Doctrine in ages before them?

9. *What deceitful dealing is this?* to deny the People the reading of the Scripture and acquaintance with them, and in such things commend Ignorance as the Mother of Devotion, and will yet call upon them to say, Who taught your Doctrines before *Luther*? as if it were more material to know who taught them, than to know them; or to be more skilled in the Writings of Men, than in the Word of God.

10. *They call for that from us on our part; which they cannot give themselves for themselves on their part.* You ask, Who taught your Doctrines from the Apostles times? and we retort your Question, and who taught all your Doctrines from the Apostles times? We know you can never shew them. So that if we could not, yet we were even with you. I know you pretend a large Catalogue of Popes; but yet you are greatly puzzled to give their Succession, when there have been several Popes together, and they that then lived could not know which was the right. But if you could give a *Succession of Persons*, it profits nothing without a *Succession of true Doctrine*; if you could shew a *Succession de facto*, you can shew none *de jure*. That may be actual that may not be lawful. A thief may actually succeed a true Possessor, and a Tyrant and Usurper a lawful Prince, but not lawfully; this is *Usurpation* not legitimate Succession. We might say therefore to your People as you do to ours. Is it safe for you to continue in that Religion, of which you can give no account who have taught your Doctrines from the Apostles times? for you cannot, no, nor your Doctors neither, no, though they call a Council and search all Records and Writings of men, as shall be shewn in the next General Head of this Sermon.

Yet this is not said, as if we doubted of our cause, if it were to be tried by the Writings of the ancient Fathers, or as if we could not mention multitudes before *Luther* that have taught and owned our Doctrines; for there are many great Volumes and Cart-loads of Books in which our Doctrines are to be found. To give a large rehearsal of their words on our side would be an endless work, and not to be crowded into a piece of one Sermon: yet a few shall be picked out of many, sufficient to shew that our Doctrines, in which we do oppose the Doctrines of the Church of *Rome* have been taught of old.

What was the Doctrine in the first hundred year from the Birth of Christ is best understood from the holy Scripture; and this is that Age and the Writings of the Apostles are those Writings, by which the Writings of all other Ages must be examined, as their surest Rule, and that our Doctrines are there contained, and not the Doctrines of the Papists as such; see the Parallel before.

In the Writings of the Fathers that lived in the second hundredth year we have many Testimonies.

In this Age the Bishop of *Rome* had not that Power as now they have.

challenge, as appears from a Letter of *Eleutherius* Bishop of *Rome* to
 (r) *Fox. A&S* *Lucius* King of *England* (r), who had sent to the Bishop for the *Roman*
 & *Mon. Vol. 1.* *Laws*, as they were framed in Religion, to whom is sent an answer by
 P. 139. *Eleutherius*, *Ye require of us the Roman Laws, and the Emperours to be*
sent over to you.-----The Roman Laws and the Emperours we may ever re-
prove, but the Law of God we may not. Ye have received of late through
Gods mercy in the Realm of Brittain the Law and Faith of Christ, ye have
with you within the Realm, both the parts of the Scripture, out of them by
Gods Grace with the Council of your Realm take ye a Law, and by that Law
(through Gods sufferance) rule your Kingdom of Britain; for you be Gods
Vicar in your Kingdom.-----Afterwards, whose Vicar you be in the Realm.
 From whence is clear, that this Bishop of *Rome* (1) challenged not the
 Supremacy over *England*, but acknowledg'd the King to be Supream
 Governour in his own Kingdom. (2) That he acknowledged the Per-
 fection of Scripture for life and manners, when Laws should be taken
 from thence for the Government of a Kingdom. (3) That *England* re-
 ceived the Gospel early, and not so late from the Church of *Rome* as
 some of them boast, nor at all first from them but from the *Grecians* of
 the East-Church (s), as some think.

(s) *Id. ibid.*
 P. 138.

Particulars would be abundance, but Brevity is one part of my task
 in this present matter; I must therefore take up with a Testimony or two
 of the Doctrine taught in this Age. (t) *Irenæus* testifieth that the same
 Truths of Apostolical Doctrine were in this Age.----(u) And that the
 Church that was planted through a great part of the World, even to the
 end of the Earth, by the Apostles and their Disciples, received the same
 Faith that is contained in that which is called the Apostles Creed; and
 he gives a Summary of Doctrines to the same purpose as in that Creed
 is contained.

(t) *Iren. adver.*
hæref. lib. 3.
Id. lib. 1. c. 2.
 (u) *Euseb.*
Ecclef. Hist.
lib. 3. c. 24.

(w) *Egesip.*
apud. Euseb.
Ecc. Hist.
lib. 4. c. 21.

Unto these times (w) *Egesippus* that lived in this Age, declareth that
 the Church of God remained a pure and uncorrupted Virgin.---More-
 over the same witness gives a general Testimony of the Doctrine in this
 Age,----coming to *Rome* he met with many Bishops, of one mind and
 Doctrine, saith, The Church of *Corinth* remains in the pure and right
 Rule of Doctrine, and was comforted very much with their Doctrine.
 Being come to *Rome* I staid there till *Anicetus* was staled Bishop,----in
 all the Succession, and in every one of their Cities, it is no otherwise
 than the Law and Prophets, and the Lord himself did preach.

After the Apostles many taught our Doctrines long before *Luther*:
 having but little room, I must take up with the fewer Heads of Do-
 ctrine, and fewer Testimonies under each Doctrine; I had begun to
 give a Catalogue in every hundred year since Christ, but that being
 too large for this place, I laid it by, and give Instances in these few
 following.

I. The Perfection and Sufficiency of the Scripture to Salvation taught long before Luther.

(x) *Justin Martyr*, who lived in the second hundredth year after Christ, writeth, That the true Religion is contained in the writings of the Prophets and Apostles, who have taught all things necessary for us to know; we are not commanded to give credit to the Traditions and Doctrines of men, but those Doctrines which were published by the Prophets, and Christ himself delivered; all things are to be brought to the Scripture, and from thence are arguments and proofs to be fetched; for if a man be never so often asked, how many doth two times two make? he will still say, four; so a Christian discoursing with others will always alledg the Scripture. (y) And *Irenæus*, "The Scriptures are perfect as spoken and dictated from the Word of God and his Spirit.

So *Tertullian* (z) *An. Dom. 200, &c.* writes, "I adore the fulness of the Scriptures.-----Let *Hermogenes* shew that it is written, if it be not written, let him fear that wo appointed for those that add, or diminish. In another place, thus, (a) "We have the Apostles of the Lord for our Authors; which never brought in any thing at their own will, but what Doctrine they had from Christ, they faithfully delivered to the Nations; wherefore if an Angel from Heaven should preach otherwise to us, we would pronounce him accursed.-----To (b) this Objection [*the Apostles did not know all, or if they did, they did not deliver all*] he replieth, "That both ways such reproach Christ as if he had sent Apostles either unskilful, or unfaithful.---Again, "In matters of Faith, men must argue no other way than from the Scriptures. In short, he lays down the Doctrines of this Age in a Confession of Faith, agreeable to (that which is called) the Apostles Creed, and saith, They are not doubted of by any amongst us, but Hereticks. In the like manner speaketh *Origen*, (c) that lived also in this Age, of the Perfection of the Scripture: "In the two Testaments every word that appertaineth to God may be required and discussed, and all knowledge of things out of them may be understood; but if any thing do remain, which the holy Scripture doth not determine, no other third Scripture ought to be received for to authorize any knowledge. And more in other places*; and a large Confession of Faith also by him, and *Gregory Neocæsar*, containing the Doctrines that we hold. (d)

etiam si Angelus de coelis aliter Evangelizaret, anathema diceretur à nobis. Idem de Præf. Hæret. (b) Solent dicere,---non omnia Apostolos scisse,---omnia quidem Apostolos scisse, sed non omnia omnibus tradidisse; in utroq; Christum reprehensioni subicientes, qui aut minus instructos, aut parum simplices Apostolos miserit. *Ibid.* Aliunde scadere non possent de rebus fidei nisi ex literis fidei. *Ibid.* (c) *Id. ibid. Origen:* in Levit. Hom. 5. Tom. 1. * Hom. 2. in *Hieremiam.* (d) Magdeburg. Cent 3. p. 3435.

(e) *Hierome* that died *An. 420.* thus, "Whatsoever we affirm, we ought to prove out of the holy Scriptures, the speakers words have

(f) Nihil, vel cautionis gratiā jungere nos debemus mandaro. Si quid enim vel addas, vel detrahas, prævaricatio quædam videtur esse mandati, pura enim & simplex mandati forma servanda. —

Nihil vel quod bonum videtur, addendum est. — Docet igitur nos præsentis lectionis series neq; detrahere aliquid divinis debere mandatis, neq; addere. *Ambros. Tom. 4. de Paradis. cap. 12.* (g) Sanctis Scripturis non loquentibus, quis loquatur? *Idem. de Voc. Gent. l. 2. c. 3.*

(h) In iis quæ aperte in Scriptura posita sunt, invenimus

illa omnia, quæ continent fidem moresq; vivendi. *Aug. de Doctr. Christ. Tom. 3. L. 2. c. 9.* (i) Non audiamus, hæc dico, hæc dicis, sed audiamus, hæc dic t dominus. Sunt certe libri Dominici, quorum auctoritati, utriq; consentimus, utriq; credimus. — Ibi quæramus Ecclesiam, ibi discutiamus causam nostram; auferantur illa de medio, quæ adversus nos invicem, non ex divinis Canonicis libris, sed aliunde recitamus; quia nolo humanis documentis, sed divinis oraculis sanctam Ecclesiam demonstrari. *Idem de unitat. Eccles. cap. 3.* Legite nobis hæc de Lege, de Prophetis, de Psalmis, de ipso Evangelio, de Apostolicis literis; Legite & credimus. *Idem. Ibid. cap. 6.* Ipse dominus Jesus discipulos testimoniis Legis & Prophetarum confirmandos esse magis judicavit. Hæc sunt causæ nostræ documenta, hæc fundamenta, hæc firmamenta. *Idem. Ibid. cap. 16.* Nemo ex me quærat sententiam meam, sed potius audiamus oracula, nostrasq; ratiunculas divinis summittamus assatibus. *August. de Mor. Eccl. Cath. cap. 7. Tom. 1.* Per Scripturas Divinas multo tutius ambulatur. Controversia ex eadem Scriptura terminetur. *Id. de Post. Christ. cap. 8.* Sententias Ambrosii, Hieronymi, &c. non ob hoc interponere volui, ut cujusquam hominis sensum tanquam Scripturæ Canonice auctoritatem sequendum arbitreris. *Id. Epist. 112.*

“not so much Authority as the Lords Command.

(f) *Ambrose* also who was born about the year 333, is of the same judgment. “We ought to add nothing, no, not for caution to “Gods Command; for if thou dost add, or diminish, it is a prevaricating “of the Command; the pure and simple form of the Command is to “be kept. — Nothing therefore, seem it never so good, ought to be “added to it. — Therefore we ought not to add to or take away from “the Commands of God. And he is more large which I cannot (for brevity) transcribe. (g) Again, he saith, “Who shall speak where the “Scripture is silent? *Augustine* (born *An. 355.*) subscribes the same Doctrine. (h) “In those things which are laid down plainly in the “Scripture, all those things are found which belong to Faith, or direction of life. — (i) “Let us not hear, this I say, this you say, but “let us hear, this saith the Lord; there is Gods Book, to whose Authority we on both sides consent, believe, there let us seek the Church, “there let us discuss our cause. Let those things be taken from amongst “us which we quote, or alledg one against another, but not from the “Divine Canonical Books; for I will not, that the holy Church be demonstrated from the Documents of Men, but from the Oracles of “God. Again, “Read us these things out of the Law, out of the Prophets, or Psalms, or Gospel, or the Apostles Epistles; read ye, and “we believe. — Again, our Lord Jesus himself did rather judg that his “Disciples should be confirmed by the Testimony of the Law and “Prophets. These be the proofs, foundation, and strength of our “cause. — Again, “Let no man ask me my opinion, but let us hear “ken to the Scripture, and submit our petty reasonings to the Word “of God. — We walk much safer according to the Scripture; Controversies are to be determined by the Scripture. — Again, I insert “the opinion of *Ambrose, Jerome, &c.* not for that thou shouldst think “that the sense of any man is to be followed as the Authority of Canonical Scripture. *Augustine* hath abundance more (in many places) of “such-like Doctrine, and he was above a thousand years before *Luther.*

Chrysostome also, that lived in the same age, and died about the year 407, taught the same Doctrine so long before *Luther*, in this point, as the Reformed Churches now do. Thus he writes: (k) "Would it not be an absurd and preposterous thing, that when we have to do with men in matters of money, we believe them not, but count it after them; but when we are to judge of things, we are simply drawn into their opinions; and that when we have the Law of God for an exact rule, balance and square of all things. Wherefore I beseech and intreat you all, that ye matter not, what one or another thinks of these things; but that ye would consult the holy Scriptures concerning them. In another place thus: (l) "These things which are in the holy Scripture are clear and right; whatsoever is necessary, is manifest therein. Many more Testimonies we might have from this Author, and others quoted in the Margent, (m) but Brevity forbids the transcribing of their words. To conclude this particular take the Testimony of a Council, (n) wherein are many witnessing together, that the Scripture is so perfect that nothing is to be added to it. *Ambrose* said, "Anathema to him, that addeth any thing to the Scripture, or taketh from it, and all the Bishops said, let him be accursed. And their own Canon Law, (o) reciting the words of *Cyprian*, That the Scripture must be followed, and not Custom or Traditions. "If Christ only is to be heard, we ought not to regard what any one before us thought was to be done; but what Christ that was before all did; neither ought we to follow the custom of men, but the truth of God; when as the Lord hath said by the Prophet *Isaias*, *In vain do they worship me, teaching the commands and doctrine of men.* And again, (p) "It is not lawful for the Emperour, or any other person piously disposed, to presume any thing against the Divine precepts, nor to do any thing that is contrary to the Rules of the Evangelists, Prophets, or Apostles. Then their Writings must be perfect, or we shall often be at a loss for want of a Rule to direct us. All these and multitudes more taught this long before *Luther*.

(k) Πᾶς ὃς ἐκ ἀποστολῆς μὴ χρημάτων μὴ ἐλπίσιν πιστεύει, ἀλλ' ἀριθμῶν καὶ ψήφων τὸ ἐπιτρέπεν, ὅσοι δὲ περὶ μαρτύρων ἡμετέρας ἀποστόλων ταῖς ἐξουσίαις ἐξουσιάζονται δόξαται; καὶ ταῦτα ἀκριβῆς συγγενὲς ἀπ' αὐτῶν ἐχούσας καὶ γνώμονα καὶ κανόνα, τῶν θεῶν νόμων τίω ὑποφασιν; διὸ παρεκαλῶ καὶ δεόμεν πάντων ὑμῶν, ἀφ' ὧν τὸ δέειν καὶ τὸ δέειν δοκεῖ πρὸς τῶν πατρῶν καὶ ἡμετέρων ταῦτα ἀπαντα πυνθανέσθαι.

Chrys. Hom. 13. in 2 Cor.

(l) Ταῦτα σαφῆ καὶ ἐν-

δεὰ τὰ παρὰ ταῖς θεαῖς γραφαῖς. Πάντα τὰ ἀναγκαῖα δὴλα. Idem Homil. 3. in 2 Thes. cap. 2. (m) *Cyprian* lib. 2. Epist. 3. & ad Quintinum, & ad Pompeium; & ad Jubajanum. Αὐθάρκεις εἰσὶν αἱ ἐγείαι καὶ θεοπνεῦστοι γραφαὶ πρὸς τὴν τῆς ἀληθείας ἐπαγγελίαν. *Athanas.* Tom. 1. pag. 1. Ἡ μὲν ἀληθὴς καὶ εὐσεβὴς εἰς τὸν κύριον πίσις φανερὰ πᾶσι κατέστηκεν ἐν τῇ θείᾳ γραφῇ γνωσκομένη τὴ καὶ ἀγαπασκομένη. Idem. Tom. 1. 398. Ἡ δὲ ἑκὴς γραφὴ πάντων ὡς ἱκανότατα. Idem. pag. 114. vide etiam pag. 217. 428. Τὰ μὲν σύμφορα ταῖς γραφαῖς δέχεται, τὰ δὲ ἀλλότρια ἀποβάλλει. *Basil. Mag.* in Moral. lib. Sum. 72. cap. 1. Vide etiam eundem. Sum. 80. cap. 22. & Homil. de Confes. fidei. & passim. (n) *Concil. Aquileien.* *Sirius.* Tom. 1. de Concil. p. 477. (o) *Corp. Jur. Can. Distinct. 8. c. si Solus.* (p) *Ibid. Distinct. 10. c. non licet.*

II: That the People ought to read the Scripture, and therefore ought it to be translated into vulgar Tongues; was a Doctrine taught long before *Luther*.

(q) Ἀκούσατε ὅσοι ἐστέ κύρι-
 μι καὶ τῷ γυ-
 ναϊκὸς καὶ παι-
 δὼν περιστά-
 σιν, πῶς καὶ
 ὑμῖν ἐπιτρέ-
 ψαι μέλιστα
 τὰς γραφὰς.
 ἀνασινώσκουσιν.
 Καὶ ἐκ αὐτῶν
 ὡς ἐτυ-
 χεν, ἀλλὰ
 μετὰ πολλῆς
 τῆς σωδῆνης.
 Ἀκούσατε, πα-
 ρεκαλω, πάν-
 τες οἱ βίβλι-
 καὶ καὶ κληρο-
 νιάδα
 βιβλία παρ-
 μακα τῆς
 ψυχῆς. Ἰστο
 πάντων αὐτι-
 ον τῶν κα-
 κῶν, τὸ μὴ εἰδέναι τὰς γραφὰς. Χωρεῖς ὅλων εἰς πόλεμον βαδίζομεν καὶ πῶς εἰδέναι σωθῆναι, &c.
 Chrysost. in Coloss. Homil. 9. Item in Mat. Homil. 2. in Mat. Hom. 5. to this purpose also, de
 Lazar. Hom. 3. in Genes. Homil. 29. In Johan. Homil. 1.

(r) Aug. de
 Doct. Christ.
 lib. 2. cap. 5.

The like also by Saint *Augustine*, (r) "It is come to pass that the
 "Scripture, wherewith so many diseases of mens wills are holpen, pro-
 "ceeding from one Tongue which fitly might be dispersed through
 "the world, being spread far and wide by means of the divers Lan-
 "guages whereinto it is translated, is thus made known to Nations
 "for their Salvation, the which when they read, they desire nothing
 "else but to attain, to the mind of him that wrote it, and so to the
 "will of God, according to which we believe such men spake.

(s) Hof. de
 Expres. Dei
 verb.
 (t) Theodo-
 ret. de curand.
 Græco. affect.
 lib. 5.

To the new Doctrine of *Hofius* President (s) at the Council of *Trent*,
 That a *Disaff* was fitter for Women than a Bible; We will oppose (t) the
 Testimony of *Theodore*t of the old practice in the Church in this point:
 "You shall every where see these Points of our Faith to be known and
 "understood, not only by such as are teachers in the Church, but even
 "of Coblers, and Smiths, and Websters, and all kind of Artificers; yea
 "all our Women, not they only which are Book-learned, but they
 "also that get their living with their Needle, yea Maid-servants, and
 "waiting Women; and not Citizens only but Husbandmen of the
 "Country are very skilful in these things; yea, you may hear among
 "our Ditchers, and Neat-herds, and Wood-setters discoursing of the
 "Trinity and Creation, &c.

III. That Religious Worship was not to be given to Images, or Reliques of Saints was taught long before Luther.

When Polycarpus suffered, the envious Persecutors not willing that his Body should be honourably buried, as the Christians were desirous to do, they moved the *Proconsul* not to deliver to the Christians the Body of Polycarp, lest they leaving Christ, fall a worshipping of him; concerning which the Church of *Smyrna* (for I have not room for citations of particular persons) in their (u) Epistle to the Church at *Philomilium*, &c. said, *This they said, being ignorant of this that we can never forsake Christ,-----and that we can worship no other; for we worship Christ as the Son of God, the Martyrs we love as Disciples and followers of the Lord,-----*

(u) Euseb.
Eccles. Histor.
Lib. 4. cap. 15.

(w) About the time of *Sylvester* first, who was Ann. 314. a Council was so far from worshipping of Images that they would not have any Pictures in the Churches, lest that which is worshipped or adored should be painted on Walls. Also about the year 700, a Synod at *Constantinople* (whom the *Greeks* call the Seventh,) did not only condemn the worship of Images, but also Images themselves, and that they should be cast out of Churches. (x) *Gregory* Bishop of *Næocæsarea* (not the antient of that title, but another since him), wrote a Book against Images, which was read and approved by this Council, and inserted into the Synodical Acts as a common Decree; in which Book there are Testimonies of Scripture and Fathers against the Idolatry of Images; and that they would not allow any Image or Picture of Christ, but Anathematized them that should draw his Effigies in material colours. Can. 8, 9, 10, 11, 12, 13. and determined that there was one only Image appointed by Christ, to wit, the Blessed Bread and Wine in the Eucharist [Lords Supper] which represent to us the Body and Blood of Christ. The Second *Nicene* Synod was against this, and for Images, and a Synod at *Francfort* against the Second *Nicene* Council and their Images.

(w) Placuit,
picturas in
Ecclesia esse
non debere;
ne quod colitur, aut Adoratur, in parietibus depingatur. Concil. Eliber. Can. 36.

(x) Illiric.
Catal. Test.
Verit. pag. 73,
74.

Pezelius gives us this account, That *Leo* the third, Emperour, called a Synod about the year 730, in which it was controverted, whether Images were to be worshipped, &c. the issue whereof was that the Fathers then present, (except only *Germanus*, and therefore resigned, and one *Anastasius* was chosen in his room) condemned and subscribed, That worshipping of Images and Relicks was meer Idolatry, contrary to the Scriptures; and the Intercession of Saints a Fable. The Emperour put the Decrees of the Synod into execution, commanded the Images to be brought into the midst of the City and burned; and the Pictures on Walls to be whited over, and so defaced; and did write to Pope *Gregory* the third, (according to some, the second) and commanded him, as he would keep in his favour, to do the like. After him his Son *Constantinus*, called *Copronymus*, out of his zeal called a Synod at *Byzantium*, Ann. 754. which is called the Seventh General Council, where were present 338 Fathers, where the Question being discussed, Whether

Whether it were lawful that Images should [so much as] be in Churches; who receiving the Decrees of the first and second Councils of *Constantinople*, *Ephesus*, *Nice*, *Chalcedon*; did determine with one consent, that all Images should as abominations be cast away. *Pezel. & Lampad. Mellific. Histr. par.3. pag.37,41.*

IV. *That Invocation of Angels and Saints is unlawful was taught long before Luther.*

By the Council of *Laodicea* which was about the year 364, according to *Caranza*, who relating the Canon I am to produce, for [*Angelos*] reads twice [*Angulos*] to evade the force of the Councils Canon, which he could not stand before, for which tricks of *Legerdemain* their Translations are little to be trusted to; let us take it in the Greek Text.

(y) Christians ought not to forsake the Church of God, and go and call upon Angels, and gather Assemblies, which are forbidden; if therefore any shall be found giving himself to this secret Idolatry, let him be accursed, because he hath forsaken our Lord Jesus Christ, the Son of God, and hath approached to Idolatry.

(γ) Ὅτι ἡ δὲ χριστιανὸς ἐγκαταλείπει τὴν ἐκκλησίαν τῷ θεῷ, καὶ ἀπεινᾷ καὶ ἀγγέλους ὀνομάζειν καὶ συνάξεις ποιῆν, ὡς ἀπηγορεύεται. Εἰ τις ἐν ἐκκλησίᾳ ταύτῃ κεκυρμένην εἰδωλολατρεῖα χορᾶν ἔσῳ ἀνάθεμα. Ὅτι ἐγκαταλείπει τὴν κτίσιν ἡμῶν Ἰησοῦν χριστόν, τὸν υἱὸν τοῦ θεοῦ, καὶ εἰδωλολατρεῖα προσήλθει. Concil. Laodic. Can. 35. Codicem Canonum Eccles. univers. Can. 139.

The Papists are so humble that they will go to God, by having recourse to Saints, to intercede for them; this we dislike. Who taught the contrary before *Luther*? Multitudes. One of which because it is so pat, I will transcribe; (x) *Ambrose* above a thousand years ago condemned such that used such a miserable excuse, in that they think to go to God by these, as men go to a King by his Nobles. Go to, is any man so mad or so unmindful of his Salvation as to give the Kings honour to a Courtier; which if any do, are they not righteously condemned as guilty of Treason? and yet these do not think themselves to be guilty, which give the honour of the name of God unto a creature, and forsaking the Lord they adore their fellow-servants: For therefore do men go to the King by Tribunes or Officers, because the King is but a man, and knoweth not to whom to commit the state of the Commonwealth; but to procure the favour of God. (from whom nothing is hid, for he knoweth the works of all men) we need no spokesman, but a devout mind; for wheresoever such a one shall speak unto him, he will answer him.

memor, ut honorificentiam Regis vendicet Comiti, cum de hac re si qui etiam tractare fuerint inventi, jure ut rei damnentur Majestatis? & isti se non putant reos, qui honorem nominis Dei deferunt creaturæ, & relicto domino conservos adorant. — Nam ideo ad Regem per Tribunos aut Comites itur, quia homo utiq; est Rex, & nescit quibus debeat Rempublicam credere. Ad Deum autem (quem utiq; nihil latet, omnium enim merita novit) promerendum suffragatore non opus est, sed mente devota. Ubiunque enim talis loquutus fuerit ei, respondebit illi. *Ambros. in Roman. c.1.*

V. *That there are but two places for the Souls of men after death, and consequently no Purgatory was taught long before Luther.*

(a) *Augustine*, born above a thousand years before *Luther*, taught, (a) *August. de pec. Merit. & remiss. l. i. c. 28*
 "That there is no middle place for any, he must needs be with the Devil that is not with Christ. (b) Again, "The Catholick Faith (b) *Idem. Quest. Evang. lib. 2. cap. 38.*
 "resting upon Divine Authority, believes the first place the Kingdom of Heaven; and the second, Hell; a third we are wholly ignorant of. (c) *Idem. ad Maced. Epist. 54.*
 (c) Again, what *Abraham* saith to the Rich man in *Luke*, "That the Righteous though they would, cannot go to the place where the Wicked are tormented; what doth it mean, but that the godly can afford no help of mercy, though they would, to those that be shut up in prison after this life, that they should come out from thence, and that through the unchangeableness of Gods Judgment. Again, "There is no place for the amending of our ways but in this life; for after this life every one shall receive according to what he seeketh after in this; therefore the love of Mankind doth constrain us to intercede for sinners, lest by punishment they do end this life, that there life being ended, their punishment never end. (d) Another, "Whatsoever state or condition, whether good or bad, a man is taken in when he dieth, so must he abide for ever, for he shall either rest in eternal happiness with the Saints and the Lord Christ, or shall be tormented in darkness with the Wicked and the Devil. This cannot be Purgatory, for the Papists do not say that the Wicked, or the Devils be in Purgatory but in Hell. (d) *Olympiodor. in 11. cap. Ecclesiast.*

VI. *That the Marriage of Ministers was lawful, was taught long before Luther.*

Long before indeed; for it is the sixth of the (supposed) Apostolical Canons, owned by the Church of Rome in these words, (e) *Let not a Bishop or a Presbyter upon pretence of Religion put away his Wife; but if he do, let him be excommunicated, if he shall persist therein, let him be deposed.* (e) *Carantz Sum. Concil. P 14.*

(f) The Council at *Ancyra* also did decree, *That such as in their Ordination did declare their purpose for to marry, if they did so, should continue in their Ministry.* (f) *Concil. Ancyran. Can. 10. Codice vero Can. Eccles. univers. Can. 30.*
 (g) Another Council about the year 300 decreed, *That if any should judge, that he ought not to partake of the Oblation from a married Presbyter, let him be accursed.* And the first General Council at *Nice* that had this under debate after *Paphnutius* had delivered his judgment about it, did leave it at every Ministers liberty to marry, or not marry as they should see cause; (h) which the Romanists Canon Law doth also set down. Likewise this is fully stated in the sixth General Council, *That the lawful Marriages of holy men should be valid, but whosoever is found diligent should no way be hindered from that office, because of living with his lawful Wife.* Therefore if any shall presume contrary to the Apostles Rules to deprive any Presbyters or Deacons, of communion with their lawful Wives, let him be deposed. Well said Council! and if this (g) *Codex Can. Eccles. univers. Can. 63. Concil. Gangrens, Can. 4.* (h) *Corp. Jur. Canon. distin. 31. c. Nicæna Synodus.*

(i) Jus Canon. down long before now, or mended his tyrannical dealings; and yet this stands in their (i) Canon Law, and they act quite contrary to it; here being so many Councils, and so many ancient Fathers in all these Councils I need not look for more, to tell you who taught this Doctrine before Luther.

(k) Εἰς καὶ
ἀρτοῦ τοῖς
πᾶσιν ἐδεύθη-
την καὶ ἐν πο-
τήσει τοῖς
ἑλοῖς διανεμή-
την. Ignat. ad
Philad.

(l) Διόρασιν
ἐκαστὸν ἑα-
σάμενον με-
τὰ λαβεῖν τὸ
ὑψωμένον
ἄρτου καὶ
οἴνου καὶ ὑδα-
τος καθὼς
παρέδωκεν
ἐν τεταλῆται
αὐτοῖς ἰη-
σοῦν. Just. A-
pol. 2. in fine.
(m) Cyprian.
Epist. 54.

(n) Cyprian.
Epist. 63.

(o) καὶ θέμις
ἐστὶν ἢ πρὸ
λαῶν μετέ-
χεν ὅν μετέ-
χεν ὁ ἱερεὺς,
ἀλλ' ὁ υἱός,
ἀλλὰ πᾶσιν
ἐν σῶμα πρέ-
κειται, καὶ πο-
τήσιον ἐν.

Chrysoft. in
2 Cor. Hom.
18.

(p) Cumq; ad
regendum in-

fidelitatem suam nostris audeant interesse Mysteriis, ita in Sacramentorum Communionem se remperant, ut interdum tutius lateant; ore indigno Christi corpus accipiunt; Sanguinem autem Redemptionis nostrae haurire omnino declinant. Quod ideo vestram volumus scire sanctitatem, ut vobis hujusmodi homines, & his manifestentur indicibus, & quorum deprehensa fuerit Sacrilega simulatio, notati & proditi, à Sanctorum societate, Sacerdotali auctoritate pellantur, &c. *Leo 1. de Quadrages. Serm. 4.*

VII. Communion in both kinds was taught long before Luther.

Ignatius, (k) One bread is broken to all, and one cup distributed to all. And by Justin Martyr, (l) They give to every one that is present, of the consecrated Bread and Wine, as Christ commanded them. And by Cyprian (m), How do we invite them to shed their blood for Christ in the Confession of his name, if when they set forth to fight for him, we deny them his blood? how shall we fit them for the cup of Martyrdom, if before we admit them not by right of communion, to drink of the Lords cup in his Church? In another place thus, (n) Because some men out of ignorance, or simplicity in sanctifying the cup of the Lord, and ministering it to the People, do not that which Christ the Instituter thereof did and taught, I thought it both matter of Religion and necessity to acquaint you herewith by Letters, that if any be held in that error, the light of truth being now discovered to him, he might return unto the root and beginning of our Lords Institution, &c. Fully and plainly by Chrysostom (o) "That the People have as good a title to the Cup as the Minister, sometimes and in some things there is no difference between the People and the Priest, as in the participation of the dreadful Mysteries; for all are equally admitted unto them. In the time of the old Law, it was not lawful for the People to eat of those things of which the Priests did eat; but it is not so now, for one body is offered to all, and one Cup.

I must thrust in the Doctrine of Leo the Great, who was a Bishop of Rome, Ann. 440. and yet did count it Sacrileg, not to have the Cup received by the People. He saith thus, speaking of the *Manichees*, (p) "And when to cover their Infidelity they dare be present at our Mysteries, they so carry themselves at the Communion of the Sacrament, that they may the more safely lie hid; they take the Body of Christ with their unworthy mouths, but they altogether decline the drinking of the Blood of our Redemption; which I would have you to know that these kind of men by this mark being made manifest, whose Sacrilegious simulation when discovered, let them be marked, and by Priestly Authority be driven from the society of the Saints, &c.

Because in Councils there are many witnesses at once, let us hear them. The Council at *Ancyra*, though but Provincial (yet as *Caranza* faith was confirmed by the General Council at *Nice*,) was according to *Caranza* his Computation in the year of our Lord 308, did decree, *Can. 2. That Deacons that had sacrificed to Idols, should not deliver the Bread nor the Cup in the Sacrament.* Whence it appears that in that age the Cup was given as well as the Bread. And the Council at *Neo-caesarea* confirmed also by the *Nicene Council*, (so *Caranza*) *Can. 13. did decree, That the Country Priests in the presence of the Bishop, or Presbyters of the City, should not give the Bread, nor reach the Cup, but if they were absent, they alone should do it.* At the General Council at *Chalcedon* consisting of 630 Fathers, the Seventh accusation brought against *Iba* (q. Bishop of *Edessa*) was, *That there was not sufficient quantity of Wine provided, that those that did administer were constrained to go to the Taverns for more.* But what need this complant, if the People were not to drink as well as to eat; this being a General Council, it seems that through the whole Church the Cup was given to the Laity; this was about the year 451. in the time of *Leo* the first. In the third *Toletan Council* it was decreed that through all the Churches of *Spain* and *Gallicia*, that the Creed should be repeated with a loud voice, and the People make profession of their Faith, before they receive the Body and Blood of Christ. At the Council of *Ilerda*, it was decreed, *That the Clergy that deliver Christs Body and Blood, should abstain from all mens blood, even of their enemies.* One more Testimony of one of their Bishops of *Rome*, full and good Protestant Doctrine, which I find in their Decretals. The Doctrine of *Gelasius* (r) who was Bishop of *Rome*, (for as yet there were no Popes properly as now they use the word,) *Ann. 492. thus, We have found that certain having received a portion of the sacred body, abstain from the Cup of his sacred Blood, (being intangled with I know not what superstition) let them either receive the whole Sacrament, or else let them be wholly excluded from receiving, because the division of one and the self-same Mystery can't be without grievous Sacriledg.* Well said *Gelasius*! ye Papists that ask who preached our Doctrine before *Luther*? in this point I say *Gelasius*, Bishop of *Rome*; and he taught of old that the not partaking in both kinds; is 1. Superstition; 2. a maiming or halving of the Sacrament; 3. that it is grand Sacriledg. Was your Bishop in his Chair when he did thus determine; and yet will ye neither believe that he did err, nor yet give the cup to the People, though he did infallibly dictate this to be a duty. Surely he did err in saying so, or you do err in not doing so.

(q) Concil.
Chalced. apud
Surium, Tom.
2. Act. 10.

Concil: Ilerd.
Can. 1. apud
Magdeburg.
Cent. 6. p. 467.

(r) Comperimus autem, quod quidam sumpra tantummodo corporis sacri portione à Calice sacri cruoris abstineant. Qui proculdubio (quoniam nescio qua superstitione docentur obstringi) aut integra Sacramenta percipiant, aut ab

integris arceantur, quia divisio unius ejusdemq; Mysterii sine grandi Sacrilegio non potest provenire. Corpus jur. Can. Decret. pars 3. Distinct. 3. c. Comperimus autem.

VIII. That in the Lords Supper after Consecration there is true and real Bread, and true and real Wine, was a Doctrine taught by many long before *Luther*.

(s) Hoc est corpus meum, i.e. figura corporis mei. *Tert. adv. Marc. l. 4.* (t) Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem, quem sursuri sunt, qui me crucifigent; Sacramentum ali- quod vobis commendavi: Spiritualiter intellectum, vivificabit vos. *August. in Psal. 98.* — (u) Certa Sacramenta quæ sumimus corporis & sanguinis Christi divina res est, — & tamen esse non desinit substantia vel natura panis & vini. — *Gelas. de duab. Natur. in Christ. contra Eutychen.*

By *Tertullian*, (s) "Christ taking the Bread and distributing it to his Disciples, made it his Body, saying, *This is my Body, that is* (mark. this) *a figure of my Body.* By *Augustine*, (t) who bringeth in our Saviour speaking after this manner, "Ye shall not eat this Body which ye see, nor drink that Blood which they shall shed that will crucifie me: I have commended a certain Sacrament unto you, that being Spiritually understood will quicken you. By *Gelasius*, (u) saying, "The Sacraments which we receive of the Body and Blood of Christ, are a Divine Thing, by means whereof we are made partakers of the Divine Nature, and yet the substance or nature of Bread and Wine doth not cease to be, and indeed the image and the similitude of the Body and Blood of Christ are celebrated in the action of the Mysteries.

(w) Si ergo tanta vis est in Sermone Domini Jesu, ut inciperent esse quæ non erant; quanto magis operatior est, ut SINT QUÆ ERANT & in aliud commutentur? — Tu ipse eras, sed eras vetus creatura, posteaquam consecratus es, nova creatura esse capisti. — Sed forte dicis, speciem sanguinis non video. Sed habet similitudinem. — Similitudinem preciosi sanguinis bibis. *Ambros. de Sacram. lib. 4. cap. 4. edit. (mibi) Paris, 1529.*

By *Ambrose*, (w) "How can that which is Bread by Consecration be the Body of Christ? by the words of Christ: What words of Christ? By which all things were made; the Lord commanded and the Heaven was made; the Lord commanded, and the Earth, and the Sea was made. Seest thou then how powerful is the Word of Christ? if therefore there be such vertue in the Words of our Lord to make those things that were not, to begin to be, how much more powerful is his Word, that they remain the same they were, and yet be changed into another thing?

This Author doth acknowledg a change, but not a Transubstantiating change, for he expressly saith, They be what they were. It was Bread and Wine before, and therefore though set apart for holy use, yet not changed into another nature. So as to substance, to cease to be what they were. And he giveth instance in our selves, when converted there is a change, of old are made new creatures, but not by being changed into a new substance, but our Souls set upon right Objects, &c. And when the Objection is made, But I do not see Blood in kind. He replieth, But it hath the likeness or similitude of it; and thou drinkest that which hath the resemblance of the precious Blood of Christ. This was taught then above a thousand years before *Luther* by this Father. And so it was by *Chrysostome* also, (x) Who saith, "If it be perilous to put these hallowed Vessels to private use, in which is not the true Body of Christ, but the Mystery of his Body is contained therein, how much more, &c.

IX. That the Bishop of Rome was not the Universal Head of the Catholick Church, nor the Judge in whose definitive sentence all were bound to acquiesce was taught long before Luther.

In the second hundredth year after Christ, there were six Councils, Provincial only, the cause whereof was the difference about the Feast of Easter; *Irenæus* (y) President of the Synod in France did write to *Victor* then Bishop of Rome, and sharply reprehended him for going about to sever from the Unity in Communion all the Churches of Asia; which pleased not all the Bishops. So *Eusebius*. In the year 418 was the sixth Council of *Carthage*, which resisted three Popes one after another. About the year 450 the Council of *Chalcedon* withstood *Leo* then Bishop of Rome in the question of Supremacy.

Illyricus upon his word affirmeth that he saw an Epistle of the Bishops of France and Germany (written by *Aventinus* his own hand) to *Anastasius* Bishop of Rome, and others of his Complices, the sum whereof was, To admonish the Pope and those Bishops of Italy that sided with him, to let them alone, and not proceed to exercise their Tyranny over them. The whole Epistle is to be found in *Illyricus*, *Catal. Test. Verit.* pag. 41.

The Bishops also of *Belgia* about the year 860, did contest with the Pope, whose Epistle to Pope *Nicolas* the first is taken by *Illyricus* out of *Aventinus*, in the close of which Epistle they declare that for the Causes before mentioned: (z) "They would not stand to his Decrees, nor (z) Hisce de
"hear his voice, nor fear his thundring Bulls. Thou condemnest them causis, cum
"that obey not the Decrees of the Senate.-----We assault thee with fratribus nost-
"thine own weapon that despisest the Decree of our Lord God,-----ris & collegis,
"the holy Spirit is the Author of all the Churches which are spread both neque edictis
"far and near; the City of our God, whose free Denizons we are, is tuis stamus,
"greater than that City which by the holy Prophets is called *Babylon*, neq; vocem
"----which exalts her self to Heaven,----and doth falsely glory that she tuam agnosci-
"never hath erred nor can err. mus, neq; tuas
" bullas toni-
" truaq; tua ti-
" memus; tu

eos qui Senatus Consultis non parent, impietatis condemnas.--- Nos tuo te ense jugulamus, qui edictum Domini Dei nostri conspuis, --- Spiritus sanctus autor est omnium Ecclesiarum, qua longissime & latissime terrarum orbis porrigitur. Civitas Dei nostri, cujus municipes sumus, major est urbe, quæ *Babylonia* à sacris vatribus appellatur, quæ--- cælo se æquat, neq; unquam se errasse, aut errare posse mendaciter gloriatur. *Illyric. Catal. Test. verit. (ex Aventin.)* pag. 80.

Ludovicus the Emperour, Son of *Charles* the Great, and the Nobles and Clergy in his time did not own the Bishop of Rome to have that Headship and Power as now they claim and usurp, when by his Authority, without any mention of the Pope, he assembled several Councils; besides others he called four several Synods for the Reformation of the Church of France, viz. at *Meitz*, at *Paris*, at *Lions*; and at *Tholouse*, to enquire what was held answerable or contrary to the revealed Will of God, and wherein they departed from the holy Scripture. He was

(a) Illyric.
Catal. p. 86:

(b) Magdeb.
Centur. 9. pag.
338. Proceres
regni affirma-
re, inquit, illa
nova & inau-
dita esse, quod
Papa velit sibi
de jure Reg-
norum judi-
cia sumere,
non posse eum
simul Episco-
pum & regem
esse, &c. *Hinc-*
mar. apud
Magd. Cent. 9.
p. 356.

Monet Ponti-
ficem ne tam
temere ex-

communicationes præcipiat:—Sed patiaturs causas diligentius in suis Provinciis cognosci, & juxta Canones judicari. *Hincmar. Magd. cent. 9. p. 524.* Luitpert: Otgarius, Guntherus Colonien-
sis, Thetgondus, Treverensis, & alii Episcopi Belgici graviter tyrannidem Rom. Pont. redargu-
unt. *Magd. Cent. 9. p. 338.* item Ecclesiæ Græcorum, & Imperatores contra Papam, vide *Mag. contur. 9. 340, 341.*

so famous for the Churches good procured by him, that *Platina* bewailing the most horrible wickedness of the Popes and their Clergy in his days, that he cryeth out, *O Ludovice, utinam nunc viveres.* O Ludovicus I wish thou wert now alive. (a)

(b) *Hincmar* Archbishop of *Rhemes* openly published, “That it was not lawful for the Inferiour Bishops upon any publick or general occasion to consult the Pope, unless they had first advised thereof with their own Archbishops; that it was needless for Archbishops to expect resolutions from the See of *Rome* concerning such things that are already sentenced in holy Scripture, in the Councils, Canons and Decrees of the Church. And expounded those words, *Tu es Petrus*, thou art *Peter*, thus; Upon this sure and solid Confession of Faith which thou hast made, will I build my Church. And as touching the Power of binding and loosing he did write to the Pope himself, *Leo* the 4th. “That that Power was passed and derived from *St. Peter*, and from the rest of the Apostles to all the chief Heads of the Church; and that *St. Peters* Priviledg took place only where men judg according to the equity of *St. Peter*, and is of force wheresoever that equity is used. If *Luther* had now been born, (as he was not for many hundred years after) this would have been called *Luthers* Doctrine.

Likewise when *Leo* the fourth encroached upon the Church of *Germany*, *Luitpert* Archbishop of *Mence* writing to *Lewis* King of *Germany*, speaks much against the Pope, saying, “That the Churches Head did ake, and if speedy remedy were not taken, it would quickly distil upon the Members.

About this time 854, the Church of *Rome* had a fore miscarriage, when Pope *John* alias-----not being like to other Males, was great with Child by his, rather her servant, and going to the *Lateran* fell in pieces, a good device to provide for succession, the Pope brings forth a Child; but since that time they have made a hole in Saint *Peters* Chair, that when a new Pope sits down, the Puny Deacon might search of what----before the one Body of the *Romish* Church had two Heads, the one visible, the other invisible, but now the Head of that Church had two Bodies, and both visible.

(c) *Arnulphus*
his Oration at
large. See
Magdeb. Cent.
16. p. 486, 487,
488, 489.

Arnulphus in a Synod held at *Rhemes*, (c) noted the Pope to be Antichrist; saying, “What, O Reverend Fathers, what I say think you him to be, which sitteth thus in a lofty Throne, in Purple Robes, and glittering Gold? Certainly, if he be void of Charity, lifted and puffed up only with knowldg, he is Antichrist, sitting in the Temple of “God;

"God; but if he want both Charity and Knowledge, than he is an Idol;
"and to seek to him for answer is to enquire of Marble stones.

(d) *Theophylact* Archbishop of the *Bulgarians*, expounding these words, (d) *Theoph.*
[*Upon this Rock will I build my Church*,] made no mention of the Pope of *in Mat. c. 16.*
Rome, saying, "That Confession that *Peter* made should become the & *Joh. 20.*
"foundation of the Faithful, in such sort that every man that would
"build the house must necessarily put this Confession for his Foundation.
"-----Of the Power of the Keys he said, "Though it were only said
"to *Peter*, *To thee will I give, &c.* yet that Power was once given to all
"the Apostles when he said, *Whose sins ye remit, shall be remitted.*

Famous is the History of *Otho*, (e) who assembled a great Synod in (e) *Magd. Cen-*
the Church of *St. Peter* at *Rome*, of Archbishops, and Bishops in *Rome*, *tur. 10. de*
from *Millain*, *Ravenna*, *Germany*, and *France*; to which Pope *John* the *Synod. pag.*
thirteenth would not come, to whom a Letter was sent by the Empe- *433. &c.*
perour, that he would make his appearance to answer to the things of
which he was accused. (and they were very (f) many and very hainous) (f) *Johannes*
to which Letter he returned this answer; "I hear say you mean to create *13. Venatio-*
"another Pope, which if you do, I Excommunicate you by the Om- *nibus magis*
nipotent God, that you have no Power to Ordain any, nor to cele- *quam oratio-*
brate the Mass. When this Letter was reading comes in the Archbi- *nibus vacabat,*
shop of *Trevers*, and other Bishops of *Lorrain*, *Liguria*, and *Æmilia*, *& multa alia*
with whose advice and counsel the Emperour and Synod sent this An- *auditu indig-*
swer, "That they made light of his Excommunication, and they would *na de eo di-*
"return it upon himself; for when *Judas* had become a Murderer, he *cuntur.*
"could tye none but himself, strangling himself with an Halter.----- *Caranz. Sum.*
Otho Deposed Pope *John*, and took into his hands the nominating and *Concil. pag.*
making of Popes afterwards. As yet Emperours were not come to *787.*
wait bare-foot at the Popes Palace, nor to hold their Stirrups. *In hoc Con-*
cilio, objectis
in Joh. crimi-
nibus, homi-
cidii, perjuri,
Epitom:

Sacrilegii, Incestus, aliorumq; nefandorum scelerum, &c. *Luitprand. apud Baron. in Spoud. Epitom:*
in annum 963:

(g) When the Pope *Ann. 996*, sent a Cardinal into *France* to Confe- (g) *Glaber.*
rate a Church there, the Prelates of *France* hearing of it, "Judged it to *Historiarum*
"be Sacrilegious presumption proceeding from blind Ambition, that he *lib. 2. cap. 4.*
"should transgress Apostolical and Canonical Orders, especially being- *Baron. Anna-*
confirmed by many Authorities. *les, Ann. 996:*

(h) *Gregory* the seventh strictly forbidding Priests to Marry, writeth (h) *Adversus*
to the Princes of *Germany*, That they would not frequent the Masses of *Hildebrandi*
Decretum

(quo magna severitate Sacerdotum conjugium damnabat per universum Christianum orbem) in-
fremuit tota factio clericorum; hominem plane hæreticum, & vesani dogmatis esse clamitans.
Naucerus Vol. 2. Generat. 36. apud Magd. Cent. 11. p. 389. Quod Sacerdotibus connubiis interdixit
Hildeb. Pontifex, plerisq; Episcopis novum dogma, omnium maxime pestifera hæresis; quæ un-
quam Christianum perturbasset Regnum, visa est. Quamobrem Italiæ, Germaniæ, Galliæ Pontifi-
ces. — Hildeb. contra pietatem Christianam, verbis, factis agere, facere decernunt; eundem ambi-
bitus, hæreseos, impietatis, Sacrilegii condemnant. Avent. lib. 5. Annal. Illyric. Catal. & Mag. cent.
11. pag. 389. Married

Married Priests: But yet the Bishops in *Germany* did refuse to yield to this Decree, or to depose those Priests that were Married, defending themselves by the *Authority of the Scripture, ancient Councils, and the Primitive Church*; adding thereunto, That the *Commandment of God, and humane necessity* did directly oppugn the Popes Decree. They long continued to defend their Liberty, insomuch that seeing neither Reason, nor Prayer, nor Disputation would serve the turn, the Clergy consulting together what to do, some advised, not to return again to the Synod, others to return and thrust out the Archbishop from his Seat, and give him due punishment of Death for his deservings, that by the example of him others might be warned hereafter never to attempt that thing any more to the prejudice of the Church, and the rightful Liberty of Ministers. The Archbishop spake them fair, and bid them be of good hope, he would send again to *Hildebrand* (the Pope) and they should have what would content their minds; willing them in the mean time to continue as they had done in their Cure and Ministry. The next year the Pope sent Bishop *Curienfis* as Legate to the Archbishop of *Mentz*, and assembled again a Council, where the Clergy were commanded under pain of the Popes Curse to renounce their Wives, or their Livings. The Clergy still defended their Cause with great constancy, in the end it brake forth into a Tumult, that the Legate and Archbishop hardly escaped with their lives. After this the Churches would chuse their Ministers themselves, and not send them to the Bishops (the enemies of Ministers Marriage) to be confirmed and inducted, but put them to their Office without knowledg or leave of the Bishop.

The Pope did write also about this matter to *Otho* Bishop of *Constance*, but this Bishop would neither separate those that were Married from their Wives, nor yet forbid them to Marry that were Unmarried.

(i) So the Clergy of *France*. *Fox. Acts & Mon. Vol. 1. pag. 227.*

(i) The Clergy of *France* did stoutly oppose the Popes Bull for the Excommunicating of Married Priests that would not Divorce their Wives, declaring their Reasons from the *Word of God, from Councils, from the necessity of Nature, and resolved to lose their Benefices, rather than put away their wives*; saying moreover, *If Married Priests would not please the Pope, he must call to Angels from Heaven to serve the Churches*. But if these Clergy-men would not be at the Popes beck, neither would the Angels in Heaven, I know not what other Angels may be.

(k) *Roulandus sacerdos, literas Imperatoris deferens, absq; omni salutationis*

honore, tibi (*Hildeb. compellans, inquit*) Imperator, — & *Italiæ, Galliæ, Germaniæq; Episcopi, præcipiunt, ut te, munere quod astu, pecunia, gratia occupasti, abdices. Non enim verus pastor, neq; pater, neq; Pontifex es, sed fur, lupus, latro & tyrannus.* [Brave courageous *Rouland!*] *Aventin. lib. 5. An. Magd. Cent. 11. p. 425.*

This

This same Pope was again judged and condemned by another Council held at *Brixia*, where were divers Bishops of *Italy*, *Lombardy* and *Germany*, in which Condemnation is recited amongst other things, his *Usurping Authority over the Emperour*, and taking away and forbidding the Marriage of Priests.

Towards the end of the thousandth year (when there was again two Popes at once, *Urbane* and *Clement* the third) *William Rufus* King (l) of *England* would suffer no appeal from *England* to the Pope of *Rome*, as it was not lawful to do from the time of *William* the Conquerour. And when *Anselm* Archbishop of *Canterbury* Appealed to *Rome*, the King charged him with Treason for so doing: All the Bishops of the Realm stood on the Kings side against *Anselm*; though *Anselm* pleaded hard, saying, *Should I forswear Saint Peter, I should deny Christ*. But all the rest of the Bishops disowned any Appeal from *England* to *Rome*. (l) Fox. A&S & Mon. Vol. 1. p. 242.

(m) About the year 1105, two famous Bishops of *Mentz* recorded to be very virtuous and well-disposed, were cruelly and tyrannously dealt with by the Pope, (their Names were *Henry* and *Christian*), *Henry* would make no Appeal to the Pope, but said, *I appeal to the Lord Jesus Christ; as to the most high and just Judg, and cite you* (the two Cardinals that had done him wrong) *before his Judgment, there to answer me before the high Judg*. Whereunto they scoffingly said, *Go you before first, and we will follow after*. Not long after the same *Henry* died, whereof the two persecuting Cardinals having intelligence, said one to another jestingly, *Behold, he is gone before, and we must follow after according to our promise*. A little after they both died in one day; the one voided out all his Entrails into the draught; the other gnawing off the fingers off his hands, & spitting them out of his mouth (all deformed in devouring himself) died. (m) A&S & Mon. Vol. 1. p. 254.

How the Clergy were against the Popes Decrees that they should put away their Wives, or lose their Livings, we might learn from a large Copy of Verses made by an English Author, concerning Pope *Calixtus*, for this.

*O bone Calixte, nunc omnis clerus odit te,
Quondam Presbyteri poterant uxoribus uti,
Huc destruxisti, postquam tu Papa fuisti, &c.*

(n) A&S & Mon. 255.

(o) About this time the Bishop of *Florence* did teach and preach that Antichrist was now manifest, for which Pope *Paschalis* did burn his Books. (o) Ibid. 254.

At this time also Historians mention two more famous Preachers, *Gerhardus* and *Dulcinus Navarensis*, (p) who did earnestly labour and preach against the Church of *Rome*, defending and maintaining that Prayer was not more holy in one place than in another, That the Pope was Antichrist; That the Clergy and Prelates of *Rome* were Rejects, and she the very Whore of *Babylon* spoken of in the Revelations. These two brought thirty more with them into *England*, who by the King and Prelates were all burnt in the forehead, and so driven out of the Realm, and after that were slain by the Pope. (p) Illyric. Catalog.

At

(q) Fox. Acts
& Mon. Vol. 1.
p. 299.

At this time also in the City of *Tholouse* (q) there were a great multitude of Men and Women whom the Popes Commissioners did persecute and condemn for Hereticks; of whom some were scourged naked, some chased away. One of the Articles they maintained was that the Bread in the Sacrament after Consecration was not the very Body of the Lord.

Illyric. Cat.

In Germany also Robert Abbot of *Duits* preached against the Popes Jurisdiction as to Temporal Domnion, interpreted that place, *Thou art Peter, and upon this Rock will I build my Church*, to be understood concerning Christ, &c.

(r) Petr. Clu-
niacens. lib. 1.
Epist. 1. & 2.

(r) Besides these there was *Peter Bruis*, Ann. 1126, and after him his Disciple *Henry*, Ann. 1147, in *France* drew many Provinces from the Church of *Rome*, preached against *Transubstantiation*, the *Sacrifice of the Mass*, *Suffrages* and *Oblations for the Dead*, *Purgatory*, *worshipping of Images*, *Invocation of Saints*, *single life of Priests*, *Pilgrimages*, *superfluous holy-days*, *Consecration of Water*, *Oyl*, *Frankincense*, &c. The Pope and his Prelates they called *Princes of Sodom*, the Church of *Rome* they termed *Babylon*, the mother of fornication and confusion. This *Peter Bruis* preached the Word of God among the People of *Tholouse* for the space of twenty years with great commendation and at last was burned.

I must but name *Honorius* Bishop of *Augusta*, who set out the Iniquity and Wickedness of the Church of *Rome* to the life; recited largely by *Du-pless. Mist. of Iniq.* p. 294.

And *Nordbertus*, Ann. 1125, that protested to *Bernard*, That Anti-christ he knew certainly would be revealed in this present Generation.

(s) Joh. Saris-
bur. in Polier.
lib. 6. cap. 24.
Du-pless. 319.

And *John* of *Sarisbury* (s) who visiting the Pope, was asked by him, What men thought of the Pope, and of the *Roman Church*, who told him to his face, They say the Pope is a burden to all, and almost intolerable. And much more.

Did the Papists never hear of the *Waldenses*, or have they not been vexed with their Doctrine before *Luther* was born, that they ask where was our Doctrine and Religion before *Luther*?

Did the Council of *Constance* condemn the Doctrines of *Wickliffe* and *Huss* as Erroneous, and was there such a noise about them, and yet did not the Church of *Rome* hear of our Doctrines (then owned by them) before *Luther*? they can never make us believe it.

(t) Inter om-
nes has sectas
quæ adhuc
sunt, vel fue-
runt, non est

Let *Rainerius* a Frier writing of the *Waldenses*, or *Pauperes de Lugduno* satisfie them, who saith, "Among all the Sects that are or ever

pernitiosior Ecclesiæ quam Leonistarum; & hoc tribus de causis; prima est, quia est diuturnior, aliqui enim dicunt, quod duravit à tempore Sylvestri; aliqui a tempore Apostolorum. Secunda, quia est generalior, fere enim nulla est terra, in qua hæc secta non sit. Tertia, quia cum aliæ omnes Sectæ immanitate Blasphemiarum in Deum, audientibus horrorem inducunt, hæc magnam habet speciem pietatis, eò quod coram hominibus justè vivant, & bene omnia de Deo credant, & omnes articulos qui in Symbolo continentur, solummodo Romanam Ecclesiam blasphemant & clerum, cui multitudo Laicorum facilis est ad credendum. *Rainer. cont. her. cap. 4.*

"will

“ will be, none can be more pernicious to the Church of God (he means the Church of *Rome*) than that of *Lions*. And he giveth these three Reasons, (1) “ Because it hath continued a longer time than any, some say that it hath been ever since the time of *Sylvester*, others say from the times of the Apostles. (2) Because it is more general, for there is not almost any Country whereinto this Sect hath not crept. (3) Because all others procure horrour by their Blasphemies against God; this of the *Lyonists* hath a great appearance of Piety, in as much as they live uprightly before men, and put their trust in God in all things, and observe all the articles of the Creed, only they blaspheme the Church of *Rome*, and hold it in contempt, and therein they are easily believed by the People. A fair Confession of a Papist. So that you see, they can tell, if they list, where and when, and by whom our Doctrines were taught before *Luther*, but they use this Question to beguile the ignorant People, *Where was your Religion before Luther?*

And *Jacobus* of *Riberia* acknowledgeth that the *Waldenses* had continued a long time. The first place (saith he) they lived in was in *Narbonne* in *France*, and in the Diocess of *Albie*, *Rhodes*, *Cabors*, &c. and at that time there was little or no estimation of such as were called Priests, Bishops and Ministers of the Church; for being very simple and ignorant almost of all things, it was very ealie for them through the excellency of their Learning and Doctrine to get unto themselves the greatest credit among the People; and for as much as the *Waldenses* disputed more subtilly than all others, were often admitted by the Priests to teach openly, not for that they approved their opinions, but because they were not comparable to them in wit. In so great honour was the Sect of these men that they were both exempted from all Charges and Impositions, and obtained more benefits by the Wills and Testaments of the Dead than the Priests.

Rainerius saith of them, that they had Translated the Old and New Testament into the Vulgar Tongue, they teach and learn it so well, that I have seen and heard (saith he) a Country Clown recite *Job* word by word, and divers others that could perfectly deliver all the New Testament.

The Doctrines that these *Waldenses* taught before *Luther*, are the same that the Reformed Churches do now hold; (1) As that only the holy Scripture is to be believed in matters of Salvation. (2) That all things are contained in holy Scripture, necessary to Salvation, and nothing to be admitted in Religion, but what only is commanded in the Word of God. (3) That there is one only Mediator, other Saints in no wise to be made Mediators, or to be Invoked. (4) That there is no Purgatory. (5) That Masses sung for the Dead are wicked. (6) All mens Traditions to be rejected, at least not to be reputed as necessary to Salvation. (7) That differences of Meats. (8) Variety of Degrees and Orders of Priests, Friars, Monks and Nuns. (9) And

Æneas Sylvi-
us, Bohemica
Historia de
Waldensium
dogmatibus.
Fox Acts &
Mon. Vol. 1.
pag. 299, 300.

superfluous holy days. (10) And Peregrinations with all the rablement of Rites and Ceremonies brought in by man are to be abolished. (11) That the Supremacy of the Pope usurping above all Churches, and Kings & Emperors is to be denied. (12) That the Communion in both kinds is necessary to all People. (13) That the Church of *Rome* is very *Babylon*, and the Pope Antichrist, and the fountain of all other. (14) That the Popes Pardons and Indulgences are to be rejected. (15) That the Marriage of Ministers is lawful, and such-like. Their Doctrines are related by *Æneas Sylvius* afterwards Pope, none of their best friends. But the *English* Reader might find them in the Book of Martyrs. *Luther* lived and began the Reformation after the year 1500, these preached this Doctrine before the year 1200; look and see our Doctrine was before *Luther*.

In the year 1200, &c. it would be endless to give an account of particular Doctors, that did oppose the Doctrine of the Church of *Rome*, and did maintain the Doctrines we receive.

I might mention *Almaricus* a Doctor of *Paris* that suffered Martyrdom for withstanding Altars, Images, Invocation of Saints, and Transubstantiation.

(u) Avent.
lib. 7. p. 546.

Also *Everard* (u) an Archbishop in *Germany*, in an Assembly of Bishops at *Regenspurge* gave his judgment of the Bishop of *Rome*. "*Hildebrand* (said he) under colour of Religion laid the foundation of the Kingdom of Antichrist.-----These Priests of *Babylon* will reign alone, they can bear no equal, they will never rest, till they have trampled all things under their feet, and sit in the Temple of God, and be exalted above all that is worshipped: He which is the Servant of Servants coveteth to be Lord of Lords, as if he were God; his Brethrens counsels, yea, and the counsel of his Master he despiseth. He speaks great things as if he were God; in his brest he casteth new devices, whereby to raise a Kingdom to himself; he changeth Laws and confirms his own; he defileth, plucketh down, spoileth, deceiveth, murdereth. Thus that child of Perdition (whom they use to call Antichrist) in whose forehead is written, the name of Blasphemy, I AM GOD; I cannot Err; sitteth in the Temple of God and beareth rule far and near. Was this *Luther*, that speaks so like him against the Pope? no, one born long before him, or else the Papists would go too nigh to say, This Doctor had learned this from *Luther*."

The Preachers in *Sweden* publicly taught that the Pope and his Bishops were Hereticks. It would be too long to give account, how the Pope was opposed by *Frederick* the Second; and by *John* King of *England* a great while, though at last he delivered the Kingdom of *England* and *Ireland* to the Pope, and Farmed them of him for a Thousand Marks per annum; and afterward was poisoned by a Monk; and though he made this Resignation of these Kingdoms for himself, and his Heirs for ever to the Pope, yet his Son and Successor *Henry* the

the Third made great Opposition against; as did the Lords and Nobles in his Fathers days, and have left a Lamentation upon record of that fact of King *John*. (w)

(w) Fox A&S
& Mon. Vol. i.
Guilielmus Parisensis circa
Ann. Domini

1220, acerrime infectatur Sacerdotes sui temporis, dicens, in eis nihil pietatis ac eruditionis comparere, sed potius diabolicas turpitudines, omnium spurcitiarum ac vitiorum monstruositatem, eorum peccata non simpliciter peccata esse, sed peccatorum monstra terribilissima, eos non Ecclesiam, sed Babylonem, Ægyptum ac Sodomam esse; Prælatos non ædificare Ecclesiam, sed destruere, ac Deo illudere; eos cum aliis Sacerdotibus prophanare ac polluere corpus Christi, &c.
Lib. de collatione Beneficiorum.

But the History of the *Waldenses* now spread far and near stands like a Beacon on an Hill that all that do not shut their eyes have clear light to see that our Doctrines were taught in abundance of places before *Luther*, these continued in *Dauphine*, *Languedoc*, and *Guienne*, and in all those Mountains which reach from the *Alpes* to the *Pyrenean*. They had spread themselves into *Germany*, where were a great many of their Preachers who at the sound of a Bell preached in a publick place, "That the Pope was an Heretick, his Prelates seducers, that they had no Power to bind and loose, or to interdict the use of Sacraments, and told them that though they had not come, God would have raised up others, even of the very stones; for to enlighten the Church by their Preaching, rather than he would have suffered Faith utterly to have perished.

By this time they Ordained Preachers in *Spain*, which preached the same Doctrine with them, and in *Lombardy* much multiplied. Yea in one only Valley called *Canonica* they had ten Schools. Another saith, that their little Rivers streamed so far as to the Kingdom of *Sicily*, and the only reason of their sufferings is said to be because they withdrew the sheep from the keeping of Saint *Peter*, and departed from the *Roman* Church. Do not you yet see where any were that owned and preached our Doctrines before *Luther*? Go then to *Jack Upland* (x) (x) Fox A&S
written by *Geofrey Chaucer*, and answer his Questions, and ask this Mon. Vol. i.
question no more for shame.

From the year 1300 the bloody Persecutions and the great Sufferings of multitudes for the true Doctrine and opposition to the Church of *Rome* do prove what is sought after, except they imprisoned and burnt so many, they know not for what. For Satan (according to some) being bound at the end of the first Ten Persecutions, and remaining bound a thousand years, was now let loose again. Do they ask still, Where was our Doctrine before *Luther*? why, where Persecution was raised by Papists before *Luther*; for why were so many Imprisoned, Banished and Burnt, if they did not look upon them as Hereticks, and whom they so call is notoriously known. Was not *Conradus Hager* Imprisoned for preaching against the Mass, *Johannes de Castilone*, and *Franciscus de Arcatura*, were they not burnt, and *Hylbulus* Martyred, and *Johannes*

de Rupeſciſſa Imprisoned for certain Prophecies against the Pope? Did not *Militrius* a *Bohemian* preach that Antichrist was come, and was he not Excommunicated for the same? Was not *Occam* Excommunicated, and his Books prohibited because they displeased the Pope?

Brusſius relates that six and thirty Citizens of *Maguntia* were burned for following the Doctrine of the *Waldenses*, (y) affirming the Pope to be the great Antichrist. Also *Massæus* recordeth of one hundred and forty in the Province of *Narbon* were put to the fire for not receiving the Decretals of *Rome*, besides them that suffered at *Paris* to the number of twenty four, and after them four hundred burned for Hereticks. (z) Was not *Matthiæ Parisiensis* before *Luther* that writ that the Pope was Antichrist? And was there not an old ancient Writing called the *Prayer and Complaint of the Plowman*, containing many things against the Church of *Rome*? and *Nicolas Orem* before the Pope preached against them.

Was not *John Wickliffe* before *Luther*? and did not he maintain the Doctrines that the Reformed Church now holdeth? and a great company of valiant defenders of the same truths, twenty-five articles of *Wickliffe* you may read in the Book of Martyrs. (a) And may we not learn something by the (b) Laws then made in *England* that many here did oppose the Church of *Rome*; as *Ann. 5. Rich. 2.* In the year 1380, we read of a great number called evil persons going about from Town to Town preaching to the People divers Sermons containing Hereſie and notorious Errors (so Papists call our Doctrines) to the emblemishing of the holy Church.

(a) Acts & Mon. I. p. 568, 569. Yea 45. Articles of *Wickliffe* condemned in the Council of *Constance*. *Swius* in Concil. Tom. 3. p. 790. (b) Acts & Mon. Vol. I. beginning in the protestation to the Church of *England*. Had the Council of *Constance* so much ado with the Articles of *Huss* and *Jerome*, who were charged with Articles against the Church of *Rome*, and condemned and burnt by the Council, and yet do Papists know none that taught our Doctrine before *Luther*?

And were there not many Witnesses against Popish Doctrines and Asserters of ours from the year 1400? as *John Badby*, *Nicolas Tayler*, *Richard Wagstaff*, *Michael Scrivener*, *William Smith*, &c. *John Huss*, *Jerome* of *Prague*; but why do I mention particular names, when there were a great number of faithful *Bohemians* not to be reckoned, and many other places. The *Bohemians* in this age, near to *Taour* Castle assembled themselves together to the number of thirty thousand, and having three hundred Tables elected in the fields for that purpose, they received the Sacrament in both kinds. (c)

(c) *Cochleus*, lib. 4. ex *Birkbeck*. Protestant. evid. p. 386.

(d) Acts & Mon. Vol. I. Protestat. to the Church of *England*.

In the Statute *Ann. 2. Hen. 4.* In the year 1402. in *England* there (d) were many Preachers of true Doctrine, which those times called new Doctrines and Heretical, contrary to the Faith and determination of the holy Church, [*Rome* forsooth.] It is recorded in the year 1422, that *Henry Chicheſly* Archbishop of *Canterbury* did write to Pope *Martin* the fifth that there were so many in *England* infected with the Hereſie

of *Wickliff* and *Huss* that without force of an Army they could not be suppressed.

Besides all these that have preached and owned our Doctrine long ago, we might send such Papists as ask, *Where was your Doctrine before Luther*, to the Churches in other parts of the World, as to the *Greeks*, the *Muscovites*, the *Melebiters* or *Syrians*, the *Armenians*, the *Jacobites*, the *Copti*, or *Egyptian* Christians, the *Abassines* and others, who though too corrupt in many things, yet do agree with the Reformed Churches in many Points wherein they with us differ from the Church of *Rome*, as is witnessed by *David Chytraeus*, who travelled amongst many of them, and from his personal knowledg and conversing with many that were amongst them; and by Letters from others, gives an account of the state of several Churches; and by the confession of Faith in the Eastern Churches, composed by *Cryptopulus Patriarch* of *Constantinople*, and others, as also by the confession of Papists themselves.

1. These Churches do deny the Popes Supremacy, that he is Head of the Church, and never did submit unto him as Universal Head; their words are, *It was never heard in the Catholick Church, that a mortal man, subject to a thousand sins should be called the Head of the Church; but the Head of the Catholick Church is Jesus Christ*. And much more they in their Confession say. (e)

κλησιᾷ ἀνθρώπων ἐνυῖδον καὶ μνηστὴς ἀμαρτίας ἔροχον κεφαλὴν λέγεσθαι τῇ ἐκκλησίᾳ, &c. Confess. fidei, Eccl. Orient. per *Cryptopulum*, cap. 23. Item *David Chytraeus* de statu Ecclesiæ, pag. 21. *Prateol. Elench. hæret. lib. 7. p. 202. Idem p. 228.*

The *Grecians* account Christs Vicar the Pope and the *Latins*, excommunicate persons, *Prateolus*. Of this opinion are the *Muscovites*, the *Armenians*, &c.

2. These Churches agree with us in rejecting the Apocryphal Book from the number of Canonical Scriptures. (f)

3. They give the Sacrament in both kinds; they say of necessity they must communicate in both kinds, so that if any take it under one kind, although a Lay-man, he is said to sin, because they say he doth against Christs command. So *Prateolus*. All partake of both kinds, the Bread and the Cup, whether Ecclesiastical, or Lay-persons, Men and Women. (g)

ἐν τῇ δεσποτικῇ ἡραπέζῃ, τῷ ἁγίῳ ἄρτῳ, καὶ τῷ πίνειν; ἐκκλησιαστικοὶ τε καὶ λαϊκοί, ἄνδρες καὶ γυναῖκες. Confess. fid. Eccles. Orient. cap. 9.

4. They turn not the Sacrament into a Sacrifice offered for the quick and dead. (h)

5. They have no private Masses, these both are testified by *Chytraeus*. (g) minimum fide dignorum constat, nec missas privatas absq; communicantibus ab eis celebrari solere, nec ullam in eorum canone, sacrificii corporis & sanguinis Christi pro redemptione vivorum & mortuorum oblati, mentionem fieri, &c. *David Chytr. de statu Eccles. p. 14.*

6. The

(e) ἐδὲ καὶ ἡ καθολικὴ ἐκκλησία
(f) Confess. fidei Eccles. Orient. per *Cryptop.*, cap. 7.
(g) *Prateol. Elench. hæret. p. 202.*
Μελέχουσι ὅτι πάντες ἐκκλησιαστικοὶ καὶ λαϊκοὶ ἄνδρες καὶ γυναῖκες
(h) Ex Liturgiis Græcorum & nationibus ho-

(i) Ἰὴν ἀληθῶς 6. The Doctrine of Transubstantiation is not received amongst them,
 καὶ ὁ βῆσαν they confess a true and real Presence in the Lords-Supper, but such a
 παρυσίων one as Faith offereth, not such as the devised Transubstantiation vainly
 τὰ κυρίως ἡμῶν teacheth. (i)
 ἡμεῖς χρίσθαι
 δὲ μολογούμεν,
 καὶ πιστεύομεν, πλὴν ἢ ἡ πίσις ἡμῶν παρὲς ἐστὶ καὶ περιεφύρηται, ἢ ἐκ ἐν ἡ ἐφ' ὧν ἐστὶ εἶσα ἐκτὴ διδασκαλίας
 μελέσιώσις, &c. Cyril Patriarch. Constaant. cap. 17. p. 60.

(k) Confess. 7. They admit not the seven Popish Sacraments, they own properly
 fidei Eccl. O- but three, Baptism, the Lords-Supper and Penance. (k)
 rient per Cri-

top. cap. 5. ὡς εἶναι τὰ πρὸς σωτηρίαν ἀναγκαῖα μυστήρια τρία; βαπτισμα, κοινωνία με-
 τάνοια.

(l) Confess. 8. They admit Ministers Marriage. (l)
 fidei Eccles.

Orient. c. 11. 9. They deny Purgatory. It is true the Greek Church do believe that
 & David Chy- there is a place distinct from Heaven and Hell, where some departed
 trans de stat. Souls are lodged for a while; their opinion is, That those that lived
 Eccl. p. 14. holily, and died in the Lord go immediately to Heaven, and the wicked
 that die without repentance go presently to Hell; but such as are con-
 verted at the end of their life are in another place, in a middle condition,
 and for these they pray, but yet they do not call this Purgatory. So
 Chyrenus. And in their Confession they utterly deny Popish Purgatory,
 for they affirm the punishment of such departed Souls that are neither in
 Heaven nor in Hell, is not material, (m) neither by fire, nor by any other
 matter, but only from the affliction and anguish of their own Consciences, re-
 membering then what they did amiss while they were in this world. How-
 ever they be far from the truth, yet they be far also from Purgatory
 fire. For Alphonsus saith, That it is one of the most known Errors of
 the Grecians and Armenians, that they teach no place of Purgatory. &c.
 μὴ διὰ πυρὸς
 μήτε δι' ἄλλης, ὅποιαι ἐν ὕλης, ἀλλὰ διὰ θλίψεως καὶ ἀνίας τ' ἀπὸ συνειδήσεως συμβαίνουσιν
 τοῖς ἐν τῷ μνησκεισθαι τῶν ὅσα ἐν τῷ κόσμῳ μὴ κατὰ λόγον μηδὲ ὁσίων ἐπεσῆσαν. Confess.
 eadem cap. 20. Unus ex notissimis erroribus Græcorum & Armenorum est, quo docent nullum
 esse Purgatorium locum, &c. Alphons. adver. hæres. lib. 12. p. 188.

(m) Λέγει 10. Though the Greeks dote too much upon Images of Saints, yet
 τοίγον ἢ ἐκ- they differ much from Papists in this point; for they are against making
 κλησία τλω any Image of God which the Papists do in the likeness of an old man;
 ἐκείνων ποι- and to other Images they give (τιμὴν) honour, but neither the Worship
 νὴν μὴ ὕλι- of Latria, nor Dulia: (No, say they) God forbid, for these are only to
 κλὴν εἶναι, εἴτ' be given to God. (n)
 ἐν θερανικὴν, the Grecians and Armenians, that they teach no place of Purgatory. &c.
 μὴ διὰ πυρὸς
 μήτε δι' ἄλλης, ὅποιαι ἐν ὕλης, ἀλλὰ διὰ θλίψεως καὶ ἀνίας τ' ἀπὸ συνειδήσεως συμβαίνουσιν
 τοῖς ἐν τῷ μνησκεισθαι τῶν ὅσα ἐν τῷ κόσμῳ μὴ κατὰ λόγον μηδὲ ὁσίων ἐπεσῆσαν. Confess.
 eadem cap. 20. Unus ex notissimis erroribus Græcorum & Armenorum est, quo docent nullum
 esse Purgatorium locum, &c. Alphons. adver. hæres. lib. 12. p. 188.

(n) Οὐ γὰρ θέ- 11. They carry not the Sacrament in procession about the streets,
 μιν τὸν ἀπε- (as the Papists do to be worshipped by them that meet it) except they
 εἰχαπτον θεόν send
 πειχαπτῇ εἰ-
 κόνι παρενθά-
 ζεν ---- Αἱ
 ἀγίας εἰκοσι
 καὶ τμήν τλω προσήκουσαν ἀπένευσαν: ἐλατρεδτικὴν ἡ δουλικὴν, ἀπαγε, αὐταὶ γὰρ θεῷ μόνῳ
 προσήκουσιν. Confess. fid. Eccl. Orient. per Critop. cap. 15.

11. They carry not the Sacrament in procession about the streets,
 (as the Papists do to be worshipped by them that meet it) except they
 send

send it to the sick; for say they it was not given to be carried about the streets, but religiously to be received for the remission of sins, according to the Word of God. (o)

(o) 'Ου πει-
φείμεν τὸ
τὸ τὸ ἅγιον
μυστήριον δια-
τὼν πασθῶν;

ἀλλ' ἡ μόνον ὅταν κομίζῃται εἰς οἶκον νοσούντος, ὅτι ἐ δίδοται ἡμῖν ὅσο ἵνα περὶ ἐξῆσαι δια-
τὸ πλῆθος, ἀλλ' ἵνα εὐλαβῶς μετέχῃται εἰς ἁφροσύνην ἀμαρτιῶν, καὶ τὰ θεοποικῆ ῥήματα. Confess. Ed. Eccl. Orient. per eundem cap.9.

12. They hold the perfection and sufficiency of the Scripture, that it is Sacriledg to add any thing to it, or take away from it, and contra- dict those that do. (p)

(p) 'Ητις α-
γία γραφή
ἐνεπισυνῆκε
ἐκκλησίᾳ. ὑπο-
θεῖ, ἔχ

ὅπως αὕτη μὲν προσλιθεῖσα, ἡ ἀφαιρέσα ἐκείθεν (ὅσο γὰρ ἀνίσχυος ἱεροσυλία) ἀλλὰ καὶ
τὸς τοιούτων τι τολμῶντας, ἐλέγχεται καὶ καταφραγᾷ. Confess. fid. Eccl. Orient. cap.7.

13. Concerning the marks of the true Catholick and Apostolical Church they greatly differ from the Church of Rome; the Confession mentions four, and the last they lay most stress upon, wherein they reach the same with us, namely that it faithfully and sincerely keep the Word of God, which God hath given to us by his Prophets and Apostles. (q)

(q) Τέταρτον
καὶ σαφέστατον
ἐκκλησίας
γνωρίσμα, τὸ
πιστῶς καὶ ἀδύ-
λως παρακα-
τέχνην τὸ

θεῖον ῥήμα. ὃ ὁ θεὸς ἐξέθετο διατὸ προφητῶν καὶ ἀποστόλων. Confess. fid. Eccl. Orient. cap. 7.

14. They do not define the Catholick Church as the *Romanists* do, by making it essential to submit to any one man as the Head of the whole, but the whole company of such as are found in the Doctrine of Christ, every-where dispersed, but knit together by the bond of the Spirit is the Catholick Church. Confess. eadem cap.7.

By all this (Reader) laid down in as little room as I could, thou maist see, the harsh and uncharitable spirit of the *Romanists*, to unchurch all these, who do profess that they keep to all the Doctrines of the first General Councils, (r) in which essential Doctrines were ratified as appears by their Creeds, containing the Articles of the Christian Faith, (but the *Moscovites* condemn and curse the *Romans* as forsakers of the Primitive Church, and breaking of the seven General Synods.) As also thou maist see their impudence in asking where our Church and Doctrines were before *Luther*; where there have been so many Churches ever since the Apostles times that have (though not without many corruptions in many things, yet) held to the essential Doctrines of Christian Religion, and have not received these Doctrines of the Church of *Rome*, which is but a little Church in comparison of all the rest, amongst whom our Religion was before *Luther*.

(r) Ἐπτα γὰρ
καὶ μέγας οἰκου-
μενικὰς Συ-
νόδους ἡμεῖς
ὑποδεχόμε-
θα. — καὶ ὅσα
αἰ οἰκουμενικαί
ἐπὶ αὐτῇ ἐδείξαν-
το τῇ καὶ ἐβε-
βαίωσαν. Con-
fessio eadem, cap. 13. Ἀπὸ
septem Syno-
dorum Græ-

carum, Scripta Basilii, Chrysostomi, Damasceni, eorumq; traditiones tanquam divina oracula amplectantur, ad eaq; de fide & Religione ipsorum sescitantes remittunt, ex literis *Constantin.* ad *Dav. Chytr.* de statu Eccles. p.71.

Having made appear that the Doctrines of the Reformed Churches are the same that were taught by Christ and his Apostles, and that by many after them long before *Luther*; the next thing is to demonstrate that *Popery is a Novelty*; this follows indeed by just and good consequence from what hath hitherto been said in the former parts of the method first proposed to speak of this Position in; for two such Doctrines as are so contrary, yea so contradictory, cannot both be true, and equally old; for Truth must be before Error. But yet that Popery had not its being till many hundred years (as now framed) after Christ, I shall pick out some of the chief and most material Points of Popery, (and if these fall the other cannot stand) and give an account of the time when they first came in; the rest whose rise and original as to the particular time is more uncertain, though clear enough that they were not from the beginning, nor long, long after, will not need such large insisting on; and yet in all I must endeavour Brevity, which is a task that lyeth upon me, and pincheth me hard all along in such a copious subject as this Position is.

First, I shall begin at the head, (which is indeed the head and heart of Popery) which though by that Age it hath, gray hairs are upon it, yet in comparison of true Antiquity indeed, it will appear that their head is both raw and green, and if the head be young the whole body cannot be old; and the Witnesses to give in their Testimony of the minority of the Pope as Head of the Church as now claimed, are at hand, even six several Councils, which have so polled this head, and clipt his beard, that it looketh very young, and bear his age marvellously well; for look upon him in the glass of true History and no man will believe that he is so old as he brags to be.

First, my first Catalogue of Witnesses consists of three hundred and eighteen grave ancient Fathers assembled in the first General Council (that ever was since the Apostles times,) at *Nice*, in the year of our Lord 325. In reading over the Canons of this Council, I fix upon two, which are fully and directly against the Popes Universal Sovereignty and Dominion above all other Churches; the one is against Excommunicate persons Appeal in any Diocess unto remote Churches; or being harboured or received by them in these words.

Concerning persons Excommunicated, whether they be of the Clergy or the Laity, (s) Let this sentence be observed by the Bishops of every Province, according to the Canon, which saith, That those which are cast out by some, shall not be admitted by others. This Canon clips the Power of the Pope, and takes away his Jurisdiction over other Churches; and was so understood of old is plain, because when some were Excommunicated, as is plain by the words of the Canon, they were not to be received by others, but by the same who cast them out. Codex Can. Eccles. Univers. Can. 5.

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nicated in *Africk*, and did run to, and were entertained by the Bishop of *Rome*, the Council in *Africk* did hold irregular, and did write to the Pope so too, and alledged this Canon of the Council of *Nice*, that he ought not to admit them whom they had Excommunicated; of which more when I come to that Council.

The other Canon in this Council runs, (1) *Let the ancient customs obtain* [continue in force] *which are in Egypt, Libya and Pentapolis, that the Bishop of Alexandria have power* [authority, the Government] *of all these; because also the Bishop of Rome hath the same custom. Likewise also in Antioch, and in other Provinces, let the Churches have their Dignities, [Privileges, Prerogatives] preserved, [secured] to them.*-----From thus much of this Canon we easily learn. First, that the Bishop of *Rome* had not Universal Jurisdiction over all the Churches, because the Bishop of *Alexandria* was to have the same Power, [*ἐξουσίαν*] Authority, over those parts, and the Bishop of *Antioch* in those parts, and others in other Provinces, as the Bishop of *Rome* had in those parts, which could not be if the Bishop of *Rome* were Universal, and they Provincial underlings, for there is not like Power, Authority, or Equality in an Universal and Provincial Bishop according to their own Doctrine. Secondly, we as easily see, that what Power the Pope had, is not by this Council bottomed upon, and derived from the holy Scriptures, or succession from *Peter*, but grounded only upon custom; not a word is here of any Divine right to that power or place in which he then was, which was far inferior to what he claimeth and usurpeth now. For the first three hundred year then, an Universal Head was a *non-ens*, not risen, nor acknowledged in the Church of God. Very good.

Secondly, the next Catalogue of Witnesses against the Universal Sovereignty of the Bishop of *Rome*, hath in it *one hundred and fifty Fathers*, assembled at *Constantinople* (which *Caranza* saith, is one of the four principal Councils, and next after the Council of *Nice*, whose Authority is already alledged,) about the year *three hundred eighty three*. (So *Codex Canonum*.) These in their first Canon did ratifie and confirm what was done in the *Nicene* Council, and would have it to be observed with-

out violation. Moreover (u) they did Decree, *That no Bishop of any Diocese should go to any Churches beyond their own bounds, to meddle with them, nor confound or mingle Churches, but according to the Canons, the Bishop of Alexandria should govern what belongs to Egypt; and the Bishops of the East only the East, reserving the Privileges, [Dignities] by the Canons of the Council of Nice to the Church of Antioch; and the Bishops of*

(1) Τα ἀρχαῖα ἐν κραιπνῶν τὰ ἐν αἰγύπτῳ καὶ λιβύῃ καὶ πενταπόλει, ὡς τὸν ἐν ἀλεξανδρίᾳ πᾶντων ἔχειν τὴν ἐξουσίαν· ἐπεὶ καὶ τῷ ἐν τῇ Ῥώμῃ ἐπισκόπῳ τὰ συνήθεις εἰσιν; οὐσίως ὧ καὶ τῷ ἀντιόχειαν, καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις τὰ πρεσβυτέρω σώζονται ταῖς ἐκκλησίαις. — Codex Can: Eccles. Univers. Can. 6.

Caranz. p. 206:

(u) Τὸς καθ' ἐξουσίαν τῶν ἐκκλησιῶν αὐτῶν ἐκκλησιῶν καὶ μὴ ὑπερβαίνειν τὰς ἐκκλησίας.

ἀλλὰ καὶ τὸς κανόνας τὸν ὑπὲρ ἀλεξανδρείας ἐπισκόπον τὰ ἐν αἰγύπτῳ μόνον διοικῶν; καὶ τὸς ὅς τῆς ἀνατολῆς ἐπισκόπος, τὴν ἀνατολὴν μόνον διοικῶν, συλαττομένων ἢ ἐν τοῖς κανόσι τοῖς καὶ νικαίαν πρεσβυτέρω τῇ ἀντιοχείᾳ ἐκκλησίᾳ, καὶ τὸς ὅς ἑστανῆς διοικήσεως ἐπισκόπος τὰ καὶ τὴν Ἀσιανὴν μόνον διοικῶν, &c. Φυλαττομένη ὧ τῷ προγεγραμμένῳ καὶ ἢ διοικήσεων κανόνῳ ἐυδελον ὡς τὰ καὶ ἑκάστην ἐπαρχίαν ἢ τὴν ἐπαρχίαν συνὸς διοικήσῃ καὶ τὰ νικαία ἀειμένον. — Ibid. Can. 165. sed Concilii lib. Can. 2.

the Asian Diocess, should govern the Asian Diocess only. And the Bishops of the Diocess of Pontus, what appertaineth to that Diocess only; and so the Bishops of Thrace, should in Thrace. And that no Bishop of any Diocess should go except he be called to Ordination, or any other Church-dispensations. This Canon above written concerning Diocesses, being kept, it is manifest that those things which appertain to each Province, should be ordered by the Synod of that Province (if they had said, All, by the Bishop of Rome, the Universal Head, it would have made their hearts to leap within them, and made his Holiness smile; but alas! they carried it quite another way, by the Synod of the Province.) according to the determinations of the Nicene Council.----(w) And in the next Canon they Decreed, That the Bishop of Constantinople, for as much as it is new Rome, should have the badges of honour next to the Bishop of Rome. From this General Council we learn, first, That they vote against any one being Universal Head; because, secondly, every Bishop was to govern in his own Diocess, and no other was to meddle, except desired, with any Ecclesiastical matters in anothers Province. Thirdly, that the Bishop of Constantinople is made equal with the Bishop of Rome, save that his Worship (I should have said Lordship, but that they will not think high enough, but I cannot help it, these two Councils forbid me to say Head,) should sit in the first place, or before the other, which yet he might have done, without Universal Jurisdiction. Fourthly, we learn that this honour that they either had was not bottomed upon Divine Right, but because they were Bishops in the Imperial Cities; but here is not a word, *thou art Peter, &c.* Peters Successor, &c. Apostolical Seat, &c. All this is very good evidence that the Pope is not so old as to reach to the times of this Council neither.

Thirdly, the next Catalogue of Witnesses that yet the Bishop of Rome was not Universal Head consists of two hundred Fathers, assembled in a General Council at Ephesus in the year 431, (so *Codex. Canon.*) Or as others 434, or thereabouts. This Council is so full, that I wonder how the Papiests so many of them as have set forth so many Volumes of Councils could with patience write what so much made against them, and yet go on in their error challenging Headship from the Apostles times. The Canon declareth the occasion of its Constitution, in this manner, (x) Reginus our fellow Bishop, and beloved of God, together with

(w) Τὸν μὲν
τοὶ Κωνσταν-
τινουπόλεως
ἐπίσκοπον
ἔχειν τὰ
πρεσβεία τῆς
τιμῆς μετὰ
τὸν τῆς Ῥώμης
ἐπίσκοπον,
διὰ τὸ ἂν αὐτὸν
αὐτὴν νέαν
Ῥώμην. Ibid.
Can. 166. aliter
Can. 3.

(x) Πρώτος παρὰ τῆς ἐκκλησιαστικῆς θεωρίας τῆς κανόνας ἡ ἁγία καὶνοτομέμενον καὶ τὸ πάντων ἐλδοθεῖας ἀποτομενον προσηγείλη, &c. Ὡς ἐπίσκοπον τῆς Ἀντιοχείας πόλεως, τὰς ἐν κύρῳ ποιῆσαι χειροτονίας, &c. Ἐξέσι τὸ ἀνεπιρέασον καὶ ἀβίασον οἱ ἡγίαν ἐκκλησιῶν καὶ τὸ κύρην πρῶτος καὶ τὰς κανόνας ἡ δισίων πατέρων καὶ τῶν ἀρχαίων συνήθειαν, δι' αὐτῶν τὰς χειροτονίας ἡ εὐλαβεσάτων ἐπισκόπων ποιέμενοι, τὸ δὲ αὐτὸ καὶ ἐπὶ τῶν ἄλλων διοικήσεων καὶ τῶν ἀπανλαχέ ἐπαρχιῶν παρεφύλαχθήσεται, ὥς μηδὲνα ἡ θεωριεσάτων ἐπισκόπων ἐπαρχίαν ἑτέραν ἐκ ὕσαν ἀνῶθεν καὶ ἐφαχῆς ὑπὸ τῶν αὐτῶν, ἢ γὰρ ἡ παρ' αὐτῶν χεῖρα, καταλαμβάνειν, ἀλλ' εἰ καὶ τις κατέλαβεν καὶ ὑπὸ αὐτῶν πεποιθὲν βισάμεν τὸν ἀποδιδόναι, ἵνα μὴ τῶν παλῶν οἱ καὶ οἱ παρεβῶνται, μὴ δ' ἐν ἱερωσίᾳ προσχίματι, ἐξουσίας κοσμικῆς τύπος παριστῇται, &c. Codex. Can. Eccles. Univers. Can. 178. aliter Concil. Ephes. Can. 8.

the holy Bishops of the Province of Cyprus, Zenon and Evagrius, have declared to us a new thing, contrary to Ecclesiastical Laws, and Canons of the holy Fathers, and that which reacheth [concerneth] the liberty of all; wherefore since common diseases need the greater medicine, for as much as they do the more harm, the ancient custom not being followed; to wit (this new thing was) that the Bishop of Antioch had Ordained some in Cyprus, as some eminent for Religion coming to the holy Synod have both by writing and by their own words informed; (wherefore it is decreed that) the Presidents of the holy Churches in Cyprus shall have this, without detriment and violation of their right, according to the Canons of the holy Fathers, and the ancient custom, themselves to Ordain godly Bishops; and this also shall be observed in other Diocesses and Provinces every where, that no Bishop draw under his Subjection any other Province, which was not his from the beginning, or his Predecessors; and if any Bishop hath made such invasion, and by violation [or wrong] made it subject to him, he shall again restore it; that the Canons of the Fathers be not transgressed, lest under pretence of Priesthood the arrogance [or swelling pride] of worldly power creep in unawares, and we insensibly and by little and little lose that liberty which Jesus Christ our Lord, the Redeemer of Mankind, hath purchased for us with his own Blood, and given freely to us. It seemeth good therefore to this holy and general Synod, that the Rights which they have had from the beginning be secured to every Province, pure and inviolable, according to the ancient custom; every Metropolitan having liberty to take a copy of the Acts for his own security. And if any one shall take a Copy contrary in any thing to what is now determined, it pleased all the holy and Universal Synod that it should be void. Thus far this General Council unanimously voted against one Bishops meddling with, encroaching upon the Provinces of others; calling it a new thing, &c. How then was one Bishop owned as Head over all the rest.

Fourthly, another Catalogue of six hundred and thirty (so Caranza,) assembled in a General Council at Chalcedon in the year 451; therein their first Canon ratifie and confirm all the Canons of the former Councils, so that by the vote of these, they to this year are against the Primacy and Sovereignty of any one Bishop. In another Canon they determined, (y) That if any Clergy-man had any difference with his own, or another Bishop, it should be tried by the Synod of the Province; but if there were any controversie betwixt a Bishop, or Clergy-man, and the Metropolitan of the Province, he or they should go to the Diocesan or to the seat of the Royal City of Constantinople, and there have it tried. So then Appeals to Rome hereby are cut off; and the same is ratified again in another Canon of

(y) Εἰ δὲ τις ἐκ τῶν κληρικῶν ἢ λαϊκῶν ἔχῃ τι ἀμφισβητήριον, καὶ λαμβανέτω, ἢ τὸ Ἐξάρχον τῆς Διοικήσεως, ἢ τὸ τῆς βασιλεύσεως καὶ στασιμῶς πόλεως ἀπὸν, καὶ ἐπὶ αὐτῷ διακρίσθω. Codex Can. Eccles. Univers. Can. 187. item Can. 195.

(z) τὰ ἴσα
πρεσβεία αὐ-
πένειμαν τῇ
τῆς νέας ῥώμης
ἀγίωτατῶ
δρόνῳ ἐυλό-
γως κρίνοντες
τὴ βασιλεία καὶ
ἐπὶ ἴσων ἀπο-
λαύσαν
πρέσβειαν τῇ
πρεσβυτέρῳ
βασιλεῖδι ῥώ-
μης καὶ ἐν
τοῖς ἐκκλησι-
αστικοῖς ὡς
ἐκείνην μεγα-
λύνειν

the same Council. Again, they (z) decreed, *That the Church of Constantinople should have equal priviledges with Rome, that as the Fathers before them had given the Priviledg to elder Rome, because it had the Empire, so being moved by the same reason they gave the same priviledges to Constantinople, new Rome, thinking it reason that the City which is honoured with the Empire and Senate should be alike advanced with old Rome, in all Ecclesiastical matters.* From whence it plainly follows, first, that what priviledg or precedence was given to Rome, was not by reason of Peters supposed Chair, but because it was honoured with Empire; so that in the judgment of the Ancients he had no Divine Right. Secondly, that the Bishop of Constantinople was equal with the Bishop of Rome in all things, as also were the Metropolitans of the *Asian, Thracian* Diocess, and of *Pontus*, then at this time he was not yet Uni-
versal Bishop.

ἀγνῆσαι
πραγμασι &c
Codex can.
Ecclef. Uni-
vers. Can. 206:
(a) Enseb. Ec-
cles. Hist. lib.
7. cap. 23, &c:
& 35. Socrat.
lib. 2. cap. 11.

Fifthly. Another Evidence in this cause is the Council held at *Antioch* in the year 341, (to *Codex Canon.*) the occasion whereof was this: In the time of *Julius* the first, (a) Bishop of *Rome* in the Eastern Church several Bishops were Deposed for divers causes by their Synods; which Bishops went to *Rome*, acquainted *Julius* with their whole Estate and Trouble; *Julius* writeth to the Bishops of the East, telling them, *They had done very ill to determine and conclude any thing against those Bishops without his privity.* Which when they received, took the correction of *Julius* for a contumely, or slander, they summon a Council at *Antioch*, there assoon as they had assembled together, devised an Epistle by uniform consent of them all, wherein they bitterly inveigh against *Julius*, and signifie withal, *That if any were banished the Church, and Excommunicated by their Decree and Censure, it were not his part to intermeddle, nor to sit in judgment upon their sentence.* And did then Decree, (b) *That if any Bishop should be accused, and the matter could not be determined by*

(b) Ἐἰ τις
ἐπίσκοπος
ἐπὶ τισιν ἐγ-
κλημασι κει-
νοίτο, ἐπειτα
αὐτὸς διαφω-
νῶν τὰς ἐν τῇ
ἐπαρχίᾳ ἐπι-
σκοπίας, καὶ
μὲν αὐτὸν ἢ
κρινόμενον

the Bishops of the Province, some pronouncing the accused to be innocent, others to be guilty, for the taking up of the whole Controversie, the Metropo-
litan should call others to judg from the neighbouring Province, and what should be so determined should stand firm. And in the next Canon, they did ratifie, *That if any Bishop was accused, and condemned by all the Bishops of the Province, and all should with one consent pronounce sentence against him; he should no more be tried by any other.* But the sentence of

ἀποφαινόντων ἢ ἢ ἔνοχον, ὡς ἀπαλλαγῆς πάσης ἀμφισβητήσεως ἔδοξε τῇ ἀγίᾳ συνόδῳ ἢ τῇ μητροπόλει ἐπισκοπον, ἢ τῇ πησιοχάει ἐπαρχίᾳ μετακαλεῖσθαι ἑτέρας τινας τὰς ἐπι-
κρινέσθαι, καὶ πῶς ἀμφισβήτησιν διαλύοντας, τὰ βεβαιῶσαι σὺν τοῖς τῇ ἐπαρχίᾳ τὸ παρι-
στάμενον. Codex Can. Ecclef. Univers. Can. 93. Ἐἰ τις ἐπίσκοπος ἐπὶ τισιν ἐκκλημασι κα-
τηγορηθείς, κριθεῖν ὑπὸ πάντων ἢ ἐν τῇ ἐπαρχίᾳ ἐπισκόπων, πάντες τὲ συμφωνοὶ μίαν
καὶ αὐτὸς ἐξενέγκουσιν ἄλλον, τῶν μὴ ἐπὶ παρ' ἑτέροις δικάζεσθαι, ἀλλὰ μένειν βεβαίαν
πῶς συμφωνον ἢ ὅτι τῇ ἐπαρχίᾳ ἐπισκόπων ἀπέφασιν. Codex Can. Ecclef. Univers. Can.
94. apud Caranz. & Surium, Concil. Antiochen. Can. 14, 15.

the Bishops of the Province should be to all purposes valid. Clearly do they take away all Appeals to *Rome*, as the matter of the Canons, and the occasion of making of them doth fully demonstrate. And this Council was confirmed in the sixth General *Constantinopolitan* Synod held in *Trul*, and by Pope *Dionysius*, and so hath the Authority of a General Council and Pope too, therefore with the Papists themselves should be authentick. *Caranz. Sum. Concil. p.165. Euseb. lib.7. cap.24, & 25. Suerius Concil. Tom.1. pag.399.*

Sixthly. Another full Evidence that the Bishop of *Rome* was not owned as Universal Head is the stout opposition made against it (in their early aspiring after it) by *two hundred and seventeen Fathers* assembled, (*Augustine* being one, and *Aurelius* President) in the year 419, (so *Codex Can. Ecclesie Africanae*.) The Controversie then was this. *Apianus* a Priest in *Africa*, was for his scandalous life Excommunicated, in an *African* Synod, hereupon he fled to the Bishop of *Rome*, who absolved him, and commanded him to be restored to his place; and *Sozimus* Bishop of *Rome* to justify this, claimed a right to receive Appeals from all parts of the World, and for proof thereof pretended a certain Canon of the *Nicene* Council that did give it him; the Council not finding any such Canon in the Decrees of the Fathers at *Nice*, sent away Letters and Messengers to the Bishop of *Constantinople*, *Alexandria* and *Antioch*, that they would send to them the Acts of the *Nicene* Council, fast closed and sealed up, because they could not find a Canon which was alledged by the Legats of the Bishop of *Rome*, from these they received several Copies, all agreeing, but in none of them what *Sozimus* had affirmed to be in them, that he was shamefully by all the Council convinced of forgery, that he did greatly err, they all proved; for the Copies taken out of the Originals by *Cyril* of *Alexandria*, and by *Atticus* of *Constantinople*, &c. had no such thing in them; and the whole Council writing to *Boniface*, (in which Letter they call *Sozimus* a man of unhappy memory,) desired him to repel those that made him their refuge, both because there is no such constitution of the Fathers, which hath at any time so much derogated from the Authority of their Churches, as also because the *Nicene* Council hath apparently left the ordering of all Inferiours to the judgment of their Metropolitan, and had determined that all matters of Controversie should receive their final decision in the place where they began; for how can a Judgment given beyond the Seas be good, where Witnesses necessarily required in such cases, cannot be present, either in regard of their sex, or age, or some other Impediment.---Because it is granted to every one to appeal to the Councils of their own Provinces, or to an Universal Council.---Unless there should be any one that can think that our God can inspire a justice of trial into any One man, and deny it to innumerable Priests that are assembled in Council; and much more these Letters of the Council to *Boniface*, of *Cyril* of *Alexandria* to the Council, and of *At-*

ticus.

tious of *Constantinople* to the same, and the Copies of the *Nicene Council* sent to them, and the Epistle of the Council to Pope *Celestine*, are in the end of *Codex Canon. Eccles. African.* and in *Surius Tom. 1. p. 588, &c.* Thus much for their Letters, now for the Canons of the *African Church* against the Headship of the Bishop of *Rome*. In the 19. Canon, *If any Bishop be accused, the accuser should bring his cause before the Primate of the Province.* Can. 23. *That no Bishop should go beyond the Sea, unless he had the consent of the Bishop of the first seat of every Province.* Can. 28. *That Presbyters (c) Deacons, and others, if they have complaint against their Bishops, the neighbouring Bishops should hear them, and if they would appeal from them, it should not be to the judgments of any beyond the Sea, but to the Primates of their own Provinces, or to a General Council, as was decreed before concerning Bishops, as for those that shall appeal beyond the Sea, none shall receive them into Communion in Africk.* So also Canon 125.

(c) Ομοίως
ἤρεσεν, ἵνα οἱ
πρεσβύτεροι
καὶ οἱ διάκο-
νοι, καὶ οἱ λοι-
ποὶ κατὰ τὴν
ἐκκλησίαν,
ἐν αἷς ἔχω-
σιν αἰτίαις,

ἔαν τὰ δι-
κασθεῖα μέμφωσιν ἢ ἰδίῳ ἐπισκόπῳ, οἱ γείτονες ἐπίσκοποι ἀποδίδωσιν αὐτῶν: καὶ μὴ
συνωρέσας τὰ ἰδίῳ ἐπισκόπῳ, τὰ μέλας αὐτῶν διαδώσιν οἱ προσκαλέμενοι δι' αὐτῶν
ἐπίσκοποι, διὰ εἰ καὶ πρὸς αὐτῶν ἐκκλησίαν παρεχὴν νμίωσιν, μὴ ἐγκαλέσωσιν εἰς τὰ πρὸς
ἐν τῇ θαλάσῃ δικασθεῖα. ἀλλὰ πρὸς τὸς πρῶτοντας ἢ ἰδίῳ ἐπαρχίῳ, ὡς καὶ πρὸς
ἢ ἐπισκόπων πολλὰς αἰεταὶ οἱ ἢ πρὸς περιμαλικά δικασθεῖα διεκκαλεμένοι, πρὸς ἑ-
δινδς ἐν τῇ Ἀφρικῇ δεχθῶσιν εἰς κοινωνίαν. *Codex Canon. Eccles. African. Can. 28.*

So far we see that the Church of God did curb and restrain the ambi-
tion of the Bishop of *Rome*, and stoutly stood against the invading en-
deavours of aspiring Antichrist. Yet will I add one more, (and so let
the Councils pass for this head; that is, against the Universal Head,) and
that is of a Council at *Constantinople*, in the time of *Agatho* Bishop of
Rome, which was about the year 673, or as others 681, who did
smartly snub (the pretended Mother, that is to give Laws to all others)
by making a Law to reach as far, and to bind the Church of *Rome*, say-
ing, (d) *For as much as we understand that in the City of Rome in time of*
Lent, they fast upon the Sabbath-days, contrary to the custom of the Church,
it is decreed in this Synod, that also in the Church of Rome, that Canon
shall be of force without violation, which saith, if any of the Clergy shall be
found fasting on the Lords-day or Sabbath, except one and that only, let him
be deposed, but if he be of the Laity, let him be Excommunicated. This the
Church of *Rome* in the height of their pride would hardly brook, but
you see as far as this time reacheth, many Councils knew no such thing
as an Universal Head, but opposed the first appearance of it.

(d) Quoniam
intelleximus
in Romano-
rum civitate,
in sanctis
quadragesimæ
jejunis in e-
jus Sabbatis
jejunare, præ-
ter Ecclesia-
sticam consue-

tudinem traditam; sanctæ Synodo visum est, ut in Romanorum quoque Ecclesia inconcussè
vires habeat Canon qui dicit: Si quis clericus inventus fuerit in sancto dominico vel Sabba-
tho jejunans, præter unum & solum, deponatur, sin autem Laicus, segregetur. *Surius in Con-
cil. Tom. 2. p. 1048. Concil. VI. Constant. Can. 55. refer. autem ad Canon. Apostol. 66.*

To these Evidences fetched from Councils I shall add further the expressed judgment of two of their own Bishops, Predecessors of him, that first got the title of Universal Head, *Pelagius* and *Gregory the Great*, which two did so exceedingly inveigh against this title, God in his Providence so ordering it, that the following Popes might be condemned out of the mouths of their Predecessors; whose sharpness of speech against this Usurpation, was occasioned by *John* Bishop of *Constantinople*, surnamed the *Faster*, who did assume to himself the title of Universal Bishop about the year 580, about which time *Pelagius* the second being Bishop of *Rome*, did write to all the Bishops assembled at *Constantinople* in a Synod called by *John* the Bishop of that Seat, saying, "That they ought not to acknowledg *John* as Universal Bishop, unless they purposed to depart away from the Communion of all other Bishops: Moreover, saying, (e) "Let no Patriarch use to profane a Title, for if the chief Patriarch should be called Universal, the name of a Patriarch should be taken away thereby from all others; but God forbid it should ever enter into the heart of a Christian to assume any thing unto himself, whereby the honour of his Brethren should be debased. For this cause I in my Epistles never call any by that name, for fear lest by giving him more than is his due, I might seem to take away that which of right belongeth to him. For the Devil our adversary goeth about like a roaring Lion, exercising his rage upon the humble and meek-hearted, and seeking to devour now, not the sheep-coats, but the very principal members of the Church.-----For he (of whom he writes) cometh near unto him of whom it is written, *This is he which is King over all the children of Pride*: Which words I speak with grief of mind, seeing our brother and fellow-Bishop *John*, in despite (mark his reasons against this Head.) "of the Commandment of our Saviour, the Precepts of the Apostles, and Canons of the Church, by this haughty name, to make himself his (*Antichrists*) forerunner, and hereby by *John* goeth about (mark Reader,) to attribute to himself all those things which belong properly to the Head himself, that is, Christ; and by the Usurpation of this Pompous Title, to bring under his Subjection all the Members of Christ.----And that they ought to beware lest this temptation of Satan prevail over them, and that they neither give nor take this Title of Universal Bishop.

This is a large Testimony against, and a full condemnation of both Name and Office of Universal Bishop, and this by a Bishop of *Rome*, before his Successor had usurped the same. And I might infer, either that the following Bishops of *Rome* do greatly err in taking to themselves this Name and Office, or else this Bishop of *Rome* was fallible and did err in a matter of Faith (made now by them necessary to Salvation) let them choose which they will (for one they must) their Principles are wounded by it.

After this *Pelagius* (for the Usurper was not immediately after him) suc-

(e) Nullus Patriarcharum universalitatis vocabulo unquam utatur, quia si unus Patriarcha Universalis dicitur, Patriarcharum nomen ceteris derogatur; sed absit hoc; absit à fidelis ejusquam mente, hoc sibi vel velle quempiam arripere, unde honorem fratrum suorum invadere ex quantulacunque parte videatur, &c. Jus Can. Dist. 99. e. Nullus Patriarcharum, Glor.

f) Tristeramen
valde est, ut
patienter fe-
ratur, quate-
nus despectis
omnibus, præ-
dictus frater
& coepiscopus
meus solus
conetur ap-
pellari Epi-
scopus. Sed
in hac ejus
superbia quid
aliud nisi pro-
pinqua jam
Antichristi
tempora de-
signatur? quia
illum videli-
cet imitatur,
qui spretis in
sociali gaudio
Angelorum
legionibus, ad
culmen cona-
tus est singu-
laritatis e-
rumpere, ---
Unde per om-
nipotentem
dominum ro-
go, ne pietatis
vestra tem-
pora permit-
tatis unius
hominis elati-
one maculari,
neque tam
perverso vo-
cabulo ullum

succeeded Gregory called *the Great*, about the year 590, at which time John the fourth of *Constantinople* did still persist in claiming and main-
taining his Title of Universal Bishop; at which Gregory being much
grieved and offended, writes to *Constantia* the Empress against it: "Call-
ing the exaltation of one man a defiling of that time, (*mark his rea-
sons also*,) "saying far be it that your time should be defiled by the ex-
altation of one man; *termeth it the crooked name of Universal* (f) and an
"unsufferable thing, and that by this arrogancy and pride is portended
"that the time of Antichrist is now at hand; and that John imitated
"him, (*Lucifer*) who making light of that happiness which he had in
"common with the other Angels, would needs aspire to a singularity a-
bove all the rest. *And to the Emperour, writing, saith*, "That all those
"who have read the Gospel know well that Peter (*mark Reader*,) is not
"called the Universal Apostle, and yet behold, my fellow-Priest John
"seeketh to be called the Universal Bishop. I am now forced to cry out,
"Oh the times! and Oh the manners of men! *Europe* is now exposed
"for a prey to the Barbarian, and yet the Priests who should lie along
"in the dust upon the pavement, weeping and rolling themselves in
"ashes, do seek after names of vanity; and boast themselves of their
"new-found (*this is a Novelty in the judgment of a Bishop of Rome*,) and
"prophane Titles. And in opposition to this pride of John he was the
first Bishop of *Rome* that took this Title, *the Servant of Servants*, which
Title his Successors in feigned humility still use, though they usurp the
Title of Universal Bishop, in opposition to which he did so stile himself,
and in excessive pride have added to themselves since many pompous
Appellations.----Again, saith the same *Roman Bishop*, "Now the King
"of Pride is at the gates, and which I dread to speak, an Army of Priests
"and Bishops stands ready to receive him; calls it a superstitious and
"haughty name of Universal Bishop.----Never may such foolery befall
"us; call an Universal Bishop (*very true*,) an Universal Enemy. And
again, "I speak it boldly, that whosoever calleth himself, or desireth
"to be called by others, the Universal Bishop, is in his Elation of mind,
"the forerunner of Antichrist, because that in like Pride he preferreth
"himself before others; Like, I say, for as that wicked One would seem
"as God, above all men, so will this Man exalt himself above all Bishops.
He plainly saith, "That none of the Bishops of *Rome* did ever assume
"that word of Singularity, &c. And this same Gregory writing to John

quoquo modo præbeatis assensum, &c. *Gregor. Mag. ad Constant. lib. 4. Epist. 34*: Cunctis Evan-
gelium Scientibus liquet, --- quod Petrus Universalis Apostolus non vocatur, & vir sanctissimus
consecrator meus Johannes vocari Universalis Episcopus conatur; exclamare compellor, ac dicere,
O tempora! O mores! --- & tamen Sacerdotes, --- vanitatis sibi nomina expetunt, & Novis
& prophanis vocabulis gloriantur, &c. --- Nullus Romanorum Pontificum unquam hoc singulari-
tatis vocabulum assumpsit, nec uti consensit, &c. Quis est iste, qui contra statuta Evangelica,
contra Canonum decreta, Novum sibi usurpare nomen præsumit? *Idem, ibid. ad Manutium.*
Epist. 32.

of *Constantinople*, (g) deals roundly and plainly with him, saying, "When thou wast called to the Office of a Bishop, thou saidst, That thou wert not worthy to be called a Bishop, and now thou wouldest have none a Bishop but thy self.-----What wilt thou answer unto Christ, who is the true Head of the Universal Church, in that day of Judgment, seeing that by this name of Universal thou seekest to enthrall all the Members of his Body unto thy self? whom dost thou imitate herein save only him, who in contempt of those Legions of Angels, which were his fellows, sought to mount aloft to the top of Singularity, where he might be subject to none, and all others subject unto him?"

(g) Qui enim indignum te esse fatebaris, &c. nec flusto ac superbo vocabulo appellari consentias. ----- ut cuncta brevi cingulo locutionis astringam: ante legem,

sancti sub lege, sancti sub gratia, omnes hi perficientes corpus domini, in membris sunt Ecclesie constituti, & nemo se unquam Universalem vocare voluit, &c. *Idem ibid. ad Johan. Constantinop. Epist. 38.*

But did not he raise all this stir, and make all this opposition because *John* had prevented him because he had not this name and title himself, (h) since as he is said to be the best of all the Bishops of Rome that came after him, so the worst of all that were before him. Let alone what his heart and end was, and hear what he saith, writing to *Eulogius* Bishop of *Alexandria*, (i) "You have been careful to advertise me, that you forbear now to write unto any by those proud names which do spring merely from the root of vanity, and yet speaking to me, you say [as you commanded], Let me I pray you hear no more of this word command; for I know well enough what I am, and what you are; in degree you are my Brethren, and in manners you are my Fathers: wherefore I commanded you nothing, only I advised you, what I thought fittest to be done; and yet I do not find that you have perfectly observed that which I desired to leave deepest graven in your remembrance; for I told you, that you should not write in any such manner either to me, or to any other, and yet in the very Preface of your Epistle, you call me by that name of pride and vanity, Universal Pope; which I would entreat you to forbear hereafter, seeing that your selves lose, whatsoever you give unduly to another. For my part I seek to increase in Virtues, and not in vanity of Titles; that addeth nothing to my honour, which I see taken from my Brethren; my honour is the honour of the Universal Church; and the sound vigor of my Brethren.-----For if you call me Universal Pope, you deny your selves to be that which indeed you are, in that you call me Universal. But God forbid, let us rather put far from us these words, which do puff up to pride and vanity, and woundeth Charity to the death.

(h) Nunquid ego, hac in re piissime domine propriam causam defendo? nunquid specialem injuriam vindico? & non magis causam omnipotentis Dei & causam Universalis Ecclesie? *Idem ad Mauriti.*

(i) Indicare vestra beatitudo studuit, &c. Nam dixi nec mihi vos, nec cuiquam alteri tale aliquid scribere debere, & ecce in Praefatione Epistolae, quam ad me ipsum qui prohibui, di-

rexistis, superbae appellationis verbum, Universalem me Papam dicentes, imprimere curastis. Quod peto dulcissima mihi sanctitas vestra ultra non faciat, &c. *Idem Epist. lib. 7. Epist. 30. Leg. etiam ejusdem de eodem Epistolarum, Lib. 4. Epist. 36. & Lib. 6. Epist. 5. & 24. & 28. & 30. & 31.*

This is that *Gregory*, Bishop of *Rome* that was so vehement in his writing against the name and office of Universal Bishop, that after his death the *Romanists* would have burnt his Works had not one *Peter* a Deacon restrained them by affirming to them, That he often saw the Holy Ghost in the form of a Dove sitting upon the head of *Gregory* while he was writing of them. This is that *Gregory* that so earnestly cried down an Universal Bishop, that Pope *Gregory* the 13th. could not answer but by giving this *Gregory* the flat lie. *Plessens*.

But what follows from that learned Authoritative confutation? but that the Bishop of *Rome* is fallible and may err; for if *Gregory* the Great did speak truth, then *Gregory* the thirteenth did speak false, in saying his Doctrine was a lie. If *Gregory* the thirteenth did speak true, in saying the other did lie and that in a matter of Faith made necessary to Salvation, then did *Gregory* the Great greatly err, in a matter that concerned the Universal Church. Let them take which they will, their Infallibility lyeth in the dust; for it will much puzzle his Holiness to reconcile the parts of a contradiction. Let him try his skill that both *Gregories* might in this be found true.

I have borrowed some Paper to be a little the larger in this, both from Councils, and in transcribing the words of these two, 1. *Because this is the Main HEAD and Hinge of our Controversies.* 2. *Because these two were their own, and yet against them.* 3. *Because it makes it plain that to six hundred years the Bishop of Rome was not Universal Head, for at that time it was disclaimed by themselves, as you see.* 4. *Because the English Reader that understandeth not Latin Authors, might be satisfied from their own mouths that Universal Sovereignty of the Bishop of Rome is not so old as to come up so high as six hundred years after Christ.*

But when was this Title first assumed? and by whom was it first conferred upon the Bishop of *Rome*, to be called Universal? that you might know when and how he got up into the Chair.

You have been told before that *Gregory* the Great did write Letters to *Maurice* the Emperour in the Controversie betwixt him and *John* of *Constantinople* about the name Universal. This Emperour *Maurice* falling into dislike among the Soldiers, one *Phocas* a Centurion made himself Captain of those that did mutiny, and was afterwards by them proclaimed Emperour; *Maurice* seeing this fled away with his Wife and Children. *Phocas* was Crowned, and pursueth after his own Master *Maurice*, overtakes him, slew his Wife and Children, or some of them before his eyes, and afterwards caused him to be murdered also. Mark that this *Phocas* was a vile Traitor, and a Murderer of such an excellent Emperour and virtuous Man, as Historians say, that *Maurice* was. A while after that *Phocas* was Emperour, *Gregory* that was Bishop of *Rome* and opposed the Title of Universal Head, departed out of this life, and *Sabinian* a malicious detractor of *Gregory* and his Works succeeded

ceeded him, and continued Bishop of *Rome* scarce two years, after whom succeeded *Boniface* the third, about the year six hundred and five, who lived not (as some say) above eight moneths, or as others but a year, after he was Bishop of *Rome*; but in that time he obtained what he aimed at; for the Murther committed by *Phocas* upon the Emperour *Maurice*, being not approved of by the Bishop of *Constantinople*, he seeking to establish himself in the Empire (gotten by blood), by the Friendship of the Bishop of *Rome*, *Boniface* making great offers of his service to *Phocas*, took this opportunity to desire of him that he and his Successors after him, should be called Universal Head of all the Churches of Christ, and that the Church of *Rome* thence forward should have the preheminance, and be Head of all other Churches; this murdering *Phocas*, and this aspiring *Boniface* agreeing to help one another, the Bishop to strengthen him in his Empire got by Rebellion; the Emperour *Phocas* quickly grants that he should be the Universal and head-Bishop over all Christian Churches. And this is acknowledged by their own Historians. (k)

(k) Quo tempore intercesserunt quædam odiorum fomenta inter eundem *Phocas* Imp. atq;

Cyriacum Constantinopolitanum.— Hinc igitur in *Cyriacum Phocas* exacerbatus in ejus odium Imperiali edicto sancivit, nomen Universalis decere Romanam tantum modo Ecclesiam, tanquam quæ caput, esse omnium Ecclesiarum, solique convenire Romano Pontifici; non autem Episcopo *Constantinopolitano*, qui sibi illud Usurpare præsumeret. Quod quidem hunc *Bonifacium* Papam tertium ab Imperatore *Phoca* obtinuisse, cum *Anastasius* Bibliothecarius, tum *Paulus* diaconus tradunt. *Spondan. Epitom. Baron. Annal.* in Annum 606.

From all which you clearly see, first, that it was not till after the sixth hundred year from Christ that the Bishop of *Rome* had this Title conferred upon him. Secondly, that he came not to it by divine right, not made so by God, nor called and chosen to it by a General Council of Fathers, but by a Traytor and a Murderer. The Pope giving his help to keep the Usurper in the Saddle, by way of requital this wicked and Tyrannical Emperour lifts the Pope up into the Chair. A couple well (Oh no mischievously) met to do Offices for each other, but both eminently injurious to others by their Usurpations, the one in the State, the other in the Church.

As his Name and Office of Universal Bishop is new, so are those other accumulative, pompous, and some of them blasphemous Titles not fit to be given to any mortal man. For of old it was not so, for *Peter* whose Successor he pretends to be had no such Names nor Titles, but stiled himself a fellow Presbyter, 1 *Pet.* 5. 1. (l) And the Canons of the *African* Church of old were that the Bishop of the first Seat (that was *Rome*) should not be called Prince of Priests, or head-Priest, or any such like name, but only the Bishop of the first Seat. *Caranza* (m) in his Annotation upon this Canon, saith, That the *African* Church could not give

(l) Ὡς ὁ πρῶτος καθεδρᾶς ἐπίσκοπος μὴ λέγεσθαι ἑξάρχον ἢ ἡγεμῶνα ἢ ἀρχιεπίσκοπον

ἢ τοιοῦτον τρόπον τί ποτε, ἀλλὰ μόνον ἐπίσκοπον ὁ πρῶτος καθεδρᾶς. Codex Canon. Eccles. Afric. Can. 39. (m) *Caranz. Sum. Concil. Carthag. 3. Can. 26.*

(n) Nec etiam Romanus Pontifex Universalis est appellandus. *Distinct.* 99. c. nec etiam. (o) *Swius* in Concil. Tom. 2. pag. 1046. Concil. Constantinop. Can. 36.

Jus Canonic. 1. *Dist.* 95. c. ego. c. *Constantinus*. 2. *Distinct.* 63. 3. *Juris Canon.* pars 2. *caus.* 25. *quest.* 1. c. null. 4. *Romanus Pontifex*, qui *jura omnia* in *Scrinio pectoris sui* censetur habere, — *Sexti.* *Decret.* P. *Bonifac.* 8. c. *li-* *cet.* 5. *Decret.* lib. 6. *Bonifac.* 8. in *Proamio*. 6. *Distinct.* 95. c. *duo*. 7. *Glos.* in c. 11. *quest.* 3. si *mimicus*. 8. *Decret.* de *Translat.* *Episc.* cap. *quanto*.

Laws to the Universal Church, and therefore by this Canon neither did nor could forbid the calling of the Bishop of *Rome*, Prince of Priests, &c. But they could Decree, That they would never call him so, nor own him for such, which shews that by them he was not so advanced. But their own Canon Law (n) forbids that the Bishop of *Rome* should be called *Universal*. And the sixth Council at *Constantinople* (o) ratifying the Decree of the 150 Fathers formerly assembled in that City, and of the 630 Fathers assembled at *Chalcedon*, did also agree with them and decree, That the Bishop of *Constantinople* should have equal Priviledg with the Bishop of *Rome*, and have equal Power in all Ecclesiastical matters with him, only that he be the second to the Bishop of *Rome*, and after the Bishop of *Constantinople*, the Bishop of *Alexandria* should have the next Seat, and next to him, the Bishop of *Antioch*, and next to him the Bishop of *Jerusalem*. By all which appears that the Bishop of *Rome* was not Head of all the rest, the Prince of Priests, but that all the respect that he had above the rest, was to sit down in the first Seat, which is nothing at all to his Universal Jurisdiction, and then he had not those Titles that now are given to him. 1. As Head over all Priests, as a King is over his Judges. 2. The Vicar of Saint *Peter*; though now they say not the Vicar of *Peter* properly, but Vicar of Christ properly and Successor of *Peter*. 3. Most mighty Priest. 4. That he hath all Laws in the chest of his breast. 5. Chief Magistrate of the whole World. 6. That his Sacerdotal dignity as far excelleth Kings and Emperours, as Gold excelleth Lead. 7. That all the Earth is his Diocese and he the Ordinary of all men, having the Authority of the King of all Kings upon Subjects. That he is all in all, and above all. 8. If those things that I do, be said to be done not of man but of God, what can you make of me but a God? and the Prelates of the Church being accounted of *Constantine* for Gods, I being above all Prelates by this reason am above all Gods.

Likewise the Power of the Pope over General Councils is a new Power, it was not so of old; he had not the Power of calling Councils, but it did belong to, and was done by Civil Magistrates. The first General Council of *Nice* was assembled by the Authority of *Constantine* the Great; the Second at *Constantinople* was called by *Theodosius* the elder; the Third at *Ephesus* by *Theodosius* the younger; the Fourth at *Chalcedon* by *Valentinian* and *Martian*, &c. Historians tell us that when once the Emperours began to be Christians, from that time forward the Church-affairs depended upon them, and the greatest Councils were assembled, and so still are, at their appointment. (p) So *Socrates*. And the Council of *Constance*, (which *Caranza* (q) saith was General, and in the time of Pope *John* 24, which was after the year 1400, mark how lately, and

(p) *Ecclef. Hist.* lib. 5. *proam.* (q) *Caranz.* *Sum. Concil.* p. 824, 825.

and did depose three Popes, *Gregory 12th, Alexander 5th, John 24th.*) and again in the Council of *Basil*, which began in the year 1431, (mark still how lately), in both these it was decreed, (r) *That a Synod hath its power immediately from Christ, which every one of what state soever or dignity he be; yea, even the Pope himself ought to be obedient, which if they be not, but shall contumaciously contemn the Decrees, Statutes, and Ordinances of the Council, except he repent shall suffer condign punishment, though it be the Pope himself.* And this Council of *Constance* was confirmed by Pope *Martin* the fifth, *Sess. 45.* and the other at *Basil* by Pope *Nicolas* the fifth.

By all this it doth appear that the main essential point of Popery is a meer Novelty, having not its original till after the sixth hundred year after Christ, and not got up to its full power till several hundred years after this. So that I may (as *Voetius* doth) confidently affirm, that in the first six hundred years, there was NO CHURCH, NO ONE DOCTOR, NO ONE MARTYR, NO CONFESSOR, NO ONE FAMILY, NO NOR ONE MEMBER OF THE CHURCH, NEITHER IN THE WEST, NOR IN ANY OTHER PART OF THE WORLD, THAT WAS PROPERLY AND FORMALLY A PAPIST. What is then become of the ANTIQUITY of POPERY? and this I bottom upon this foundation; because there cannot be so much as one [Formal] Papist, where the Essentials of Popery are not; as where the Essentials of a man are not, there is no man actually existent, but the Pope as Universal Head is the Essential part of the Popish Religion, without which (according to their Doctrine) the Church is no Church, nor any one a Member thereof that doth not own him and submit unto him. Therefore the Pope not being till after the sixth hundredth year, so long there was not one Papist - (formally and properly) in the whole World.

This being the main Pillar of Popery I have insisted the longer to prove the Novelty of it; for this falling, the whole Fabrick tumbleth down: as therefore it is not necessary that I should be so large in the rest, so for want of more room and paper I must be constrained to contract and but name what follows.

Secondly. *The forbidding of Ministers Marriage is a meer Novelty.* For as their own (s) Authors say, *Syricius* Bishop of *Rome* that lived about the year 388, was the first that did forbid it; yet it was not then received and practiced as a duty for them to abstain from Marriage, but liberty of Marrying was never denied them till *Gregory* the 7. came to be Pope in the 1074, who yet was resisted, as one that brought in a new custom, never received before, and the Bishops of *Italy*, (t) *Germany* and *France* met together, and for this decreed that he had done against Christian piety, and deposed him, for that among other things he had divorced Men and their Wives, denying such as had their lawful Wives to be Priests; when yet at the same time he admitted to the Altars, Whoremongers, Adulterers and Incestuous persons.

(r) *Primo declarat Synodus, — quod ipsa potestatem a Christo immediate habet, cui quilibet cujuscunque status vel dignitatis, etiam si Papalis existat, obedi- re teneatur, &c. Conc. Constan. Sess. 4, 5. & Conc. Basil. Sess. 2. & 16. & 18.*

(s) *Syricius primus Sacerdotibus & Diaconis circiter annum salutis 388. conjugio interdixit, — non ante Pontificatum Gregorii 7, Ann. 1074, nubium adimi Sacerdotibus occidentalibus potuit. Polyd. Virg. de Invent. rer. lib. 5. cap. 4. (t) Magdeb. cent. 11. pag. Bellar- 389.*

(u) *Aquin. 2da. 2da. Q. 88. art. 11. Cajet. Opuscul. Tom. 1. Tract. 27. Sotus lib. 7. de Justitia Q. 6. art. 2. in Bellar. de cleric. lib. 1. cap. 18.*

Bellarmino himself and other (u) Popish Doctors do grant, yea he proves by Arguments that by the Law of God it is not forbidden that Ministers should Marry, and that for many hundred years the Church of Rome permitted Greek Priests to have and dwell with their Wives.

Thirdly. *That Religious worshipping of Images hath not been of old in the Church of God, nor received and owned by Councils,* (for what particular persons and hereticks in this point have done is not in this Controversie so much to be minded) *nor practised in the Church for some hundred years after Christ, there is sufficient evidence.* Bishop Usher in his Answer to the Jesuits Challenge, saith, It might well be concluded that Images were brought into the Church partly by lewd Hereticks, partly by simple Christians newly converted from Paganism. The Gnostick Hereticks had Images, some painted in Colours, others framed of Gold and Silver, and other matter, which they said were the representations of Christ, made under Pontius Pilate, when he was conversant here among men; and though Eusebius (w) makes mention of the Images of Paul and Peter, and of Christ, yet there he calls it an Heathenish custom. But they were so far from worshipping them in the Primitive times, that a Council (x) of ancient Fathers did decree about the year 325, *That Pictures ought not be in the Church, lest that which is worshipped or adored should be painted on walls.* Which Law made by this Council, set Melchior Canus (y) the Papist in such an heat, that he alone would condemn all them not only of imprudency but impiety for so doing, for the poor man could not otherwise answer it.

(w) *Euse. Eccl. Hist. 1. 7. c. 18.*

(x) *Concil. Elibertin.*

(y) *Illa lex non imprudenter modo, verum etiam impie, à Concilio Elibertino lata est de tollendis imaginibus. Canus loc. Theolog. lib. 5. cap. 4. conclus. 4.*

In the first four General Councils there is nothing for the worshipping of Images, which reached to the year 451, and yet if they had been of that opinion they had had occasion from what was done in the Elibertine Council, being about the same time that the Nicene Council was, and before the other three.

(z) *Indico dudum ad nos pervenisse quod fraternitas vestra quoddam Imaginum adoratores aspiciens, eadem Ecclesie Imagines confregit atque projecit, & quidem zelum vos, ne quid manu factum adorari possit, habuisse laudavimus. — Tua fraternitas, — ab earum adoratu populum prohibere debuit; — & populus in Picturæ adoratione minime peccaret. Greg. Mag. Epist. lib. 7. Ep. 109.*

And it should seem that they were not worshipped in the Church of Rome it self for six hundred years after Christ, by the Epistle of Gregory the Great to Serenus Bishop of (z) Marseilles, who had broken down Images, and cast them out of his Church, when he perceived some to begin to dote upon them too much, *whom though he reproves for breaking of them, yet him he commends for his Zeal, that nothing made with hands should be worshipped. — you ought to restrain the people from worshipping of them, that though the people might have had them, whereby to gather the knowledge of the History, but might not sin in worshipping the Picture.* Judg if it were likely that at that time Religious Worship was given to Images at Rome, when the Bishop thereof condemned it for a sinful thing, and commends others for being against it. And though Cardinal Bellarmine was of opinion, *That it is lawful to picture God in the Church in the shape*

of

of a man, and the Holy Ghost in the form of a Dove, yet a greater and one more ancient than he was against it, namely, Pope Gregory the second, (a) whose Epistle is related by Baronius upon the year 726; whence it seems there was no such Picture in the Church of Rome at that time, for saith that Pope, *In the Church God is not represented before mens eyes, and that the Father of our Lord Jesus Christ is not drawn in colours, because Gods nature cannot be painted out, or put in sight.*

Moreover at a Council of 338 Fathers held at Constantinople in the year 754, they were solemnly condemned; and when they were set up by the second Council at Nice in the year 787, were degraded again of their honour by the Council of Francfort in the year 794.

(b) Durant purposely sets himself to give us all the Councils that have approved the use and veneration of Images; and saith, the first that did was the sixth Council at Constantinople (which was in the time of Pope Agatho about the year 673), and quotes the 83, but it is the 82 Canon, (c) where the Picture of Christ is commanded to be made in the shape of a Man, but turning to the place I find plainly that this Canon doth not at all command any Worship to be given to it, but only as Historical, that is nothing to the Popish cause of worshipping of them. Another (saith he) is a second Nicene Council, which yet was 787 years after Christ, so that this might pass for a Novelty.

per ipsum verbi Dei humiliationem mente comprehendentes, ad memoriam quoque ejus in carne conversationis, ejusque passionis, & salutaris mortis deducamur, ejusque quæ ex eo facta est mundo Redemptionis. Conc. Constant. VI. Can. 82.

Fourthly. *The Doctrine of Purgatory*, by the confession of Papists themselves is ranked among the Novelties brought into the Church; for one of them saith, (d) *No true Believer now doubts of Purgatory, whereof notwithstanding among the ancient there is very little or no mention at all. The Greeks also to this day do not believe that there is a Purgatory; let who will read the Commentaries of the ancient Greeks, and so far as I see, he shall find very rare speech of Purgatory, or none at all. And the Latins did not all of them together receive the truth of this matter, but by little and little; neither indeed was the faith either of Purgatory or Pardons so needful in the Primitive Church, as now it is.* Thus far a Papist, and an ingenuous one too, which is rare to find, that will without Partiality speak the truth. Which Bellarmine doth not use to do, for he saith quite contrary, *That all the Fathers (e) both Greek and Latin have constantly taught from the Apostles times that there is a Purgatory.* And this Cardinal is in such a heat for Purgatory-fire, that he saith, *That it is a Doctrine of Faith, so that he that doth not believe it, shall never come to it,* (no harm if he do not, I suppose it is no desirable thing to be in pains no less than the pains of Hell, though shorter,) *but shall be always tormented in the flames of Hell.* But the best of it is, that it is but a Cardinal, not the Scripture that saith so. But I will set another Papist upon Bellarmines back, and standing.

(a) Cur tandem patrem domini Jesu non oculis subjicimus ac pingimus?

quoniam quis fit non novimus, Deique natura spectanti proponi non potest ac pingi.

(b) Durant. de ritib. p. 31.

(c) Christi Dei nostri instar hominis characterem etiam in Imaginibus deinceps proveteri agno statui jubemus, ut

(d) Nemo certe dubitat Orthodoxus, an Purgatorium sit, de quo tamen apud Priscos, nulla vel quam rarissima fiebat mentio; sed & Græcis ad hunc usque diem, non est creditum esse, &c. Johan. Boss. apud Polyd.

Virg. de invent. rerum, lib. 8.

cap. 1.
(e) Bellar. de Purgat. lib. 1. cap. 15.

(f) *Alphons. de Castro*, advers. hæres. lib. 8. titul. Indulgentia. (g) *August. de civitat. Dei*, lib. 22. cap. 13. (h) *Quia auctorithor nostri gratia redempti sumus, hoc jam celestis muneris habemus, ut cum à carnis nostræ habitati- one subtrahimur, mox ad celestia præmia ducamur.* *Gregor. 1. in Job 20.* (i) *Gregor. lib. 4. Dialog. cap. 55.* (k) *Bed. Eccl. Histor. lib. 5. cap. 13.* (l) *Magdebur. Centur. 6. pag. 693. Cent. 7. pag. 573, 574.* (m) *Capit. Aquisgran. Conc. ad Papinum Miss. lib. 1. cap. 1. quoted by Bish. op. usher. Answ. to Jes. Chall. p. 177.* (n) *Esse apud inferos locum Purgatorium, in quo salvandi vel tenebris tantum afficiantur, vel expiationis igne decoquantur, QUI DAMasserunt.* *Otto Frig. lib. 8. Chro. c. 26. apud eundem.*

standing betwixt the two let him shift for himself, and get out as well as he can, they are the words of *Alphonsus*; (f) *Concerning Purgatory there is almost no mention made by the Ancients, especially the Greek Writers, for which reason to this very day the Greeks do not believe that there is a Purgatory.* It is true that many of the Fathers speak of a Purging-fire, both in this life, and after; but by the Purging-fire in this life they understand afflictions. So *Augustine*, (g) *We confess that in this life there are Purgatory pains,-----a loss of friends, and the calamities of this life.* So also of a Purging-fire after this life, through which they make all Saints to pass; by which fire they understand, the last day of Judgment; but the Popish Purgatory is another thing, not invented in the days of *Gregory* the first, who did write in the end of the sixth age, saying, (h) *Because we are redeemed by the Grace of our Creator, so much we have of heavenly gift, that when we are with-drawn from the habitation of our flesh, we are presently brought to the heavenly recompence.* And though in the Writing of this Pope there is some mention of Purgatory for smaller Sins, yet it is not the same that the Papists now assert; for in his Dialogues he speaks of the Purgation of Souls in Baths, in Rivers, and Wind; and it was first bottomed upon Visions and Revelations, and fained Stories of departed Souls appearing to others in this life, two of which I had Translated, but I find they are too large for want of room) to be inserted; the one is to be found in (i) *Gregories Works*, the other in (k) *Bedes History* in the year 671, and both in the *Magdeburgenses*.

But above 200 years after these pretended Visions, the Council of *Aquisgran* (m) do shew that this was not a general received Doctrine, who shew how men are punished after this life; for they sum up all the punishments inflicted by God for sin to this life, and they mention two ways, but the third (say they) *after this life, is very fearful and terrible, which by the most just judgment of God shall be executed, when he shall say, depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.* And yet further, to discover the Novelty of Purgatory, that it was above a thousand years but the opinion of some particular men, and not an article of Faith generally received; the saying of *Otto Frigenfis* (n) writing in the year of our Lord 1146, giveth evidence: his words be these; "That there is in Hell a place of Purgatory, wherein such as are to be saved are either only troubled with darkness, or decocted with the fire of Expiation, SOME do AFFIRM, (mark Reader), all did not teach so, nor the most; "Nor, saith he, many, but "some only.

Fifthly. *That the Popes Indulgences are a meer Novelty*; that the Church of God for many hundred years knew nothing of; we need look no further evidence than the plain confession of Papists themselves, amongst whom I find *Alphonsus* making plain and full confession, about these Indulgences and Popes Pardons, saying, "That of all the matters treated of in his whole Book, there is not one that the Scripture is more silent in, nor

one that the ancient Writers speak less of. (o) Though he would not have them therefore to be slighted, because the use of them hath been but lately received, because (mark what he saith,) many things are known to posterity, which the ancient Writers were altogether ignorant of. What need we wonder then, if this be so in the matter of Indulgences, that among the Ancients there is no mention of them at all? really this did me good to read, for I love and like that men should be ingenuous, and speak the plain truth. Yet when I read further, and saw that he doth acknowledg nothing for it in the Scripture, nor in the ancient Fathers; yet that those that set light by them, or despise them, should be judged hereticks, I thought 'twas too much heat in him. This Papist makes no attempt at all to go higher than Pope Gregory the first, in the latter end of the sixth age, when (he saith) *It is said that he granted some Indulgences*; and from thence he slides as far as the Lateran Council, which was in the year of our Lord 1215, (so *Caranza*;) and from thence to the Council of *Constance* under Pope *John* 24, which was after the year of our Lord 1400. So late; and this is all the Antiquity that he doth pretend unto, from whose confession we might safely place this among the young Doctrines and practices held and used in the Church of *Rome*.

But let us try another of them whose business in his Book is to give the first rise, and beginning of things. (p) He also attempts not to rise higher than the sixth hundredth year, to the former Gregory; but there he finds little to fasten upon, and therefore steps presently back to *Boniface* the 8, who he saith was the first that brought in the Popish Jubilee, when he gave Pardons to those that visited the Apostles Temples, in the year 1300, which Jubilee he commanded should be observed every hundredth year. But when fifty years were almost expired, Pope *Clement* the sixth ordained this Jubilee should be every Fifty year, for as much as mans age would not reach the hundredth year. Lastly, Pope *Sixtus* the fourth (about 1471,) or as my present Author 1475, brought it to every 25. year; and then (I pray thee Reader mark) *the use of Pardons, which they call Indulgences, began to be famous, which Pardons for what cause, or by what authority they were brought in, or what they be good for, doth much trouble our Modern Divines to shew*. Reader, is not this a plain case? can we desire clearer evidence of the Novelty of the Popes Pardons, by which he beguiles so many Souls, and gets so much money in-

(o) Inter omnes res de quibus in hoc opere disputamus, nulla est quam minus aperte sacræ literæ prodiderint, & de qua minus vetusti Scriptores dixerint, neq; tamen hac occasione sunt condemnandæ [Indulgentiæ] quod earum usus in Ecclesia videatur sero receptus: quoniam multa sunt posterioribus nota, quæ vetusti illi Scriptores prorsus ignoraverunt. — Quid ergo mirum si ad hunc modum contigerit de Indulgentiis, ut apud præfatos nulla sit de eis mentio? — Etsi pro Indulgentiarum approbatione sacræ Scripturæ testimonium apertum desit, tamen qui

contemnit, hæreticus merito censeatur, &c. *Alphonf. de Castro adv. hæres. lib. 8. titul. Indulgentiarum*. (p) *Bonifacius* octavus. — primus omnium Jubileum retulit, anno qui fuit Mccc salutis humanæ, quo peccatorum remissionem iis præstabat, qui limina Apostolorum visitassent. — Idem autem Pontifex Jubileum centesimo quoque anno servari mandavit. — Quinquagesimo post instanti anno *Clement* sextus sanxit Jubileum quinquagesimo quoque anno, cum ætas hominis vix Jubileum illum centum annorum attingere possit. — Postremo *Sixtus* ejus appellationis quartus Jubileum ad vigesimum quemque annum reduxit, primusque celebravit, qui fuit annus MccccLXXV salutis, ac ita veniarum quas Indulgentias vocant, jam tum usus celebris esse cepit, quæ quæ de causa, quæ ex autoritate introductæ fuerint, aut quantum valere videantur, nostri recentiores Theologi ea de re egregie laborant; ego vero originem, quod mei est muneris, quaritans, non reperio ante fuisse, quod sciam, quam divus *Gregorius* ad suas stationes id præmii proposuerit. *Polidor. Virgil. de Invent. rerum lib. 8. cap. 1.*

(q) Multos fortasse movere Indulgentiis istis non usq; adeo fidere, quod earum usus in Ecclesia videatur recentior, & admodum fero apud Christianos reperi- tus, quibus ego respon- deo, non certo constare à quo primum tradi- cæperint, fuit tamen, non-

nullus earum usus, ut aiunt, apud Romanos vetustissimus, quod ex stationibus intelligi potest. — (r) Quamdiu nullà fuerat de Purgatorio cura, nemo quæsitivè Indulgentias, nam ex illo pendet omnis Indulgentiarum existimatio. Si tollas Purgatorium, quorsum Indulgentiis opus erit? Cæpe- runt igitur Indulgentiæ, postquam ad Purgatorii cruciatus aliquandiu trepidatum est. *Johan. Roffen. in Luther, ibid.*

to his treasure; and being so much in the dark himself, he consults ano- ther to seek relief; and the third saith, (q) *It may be many will put no great trust to these Indulgences, because their use is but lately come into the Church, and is so found but a little while ago, to whom I say, it is not certain who first began them,* (and he can, doth, go no higher than the sixth hun- dred year, and then he speaks sparingly,) there was SOME use of them, and doubtingly, for he gathers it only by consequence. But this Popish Au- thor whom before we cited, confessing the Novelty of Purgatory, doth also himself conclude, from thence follows the Novelty of Popish Par- dons; for saith he, (r) *As long as there was no fear of Purgatory no man sought Indulgences, for all the account of Indulgence depends on Purgatory. If you deny Purgatory, what need of Indulgences? Indulgences began after men were frightened with the pains of Purgatory.* Thus out of the mouths of these three Witnesses of their own we might let this pass for one of the younger sort, and set it amongst its fellows.

6. The like I may conclude of Prayer for the dead; for if Purgatory be but a late device, and Indulgences granted for their deliverance be but late, prayer for them to be delivered out of Purgatory, (which is sup- posed in the manner of the Papists prayers for departed Souls) cannot be of a longer standing, as their Bishop before quoted did rightly argue.

What might be alledged for the Antiquity of praying for the Dead, used indeed in the Church formerly, is nothing to the Popish prayers used now; for it is most evident, that they did not pray in relation to their being in Purgatory which they understood not, nor do their prayers express any such thing, but rather the contrary of their being at rest, which they could not have in Purgatory; therefore whatsoe- ver prayers they were, or to what end, is not my work at present to enquire, till they be proved to be such as Popish prayers for the Dead be, their praying in this sort for them will stand still among the youn- ger practices of the Church of Rome.

7. As for the Novelty of praying to Saints, Cardinal Du-Perron (a man that would have found it, if there had been any such practice in the Primitive Churches) doth freely acknowledg (as *Molineus* that traced him in his Book affirmeth,) that as in the holy Scriptures there is neither command nor example for the Invocation of Saints, so likewise in the writings of the Fathers, that have written before the first four Councils (which brings us to the year 451.) no trace is to be found of that Invocation. The distinction betwixt the Saints Intercession, and the Invocation of Saints should be carefully heeded; for whether the Saints in Heaven pray for the

*Molin. de No-
velt. of Pope-
ry, pag. 388.*

the Church on Earth, and whether the Church on Earth might pray to the Saints in Heaven, are widely differing; that in the first ages it was accounted Idolatry to invoke Angels was determined in the 35 Canon of the *Laodicean* Council before quoted.

8. To *show the Novelty of Transubstantiation*; that the substance of the Bread is not turned into the substance of the flesh of Christ, I need not stand long: for *Scotus* doth it for me, who saith, *That this was not a Doctrine of Faith before the Lateran Council, which was in the year 1215,* (s) Which *Bellarmino* taketh notice of and is offended at, and helps the matter as well as he can, in mentioning one Council, (and he names no more, which he would have done doubtless if any had, been) and that is a Council at *Rome* under *Gregory* the 7, who was Pope in the year 1073; so that with *Bellarmino's* grave admonition of *Scotus*, it was above a thousand years before that was made a Doctrine of Faith in the *Roman* Church it self. (t) But *Alphonsus* as to Councils rises no higher than the *Lateran*, according as *Scotus* did.

9. The denying of the Cup to the People might be reckoned with the rest, for a meer Novelty, having its rise in the Council of *Constance* which began in the year 1414, and there needs no other evidence, that this is an Innovation, than the very words of the Canon, whereby it is denied to the People, which are, (u) *Although Christ did administer this Sacrament in both kinds, and though in the Primitive Church the People did receive it in both kinds, yet this custom is rationally introduced,-----that the People shall only take the Bread,-----and we command under pain of Excommunication that no Presbyter give it to the People under both kinds of Bread and Wine.* See Reader, though Christ appointed both, though the Primitive times observed both, yet these say they shall have but one, any thing in Christ's command, and the Churches practice for so many hundred years to the contrary notwithstanding; for this it was called deservedly by one *Concilium Non-obstantiense*, instead of *Constantiense*.

The practice of the Church of *Rome* decreed by this Council is but two hundred and odd years standing; and yet after this the Council of *Basil* granted the use of the Cup to the *Bohemians*; and again the Council of *Trent* denied it; so that Popish Councils can say and unsay, do and undo, and that in matters of Faith. where dissenters must be Hereticks, and yet cannot err, and that's pity.

10. The *Adoration of the Sacrament* was after the Doctrine of *Transubstantiation*; for the reason of their worshipping of it, is because it is changed into Christ's Body and Blood; the first then being new, the other cannot be old; the first brought in as an Article of Faith in the time of *Innocent* the third 1215, the worshipping of it in the time of *Honorius* (w) the third in the year 1216. Behold its Antiquity!

11. The practice of the Popes canonizing of Saints is a new invention by the confession of *Bellarmino* himself, (x) who acknowledg that the first Pope that he ever read of was *Leo* the third, 800 years after Christ. And the same Cardinal saith, That no Saints might be publicly Invoked

(s) *Bellar. de Euchar. lib. 3. cap. 23.*

(t) *Alphons. de Castro adver.*

hæres. tit. Euchar. heres.

(u) Licet Christus post

cenam insti-

tuerit, & suis discipulis ad-

ministraverit sub utraque

specie panis &

vini hoc vene-

rabile Sacra-

mentum, & si-

militer licet in Primitiva

Ecclesia hu-

jusmodi Sacra-

mentum reci-

peretur à fide-

libus sub u-

traque specie,

tamen hæc consuetudo ad

evitandum a-

liqua pericula

& scandala, est

rationabiliter

introducenda,

quod à laicis tan-

tummodo sub

specie panis

fuseipiatur,

&c. *Concil. Const. Sess. 13.*

(x) Decret. Greg. IX lib. 3: tit. 41. cap. 10.

(y) Primus Pontifex (ni forte fallor) qui sanctos legatus Canonicas e, videtur fuisse Leo Papa III. artequam fortasse fuerunt alie. sed non mihi constat. *Bellar. de sanct. Beat. lib. 1. cap. 8.*

that are not Canonized by the Pope, put both together, and it will make a clear consequence, that Invocation of Saints at least publicly was not for 800 years after Christ, the Papists themselves being Confessors.

But whither do I tend? to run over all Particulars controverted betwixt us and them would sooner swell into a Volumn, than be contained in a Sermon; I can therefore but name some other Points, and let it be shewn that for five, six, seven hundred, yea some for a thousand years after Christ, that they were generally owned or received in the Church of Christ, such as these added to the former.

12. The Infallibility of the Bishop of *Rome*.

13. That the Church of *Rome* is the only Church, founded by God himself, or that the Church of *Rome* is the Catholick Church.

14. That there is no Salvation out of the *Roman* Church.

15. That all that the Church of *Rome* delivers is to be believed, whether it be written in the Word of God or no.

16. That the Pope or Ch. of *R.* hath Power & Authority to make Doctrins of Faith, necessary to Salvation, that are not contained in the Scripture.

17. That the Pope of *Rome* alone, or his Council alone, or Pope and Council together are the Judg of Controversies, to whom Appeals from all the Churches must be made, and all bound to acquiesce in their, or his Determinations.

18. That the Pope of *Rome* might judg all but be judged by none, nor be blamed though he leads Souls by troops to Hell.

19. That the Pope of *Rome* hath Temporal Jurisdiction over Princes, Kings and Emperours, to depose them from their Thrones, dispose of their Crowns, and absolve their Subjects from their Oaths of Allegiance to their lawful Princes.

20. That the Pope of *Rome* hath Authority to dispense with the Law of God, to make that lawful which God forbids, and that evil which God commands.

21. That the Power of calling General Councils is inherent in the Pope.

22. That the Pope by himself, or Legats ought to be President in such Councils.

23. That all that General Councils do determine without his Authoritative Ratification, is of no force, but void.

24. That the Scripture is imperfect and insufficient, containing in it not all things necessary to Salvation, nor for the refuting of all Heresies.

25. That it is not lawful to interpret Scripture contrary to the sense of the Church of *Rome*.

26. That the Church doth not depend upon the Scripture, but the Authority of the Scripture, even *quoad nos*, upon the testimony of the Church of *Rome*.

27. That the Scripture ought not to be Translated into the Vulg. Tong.

28. That the common People are to be debarred from reading of the Scriptures except they have a License from the Bishop.

29. That the publick Service and Prayers in the Church ought to be in an unknown Tongue.

30. That

30. That there are seven proper Sacraments, Baptism, Confirmation, Lords-Supper, Penance, Extreame Unction, Matrimony, Ordination: Or that there are eight Sacraments of Order, as the Order of Porters, Readers, Exorcists, Servitors, Sub-Deacons, Deacons, Presbyters and Bishops; to make indeed fourteen or fifteen Sacraments.

31. That the Sacrament of Confirmation is more worthy than the Sacrament of Baptism, and is to be had in greater reverence, and accordingly to be done only by a Bishop, when Baptism by a Presbyter.

32. That private Masses are lawful, and in them both Clergy and Laity to be deprived both of the Bread and Wine, except the Priest that makes it, by the rest only to be seen.

33. That the Eucharist when it is sent unto the Sick is to be adored by all that meet it, and those that do not, to be accounted Hereticks, and to be persecuted with Fire and Sword.

34. That it is a Sacrifice for the Quick and Dead, for obtaining not only Spiritual but Temporal Blessings, to be offered to God for Health, success in Battels, for their Horses and their Hogs.

35. That a justified person may truly and properly make satisfaction to God for the guilt of punishment, which remains to be expiated after the fault is remitted.

36. That the satisfactory Works of the Saints may be communicated and applied to others, or that there are Works of Supererogation.

37. That Absolution by a Priest is so necessary to Salvation, that persons believing in Christ are damned if they die before they be absolved by a Priest.

38. That the Confirmation of Bishops, and Institution of Arch-Bishops by the Pall is to be sought by the Pope of Rome, from all parts and quarters of the World, without which they are no such Officers, and cannot without Sacriledge execute their Office.

39. That in Baptism there is an Implicite Vow of Obedience to the Pope of Rome.

40. That the Decret. Epist. are to be reckoned amongst Can. Scripture.

41. That the Bishop of Rome if he be Canonically ordained, whatsoever he were, is undoubtedly made holy by the Merits of St. Peter.

42. That every transgression of the Law deserveth not death, but that there are many sins of themselves and in their own nature venial and deservyng pardon, that the Blood of Christ is not necessary to wash them away, but may be done away with holy Water, knocking the brest, and by the Bishops blessing.

43. That Clergy-men are exempted from the Jurisdiction of Temporal Lords in things Civil and Criminal, and that the Civil Judg cannot punish Ecclesiastical persons.

44. That the Rebellion of a Clergy-man against the King is not Treason, or that it is meritorious to kill Princes Excommunicated by the Pope:

45. That good Works in themselves have a proportion, and condignity with the reward, and are meritorious from their inward worthiness,

to be worth the reward, as a Journey-man is of his wages for his labour. Papists themselves do acknowledg that the first beginning of some of their Doctrines they cannot tell, and to search for the year when every Novelty was introduced is needless, all these that are named, are not in Scripture, nor in the Primitive Church, some not for 4, 5, some not for 6, 7, 8, 9, 12 hundred years, that I might conclude that Popery is a very Novelty, and doth vainly and falsely boast of its Antiquity.

I. Use. 1. Is Popery a new Way, and the Religion of Protestants the old Religion taught by Christ and his Apostles, then this is a *safe Way, and a safe Religion*; in it you may be justified, sanctified, and surely saved. It is the old Way that *Paul*, and *Peter*, and Believers in the Primitive times obtained an everlasting Kingdom and Crown. Be not frightened with the uncharitable and groundless Doctrine of the Papists, that *out of their Church there is no Salvation*. 2. Then it is the *wisest Way*; the folly of men shews it self in the new Ways of Popery, and wherein they profess themselves to be wise, they are become fools; but in the old Way is manifest the manifold Wisdom of God. 3. Then it is the *purest Way*; the nearer the Fountain the purer are the Streams; the nearer the Copy the fairer is the Writing; the Church of *Rome* doth vainly glory in Titles of Holiness; *the most holy Pope; the holy Church; the multitude of Holy Days, holy Rites and Ceremonies, &c.* that is holy and pure, that is consonant to the holy and pure Word of God. If you are to travel you would go the cleanest way; you are travelling to an everlasting itate, the old Way of Faith in Christ. Repentance for Sin, inward Holiness and new Obedience taught in the Reformed Churches, agreeable to the Doctrine of Christ, and his Apostles, is the cleanest Way that you can go in, to keep a clean and pure Heart, a clean and pure Conscience, to have a clean and pure Conversation. 4. It is the *nearest Way*; if you leave this Way, the further you go, the more you are out of your Way. You go about, you must back again, or you go on to a place where there is no rest night nor day, but the smoke of their torment ascendeth for ever and ever. 5. Then it is the *most comfortable and most pleasant Way*; all the Ways of Wisdom are Ways of pleasantness, and all her Paths are peace. It might be strowed with outward troubles, briars and thorns may be in this Way, but there is inward peace, and inward joy, and solid, sure and lasting comfort to be found in it. 6. Then it is the *only Way*; The Way of Faith in Christ, the Way of Regeneration and Holiness, the Way of new Obedience and Perseverance therein is the old Way to Heaven, and there is no other. If you will choose new Ways your selves, or walk in new Ways chalked out by others, contrary to the good old Way, you will lose God and Christ, and your Souls for ever.

II Use. 1. *Get a right understanding of the greatness of your mercy*; that you were not born in times and places of Popery, that you have Ministers to teach you the good old Way, & Magistrates to defend you therein; that you are not burned at a Stake for not receiving new Popish Doctrines; that you have Bibles, and not burned for having of them. Know your

your mercy. 2. *Bless God for this mercy*, when you understand how great it is; Indeed when you rightly know it, and duly weigh it, you will bless God that you were not brought up in Popish darkness and Idolatry, that you were not brought up to worship Images, pray to Saints, &c. but God alone. 3. *Pray to God for the continuance of this mercy to you & to your children after you*; that Popery might never return, but the Generations to come might be taught the Protestant Religion, that is, the good old Way to Heaven. That your children, and childrens children might enjoy the Bible, and have the old Truths of God preached to them. For their sakes pray much. 4. *Then walk in this good old way*; if you see the Way to Happiness and not walk in it, you will fall short of it. You might be Protestants in opinion, and yet be for ever damned. A drunken Protestant, a whoring Protestant, a swearing, impenitent, unbelieving Protestant, shall not be saved, because in opinion he is a Protestant. You might refuse to commit Idolatry in bowing to, and worshipping of Images, and yet go to Hell for making an Idol of your Money, and over-loving of the World. You might renounce the Pope as Head, and in judgment own Christ, as only Head of his Church, and yet be damned for not believing on him, choosing of him before all, nor loving him above all.

Let all old corrupt things be done away; As (1) your old Ignorance. (2) Your old false-loves, (3) Your old self-love. (4) Your old false peace. (5) Your old enmity against God and Holiness. (6) You must be cut off from the old stock. In a word, for I can but name a few of many that might be said for the practical Improvement of this Text) crucify the old man, destroy the body of Sin. For to keep your old hearts and yet think to go to Heaven is to look for a new Way of Salvation.

Let all things be new, none can walk in the old Way but who are new Creatures. (1) Your Understandings must be new; new valuations of Christ. (2) Your Wills new; new Elections of Christ. (3) Your Affections new. 1. *New Love* to God, to Christ, his Ways, his People, his Precepts. 2. *New Desires*; Oh that I had God for my Father, Christ for my Lord and Saviour, Grace as a Pledge of Glory. 3. *New Sorrows*, for walking in a way of Sin so long, neglecting Christ so long, Swearing so much, Praying so little. 4. *New Delights*. 5. *New Hatred*. (4) As Affections new, so your Ends must be new, Gods Glory. 5. *New Cares* to get, keep a good Conscience, to live holy, die happily and to be saved eternally.

Except you be thus made new, you might know the good old Way, but you cannot walk in it; which if you do not, *wo, wo, a thousand woes* to you for ever. A Damned Protestant! How! a Damned Protestant! that was told which was the good old and only Way, that lived under the constant, plain and powerful preaching of the same Doctrines that Christ himself and his Apostles did deliver. I profess your case will be worser, and your torments will be greater, than the Heathen who might say, *Lord we never had a Bible, never heard of Christ, nor of the way of Salvation; no Ministers were sent to us, no Gospel preached to us*. Yea, worser will be your case, and greater will be your damnation than of many amongst the Papists that have not been so plainly taught, so frequently instructed, so faithfully warned, so earnestly intreated as you have been. You are not told, that Ignorance is the mother of Devotion, as they be, you are not kept from reading of the Scripture, as they be, but are pressed, urged and exhorted to it. You have not publick Worship in an unknown Tongue, but by plain Language are you warned of Hell, commanded in the name of God to forsake your old wicked ways; how oft have you been persuaded to come to Christ, who is the Way, the Truth, and the Life? How long hath God waited? and will you on in your wicked ways still; in your old course of Profaneness and Lying, and Sabbath-breaking? in your old course of careless neglect of God, and Christ, and your own Immortal Souls? that's an old Way indeed, but it is not the good old Way. If you will go on, take your course, if you will not turn to the good Path, take what falls. But know that the Way of Sin leadeth directly unto Hell. Proceed a little further, go on a little longer, and thou wilt drop into a bottomless pit, and be a damned wretch, and take up thy everlasting lodgings with the old Dragon, with the old Serpent; and canst thou there have rest? Rest! how canst thou under the heavy load of Gods wrath? Rest! how canst thou under the strokes of an angry, provoked and revenging God?

-Thou

Thou canst not rest upon a bed of Down, when thy Conscience is seared, & God afflict thee with the *Stone* or *Plague*, or *Burning Fever*, though all thy friends be round about thee, administering *Cordials* & *Comforts* to thee. And canst thou rest in a bed of flames, in a burning fiery furnace, in a place more dreadful and more hot than is a vessel full of boiling Lead, and burning Brimstone; when thy Conscience shall be awakened, the Worm gnawing within thee, the Devils round about thee, and an angry God above thee, and not one nigh thee to pity or relieve thee? For Gods sake, Sirs, and for your Souls sake, as ever you would avoid endless, & easless, & remediless torments hereafter, walk in the good old Way of Faith and Holiness, Repentance and new Obedience now.

And if you would now walk in this good old Way, you shall (1) be taken into a *New Covenant*. (2) And have *new employment*, better, more noble, more profitable, more pleasant than ever yet you were engaged in. (3) You shall be taken into *new Relations* to be the Sons of God, the Daughters of God, the Servants, People and Friends of God. (4) You shall become a new Habitation for Father, Son, and Holy Spirit. (5) You will have ground of comfort when you *come to die*. Death is the old Way into another World; and if you walk in the good old Way while you live, you may be comforted, if you can appeal to God, having the witness of a good Conscience, and say, *Now Lord remember how I have walked before thee in the good path with an upright heart*. And then (6) you shall enter into the *New Jerusalem* where you shall have (1) Universal, total Rest. (2) Seasonable Rest. (3) Eternal, and (4) Delightful Rest; And that (1) from *Sin*, from the reigning, and conflicting power of Sin, from the guilt and in-dwelling of Sin. (2) Rest from the *Temptations* of Satan, he shall never trouble nor disquiet you more. Commission of Sin is now a burden to you, and temptation to Sin is now a burden to you, but the good old Way will bring to rest from both. (3) Rest from all *Afflictions* from God upon your Bodies; now Sickness is a burden that makes you to be restless, but then you shall have an aking Head no more, pained Bowels, a sick Heart no more for ever. (4) Rest from all *Troubles* from men, no more imprisoned, persecuted; rest from all their slanders and reproaches, &c. (5) Rest from all *those holy Duties* that are now as a means to bring you to this Rest. You shall rest from Repentings and Mourning for Sin, from all the pains that now you are at to mortify corruption; though not from loving of God, delighting in God, and admiring of his Love, nay this your Love shall be one part of your Rest. (6) Rest from all *doubts and fears*, and *jealousies* of heart. Now you doubt, doth God love me? do I love God? is Christ mine, and am I his? will God save me? pardon me? sometimes (thou saist) I hope he will, and that doth lighten my heart; sometimes I fear he will not, and that's a burden. Oh it is an heavy burden to my Soul, under which I cannot rest. But this good old Way will bring thee to a rest where thou shalt doubt no more, and fear no more. Canst thou doubt, whether it be day, when thou seest the Sun doth shine? or that fire is hot, when thou seest it burn, and feelest it doth warm thy hand? no more shalt thou doubt, when thou comest to the end of thy walk in the good old Way, whether God doth love thee, when thou shalt be filled with his Love, and feel that he doth love thee, and see to what a blessed place of rest, and peace, of life, of light and joy, his Love hath brought thee to. (7) Rest from all *Desertions*; God shall no more frown, no more depart, or withdraw from thee for ever. (8) Rest from all thy *worldly labours and employments*; when thou hast now wearied thy self in thy calling all the day, thou takest thy rest at night, and oh how sweet is rest when thou art weary; but when the day returns thy labour also doth return, and thy noble Soul by mean and low imployment (yet thy duty while thou art here) one in making *Bricks*, another *Pins*, one in working in *wood*, another in *Silk*, or *Silver* and *Gold*, poor employment for a Rational Soul; by reason whereof God hath few of thy thoughts, little of thy delight and love; and doth distract thee often in thy holy duties; but this Way will bring thee to a Rest from all these, when God shall have all thy thoughts, delight and love. Stand then & see which is the good old Way. Nay you do see which is it; God hath shewed it unto you, it is chalked, marked out before you; Rest you are promised, and Rest you shall find in walking in it; But let none of you say in words, or heart, by your practice, we will not walk therein, lest you come unto a place of torment, where you NEVER shall have REST.