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.

All 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) Ποιολεον τοις βασιλικοι εν τον Ιονιον Επιστι. (b) In terra orimur, & in terra mors. (c) In terra mors. Ego mortem secum invenio, quae super me est. Quia me et servavis meae et servitutis mors. St. Martin.

mors in mundi amissione; pejor in carnis separatione; pessima in vermis ignifque duplici contrizione. Idem Epist. 105.
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 Hypocrisy, 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 fee 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 fit down, and shall fit 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 haste and speed; your Way is to a long Eternity, the night of Death is coming upon you, be daily jogging on, do not loiter in your way; time goeth on, therefore so do you.

II. In the Text there is by what Authority (h) you are thus briefly enjoined to walk for, and walk in the good old Way; that is, by Divine Authority. [Thus faith 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 haft
haft thy being, that hath kept thee out of Hell all this while; thou haft 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 couldst 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 wouldst 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 threatenings 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 proponuerat illis felicem statum, sed contemp tum suisse hanc gratiam ab ipsis, idque pervigor secerter, nam hoc foneat verba, ubi dicunt, non ambulabimus, Calvin:
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*; 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? Doth 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 hast left 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 wouldst not do more, though thou couldst? 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 wilt *now a dying* canst thou say, thou hast done thy best, and the most that thou couldst 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 hasting when it shall be roundly told thee, in thy ear, thou mightest have been holy and so happy, but thou wouldst not. Thou wert called to come to Christ that thou mightest have lived, but thou wouldst not. Thou waft 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 willful 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 *Papery is a Novelty, and the Protestant 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 Affection, 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
Serm. VII.  

Popery a Novelty.

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 Heretics 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 though God hath at sundry times and in divers manners revealed his Will unto his Church, yet the Covenant of Grace (cast out to fallen man as a plank after shipwreck) under various external Dispensations, hath been the same; under the Law administered by Promises, Prophecies, Sacrifices and Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the People of the Jews (n), all pointing at Christ to come; under the Gospel by the Preaching of the Word, and Administration of the Sacraments, Baptism, and the Lord's Supper, which is done in Commemoration of the Death of Christ, already past. This way hath been the same to Heaven all along through Christ, successively from Adam to our days, and will be the same to the end of the World, which we might learn from the excellent Harmony, perfect agreement between the Doctrine of Moses, the Prophets, and Christ and his Apostles; for these declaring the whole counsel of God, Acts 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, Acts 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 change 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
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: 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 skillful 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.

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 bragging 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
Serm. VII.

Popery a Novelty.

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 fayeth, 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 fay 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 Cerinthus, Ebion, Arius, 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 judge of Doctrines merely 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 displeasure, 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 worser; 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-


Bellarm. de Concil. & Eccles. lib.4. cap.5.
Saints, 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 Christ's 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(1), 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 profess 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 purging 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
Serum VII. Popery a Novelty.

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, Conclusions, 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 Prophet, 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

A a enough
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 Sal-
vation.

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

Deut. 12. 32. Whateuer 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 be-
lieving 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 Sal-
vation, through faith which is in Christ Jesus. 16. All Scripture is given
by Inspiration of God, and is profitable for Doctrine, for reproof, for cor-
rection, for instruction in righteousness. 17. That the man of God may be
perfect, throughly furnished unto all good works. Rev. 22. 18. For I re-
tifie unto every man that heareth the words of the Prophets 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

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.

It is not lawful for the Church to ordain any thing, that is contrary to
God's Word:—as it ought not to decree any thing against the same, so be-
fides the same ought it not to enforce any thing to be believed for necessity of
Salvation.

The whole Counsel of God concerning all things necessary for his own Glory,
man's 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 by the Prophets and Apostles propounded to the world is the most perfect and ancient Philosophy, doth alone perfectly contain all pietie, all rule of life (2).

The Reformed Church in France thus (a). "Whereas the Word of God is the summ of all Truth, containing whatsoever is requisite to the Worship of God and our Salvation; we affirm that it is not lawful for Men or Angels either to add any thing to it, or take away any thing from it, nor to change any thing at all therein; from whence it follows, that it is not lawful to set, either Antiquity, or Custom, or a Multitude, or Humane Wisdom, Opinions, Decrees, Councils, or Visions, or Miracles, in opposition to Divine Scripture; but rather that all things ought to be examined and tried according to this Rule, and what is prescribed therein.

effe dicimus quicquam ei verbo adiicere, vel detrhere, vel quicquam profus in eo immutare: Ex hoc autem efficiur, neque antiquitatrem, confuetudines, neq; multitudinem, neq; Humanam Sapientiam, neq; Judicia, neq; Edicta vel Decreta ulla, neq; Concilia,neq; Visions,neq;Miracula, Scripurae illi Divine opponere licere:Sed potius omnia ad ejus regulam & præscriptum examinari & exigi oportere, Gallic. Confef. in Syntag. Confef. p. 78.

The Belgick Confession thus (b). "We believe that the Holy Scripture doth perfectly contain the Will of God, and that whatsoever is necessary to be believed by men, for the obtaining of Salvation, is sufficiently taught therein.--- For when it is forbidden that any thing should add to it, or take away from it, thereby is abundantly demonstrated, that the Doctrine thereof is most perfect, and every way compleat.


Wittember. Confef. (c) "That all Doctrine necessary to be known (e) In hac by us in order to true and eternal Salvation is not contained in the Scripture is sooner said than proved. To add no more, by these it is evident that in this point the Reformed Churches do not only agree among themselves, but also with the Prophets and Apostles, teaching herein the same Doctrine that Christ and they did, which was the thing to be proved.

videtur facilest, posse dici, quæm probari. wittemb. confef. syntag. p. 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-

spel
"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.

The Canon Law faith (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 numbered with Canonical "Scripture.

Dr. Standish in his Book against English Bibles faith, "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.

(e) Mutila pertinere[docet] ad Christiano- rum fidem & Doctrinam que nec aper-
tete, nec obscurè, in sacris literis conti-

(f) Inter Canonicas Scripturas Decretales Epistolae connumerantur. Corp. juris Canon. D. 19: 2. 

Cardinal Hesius speaks out, saying, "The greatest part of the "maxima pars Evangelii pervenit a nos Traditione, perexigua literis est Mandata: Hesius confis. Eid. Cathol. exp. 2. pag. 133, 134. "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 wilt 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 Heretick upon this commendation of holy Scriptures, pretend (very simply in good faith) that therefore nothing is necessary to Justice and Salvation but Scriptures. And on Job. 21. 25. Few things are written of Christ's Acts and Doctrine in comparison of that which he did and spake, and yet the Heretics will needs have all in Scripture. Whereas the Evangelist faith not, That any thing is omitted of his Doctrine, but of his Acts: For though he spake more words than he 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.

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

Deut. 11. 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. Joh. 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 Ifaias the Prophet. Joh. 5. 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify 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. Ephel. 3. 4. Whereby when ye read ye may understand
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) "It is lawful for all men privately at home to read the holy Scriptures, and by Instructions to edifie one another in the true Religion."

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

(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 Confeffor, they may grant the reading 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 Godlines. The which Licenfe let them have in writing. And if any presume without such Licenfe either 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 Licenfe, shall sell, or in 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 penalties according to the quality of the offence, as the Bishop shall think meet."
Serm. VII.  Popey. a Novelty.

179

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 alleged Rule, in these words.

1 "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.

Inquisitoribus, aut Regularnm Superioribus, concedendi Licentiam emendandi,legendi, aut retinendi Bibliam vulgari Lingua edita, cum haftenus mandato & uti fancta Romana & universalis Inquisitionis fublata eis fuerit facultas concedendi hujusmodi Licentias legendi, vel retinendi Bibliam vulgaris, aut alias Sacras Scripturas tam novi, quam veteris Testamenti partes quavis vulgari Lingua editas: ac inuper summaria & compendia eriam Historica corundum Bibliorum, seu Librorum Sacrarum, quocunque vulgari Idiomate concripta: quod quidem inviolate fervandum est...

Ind. Lib. probib. Observat. circa Reg. 4.

(m) Cardinal Bellarmine to the same purpose teacheth, "That the (m) Populus 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.


Peregrus (quoted by Dr. White) faith, "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 pretense of Piety, was invented by the Devil.

The Rhemists Translators left 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 in differently of all.----Or that we generally and absolutely deemed it more convenient in it self, and more agreeable to God's 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 wife will not regard what some willful 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 sug- "gestion cometh of the same Serpent that seduced our first Parents, who "perfwaded them that God had forbidden them that tree of Knowledge, "left they should be as cunning as himself, and like unto the Highest: "No, no, the Church doth it to keep them from blind ignorant pre- "sumption, and from that which the Apostle calls, Knowledge, falsely fo "called, and not to bar them from the true Knowledge of Christ.—----- "She knoweth how to do it without calling the holy to Dogs, or "pears 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 Know-ledge 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 easy 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 bless 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 say-est. 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, that 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.

(v) Ang. Artic. (x) "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.——

(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 ed in the vulgar Tongue, which is understood of all men in the company.

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

cuntur & canuntur lingua, quam populus non intelligit. \textit{Consef. Argentinensis. cap. 21.}

(r) "What hath been already said concerning the use of a Language. Quod jam 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 content of the Universal Church requires [proves this] that the necessary services of the Church should be done in the Mother-tongue.

(r) "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 pret them to the People.

(\textit{q}) Omnia decenter & ordinata sunt in Ecclesia, omnipotens divinitus ad edificationem, tamceant ergo omnes peregrinae linguae in castibus sacris: omnia proponentur lingua vulgari, qua e in loco abs hominibus in cætu intelligatur. \textit{Consef. Helvet. cap. 22.}

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

cuntur & canuntur lingua, quam populus non intelligit. \textit{Consef. Argentinensis. cap. 21.}

(q) Omnia decenter & ordinata sunt in Ecclesia, omnipotens divinitus ad edificationem, tamceant ergo omnes peregrinae linguae in castibus sacris: omnia proponentur lingua vulgari, qua e in loco ab hominibus in cætu intelligatur. \textit{Consef. Helvet. cap. 22.}

(q) Contra expressum spiritualius sancti praeeptum, in ea omnia di-}

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

Bb "Although
(t) Et si Missa magnam contineat populi fidelis eruditionem: non tamen expedire visum est Patribus, ut vulgari passim lingua celebraretur. Concil. Trident. Sdf. 22.

(u) Experience teaching us we have learned, what hath been the fruit of this, that Divine Service in many places Translated into the Mother-tongue, 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 prayer 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 Patre-Noétter in their vulgar Tongue) and always more than any Schismatrick 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 publickly 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. Th: Doctrine of the Apostles concerning the Authority of the Scripture
II. The Doctrine of the Protestant, or Reformed Churches concerning the Authority of the Scripture.

(1) "The Authority of holy Scripture, for which it ought to be  
believed and obeyed, dependeth not upon the Testimony of any Man Confess,
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.

(2) "We believe without wavering all things which are contained  
in the Scriptures, not so much because the Church alloweth and re-  
ceiveth them for Canonical, as for that the Holy Ghost bareth wit-  
ness to our Confidences that they come from God, and have proof  
thereof in themselves.

non tam, quod Ecclesia eos pro hujusmodi recipiat & approbet, quam imprimis quod Spiritus  
sanctus in cordibus nostris testetur à Deo perfectos esse, comprobationemque, ejus in seipside habeant.  
Confess. Helvet. Artic. 5.

(3) "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.

utrique Testamenti ipsum verum esse Verbum Dei : & authoritatem sufficientem ex seipside,  
non ex hominibus habere. Nam Deus ipse loquitur eft Patribus, Prophetis & Apostolis, & loqui-  

(4) "We acknowledge these Books to be Canonical, that is, we re-  
ceive them as the Rule of our Faith, and that not only from the com-  
mon consent of the Church, but much rather from the Testimony and  
inward persuation of the holy Spirit.

Regulam habemus ; idq; non tantum ex communi Ecclesiae confenfu, sed etiam multo magis ex  
Testimonia, & intrinsicâ Spiritus sancti persuatione.—— Confess. Gallic. Art. 4.

As we do believe and confess that the Word of God doth suf-  
ficiently 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-
"pene upon Men or Angels. We therefore affert, that they which say,
"The Scripture hath no other Authority, but what it reeiveth from
"the Church; are Blasphemes 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 Mistres over it. (a)

(a) Sicut cre-
dimus & con-
firmum Scrip-
turas Dei suf-
cienter in-
firmare, & ho-
minem Dei
perfectum
reddere ita; eius authoritatem à Deo eft, & nec ab homine vel Angelo pendere affirmamus &
profitemur. Afferrimus itaq; quod qui dicit Scripturam non aliam habere authoritatem, fed eam
quam ab Ecclesia accept, sunt in Deum blasphemi, & vera Ecclesia injuriam faciunt, qua tempor
audit, & vocis sponsi & Pastoris sibi obliequitur, nunquam autem magistrum agere sibi arrogat. Con

(b) Quod à

(b) "Forasmuch as the holy Scriptures were given and inspired by
Sacra Scriptura traditae & inspirata, 
Hancquobcautam potissimum, ut ab omnibus intelligantur, eas Ecclesiis nostris, lingua vulgaris,

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

(c) Creditum-
eft Ecclesiae
fine omni
Scripturarum
pratidio. —
Testimonio
Ecclesiae fi
non sua tribu-
etur autori-
tas, nulla erit
corum, quæ

Hermans 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 Äsops
"Fables.

(d) Pighi. de
Hierar. Lib. 1.
cap. 2.
(e) Melch. Ca-
nis. loc. com.
lib. 2. cap. 8.

(d) Pighi. 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) And so doth Canon ascertaining, "That we are not bound to take
the Scriptures for Scripture without the Authority of the Church.
"And so do many, whose sayings we have not room to insert.
V. Of the Judge of Controversies and expounding Scriptures.

I. The Doctrine of Christ and his Apostles concerning the Judge 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 Explication 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 Judge of Controversies and expounding Scripture.

(f) *The Supream Judge 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) *And* *we hold no other Judge 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.

(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.*

(i) *We acknowledge that Interpretation of Scripture only to be orthodox and genuine, which is fetched from the Scriptures themselves. So other Churches in their Confessions.* (k)

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

(l) *The Council of Trent decreed, That none should interpret the ras contra eum fensum, quem tenuit, & tenet sancta mater Ecclesia, cujus est judicare de vero sensu & interpretatione Scripturarum sanctarum—interpretari audiat. concil. Trid. Sef.4.*

"holy
Popery a Novelty. Serm. VII.

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

(m) "For as much as the holy Church of Rome----is set up to the
whole world for a glass or example, whatsoever the 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 Scri-
pture, 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 Chrifs 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 Andrade,
Alarus Pelagius, Simancha. Whites way to the Church, p.37.]

Bellarmine 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 darknes is light, or that light is darknes, we must believe it, be-
cause his Infallible Holines faith it, as say what he doth in these words.

(n) To prove (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 he would sin against conscience.
Is not this a notable saying, spoken like a Cardinal?

(o) Stapleton advancing the judgment of the Church, speaks resolutedly; "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) And Gregory of Valence puts in his saying for the Popes judgment.
In the Roman Bishop refideth that full Authority of the Church, when
he pleaseth to determine matters of Faith, whether he doth it with a
Council, or without.

Yea, the Canon-Law sets him up for such an uncontrollable Judg,
That if the Pope by his negligence or remifness 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
Judg of all, to be judged by none.-----

VI. Of
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 it is 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 expressely, that is, plain; not reductively, for to which of these should he be reduced? to the Prophets? let me hear his Prophesies, 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 mere 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 Pastors 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 therefore it is not lawful for any Church to challenge unto it self, Domi-
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.

To this Doctrine (r) subscribe the Churches of Helvetia, Scotland,

Conseff. Scoti-
Bohemic. Art. 8.

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

(r) "The Canon Law makes the Church of Rome higher than all o-
thers by the Head, affirning 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 emi-
necy of power over the Universal Church, and the whole flock of
Christian people, the Hinge and Head of all Churches, as the door
dothen 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 Miftrefs of all other Churches, a
glas and spectacle unto all men, to be followed in all things the ap-
pointeth. "Against which Church of Rome whoever (Spakekth any
evil, or endeavours to take away her Priviledg is forthwith an Here-
tick; and whofo 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.

(s) 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 falsehood!) 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 continue
without communion with them for this, as well as for other Rea-
sons.

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

VII. Of Infallibility.

1. The Doctrine of the Apostles concerning the Fallibility of Chur-
ches and Pastors.
Serm. VII.  Popery a Novelty.

1 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 withheld 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 shown.) Ver. 12. For before that certain came from James, he (Peter) did eat with the Gentiles; but when they were come, he withdrew, 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 mayst learn that the Successor so called, claimed a greater Privilege than his supposed Predecessor had, for Peter did err, but the Pope (forsooth) cannot; yet Papists call this Text a rough Scripture, for it doth puzzle 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 the 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 habitation 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 Privilege 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 (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes 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. Cc "b Not
(b) Ibid. lib. 4. cap. 4.  
"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 preteribed to the whole Church, and are necessary to Salvation, or in those things which in themselves are good or evil. (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.) "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 the 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!]

(g) Becanuis 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.

(b) Pigbius also puts in his Judgment, "That the Pope cannot any way be an Heretick, nor publicly teach Heresie, though he alone determine any matter.

But Reader, notwithstanding all this confidence of Infallibility, whether of Popes, 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 Monstbelites, 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 salve 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 actions of
Serm. VII.  Popery a Novelty.

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 (faith 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; (p) Ipse Marcellinus ad Sacrificium du¬ dus efl, ut Sac¬ crificaret, quod & fecit. Cæ¬ ang. Concil. p. 72.

(p) Pope Sylvester the second was a Conjurer; He enquiring of the Devil how long he should live? was answered, Till he should say Masses in Jerusalem; in the Lent after as he was saying Mass in the Chappel of Saint Crot's, he suddenly fell sick, and remembering that this 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 Conjurer, and enquiring of the Hoit (which they say is the Body of Christ), for an answer against the Emperor, 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 deathbed, the same Cardinal rehearsing a Text of Scripture to him, he replied, Away with these Fables concerning Christ. Pope Nicholas the first

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 Herefie, 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 Schismainick, 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 judge. (x) What then was the face of the holy Roman Church? *How exceeding filthy, when the most potent, and yet the most fordid Where's did rule at Rome?*— and their Lovers thrust in Peter's Chair? (r) 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 Apostatical [irregular] and Apostical than Apostolical.

And as the Church (if thereby underfood the Pope) hath failed, so also if taken for General Councils hath also failed, as is plain by this Infallible 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 affected 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 (n) confirmed by Pope Martin the Fifth, being personally present in it. And yet another General Council at the (w) Lateran under Julianus the second, and Leo the tenth, expressly decree on the contrary that

---

(1) Suri. Concil. Tom. 4. pag. 104.
Serm. VII.

Popery a Novelty.

quod ipsum generale Concilium pro præmissis, caque concernentibus Congregatum sine iphis confeniun, per nullum, quavis autoritate, etiamu Papali dignitate præsulgent, dislovi, transferri, aut ad aliud tempus prorogari potest.——Hec tria sunt veritates fidei Catholicæ,——quibus perniciaciur repugnans est cenfundus haereticus: (w) Cum etiam folum Romanum pontificem, pro tempore exsistentem, tanquam auctoritatem super omnia concilia habentem, conciliorum indicendorum, transferendorum, ac diffolvendorum plenum jus & potestatem habere, ex——Conciliorum confesse uno manifeste confiter. Laetent. Savius, Concil. Tom. 4, pag. 683. There was but one in all the Council, but gave his placent hereunto, that would not recede from the determination of the Council of Basili: 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 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 kinds, and people, and tongues, stood before the Throne, and before the Lamb.——See also Ephes. 1. 10. 22. Acts. 2. 39. Ephes. 2. 19. & 3. 15. Acts. 1. 47. Matt. 28. 19. Mark. 16. 15. Acts. 2. 21. Rom. 1. 16. Gal. 3. 28. Acts. 13. 39. Rom. 10. 4. Luke. 13. 28. Acts. 10. 35.

Reader, observe that these Scriptures speak of the Church, under Christ the Head thereof, (making no mention of owning of, or being joined 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, Elbgia, Wittenberg, &c. (x) Conf. Gall: art. 27, 28; Conf. Helvem. 2. cap. 17; Bohem: c. 3; Eelg. art. 27; Wittemb. art. 32.
II. The Doctrine of the Papists concerning the Catholick or Universal Church.

(y) Catechism. Rom. in Symb. pag. 139, 141.
(æ) Ad fontem veri veni.

Quem doctores, — quorum una vox cæt. salvar, non poeî, qui fæc. Romanæ Ecclesiae

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 subjectio 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 Bellarmine 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 Pastor, especially of the Bishop of Rome, Christ's Vicar upon Earth. From whence it might be easily gathered (faith 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. Subjectio 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 Schismatics 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
converted, and believe, if they do not submit to the Pope as the Universal Head, they are no Members of Christ's 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 unto whom the Lord will not impute sin. 2 Cor. 5, 19. Not imputing their trespasses unto them.

21. For he that believeth on him shall not be put to shame.

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) Conzef.

Helvet. 1, 4, 16. & 2, cap. 15.

Bohem. cap. 6, 7.

Gal. art. 12, 22, 23.

August. art. 41, 6, 26.

Belg. art. 22, 24.

Witteremberg. art. 5.

Easif art. 8, 9.

(d) Justification is not only the forgiveness of sin, but also the

Sanctification & renovation interoiris hominis per voluntarium suceptionem gratiae & donorum, &c. unicae formalis caust ejus est justitia Dei. &c. qua videlicet, ab eo donari, renovamur spiro mem- tris nostri, &c. Si quis dixerit homines justificari vel sola imputatione justitiae Christi, vel sola peccatorum remissione, exclua gratia, & charitate, que in cordibus eorum per Spiritum sanctum diffundatur, atque illis inhaerat, aut etiam gratiam qua justificantur, esse tantum favorem Dei, anae- thema sit. Concil. Trident. Sess. 6.
"Sanctification and Renovation of the inward man by a voluntary submission 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 with whom 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 Righteousness 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 justified that are not sanctified, penitent, and believing, yet they are carefully 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 receivest 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 Protestant.

"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 between 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 satisfy 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 imperfection, that they cannot endure the severity of God's 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
"Men's 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 fame.----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-
"qually and justly answering to the time and weight of his travels and
"works,----rather than a free-gift, &c. (b) it is most clear to all not
"blinded in pride and contention, that good Works are meritorious, and
"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
"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,
"as a poor man doth for his alms, for it is much more honour for them
"as victors and triumphers to possess it, as the garland which by their
"labour they have deserved. (l) Although the restauration of Mankind
"be ascribed to the Merits of Christ, yet it is not for Christ's Merits
"that our Works are rewarded with eternal life; neither doth God,
"when he gives the Reward, look towards Christ's death, but only to the
"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
"Reward, and a sufficient value to be worth the fame. The Reward there-
"fore is not given for Christ's Merit,----It must not be denied but our
"Merits are true Merits, so that the Works of the godly proceeding
"from Grace, have of themselves an inward worthines, and are pro-
"portional 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 can not 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 within "out 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 faith plainly, When ye have done all that are commanded you, say we are unprofitable servants.

Against such Works are the Reformed (n) Churches also in Helvetia, France, Saxony, &c.

III. The Doctrine of the Papists.

(0) The satisfactions 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 defervings allot "unto them, as well the Supererogation of their Spiritual Works, as "those that do abound in worldly goods may give Alms of their Su-
"perfluities, 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 Corin-
thians, 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 haft done thy most and best, haft 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-ser-
vant,--worship God. See also Rev. 22. 8, 9. Aet. 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.

II. The Doctrine of the Protestant;  
"(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 o-
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
ions, 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 o-
thers 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 pro-
fitable, 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
(p) Confeff.  
Helver. c. 4,5;  
Gall. art. 24.  
Religic. art. 25.  
Argent c. 11.  
Auguff. art. 21.  
Saxon. de Inf- 
Vocation. 

(q) Mandat  
santia Synod-
us omnibus  
Episcopis, &  
cateris do-
cendj unum 
curarq; fufli-
omentibus, ut  
juxta Catholi-
cæ & Aposto-
lica Ecclefiae  
ufum, à pri-
mævis Chri-
fliana Reli-
gionis tempo-
rius recepta-
tum, Sancto-
rumq; patrum  
confefionem  
& feorum  
Conciliorum  
decreta, imprimis de Sanctorum Interceffione, Invocatione, Reliquiarum honorè & legitimo Ima-
ginum ufus, fideles diligenter infiruant, docentes eos, Sanctos una cum Chrifiio regnantes, orationes
fias pro hominibus Deo offerre, bonum atque utile effe simpliciter eos invocare, & ob beneficia
imperandæ à Deo per filium ejus, &c. ad eorum orationes, opem, auxiliumq; confugere; illos
vero qui negant fanctos aeterna falcitaræ in coelo fruentes, invocandos effe, aut qui aferunt, vel
illos pro hominibus non orare, vel eorum, ut pro nobis etiam fingulis orent, Invocationem effe
Idololatram, vel pugnare cum verbo Dei, adversariq; honorij unius Mediatoris Dei, & hominum
Jefu Chrifi, vel futilum effe, in coelo regnantibus voce, vel mente fuplicare, impie fentire:  
Sanctorum quoq; Martyrum, & aliorum cum Chrifiio viventium fanta corpora qua viva membra
Chrifti fuient, & templum SpiritusSanéi, ab ipfo ad aeternum vitam fuciecandi, & glorificandi,
a fidelibus veneranda effe, per qua multa beneficia à Deo hominibus praftantur; ita ut affirman-
tes fanétiorum Reliquis venerationem acq; honorem non debere, vel cas, aliaq; facra monumenta
a fidelibus inutiliter honorari, atq; eos opus imperandæ caufa Sanctorum memorias fruifra fre-
quentari, daunandos effe, prout jampridem eos damnavit, & nunc etiam damnat Ecclefia. Im-
gines porro, Chrifti, Deipara Virginis & aliorum Sanctorum, in templis praeftrin habendas
& retinendas, cifique debitum honorem & venerationem imperieudam.  
Concil. Trident.  
Geff. 25.
"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 communication 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, overthrown 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.

(1) 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 hath, that Conversion remaine Sacrament, to the Catholic Church doth most fitly call Transubstantiation, let him be accursed.

charistia Sacramento remainere substantiam panis & vini, et c. negaverint; mirabilem illam & singularam conversionem totius substantiae panis in corpus, & totius substantiae vini in sanguinem, &c. 


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, &c. as oft as ye drink it, &c. eat this bread and drink this cup, &c. so let him eat and drink of this cup. 29. for be 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 ministered 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 Constantine 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 Heretics. 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:
Trent to the same purpose did decree, The taking away the Cup from the People, (w) notwithstanding Christ's 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 pro-
citable 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 putteth 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 sate 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.

"The offering of Christ once made, is that perfect Redemption, Prop-
pition, 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 com-
monly said that the Priest did offer Christ for the quick and dead, to
have remission of pain or guilt, were blasphemous fables, and dan-
gerous deceits. This is the Doctrine of all Reformed Churches a-
gainst the sacrifice of the Mass. (x)"

III. The Doctrine of the Papists.

(q) Si quis dixerit, in Mi\(\text{sa}\) non of-
erri Deo ve-
rum & pro-
prium sacrifi-
cium.

Anathema sit. Si quis dixerit, illis verbis, hoc facite in meam Commemorat\(\text{o}\)nem, Christum
non instituiste Apostolos facer\(d\)tes; aut non ordinaste, ut. ipsi aliiq; facer\(d\)tes offerrent corpus
& fanguinem sium, Anathema sit. Si quis dixerit, Mi\(\text{s}\)a sacrifici\(u\)m tantum effe laudis & grati-
arum actionis, &c. non autem propri\(t\)ior\(i\)um; vel soli prode\(f\)e fumenti, nec pro vivis & de-
fun\(c\)tis, pro peccatis, poni\(s\)s, satisfactionibus, & aliiq; nece\(s\)sititibus offer\(r\)i debere, anathema sit.
Concil. Trident. Sess. 22. de Sacrific. Mi\(\text{s}\)a, Can. 1, 2, 3.

If
Serm. VII.  

**Popey a Novelty.**  

"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 prays: "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 prays: "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 Catholic Church,—and all them that are 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, and 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, 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 Masses,] who have proceeded 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 judge 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.

"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) "It is beyond all doubt that the faithful, according to the custom always received in the Catholic Church[,] may give in veneration the Worship of Latris, 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, faith, and let all the Angels of God worship him."

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.

"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."

II. The Doctrine of the Protestant.

"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
Serm. VII. Papera a Novely.

(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.

(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.


(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 premeditation 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.


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, faith the Lord. And 36. 21. 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.


II. The Doctrine of the Protestants.

"Although Repentance be not to be resited in as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free Grace in Christ; yet it is of such necessity to all Sinners, that none might expect pardon without it. So other Churches."

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 by..."
Popery a Novelty. 

Serm. VII.

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

(1) "If any shall say, That the Satisfactions 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:

"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.

"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-penny, &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.

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 dissol- "ved, 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 de- "part 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, referred 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.

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 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; whilest I am persuaded they themselves know better, and could resolve this question themselves, if they would read indifferently and judge impartially. But the E e 2 People.
People that cannot read the Fathers, Councils, &c. might be abundantly satisfied, that our Religion is the old Religion, because 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 promis'd 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, appear 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 between us, but which Church is this Body, Subjects, and Spouse of Christ, which by virtue of Christ's 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 worshipeth 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 Luther's 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 fallacy 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 perswade 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 falfeness 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 fale, 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 neuer 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. Is any pretending to draw a large Catalogue of Popes; but yet you have been 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 Doctrines; 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 shown in the next General Head of this Sermon.

Yet this is not said, as if we doubted of your 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 years 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:
challenge, as appears from a Letter of Eleutherius Bishop of Rome to

\( (r) \) Fox. Ars. Lusius King of England \( (r) \), who had sent to the Bishop for the Roman

Laws, as they were framed in Religion, to whom is sent an answer by

Eleutherius. Ye require of us the Roman Laws, and the Emperours to be

sent 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 Britanny 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 ye 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.

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 fame

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 fame

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.

Unto these times \( (w) \) Egesippus that lived in this Age, declareth that

the Church of God remained a pure and uncorrupted Virgin.-----Moreover

over the fame witness gives a general Testimony of the Doctrine in this

Age.-----coming to Rome he met with many Bishops, of one mind and

Doctrine, faith, 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 laid there till Anicetus was slalled 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
Serm. VII.

Papery & Novelty.

1. 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, (x) Julit. Mar. 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 discharging with others will always allude 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 we 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 faith, They are not doubted of by any amongst us, but Heretics, who nec ipifi In the like manner speaketh Origens, (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 Neofitour, containing the Doctrines that we hold. (d)

etiamf Angelus de coeli aliter Evangelizaret, anathema dicereatur a nobis. Idem de Præsc. Harret. (b) Solent dicere,—non omnia Apostolos scis,—omnia quidem Apostolos scis, sed non omnia omnibus tradisset; in utoq Christum reprehendenti subjecientes, qui aut minus infrutatos, aut parum simplices Apostolos miiferit. ibid. Aliunde saudere non possent de rebus fidei nisi ex literis fidei. ibid. (c) Id. ibid. Origens: in Levit. Hom.5, Tom. 1. * Hom.2, in Hieronym. (d) Magdeburg. Cent 3. p.34;35.

(e) Hierom that died An. 420. thus, "Whatsoever we affirm, we (e) Hieron: ought to prove out of the holy Scriptures, the speakers words have in Psl. 98: Ff not
“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 doft 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) transferibe. (g) Again, he faith, "Who shall speak where the "Scripture is silent? Augustine (born An. 355.) subscribes the same Doctrine. (b) "In those things which are laid down plainly in the "Scripture, all those things are found which belong to Faith, or di-
rection of life.——(i) "Let us not hear, this I say, this you fay, but "let us hear, this faith the Lord; there is Gods Book, to whose Autho-
"rity we on both sides confent, believe, there let us seek the Church, "there let us discuss our caufe. Let those things be taken from amongst "us which we quote, or alleed one against another, but not from the "Divine Canonical Books; for I will not, that the holy Church be de-
monstrated from the Documents of Men, but from the Oracles of "God. Again, "Read us these things out of the Law, out of the Pro-
phets, or Psalms, or Gospel, or the Apoftles Epifles; 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 ftrength of our "caufe.——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; Con-
troversies are to be determined by the Scripture.——Again, I insert "the opinion of Ambrose, Jerome, &c. not for that thou shoult think "that the fene of any man is to be followed as the Authority of Cano-
nical 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 witnissing 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 Isaiah, 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 Apollos. 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 that long before Luther.


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.

**By**
(q) *Auctor.* By Chrysostome, (q) "Let the Word of God dwell in you richly, he

doth not say, only let it dwell in you, but in great abundance. Hear

this ye worldly men, that have Wives and Children, how he com-

mandeth you to read the Scriptures, and that not slightly, but with

all diligence.—Hear this I pray you all ye that are careful about the

things of this life, and get you Bibles, which are the medicines of

your Souls. Ignorance of the Scriptures is the cause of all evils. We

go to war without our weapons, how then can we be safe? &c.

In another place he instructed the People, "That when they went from

the Congregation to their Houses, they should take their Bibles and

call their Wives and Children to participate of the Discourse of the

things that were said. And in another place, he exhorts them dili-
gently to attend the reading of the holy Scripture, "Not only when

they came to the Assembly, but at home to take the Sacred Scrip-
tures into their hands, and this he doth by an argument drawn from

the great profit that they may receive thereby. Elsewhere he also

mentioneth that the Syrians, Egyptians, Indians, Persians, Ethiopians,

and multitudes more, had the Doctrines of the Scripture translated

into their own Tongues.

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 wherinto 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.

To the new Doctrine of Hoftus Presfident (s) at the Council of Trent,

That a Diuall was fitter for Women than a Bible; We will oppose (t) the
Testimony of Theodoret of the old practive 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 Ditches, and Neat-heards, and Wood-letters discoursing of the

Trinity and Creation, &c.

III. That
Serm. VII.

Popery a Novelty.

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 (n) Epistle to the Church at Philomelium, &c. said, This they said, being ignorant of this that we can never for sake 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.----


(w) Placuit, picturas in Ecclesia esse non debere; ne quod colitur, aut Adoratur, in parietibus depingatur. Concil. Eliber. Can.35.

(x) Illiric. Catal. Teft. Verit. pag.73, 74;

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, left that which is worshipped or adored should be painted on Walls. Also about the year 700, a Synod at Constanti nople (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 Neocesarea (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.

Pezelius gives us this account, That Leo the third, Emperor, 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 mere Idolatry, contrary to the Scripture; and the Interceffion of Saints a Fable. The Emperor 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 whitened 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 Conftantinus, called Copronymus, out of his zeal called a Synod at Byzantium, Ann. 754. which is called the Seventh General Council, where were present 328 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. Histor. 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 [Angeli] reads twice [Angulus] 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.

Christian ought not to forfake 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.

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 whereas ever such a one will speak unto him, he will answer him.

(x) Solent tamen pudore paffi negelefi Dei, misera uti excusati one, dicentes per iftos posse ad Deum ficitui per Comites perver nitur ad Regem. Age, nunquid tam demens est aliquid, aut falsus fuit im memori, ut hon orificentiam Regis vendicet Comiti, cum de hac re si qui eriam tractare fuerint inventi, jure ut rei dammentur Majestatis? & iifi se non putant reos, qui honorum nominis Dei deferunt creaturae, & relietio domino consertos adorant. — Nam ideo ad Regem per Tribunos aut Comites itur, quia homo utiq; et Rex, & necficit quibus debeat Rempublicam credere. Ad Deum autem (quem utiq; nihil laet, omnium enim merita novit) promerendum suffragatore non opus est, sed mente devota. Ubicunque enim talis loquiutus fuerit ei, respondebit illi. Ambros. in Roman. c xi.

V. That
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, "That there is no middle place for any, he must needs be with the "Devil that is not with Christ. (b) Again, "The Catholic Faith "resting upon Divine Authority, believes the first place the Kingdom of "Heaven; and the second, Hell; a third we are wholly ignorant of. (c) Again, what Abraham faith 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 in- "tercede for sinners, left by punishment they so end this life, that there "life being ended, their punishment never end. (d) Another, "What- "soever 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 tor- "mented 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.

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 Bishops 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.

(f) The Council at Ancyra also did decree, That such as in their Ordi- nation did declare their purpose for to marry, if they did so, should continue "in their Ministry. (g) Another Council about the year 300 decreed, That if any should judge, that be ought not to partake of the Oblation from "a married Presbyter, let him be accused. 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, be- "cause of living with his lawful Wife. Therefore if any shall presume contrary "to the Apostles Rules to deprive any Presbyters or Deacons, of communon "with their lawful Wives, let him be deposed. Well said Council! and if this
this could have been put into execution, the Pope would have been
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.

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 Cypri-
an (m), How do we invite them to shed their blood for Christ in the Con-
secration 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 Lord's 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 ministring it to the Peo-
ples, do not that which Christ the Instruiter thereof did and taught, I thought
it both matter of Religion, and necessity to acquaint you herewith, and
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 Instituti-
on, &c. Fully and plainly by Chrysostom (o) "That the People have as
"good a title to the Cup as the Minifter, sometime and in some things
"there is no difference between the People and the Priest; as in the par-
"ticipation 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 Sacrilegious, not to have the Cup
received by the People. He faith 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 drink-
"ing of the Blood of our Redemption; which I would have you to
"know that these kind of men by this mark being made manifest, whole
"Sacrilegious simulation when discovered, let them be marked, and by

(p) Cumq ad "Priefilfy Authority be driven from the society of the Saints, &c.

(k) Epis. 63.
(l) Epis. 64.
(m) Epis. 65.
(n) Epis. 66.
Because in Councils there are many witnesses at once, let us hear them. The Council at Ancyra, though but Provincial (yet as Caranze faith was confirmed by the General Council at Nice,) was according to Caranze 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, (to Caranze) 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 Chaledon 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 complaint, 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 Toledoan 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 Christ's Body and Blood, should abstain from all men's 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 Sacrilege. 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 halting of the Sacrament; 3. that it is grand Sacrilege. 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.


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. Gg By


(3) Comperimus autem, quod certantrum fumpta tanquam modo corporis facri portione à Calice facri cruoribus abstenat. Qui proculdo (quoniam necio quae superstitio docentur obstrin) aut integra Sacramentia percipliant, aut ab.
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 commanded a certain Sacrament unto you, that being spiritually underflowed 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.'

By Ambrose, (w) "How can that which is Bread by Consecration in the Sermon of Domini Jesus, ut incipere effe quae non erant, quanto magis operarius effe ut SINT QUÆ ERANT & in alij ud commurentur? — Tu ipse eras, sed eras vetus creatura, posteaquam consecratus es, nova creatura effe capifi — Sed forte dies, speciem fanguinis non video: Sed habet similitudinem. — Similitudinem preciosi fanguinis bibis. Ambros. de Sacram, lib. 4. cap. 4. edit. (mihi) Paris, 1529.

This Author doth acknowledge a change, but not a Transubstantiating change, for he expressly faith, 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 Object is made, But I do not see Blood in kind. He replieth, But it hath the likeness or similitude of it; and thou drinkkest 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 faith, "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."
Serm. VII.  

Popery a Novelty.

IX. That the Bishop of Rome was not the Universal Head of the Catholic 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 caufe 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 reprimanded 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 sixtth Council of Carthage, which refitted 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. Tcf. 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 hear his voice, nor fear his thundring Bulls. Thou condemnest them that obey not the Decrees of the Senate.----We assault thee with thine own weapon that despisest the Decree of our Lord God,----the holy Spirit is the Author of all the Churches which are spread both far and near; the City of our God, whose free Denizens we are, is greater than that City which by the holy Prophets is called Babylon,----which exalts her self to Heaven,----and doth fallly glory that she never hath erred nor can err.

cos qui Senatus Consultiis non parent, inpietaris condemnas.---- Nos tuo te enfe jugulamur, qui edictum Domini Dei nostri confipueis,----Spiritus sanctus autor est omnium Ecclesiarum, quæ longissime & latissime terrarum orbis porrigitur. Civitas Dei nostri, cujus munifices sumus, major est urbe, quam Babyloniam & sacræ variabbus appellatur, quæ----caelo le aquat, neq; unquam le errasle, aut errare posse mendaciter gloriar. Illyric. Catal. Tcf. 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 Mentz, at Paris, at Lyons; and at Tholoufe, to enquire what was held aninferable or contrary to the revealed Will of God, and wherein they departed from the holy Scripture. He was
so famous for the Churches good procured by him, that *Platina be-
waiting the most horrible wickedness of the Popes and their Clergy in
his days, that he cryeth out, *O Ludovice, utinam nunum viveres. O Ludov-
icus I wish thou wert now alive. (a)

(b) Hincmar Archbishop of Rheumes openly published, *That it was
not lawful for the Inferior Bishops upon any publick or general oc-
casion to consult the Pope, unless they had first advised thereof with
their own Archbishops; that it was needless for Archbishops to ex-
pect resolutions from the See of Rome concerning such things that are
already sentenced in holy Scripture, in the Councils, Canons and De-
crees of the Church. And expounded those words, *Tu es Petrus, thou
art Peter, thus; Upon this sure and solid Confession of Faith which
thou haft 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 Privileg took place only where men judge according to the
equity of St. Peter, and is of force wherefoever that equity is used.
If Luther had now been born, (as he was not for many hundred years
therein ext-
comminications praeipit.:—Sed patiarur causas diligentius in suis Provinctis cognosci, &
juxta Canones dijudicari. Hinamur. Magd. con. 9. p. 325. Luithpert: Ougaris, Guntherus Colonien-
és, Thergondus, Treverenfis, & alii Episcopi Belgici graviter tyrannidem Rom. Pont. redargu-
unt. Magd. Cent. 9. p.338. item Ecclesiæ Graecorum, & Imperatores contra Papam, vide Mag. con-
tur.9. 340, 341.

Likewise when Leo the fourth encroached upon the Church of Ger-
many, Luithpert Archbishop of Mence writing to Lewis King of Germa-
ny, speaks much against the Pope, saying, *That the Churches Head
did ake, and if speedy remedy were not taken, it would quickly diffil
upon the Members.

About this time 854, the Church of Rome had a more 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) Arnulfus in a Synod held at Rheumes, * noted the Pope to be Anti-
christ; 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 knowledge, he is Antichrist, sitting in the Temple of
* God;
Serm. VII. Popery a Novelty.

"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.

(4) Theophylact, Archbishop of the Bulgarians, expounding these words, "Upon this Rock will I build my Church," made no mention of the Pope of Rome, saying, "That Confession that Peter made should become the foundation of the Faithful, in such sort that every man that would build the house must necessarily put this Confession for his Foundation."——Or 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 the Church of St. Peter at Rome, of Archbishops, and Bishops in Rome, from Milisin, Ravenna, Germany, and France; to which Pope John the thirteenth would not come, to whom a Letter was sent by the Emperor, 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) to which Letter he returned this answer; "I hear say you mean to create another Pope, which if you do, I Excommunicate you by the Omnipotent God, that you have no Power to Ordain any, nor to celebrate the Mass. When this Letter was reading comes in the Archbishop of Trevers, and other Bishops of Lorrain, Liguria, and Aemilia, with whose advice and counsel the Emperor and Synod sent this Answer, "That they made light of his Excommunication, and they would return it upon himself; for when Judas had become a Murderer, he could tye none but himself, strangling himself with an Halter.——-

Otho Deposed Pope John, and took into his hands the nominating and making of Popes afterwards. As yet Emperours were not come to wait bare-foot at the Popes Palace, nor to hold their Stirrups.

Sacrilegii, Inceles, alienorum; nefandorum secelerarum, &c. Lutprand, apud Baron. in Spond. Epitom: in annum 963:

(4) When the Pope Ann. 996, sent a Cardinal into France to Confer (e) Glaber, create a Church there, the Prelates of France hearing of it, "Judged it to beSacredigious presumption proceeding from blind Ambition, that he should transgress Apostolical and Canonical Orders, especially being les, Ann. 996: confirmed by many Authorities.

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, in so much 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 affembled 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 knowledge 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) 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.

In the Popes proceeding against Henry the Emperour, he was opposed by the Council at Wormes, in which were the Bishops not only of Saxony, but of all the whole Empire of the Germans, who did agree and conclude upon the deposing of Hildebrand, and Roulandus (k) was sent to Rome, who in the name of the Council commanded the Pope to yield up his Seat.

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 Uttering 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 Rufius 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 P. 242. 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.

(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 P. 254. make no Appeal to the Pope, but said, I appeal to the Lord Jesus Christ, as to the most high and just J udg, 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 jeeringly, 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.

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 clericus odit te,
Quondam Presbyteri poterant uxoribus uti,
Hoc destruxisti, postquam tu Papam susti, &c.

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

At this time also Historians mention two more famous Preachers, Gerhardus and Dulcinus Navarenfis, (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 Antichrift; That the Clergy and Prelates of Rome were Rejedit, and 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 forefront, and so driven out of the Realm, and after that were slain by the Pope.
At this time also in the City of Tholousse there were a great multitude of Men and Women whom the Popes Commissioneers 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.

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

Becides these there was Peter Bruis, Ann. 1126, and after him his Diciple 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, Burgatory, 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 Tholousse for the space of twenty years with great commendation and at last was burned.

I must but name Honorius Bishop of Augiist, who set out the Iniquity and Wickedness of the Church of Rome to the life; recited largely by Dupluss. Mift. of Iniq. p. 294.

And Norbertus, Ann. 1125, that protested to Bernard, That Antichrift he knew certainly would be revealed in this present Generation.

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.

Let Rainerius a Frier writing of the Waldenses, or Pauperes de Lugduno latisifque them, who faith, Among all the Sefts that are or ever runt, non est perniciosior Ecclesiæ quam Leoniflarum; & hoc tribus de causis: prima est, quia est diuurnior, aliqui enim dicunt, quod duravit a tempore Sylvestri; aliique a tempore Apostolorum. Secunda, quia est generalior, sere enim nulla est terra, in qua haec secta non sit. Tertia, quia cum alia omnes Sefts immanitatem Blasphemiarum in Deum, audientibus horrorem inducunt, haec sequentes habet speciem pieatis, eo quod coram hominibus jufle vivant, & bene omnibus de Deo credant, & omnes articulos qui in Symbolo continentur, solus modo Romanam Eccelifam blasphemant & clerum, cui multitudo Laicorum facilis est ad credendum. Rainer, cont. bair. cap. 4.
"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 horror by their Blasphemies against God, this of the Lyonists hath a great appearance of Pity, 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 lift, 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 Ribera acknowledgeth that the Waldenses had continued a long time. The first place (faith 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 easy 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 subtly 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 faith 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 (faith 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 Invocated. (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

H h
superfluous holy days. (10) And Peregernations with all the rable-
ment 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 Ba-
bylon, 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. Lu-
ther lived and began the Reformation after the year 1500, these pre-
ached his 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 suffer'd Martyr-
dom for withstanding Altars, Images, Invocation of Saints, and Tran-
substantiation.

Also Everard (u) an Archbishop in Germany, in an Assembly of Bi-
hops at Regenspurge gave his judgment of the Bishop of Rome. " Hilde-
brand (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 ex-
"alted 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 coun-
fels, yea, and the counsel of his Master he despifeth. He speaks great
"things as if he were God; in his breast he causteth new devices, where-
"by 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 publickly taught that the Pope and his Bi-
hops were Hereticks. It would be too long to give account, how the
Pope was opposed by Frederick the Second; and by John King of Eng-
land a great while, though at last he delivered the Kingdom of England
and Ireland to the Pope, and Farmed them of him for a Thoufund
Marks per annum; and afterward was poison'd 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)

1220, acerrime infectatur Sacerdotes sui temporis, dicens, in eis nihil pietatis ac cruditionis comparere, fed potius diabolicas turpitudines, omnium furticitarum ac vitiuum monstruositatem, eorum peccata non fimpliciter peccata esse; fed peccatum monstra terribiliimare, cos non Ecclesiam, fed Babylonem, Aegyptum ac Sodomam esse; Prelatos non adscire Ecclesiam, sed defuere, ac Deo illudere; cos cum alis 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 Alps 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 Liones; 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 Camonica they had ten Schools. Another faith, 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 Acts written by Geoffrey Chaucer, and answer his Questions, and ask this 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 Papiits before Luther; for why were so many imprisoned, Banimshed 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 Marfs, Johannes de Castilone, and Franciscus de Arcanura, were they not burnt, and Hyphylus Martyred, and Ioannes de
Popery a Novelty. 
Serm. VII.

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

Breuschus relates that six and thirty Citizens of Muguntius were burned for following the Doctrine of the Waldenses, (y) affirming the Pope to be the great Antichrist. Also Massens 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. (x) Was not Matthias 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 Flownman, 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 Herezie and notorious Errors (so Papists call our Doctrines) to the emblemishing of the holy Church.

And were there not many Witnesses against Popish Doctrines and Asserters of ours from the year 1400? as John Badby, Nicolas Taylor, Richard Waghiff, Michael Scrivener, William Smith, &c. John Huf, 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 Toulouse fell 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)

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 Chicheley Archbishop of Canterbury did write to Pope Martin the fifth that there were so many in England infected with the Herezie of
of Wickliff and Huss that without force of an Army they could not be suppresed.

Besides all these that have preached and owned our Doctrine long ago, we might send such Papists us ask, Where was your Doctrine before Luther, to the Churches in other parts of the World, as to the Greeks, the Muscovites, the Melchites or Syrians, the Armenians, the Jacobites, the Cophti, 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 Chytræus, who travelled amongst many of them, and from his personal knowledge and converging 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 (f) pede fapd. Confession say. (c)

The Grecians account Christ's Vicar the Pope and the Latins, excommunicate persons, Præteolus. 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 Christ's command. So Præteolus. All partake of both kinds, the Bread and the Cup, whether Ecclesiatical, or Lay-persons, Men and Women. (g)

4. They turn not the Sacrament into a Sacrifice offered for the quick (h) Ex Liturgiis Graecorum & nacionibus hominum fide dignorum conflat, nec missas privatas ab hon. communicantibus ab eis celebrare solere, nec ullam in eorem canone, sacrificiis corporis & funtuis Christi pro redemptione vivorum & mortuorum oblati, mentionem fieri, &c. David Chytr, de statu Ecclef. p.14.

6. The
6. The Doctrine of Transubstantiation is not received amongst them, they confess a true and real Presence in the Lords-Supper, but such a one as Faith offereth, not such as the devised Transubstantiation vainly teacheth. (i)

7. They admit not the seven Papistic Sacraments, they own properly but three, Baptism, the Lords-Supper and Penance. (k)

8. They admit Ministers Marriage. (l)

9. They deny Purgatory. It is true the Greek Church do believe that there is a place distinct from Heaven and Hell, where some departed Souls are lodged for a while; their opinion is, That those that lived holly, and died in the Lord go immediately to Heaven, and the wicked that die without repentance go presently to Hell; but such as are converted 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 Chyrrheus. 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, remembering then what they did amiss while they were in this world. However they be far from the truth, yet they be far also from Purgatory of fire. For Alphonsus faith, That it is one of the most known Errors of the Greeks and Armenians, that they teach no place of Purgatory. &c.

10. Though the Greeks do too much upon Images of Saints, yet they differ much from Papists in this point; for they are against making any Image of God which the Papists do in the likeness of an old man, and to other Images they give a true honour, but neither the Worship of Latins, nor Dulia: (No, say they) God forbid, for these are only to be given to God. (n)

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 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)

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

13. Concerning the marks of the true Catholic and Apostolical Church they greatly differ from the Church of Rome; the Confession (q) Tεταυρου χυ σακεχον εκκλησια γνωίσαμα, το δε εσχον χ αδι-
lων παρακα- τεχνην το

14. They do not define the Catholic 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 differed, but knit together by the bond of the Spirit is the Catholic 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 curfe the Romans as forakers of the Primitive Church, and breaking of the seven General Synods.) As also thou maist see their impedance in asking where our Church and Doct-

{Ex. 20. 3. Gen. 5:1. Col. 2:13. Deut. 12:32. Ex. 20. 3. Gen. 5:1. Col. 2:13. Deut. 12:32.} rines were before Luther; where there have been so many Churches ever since the Apostles times that have (though not without many cor-
rupitions in many things, yet) held to the essential Doctrines of Chris-

{Ex. 20. 3. Gen. 5:1. Col. 2:13. Deut. 12:32.} tian 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.

carum, Scripta Basilii, Chrysoftomi, Damasceni, corumq; traditiones tanquam amplectantur, ad eag. de fide & Religione ipsorum selseitantes remittunt, cx literis Constantin. add Dux. Chyr. de fiant Eccl. p. 71.

Having
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 jut 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 pollied this head, and clipt his beard, that it looketh very young, and bear his age marvellously well; for look upon him in the glads 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 harnessed 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, 

(s) Πειτρ ην γύγον γκ την ου αρθρον επαρχιαν επανάλησιν και η απελευθεροποιησες την γνώσιν χ' την κατά την ἱστοσκοπία τήν διαφοράν τῆς τοῦ ετήσιου εντόσφ απὸ ης ἐντέραις μη προσέλθετε. — Codex Can. Eccles. Universal. Can. 5.
Popery a Novelty.

Serm. VII.

icated 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 alleged 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, (t) 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, [ἐξοικισμὸς] 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 Provincials 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 Caranze faith, is one of the four principal Councils, and next after the Council of Nice, whose Authority is already alleged,) 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 without violation. Moreover (n) 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, referring the Privileges, [Dignities] by the Canons of the Council of Nice to the Church of Antioch; and the Bishops of

(d) Τὴς ἕκτης ἑτερογένεσις ἑνὶ γεννηθῇ μὸνον ἰδικοὺς τῆς Ἑλληνικῆς ἡμερολογίας τῆς Ἠρακλείου ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας τῆς ἕκτης ἑτερογένεσις τῆς Ἑλληνικῆς ἡμερολογίας. —Ibid. Can. 165. fed Concilii lib. Can. 2.
Papacy a Novelty. Serm. VII.

the Asian Dioceses, should govern the Asian Dioceses only. And the Bishops of the Diocese of Pontus, what appertaineth to that Diocese only; and so the Bishops of Thrace, should in Thrace. And that no Bishop of any Diocese should go except he be called to Ordination, or any other Church-dispersations. This Canon above written concerning Dioceses, 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 Dioceses, and no other was to meddle, except desired, with any Ecclesiastical matters in another 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, (fo Codex. Canon.) Or as others 434, or thereabouts. This Council is so full, that I wonder how the Papists 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) Regimus our fellow Bishop, and beloved of God, together with

---

(x) Regimus our fellow Bishop, and beloved of God, together with

(x) Regimus our fellow Bishop, and beloved of God, together with
Serm. VII. Popery a Novelty.

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, left 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 any 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 (to 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 controversy betwixt a Bishop, or Clergy-man, and the Metropolitan of the Province, be or they should go to the Diocesan or to the feet of the Royal Synod, 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 Evangel. EPIST.

G. 1. 2. the
the same Council. Again, they (z) decreed, That the Church of Constantinople should have equal privileges 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 privileges 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 suppos'd 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 Arian, Thracian Diocess, and of Pontius, then at this time he was not yet Universal Bishop.

Fifthly. Another Evidence in this cause is the Council held at Antioch in the year 341, (fo Codex Can.) 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 summoned a Council at Antioch, there assooned as they had assembled together, devièd an Epistle by uniform consent of them all, wherein they bitterly inveigh against Julius, and signifie withal, That if any were biased 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 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 Metropolitian 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 emigraturum

Ecclesiasticorum, ης η δικον, ουτως απαλλαξης δασκο εμισικηςεως ευδια τη αγια συνδθη
η μητροπολος επισκοποι ης πινακας επαρχης μετακαλησα δευτερ τινας της επι-
κρινας, ης τω αμετακτης διαλωσα, τη διεκαμω συν της επαρχης τη παρ-
εμασιν. Codex Can. Eccl. Univerf. Can 93. Ει τις επισκοποι ης την επικληση κα-
τιμορειες, ρεδειν ως καλους εν τη επαρχη διαιτησαι, αναιος τη συμφωνοι μεν
και αναιος εξεχωσιν Διονυσιος, ους ὅπως πας ετερος οικεως, αλλα μουντες διαδε
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. Eusheb. lib.7. cap.24, & 25. Sur-rius 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, (fo Codex Can. Ecclesi. Africana.) The Controversie then was this, Apisius 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, taft 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.----Un-les 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 Atti-
So far we see that the Church of God did curb and restrain the ambition of the Bishop of Rome, and stoutly stood against the invading endeavours 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, saying, (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 faith, 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 be 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.

Serm. VII. Popery a Novelty.

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 acknowledge 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 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 despight (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 (Antichrists) forerunner and here-bye 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 be ware 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)
succeeded Gregory called the Great; about the year 590, at which time John the fourth of Constantinople did still persist in claiming and maintaining his Title of Universal Bishop; at which Gregory being much grieved and offended, writes to Constantia the Empress against it: "Calling the exaltation of one man a defiling of that time, (mark his reasons also,)" saying far be it that your time should be defiled by the exaltation of one man; termed it the crooked name of Universal (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 above all the rest. And to the Emperor writing, faith, "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 file himself, and in excelsive pride have added to themselves since many pompous Appellations.----Again, faith 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 folly befal 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 faith. "That none of the Bishops of Rome did ever assume that word of Singularity, &c. And this same Gregory writing to John
of Constanti

of Constantinople. (g) deals roundly and plainly with him, saying, \"When thou wouldest to be called Bishop, thou saidst, That thou were not worthy to be called a Bishop, and now thou wouldst 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 seekst 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?\"


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, (b) 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 faith, writing to Eulogius Bishop of Alexandria, (i) \"You have been careful to advertise me, that you for bear now to write unto any by those proud names which do spring meerly from the root of vanity, and yet speaking to me, you say \[as you commanded\], Let me pray you hear no more of this world mand; 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: whereas fore 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 oberved that which I defired 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 jofe, 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.

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 Romansiifts 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. Pleffew.

But what follows from that learned Authoritative confusion? 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 tranfcribing 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 fix 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 fix 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 Hiftorians 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
ceed 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 preheminence, 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)


From all which you clearly fee, 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 Uturper 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 Uturpations, 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 blaspheous 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 filled 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. Caranzia (m) in his Annotation upon this Canon, faith, That the African Church could not give

---


247

Laws
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 not 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 Constantiæpopule (o) ratifying the Decree of the 150 Fathers formerly assembled in that City, and of the 630 Fathers assembled at Chalcædon, did also agree with them and de-


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 Constantiæpopule the Great; the Second at Constantiæpopule was called by Theodosius the elder; the Third at Ephesius by Theodosius the younger; the Fourth at Chalcædon by Valentinian and Martinian, &c. Historians tell us that when once the Emperors 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) See Socrates. And the Council of Constance, (which Caranza (q) faith was General, and in the time of Pope John 24, which was after the year 1400, mark how lately, and
Popery a Novelty.

and did depose three Popes, Gregory 12th, Alexander 5th, John 24th.) (r) Primo declarat Syro-
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 foreuer or digni-
fy he be; yea, even the Pope himself ought to be obedient, which if they be
not, but shall contumaciously controuer the Decrees, Statutes, and Ordinances
of the Council, except be repent shall suffer con

and the other at Basil by Pope Nicolao the
fifth.

By all this it doth appear that the main essentiaal point of Popery is a
meer Novelty, having not its original till after the sixt hundred year
after Christ, and not got up to its full power till severall hundred years
after this. So that I may (as Voeitius 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 FORMAL-
LY A PAPIST. What is then become of the ANTIQUITY of PO-
PERY? 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 a-
ctually existent, but the Popes as Universal Head is the Essentiaal 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 sixt 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 insifted 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 Minifters Marriage is a meer Novelty. For
as their own (r) Authors say, Syricius Bishop of Rome that lived about
the year 388, was the first that did forbid it; yet it was not then re-
ceived and practized as a duty for them to abtain from Marriage, but
liberty of Marrying was never denied them till Gregory the 7. came to
be Pope in the 1074, who yet was refitted, as one that brought in a
new custom, never received before, and the Bishops of Italy, (r) Ger-
many and France met together, and for this decreed that he had done
against Christian piety, and depofed him, for that among other things
he had divorced Men and their Wives, denying such as had their law-
ful Wives to be Priests; when yet at the same time he admitted to the
Altars, Whoremongers, Adulterers and Inceftuous persons.

Bellar- 389.
Bellarmine himself and other (w) 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 heretics in this point have done is not in this Con- troverse so much to be minded) nor practised in the Church for some hundred years after Christ, there is sufficient evidence. Bishop Ufser in his An- swer to the Jesuits Challenge, faith, It might well be concluded that Images were brought into the Church partly by lewd Heretics, partly by simple Christians newly converted from Paganism. The Gnostick Heretics 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 convertant here among men; and though Enfchius (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, let Melchior Canus (y) the Papist in such an heat, that he alone would con- demn all them not only of imprudence but impiety for so doing, for the poor man could not otherwise anwer it.

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 Elbererne Council, being about the same time that the Nicene Council was, and before the other three.

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 be- gin 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 com- mends 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

Serm. VII. Popery a Novelty.

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, hence it seems there was no such Picture in the Church of Rome at that time, for faith that Pope, In the Church God is not represented before men's eyes, and that the Father of our Lord Jesus Christ is not drawn in colours, because God's 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 Nica in the year 787, were degraded again of their honour by the Council of Frankfort in the year 794.

(b) Durant purposely lets himself to give us all the Councils that have approved the use and veneration of Images; and faith, the first that did was the sixth Council at Constantinople (which was in the time of Pope Agatha 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 Hitorical, that is nothing to the Papish cause of worshipping of them. Another (faith 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 conversationis, ejusque passionis, & salutis mortis deducamur, ejusque quae ex eo facta est mundi Redemtionis. Conc. Constantin. 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 faith, (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 Bellarmin doth not use to do, for he faith 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 faith, 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 faith so. But I will set another Papist upon Bellarmines back, and standing.

(a) Cur tandem patrem domini Jesu non oculis subjiciimus ac pingimus? quoniam quis fit non novi-

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

(c) Christi Dei nostri infinita kominis characterem etiam in imaginibus deinceptis propter agnus patrui iubeimus, ut ejus in carne conversationis, ejusque passionis, & salutis mortis deducamus, ejusque quae ex eo facta est mundi Redemtionis. Canon. Constantin. VI. Can. 82.

(d) Nemo cerre dubitet. Orthodoxus, quoniam Purgatorium sit, de quo tamen apud Priscos, nulla vel quinumra

(e) Billar. de Purgat. lib. I. cap. 15.
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,--as 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 Earth, in Rivers, and Wind; and it was first bottomed upon Visions and Revelations, and faincd 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 infected; the one is to be found in (i) Gregories Works, the other in (k) Bedes History in the year 671, and both in the Magdeburgenfes.

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 detained with the fire of Expiation, SOME do AFFIRM, (mark Reader), all did not teach so, nor the most; "Nor, faith he, many, but "some only.

Fifthly. That the Popes Indulgences are a mere 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.
one that the ancient Writers speak least 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 faith,) many things are known to posterity, which the ancient Writers were altogether ignorant of. (p) 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 acknowledge 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 heretics, 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 faith) 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 Caranze,) 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 faith 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 sixfth ordained this Jubilee should be every Fifty year, for as much as mens 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 beguilcs so many Souls, and gets so much money in

(o) Inter omnes res de quibus in hoc opere disputamus, nulla est quam minus aperta literae prodiderint: de quo minus vetulii Scriptores dixerint, ne tam, hanc occasione sunt condemnandae. (p) Indulgentiae) quod ejusdem ius in Ecclesia videtur fieri receptus: quantum multa sunt posterioribus nota, quae vetulissimi Scriptores proflius ignaverunt.

And so forth. 

Contemnis hareticus merito censeatur, &c. Alphons. de Castro aduv. hortilib. 8. titul. Indulgentiae. (p) Bonifacii octavus. — primus omnium jubilium retulit, anno qui fuit MCCC salutis humana, quo parrarum remissionem ist praebit, qui limina Apostolorum visitabit. — Idem autem Bonifex jubilium centesimo quoq anno servari mandavit. — Quinquagesimo post infinito anno Clementi iobus fanxit jubilium quinquagesimo quoque anno, cum eras hominis vix jubilium illum centum annorum attinere posset. — Pofiremo Sicius eius appellations quartus jubilium ad viginti millesimum quumque annum reduxit, primusque celebravit, qui fuit annus MCCCCCLXXV. alia autem veniatur quas indegentias vocant, jam tum usus celebris esse capi, quae qua de causa quaeque ex auctoritate interdicitur, aut quantum valere videatur, nostris recentiores Theologi ca de re egregie laborant; ego vero originem, quod mei eft nuncius, quaturis, non reperio ante fuisse, quod fciam, quam divus Gregorius ad duas fationes id præmiss propofuerit. Polidor. Virgili. de Inv. vern. lib. 8. cap. 1.
to his treasure; and being so much in the dark himself, he consults another to seek relief; and the third faith, (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 hundred year, and then he speaks sparingly,) there was SOME use of them, and doubtfully, for he gathers it only by consequence. But this Popish Author whom before we cited, confessing the Novelty of Purgatory, doth also himself conclude, from thence follows the Novelty of Popish Paradons; for faith he, (r) As long as there was no fear of Purgatory no man fought 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 pafs for one of cæperint, fuit the younger fort, and let 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 supposed in the manner of the Papifts prayers for departed Souls) cannot be of a longer standing, as their Bishop before quoted did rightly argue.

What might be alleged 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 whatsoever 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 younger 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 Molinus 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 heed ed; for whether the Saints in Heaven pray for the
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 faith, That this was not a
Doctrine of Faith before the Lateran Council, which was in the year 1215. 
(s) Which Bellarmine 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
1673; so that with Bellarmine'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 Alphonfus as to Councils rizes 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 rize in the Council of Conftance which be-
gan 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 Con-
cilium 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
Bafil granted the use of the Cup to the Bohemians; and again the Coun-
cil of Trent denied it; so that Popish Councils can say and unsay, do and
undo, and that in matters of Faith, where diffenters must be Hereticks,
yet cannot err, and that's pity.

10. The Adoration of the Sacrament was after the Doctrine of Transub-
stantiation; for the reason of their worshipping of it, is because it is
changed into Chrifs Body and Blood; the first then being new, the oth-
er 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 Hono-
rius (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 Bellarmine himself, (x) who acknowledge that the first
Pope that he ever read of was Leo, the third, 800 years after Christ. And
the fame Cardinal faith, That no Saints might be publickly Invocated

L 1 2

--- quod

--- ad

--- in

--- of

--- that
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, fix, 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 Doctrines 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 Judge 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 judge 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
Serm. VII.  

Popery a Novelty.

30. That there are seven proper Sacraments, Baptism, Confirmation, Lords-Supper, Penance, Extremum 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 Heretics, 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 Sacrifiled execute their Office.

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

40. That the Decret. Epift. 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 deserves not death, but that there are many sins of themselves and in their own nature venial and deserving pardon, that the Blood of Christ is not necessary to wash them away, but may be done away with holy Water, knocking the breast, 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 Judge 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 worthines, to
to be worth the reward, as a Journey-man is of his wages for his labour. Papists themselves do acknowledge 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 mistress Way; the folly of men shews it fell 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 State, the old Way of Faith in Christ. Repentance for Sins 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 shrowed 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 chalke 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, 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, & children's children might enjoy the Bible, and have the old Truths of God preached to them. For their sake 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 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-hopes. (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, I can but name a few of many that might be said for the practical Improvement of this Text: crucifie 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, Sweating 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 faved 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 confant, 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 treated 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 publack Worship in an unknown Tongue, but by plain Language are you warned of Hell, commanded in the name of God to forlack 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 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 cannot thou 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 feared, & God afflicts thee with the Stone of 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 fake, Sirs, and for your Souls fake, as ever you would avoid endless, & eatless, & remedlesse torments hereafter, walk in the good old Way of Faith and Holines, 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) External, and (4) Delightful Rest; And that (1) from Sin, from the reigning, and conflicting power of Sin, from the guilt and id-welling 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 Aggrievances from God upon your Bodies; now Sickness is a burden that makes you to be reflefs, 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, perfecuted; rest from all their flanders 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 Mournings for Sin, from all the pains that now you are at to morisfe 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 failest) 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 feest the Sun doth shine? or that fire is hot, when thou feest it burn, and feelst 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 fife, of light and joy, his Love hath brought thee to. (7) Rest from all Deceptions; 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 employment (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 disfarr 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 chalcked, 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.